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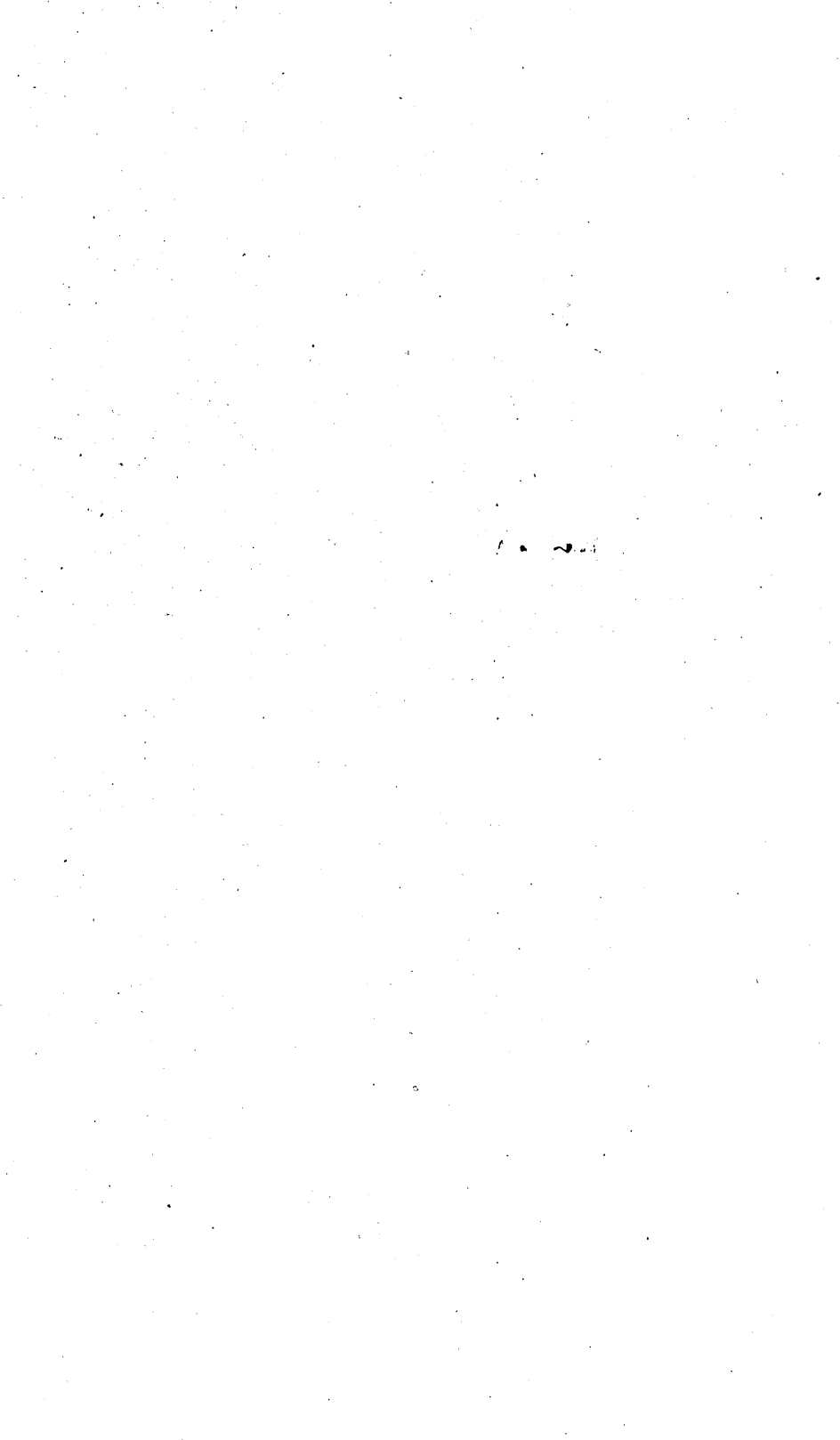
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GREEK AND ENGLISH

LEXICON

2218

OF THE

NEW TESTAMENT.

BY

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AUTHOR OF "BIBLICAL RESEARCHES IN PALESTINE," ETC.

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## P R E F A C E.

THE Author's earliest effort in the department of New Testament Lexicography, was a translation of the first edition of Wahl's *Clavis Philologica Novi Testamenti*, with some additions, published in 1825. This was followed in 1836 by his own *Greek and English Lexicon of the New Testament*; in the preparation of which several years of diligent labour had been expended. Whatever may have been the deficiencies of the latter work, it would seem to have met and supplied, however imperfectly, a want in the theological literature of the day; as was evinced by its speedy republication in Great Britain, in three rival editions, and the subsequent appearance of two abridgments.

When the time came, three years ago, to prepare for a new edition of this Lexicon, although not desiring to shun any necessary labour, I yet hoped that the task would be comparatively light. The progress of science in this department, as in others, had indeed not ceased to be onward. Wahl and Bretschneider had issued new and corrected editions of their Lexicons, and Winer had revised and enlarged his Grammar; while the labours and improvements of Passow had been carried forward after his decease by able successors, and the more extended results spread before the English public in the very valuable Lexicon of Liddell and Scott. Still more, the Commentaries of De Wette and Meyer on the New Testament had appeared; to say nothing of many others. My own official duties, too, had called me, for the greater portion of the preceding decennium, to the daily interpretation of the New Testament before large classes of young men preparing for the ministry of the Gospel; and, in the meantime, I had visited and partially explored the Holy Land. Under these circumstances, it is not surprising, that, when I sat down to the work of revision, I found many portions of my former labours, and especially the earliest, less satisfactory than I had hoped. The result was, that a large part of the work required, in my judgment, to be rewritten; and it has accordingly been rewritten, without regard to time or labour. The remaining portions have been thoroughly revised; and have received very many additions, corrections, and curtailments.

In its present form, the work may stand as an unpretending memorial of the progress and condition of the Interpretation and Lexicography of the New Testament, at the close of the first half of the nineteenth century.

A full and scientific Lexicon of any language embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of this method was given by Gesenius, in his Hebrew Lexicon; and it was ably followed out by Passow, in his Lexicon of the Greek language.

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow was originally constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are in like manner only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, was made by Gesenius, in his Latin Manual of 1833; but the time is perhaps not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues,



will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which, the different meanings and uses of a word can be traced with more or less distinctness. These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus; its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato; and its decline, after the Macedonian conquest, and still later under the Roman dominion. In this latter period, the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramæan, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.

The earliest monument of this idiom is the Version of the Seventy made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion. Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connection of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connection. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle *Vav* (ו). From Hebraisms of this kind, the writings of Paul are comparatively free; since, from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word εἰρήνη, just as we use the word *peace* in the same way and for the very same reason. Similar is εὐλογέω for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word πίστις,—to which may be added δικαιοσύνη, δικαιόσθαι, ἐκλογή, ἀπόστολος, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer may have possessed, for acquiring fluency and accuracy of expression in that tongue.

It follows from all these considerations, that in constructing a Lexicon of the New Testament, it should be a matter of prominent importance, to exhibit each word in its true character and relations, as a component part of the Greek tongue; as compared, on the one hand, with the Hellenistic idiom; and, on the other, with the usage of classic Greek writers. It is just here, that Wahl perhaps has erred in having reference too exclusively to the latter; and Bretschneider, in drawing his illustrations mainly from the former. In the present work I have endeavoured to pursue a middle course, and present a comparison with both; giving, when possible, one or more references to the Septuagint, or, where that fails, to Josephus; at least one (and often more) to the later Greek writers; and one to the Attic, as represented by Xenophon, Plato, or Thucydides. Where a reference is wanting in either of these three classes, except under words well known and of frequent occurrence, it may be presumed, that none such has yet been found. Very many new references have been added, where there were none before; especially from the writings of Plutarch

and Plato. Indeed, this comparison of words used in the New Testament with their usage in classic writers, has cost more time and labour than any other portion of the work.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom; and aid in determining its true character.

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally the Latin.\* A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical (not historical) order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.†—In this connection, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished. Particular attention has also been given, to bring out prominently to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical

\* See the articles *λόμω*, *λιβανός*, *ύσσωπος*, *σουδάριον*, *φραγέλλιον*, etc.

† Comp. the articles *πέλλω*, *φύω*, *ψάλλω*, etc.

rules and to the usage of other writers.—Here some of the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflection of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages; in order that the work may, in some measure, supply the place of a more extended Commentary. And, if I may be permitted here to give to the student a recommendation founded on the experience of many years, I would counsel him, first to study the New Testament for himself, with only the help of his Grammar and Lexicon, giving close attention to the context and the logical connection. In this way, whatever he acquires will be his own, and will remain with him; and he will then know what further aid to seek in Commentaries. The true end of a Commentary is not to supersede the student's own investigations; but to aid him to fill out and complete them.

6. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than nine-tenths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end with the sign +.\* In the articles not so marked, my endeavour has been to include the different readings of the *Textus Receptus* and the most approved later editions, as also some of those found in Manuscripts; without, however, being solicitous to note every minor variation, even when adopted by an Editor.

7. The most sedulous care has been bestowed to verify all the references, especially those to the New Testament; and although in a work containing so many thousands of them, many errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are regularly made to the New Testament of Hahn, to the Septuagint of Mill, and to the Hebrew Bible of Van der Hooght, again edited by Hahn. Those to the Old Testament, where not otherwise specified, are to the Hebrew; never to the English Version.

Such is the plan of the work now given to the public; to the execution of which the Author has unweariedly and repeatedly devoted the best powers of many of the best years of his life; with what success, the theological public must judge. His fervent hope and prayer to God

\* The letter A, for example, contains 891 separate articles; of which only 39 have the mark +. The relative proportion of such articles elsewhere is probably not much (if any) greater.



is, that the work may be still further instrumental in giving facility and impulse to the study of the Holy Scriptures; and thus aid in promoting the cause of sacred learning, and Christian piety.

The Author would express his gratitude to various friends, by whose advice and encouragement he has been aided. Especially are his thanks due to the Rev. President Woolsey of Yale College, for his counsel; and for the unrestricted use of his valuable private library.

E ROBINSON.

NEW-YORK, *July*, 1850.

## FOR THE STUDENT.

The references to Greek authors are generally to editions in common use; and mainly to such as have been followed in the miniature classics published by Tauchnitz. Thus, Plato is quoted by the pages of H. Stephens; but these are also given by Tauchnitz; and so in other cases. Where the edition is not named, or does not appear from the manner of citation, it may be presumed to be that of Tauchnitz. But from this remark the following are excepted:

- ORATORES GRÆCI: *Demosthenes, Æschines, Lysias, Isæus, Antiphon, etc.* ed. Reiske, XII. Tom. Lips. 1770-75.  
*Anthologia Græca*, ed. F. Jacobs, XIII. Tom. Lips. 1794-1814.  
*Arr. Epict.* i. e. Epicteti Dissertationes ab Arriano digestæ, ed. Schweighæuser, III Tom. Lips. 1799.  
*Dion Cass.* ed. Reimar. II. Tom. fol. Hamb. 1750.  
*Herodiani Historiæ*, ed. Irmisch, IV. Tom Lips. 1789-1805. The edition of Tauchnitz gives only the larger divisions.  
*Isocrates*, ed. Bekker, in ORATORES ATTICI.  
*Strabonis Geographia*, ed. Casaubon, et c. notis, fol. Amst. 1709.  
*Josephi Opera*, ed. Havercamp, II. Tom. fol. Amst. 1726. All later editions have the same divisions.

The following are the full titles of several works often referred to in the following pages:

- Bibl. Res. in Palest.* i. e. *Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea*, by E. ROBINSON and E. SMITH, 3 vols. 8vo. Boston, 1841. Lond. 1841.  
*Gr. Harm.* " *A Harmony of the Four Gospels in Greek*, by E. ROBINSON 8vo. Bost. 1845.  
*Heb. Lex.* " *A Hebrew and English Lexicon of the Old Testament, from the Latin of W. GESSENIUS; by E. ROBINSON.* 8vo. Bost. 1849.  
*Heb. Gr.* " *Hebräische Grammatik, von W. GESSENIUS, neu bearbeitet von E. ROEDIGER.* 15th Ed. Leipz. 1848.—English with the same divisions, *Hebrew Grammar, etc.* by M Stuart, Andover 1847; also by T. J. Conant, New York 1847.  
*Lehrgeb. or Lgb.* " *Lehrgebäude der Heb. Sprache, von W. GESSENIUS, &c.* Leipz. 1817.  
*Winer,* " *Grammatik des neutest. Sprachidioms, von G. B. WINER* Leipz. 1844. 5th Ed.  
*Winer Reale.* " *Biblisches Realwörterbuch, von G. B. WINER, Leipz.* 2 vols. 3d Ed.  
*Lob. ad Phryn.* " *Phrynichi Eclogæ Nominum. Edidit C. A. LACHMANN* Leipz. 1820.  
*Sturz de Dial. Mac.* " *De Dialecto Macedonica et Alexandrina* F. G. STURZ, 8vo. Lips. 1808.  
*Thim. de Syn. N. T.* " *De Synonymis in Novo Testamento, Lib. I. II, J. A. H. THIMMANN, Lips. 1829, 1832.*

- Herm. ad Viger.* i. e. F. VIGERI de præcipuis Græcæ Dictionis Idiotismis Liber  
ed. G. HERMANN, 8vo. Lips. 1834. 4th Ed.
- Buttm.* " A Greek Grammar for the use of High Schools and Universities, by PHILIP BUTTMANN, revised by his Son; from the 18th German edition, by E. ROBINSON, New-York 1851. The 18th German edition was published at Berlin late in 1849.
- Buttm. Ausf. Sprachl.* " Ausführliche Griechische Sprachlehre, von PHILIP BUTTMANN, 2 Bde, Berlin 1830, 1839. 2d Ed.
- Matth.* " Ausführliche Griechische Grammatik, von A. MATTHIÆ, 2 Th. Leipz. 1825, 1827. 2d edition. A third edition with few changes was published after the author's death, Leipz. 1835.—English by E. V. Blomfield, edited by J. Kenrick, Lond. 1832.
- Kühner.* " Grammar of the Greek Language, for the use of High Schools and Colleges, by R. KUEHNER; from the German, by B. B. EDWARDS and S. H. TAYLOR; Andover 1844.
- Passow,* " Handwörterbuch der Griechischen Sprache, von F. PASSOW. 4 Th. Leipz. 1831.—Also: A Greek-English Lexicon, based on the German work of F. PASSOW, by H. G. LIDDELL and R. SCOTT, second edition, Oxford 1845. New-York 1848.
- Dict. of Ant.* " Dictionary of Greek and Roman Antiquities, edited by W. SMITH, Lond. 1848. Second edition.

## OTHER ABBREVIATIONS.

- Genr.* i. e. generally, in a general sense, ordinarily.
- Spec.* " specially, in a special and particular sense.
- Pr.* " *proprie*, in the proper and literal sense, not figurative.
- Trop* " tropically, in a tropical or figurative sense.
- Meton.* " metonymically, by metonymy.
- c. dat.* } " *cum dativo, cum accusativo*, etc.
- c. acc.* }
- Absol.* " absolutely, without case or adjunct.
- et c.* " *kai ta λοιπά*, Lat. *et cætera*, Engl. *etc.*
- [ ] Brackets usually mark a diversity of reading; sometimes a different numbering of the verses.

For ADDENDA, see end of the Volume.

# LEXICON

OF THE

## NEW TESTAMENT.

### A.

**Α, α, alpha**, the first letter of the Greek alphabet, corresponding to the Hebrew א. For its power as a privative and intensive particle in composition, see the Grammars, Buttm. § 120. 5, and n. 11. Kühner § 237. R. 3. b.—In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1, 8. [11.] 21, 6. 22, 13; where the writer himself explains it by πρῶτος and ἀρχή. See Is. 48, 12, comp. 41, 4. 44, 6. So Clem. Alex. Strom. 4. 25 [p. 537. c. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἐν εἰλουμένῳ καὶ ἐνουμένῳ· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἴρηται.

**Ἀαρών, ὁ**, indec. Aaron, Heb. אַהֲרֹן, pr. n. of a son of Amram and Jochebed of the tribe of Levi, Ex. 6, 20; the elder brother of Moses, and his interpreter (מִשְׁנֵי) before Pharaoh, Ex. 4, 14 sq. 5, 1 sq. 7, 10 sq. as also the first High Priest, Ex. 28, 1 sq. 40, 12 sq.—In N. T. Acts 7, 40. Heb. 5, 4. 7, 11. 9, 4. By Hebraism, *the family of Aaron*, Luke 1, 5.

**Ἀβανδδών, ὁ**, indec. Abaddon, Heb. אֲבַדְדֹן (destruction), the name ascribed Rev. 9, 11 to the angel of Tartarus (τῆς ἰβύσσου), and explained by the Greek ἀπολλύων, *the destroyer*. The usual Heb. word is מַשְׁחִית, Sept. ὁ ἀποσπένων, Ex. 12, 23. Wisd. 18, 25; comp. ἀποσπενής, 1 Cor. 10, 10.

**ἀβαρής, ἑός, οὗς, ὁ, ἡ, adj.** (a priv. βά-ωρ) *gr. not heavy*, e. g. πῦρ ἀβαρές Plut. de

Stoic. repugn. 42. T. VI. p. 98.—In N. T. trop. *not burdensome*, i. e. not causing expense; 2 Cor. 11, 9 ἀβαρῆ ὑμῶν ἐμαυτὸς ἐτήρησα. So ἐπιβαρέω, q. v. and βαρύ; Jos. Ant. 1. 16. 2.

**Ἀββᾶ, indec. Abba**, i. e. *father*, Heb. אָבִי, Chald. אָבָא; Mark 14, 36. Rom. 8, 15. Gal. 4, 6.

**Ἀβελ, ὁ**, indec. Abel, Heb. אָבֵל (a breath), pr. n. of the second son of Adam, Matt. 23, 35. Luke 11, 51. Heb. 11, 4. 12, 24. See Gen. 4, 1–16.

**Ἀβιά, ὁ**, indec. Abia, Heb. אֲבִיָּה (Jehovah his father), pr. n. of two men in N. T. a) A king of Judah, Matt. 1, 7 bis; see 1 K. 14, 31. 15, 1 sq. b) A priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1, 5. When all the priests were distributed into 24 classes, the eighth class was called from him *the class of Abia*; see 1 Chr. 24, 10.

**Ἀβιάθαρ, ὁ**, indec. Abiathar, Heb. אֲבִיָּהָר (father of abundance), pr. n. of a high priest, Mark 2, 26; see 1 Sam. 22, 21. 1 K. 2, 26. 27. 35. The high priest at the time referred to by Mark was Ahimelech; but his son Abiathar, who was high priest afterwards, is here mentioned perhaps as having been conspicuous in the transaction, and more intimately connected with the history of David.

Ἀβιληνή, ἡς, ἡ, *Abilene*, pr. n. of a district on the eastern declivity of Anti-Lebanon, so called from the city Abila or Abela situated on the mountain 18 Roman miles N. W. of Damascus towards Heliopolis or Ba'albek; known also as Ἀβιλη τοῦ Ἀντανίου to distinguish it from another in Peræa. This district extended apparently along the eastern slope of Anti-Lebanon and Hermon as far as to Pancas and Gaulonitis; and thus bordered on the territories of Philip. So in Luke 3, 1; where Lysanias is said to be tetrarch of Abilene in the fifteenth year of Tiberius, about A. D. 28. Long before this time Josephus speaks of a Lysanias, the son of a Ptolemy who in the days of Pompey was lord of Chalcis under Lebanon, and was a powerful and dangerous neighbour to Damascus; Ant. 14. 7. 4, comp. 13. 16. 3 and 14. 3. 2. From this it may perhaps be inferred that he was lord also of Abilene. Lysanias succeeded him B. C. 40; but was put to death by Antony through the intrigues of Cleopatra about B. C. 34; Ant. 15. 4. 1. Dio Cass. 49. 32. Some years later a certain Zenodorus is mentioned as having *farmed* the possessions (οἶκος) of Lysanias; he also had jurisdiction over Trachonitis and other districts; but having become implicated with robber-hordes, Augustus took away Trachonitis and the adjacent tracts and gave them to Herod the Great, B. C. 22; and on the death of Zenodorus, B. C. 19, Herod received still more of his territories, as Paneas and the district further east; Ant. 15. 10. 1, 3. Thus far Josephus does not even name Abilene; but in the first year of Caligula, A. D. 38, more than seventy years after the death of the first Lysanias, and ten years after the statement of Luke, he relates that Caligula gave to the elder Agrippa, the Herod of the book of Acts, the tetrarchy of his uncle Philip, and also "the tetrarchy of Lysanias," or Abilene; and these were confirmed to Agrippa by Claudius on his accession, with the specification that "Abila of Lysanias and whatever was on Mount Lebanon" were districts belonging to the emperor himself (ἐκ τῶν αὐτοῦ); Ant. 18. 6. 10. ib. 19. 5. 1. B. J. 2. 11. 5. At Herod Agrippa's death they went to his son, the younger Agrippa, before whom Paul was brought; Ant. 20. 7. 1. Acts c. 26. From all these facts it is probable, that both Ptolemy and his son, the first Lysanias, had possession of Abilene; that after the murder of the latter it was farmed by the emperor to Zenodorus for the benefit

of the family of Lysanias yet in their minority; and that afterwards the children were reinstated in their rights; in which case the Lysanias of Luke may well have been the son or grandson of the former Lysanias. If the son, he must have been near seventy years old at the time specified by Luke. This is not improbable; for ten years later (A. D. 38) his territories had reverted to the emperor, perhaps from the failure of heirs; and were given by him to Herod Agrippa. In this way the testimony of Josephus and that of Luke are in harmony. Indeed, as Josephus nowhere connects the first Lysanias with Abilene, it is not improbable that when he speaks of that district seventy years later as "the tetrarchy of Lysanias," he in fact refers to the second Lysanias, who was actually tetrarch of it, and was then dead.—The site of the city of Abila is occupied by the modern village *Sâk Wady el-Barada*, where the river Barada issues from a wild chasm. Here are seen the remains of ancient walls and foundations of edifices, fragments of columns, rock-hewn sepulchres, and a road along the chasm cut through the rock, with inscriptions. See more in Biblioth. Sac. 1848. p. 79 sq. Winer Bibl. Realw. art. *Abilene*.

Ἀβιουδ, ὁ, indec. *Abiud*, Heb. אֲבִיחֻד (Judah his father), pr. n. of a son of Zorobabel, Matt. 1, 13 bis. Omitted in 1 Chr. 3, 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. n. of the celebrated patriarch and founder of the Israelitish nation, Matt. 1, 1. 2. 22, 32. Heb. 11, 8–19. al. In Acts 7, 16 Ἀβραάμ, by an obvious error of transcription, is written for Ἰακώβ; see Gen. 33, 19. Josh. 34, 22. +

ἄβυσσος, οὐ, ἡ, (a priv. βύσος or βύσσος,) pr. adj. *bottomless, deep, profound*, as λίμνη ἄβυσσος Diod. Sic. 5. 25. Hdot. 2. 28. Sept. for ὁμίς, *abyss*, either the ocean, Gen. 1, 2. 7, 11; or the underworld, Ps. 71, 21. 107, 26.—In N. T. Subst. ἡ ἄβυσσος, *the abyss, the place of the dead, orcus, ᾗδης*, Rom. 10, 7. Spec. *Tartarus*, that part of ᾗδης in which the souls of the wicked are represented as confined, Luke 8, 31. Rev. 9, 1. 2. 11. 11, 7. 17, 8. 20, 1. 3; comp. 2 Pet. 2, 4. So Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Τάρταρου.

Ἀγαθος, οὐ, ὁ, *Agabus*, pr. n. of a Jewish Christian, who predicted a famine



and the imprisonment of Paul, Acts 11, 28. 21, 10.

**ἀγαθοεργία**, ὦ, f. ἦσα, (ἀγαθός, ἔργον,) Phavorin. *εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν*.—In N. T. *to do good* to others, absol. 1 Tim. 6, 18; comp. Gal. 6, 10. So ἀγαθοεργός Plut. de Is. et Osir. 48.

**ἀγαθοποιέω**, ὦ, f. ἦσα, (ἀγαθοποιός,) aut the better form is ἀγαθὸν ποίω, Lobbeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3, 4. Luke 6, 9. 35. Acts 14, 17; with 'acc. of pers. Luke 6, 33 bis. Sept. for עוֹשֵׂה דִּינִי Judg. 17, 13. Zeph. 1, 12. So Tob. 12, 13. 1 Mac. 11, 33.

2. *to do well*, to act virtuously, absol. 1 Pet 2, 15. 20. 3, 6. 17. 3 John 11. Comp. 1 Pet. 3, 11.

**ἀγαθοποιία**, ας, ἡ, *well-doing*, virtuous conduct, 1 Pet. 4, 19; see ἀγαθοποιέω no. 2. Others less well *beneficence*.—Test. XII. Pat. ap. Fabric. Cod. Pseudep. I. 722.

**ἀγαθοποιός**, οὐ, ὁ, ἡ, adj. (ἀγαθός, ποιέω,) pr. *doing good*, *beneficent*, Plut. Is. et Osir. 42; *bland*, *courteous*, e. g. γυνή Ecclus. 42, 14.—In N. T. *doing well*, *upright*, a *well-doer*, 1 Pet. 2, 14; see in ἀγαθοποιέω no. 2. So Athenag. Apol. p. 29 ὁ θεός, τελείως ἀγαθὸς ὢν, αἰδιῶς ἀγαθοποιὸς ἐστιν.

**ἀγαθός**, ἡ, ὁ, (ἀγαν,) corresp. to Heb. טוֹב, Lat. *bonus*, Engl. *good*.

1. *good*, i. e. distinguished for good and eminent qualities, character; of persons, Matt. 19, 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark 10, 17 sq. Luke 18, 18 sq. (Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἀπέκρεψε. Xen. Ven. 1. 14.) Of things, Luke 10, 42 τὴν ἀγαθὴν μερίδα. John 1, 47. Sept. for טוֹב Ezra 8, 27 χαλκοῦ ἀγαθοῦ.—Spec.

a) In a physical sense, *good*, as opp. to bad, e. g. δένδρον ἀγαθόν Matt. 7, 17. 18; ἡ ἀγ. Luke 8, 8. Sept. γῆ ἀγ. for עֵדֶן Ex. 3, 8.—Plut. Gryll. 3. Xen. Œc. 16. 7 γῆ ἀγ.

b) In a moral sense, *good*, *well-disposed*, *upright*. a) Of persons, Matt. 5, 45 ἐκ τῶν πονηρῶν καὶ ἀγαθῶν. 12, 35. 22. 10. 25, 21. Luke 23, 50. John 7, 12. Acts 11 24. Sept. for טוֹב Prov. 13, 2. 15, 3. So Xen. Mem. 3. 4. 8 τοὺς κακοὺς καλᾶν καὶ τοὺς ἀγαθοὺς τιμᾶν. β) Of things, actions, *good*, *right*, *upright*, e. g. καρδιά Luke 8, 15; ἐντολή Rom. 7, 12; λόγος 2 Thess. 2, 17; ζῆλημα τοῦ β. Rom. 12, 2. (Sept. τὸ

πνεῦμα τὸ ἀγ. for עֵדֶן Neh. 9, 20. Ps. 143. 10. Wisd. 8, 19 ψυχὴ ἀγ.) Hence συνειδησις ἀγαθῆ a *good conscience*, consciousness of rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21. Also ἔργον ἀγαθόν, ἔργα ἀγαθά, *good deeds*, *well-doing*, *uprightness*, Rom. 2, 7. 13, 3. Eph. 2, 10. Col. 1, 10. 2 Tim. 2, 21. al. Sept. ποιήματα ἀγ. for עֲשֵׂה 1 Sam. 19, 4. Wisd. 3, 15 πόντοι ἀγ.

c) Neut. as Subst. (τὸ ἀγαθόν, (τὰ ἀγαθά, *good*, *good things*, *right*, *virtue* Matt. 12, 34. 35. 19, 16. Luke 6, 45. Rom. 2, 10. 7, 18. 19. al. Rom. 7, 13 τὸ ἀγαθόν *that which is in itself good*. 14, 16 ἡμῶν τὸ ἀγαθόν *your good*, sc. liberty of conscience, Christian liberty. Sept. for עוֹשֵׂה Ps. 53, 2. 4.—Arr. Epict. 1. 4. 1. Xen. Mem. 3. 10. 5.

2. *good*, in respect to operation, influence, utility, i. e. *useful*, *beneficial*, *profitable*.

a) Of persons, *good*, *kind*, *benevolent*, *doing good*, Rom. 5, 7. 1 Thess. 3, 6. Tit. 2, 5. 1 Pet. 2, 18. Sept. for טוֹב 2 Chr. 30, 19 ὁ θεὸς ἀγ. Ps. 73, 1.—Plut. Consol. ad Apoll. 37. Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.

b) Of things; e. g. δόματα Matt. 7, 11. Luke 11, 13; δόσεις James 1, 17; ἀναστροφὴ 1 Pet. 3, 16; καρποὶ James 3, 17; πίστις Tit. 2, 10. (Sept. for טוֹב 1 Sam. 12, 23 ἀγ. δδός. Neh. 9, 13 ἐντολαὶ ἀγ.) Matt. 12, 35 ἀγ. θησαυρός, *treasure of good things*. Luke 6, 45. So ἔργα ἀγαθά, *good deeds*, *benefits*, Acts 9, 36. 2 Cor. 9, 8. 1 Tim. 2, 10. 5, 10.—Also *good* for any purpose, *suitable*, *adapted to*, Eph. 4, 29 λόγος ἀγ. πρὸς οἰκοδομὴν. Rom. 15, 2. So Jos. Ant. 4. 6. 1 πολλοὺς φανίκας φέρειν ἀγαθῆ. Pausan. Eliac. post. c. 26. 4 χώρα ἐς καρποὺς ἐκτρέφειν ἀγαθῆ. Plut. Sept. Sap. Conv. 14, p. 367. Plato Rep. 608. e.

c) Neut. as Subst. τὸ ἀγαθόν, *something useful and profitable*, a *benefit*, Rom. 8, 28. 12, 21. 13, 4. Gal. 6, 10. Eph. 4, 28. 6, 8. 1 Thess. 5, 15. Philem. 6. 14. (Xen. Cyr. 4. 2. 18.) Plur. τὰ ἀγαθά, *things good and useful*, *benefits*, *blessings*, Matt. 7, 11. Luke 1, 53. 16, 25. Rom. 3, 8. Gal. 6, 6. Heb. 9, 11. 10, 1. (Plut. Pericl. 39. Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.) In the sense of *goods*, *wealth*, Luke 12, 18. 19. Sept. for טוֹב Gen. 24, 10. Deut. 6, 11. So Xen. Cyr. 3. 3. 20.

3. *good*, in respect to the feelings excited, i. e. *glad*, *joyful*, *happy*. 1 Pet. 3, 10 ἡμέρας ἀγ. Rom. 10, 15 τὰ ἀγαθά *happy times*. 2 Thess. 2, 16. Sept. for טוֹב Ps. 34. 12

ἡμερας ἀγ. Zecl. 8, 19 ἑορτὰς ἀγ. So Ecclus. 14, 14. 1 Macc. 10, 55. +

**ἀγαθουργέω**, ὦ, f. ἦσω, a later form for ἀγαθοεργέω, to do good to others, absol. Acts 14, 17 in some Mss.—Cyrill. Alex. c. Julian. 3. p. 81. a, et in Mich. cap. 2. p. 409. c.

**ἀγαθωσύνη**, ης, ἡ, pr. for ἀγαθοσύνη, Buttm. § 119. 10. c; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921; goodness, e. g. of disposition and character, uprightness, virtue, Rom. 15, 14. Eph. 5, 9. 2 Thess. 1, 11. Sept. for צְדִיקָה Ps. 52, 5; צְדִיקָה 2 Chr. 24, 16.—Also goodness towards others, kindness, beneficence, Gal. 5, 22. Sept. for צְדִיקָה Neh. 9, 25.

**ἀγαλλίασις**, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of exultation, joy, for לֵבָי Ps. 45, 16. 65, 13; rejoicing, with song, dancing, for חֲזָן Ps. 30, 7. 118, 15. 126, 2. 6; great joy, for הִשְׁתַּחֲוֶה Ps. 45, 8. 51, 10. 14; so Tob. 13, 1.—In N. T. joy, gladness, rejoicing, Luke 1, 14, 44. Acts 2, 46. Jude 24. (Acta Thom. 17 ἐν χαρᾷ καὶ ἀγαλλίᾳ.) Heb. 1, 9 ἔλαιον ἀγαλλιάσεως from Ps. 45, 8, oil of gladness, i. e. with which guests were anointed at feasts, here put as an emblem of the highest honour; see Ps. 23, 5. Am. 6, 6.

**ἀγαλλιάομαι**, ὦμαι, (ἔγαν, ἄλλομαι,) aor. 1 ἡγαλλιάσάμην, also Pass. aor. 1 ἡγαλλιάσθην as Mid. John 5, 35 in later editions; once Act. ἀγαλλιάω, ὦ, Luke 1, 47. Not found in Gr. writers, but often in Sept. for לֵבָי Ps. 2, 11; גִּלְגִּל Ps. 68, 4; נִנְּן Ps. 20, 6; שִׁשִּׁי Ps. 40, 17, etc. pr. spoken of rejoicing with song and dance.—Hence in N. T. to exult, to rejoice, absol. Luke 10, 21. Acts 2, 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16, 34. So χαίρειν καὶ ἀγαλλ. intens. to rejoice exceedingly, Matt. 5, 12. 1 Pet. 4, 13. Rev. 19, 7; comp. Ps. 90, 14. 40, 17. (Acta Thom. § 27.) With a noun of the same signif. as dat. of manner; 1 Pet. 1, 8 ἀγαλλιάσῃ χαρᾷ ἀνεκλάλητο, rejoice with joy unspeakable, i. e. unspeakably. With ἵνα and the Subjunct. John 8, 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. With ἐπὶ c. dat. Luke 1, 47 ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ. Here, as the active form is elsewhere unknown, it should prob. read ἀγαλλιάσεται τὸ πν. comp. Ps. 13, 6 ἀγαλλιάσεται ἡ καρδιά μου. (So ἀγάλλεσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9, 15.) With ἐν c. dat. where a simple dative might stand; John

5, 35 ἀγαλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1, 8 So Ps. 89, 16 ἐν τῷ ὀνόματί σου ἀγαλλ. 13, 5.

**ἄγαμος**, ου, ὁ, ἡ, adj. (α priv. γάμος,) unmarried, either wholly, caelebs, 1 Cor. 7, 32. 34; or spoken of those who do not marry a second time, ib. v. 8. 11.—Hom. Il. 3. 40. Plut. Lycurg. 15. Xen. Conv. 9. 7.

**ἀγανακτέω**, ὦ, f. ἦσω, (ἔγαν, ἄχθος,) pr. to be pained, either in body, Plato Phædr. 251. c; or in mind, i. e. to be solicitous or provoked, Plato Phædo 8, 9. p. 63. b. 64. a.—In N. T. to be displeased, angry, indignant, absol. Matt. 21, 15. 26, 8. Mark 10, 13. Luke 13, 14. (Bel and Drag. 28. Hdian. 8. 7. 6.) Mark 14, 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, indignant among themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτούς. With περὶ c. gen. Matt. 20, 24. Mark 10, 41. So genr. Plato Ep. 7. p. 345. d. Apollodor. Bib. I, περὶ Τιτάνω ἀγανακτοῦσα.

**ἀγανάκτησις**, εως, ἡ, indignation, 2 Cor. 7, 11.—Plut. Comp. Pelop. c. Marcell. 3 pen. Thuc. 2. 41.

**ἀγαπάω**, ὦ, f. ἦσω, (ἔγαμαι, comp. Heb. צָפַץ,) to love; sometimes synon. with φιλέω, implying regard and good-will; but not like it including sexual love, unless in very late writers; comp. Luc. V. H. 2. 25.

1. Pr. of kindred and near friends, to love, to hold dear, c. acc. e. g. wives, Eph. 5, 25 οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν. v. 28. 33. Col. 3, 19; friends, companions, John 11, 5. 13, 1 τοὺς ἰδίους. v. 23. 19, 26. 21, 7. al. So φιλέω Matt. 10, 37. John 11, 3. 36. Sept. for אָהַב Gen. 24, 67. Ruth 4, 15.—Plut. Pericl. 1. Xen. Cyr. 8. 7. 14 ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι. Mem. 2. 7. 9 σὺ μὲν ἐκείνας [ἀδελφὰς] φιλήσεις... ἐκείναι δὲ σὲ ἀγαπήσουσιν.

2. As including the idea of respect, confidence, benevolence, sympathy; e. g. to love a master, Matt. 6, 24. Luke 16, 13; our fellow-men, τὸν πλησίον Matt. 5, 43. 19, 19. Mark 12, 31; also Matt. 5, 46. Mark 10, 21. Luke 7, 5; acc. impl. v. 42. 47; τοὺς ἐχθρούς Matt. 5, 44. Luke 6, 27. 35. Sept. for אָהַב 1 Sam. 18, 16. So Plut. Pericl. 7. Hdian. 1. 8. 9. Xen. III. 11. 9 ὑπὸ πολλῶν πόλεων ἀγαπῶ ἄν.—Spec. and emphat. of God as loving Christ, John 3, 35. 10, 17. 15, 9. 17, 23. 26 ἡ ἀγάπη, ἣν ἡγάπησάς με, the love (with) which thou hast loved me; so Sept. 2 Sam. 13, 15. Buttm. § 131. 4, 5. Kühn. § 484. (So φιλέω John 5, 20.) Of Christ as loving the Father, John 14, 31. Of God as loving men,

Christians, John 3, 16. 14, 21 Pass. Rom. 9, 13. 2 Cor. 9, 7. Heb. 12, 6. 1 John 4, 10, 11. al. Of Christ as *loving* believers, his disciples, John 13, 34. 14, 21. 15, 9. 12. Rom. 8, 37. Eph. 5, 2. 25. al. Of Christians as *loving* God, Matt. 22, 37. Mark 12, 30. Rom. 8, 28. 1 Cor. 2, 9. 8, 3. 1 John 4, 10. 19. 20; (Sept. for  $\epsilon\gamma\alpha\gamma\eta$  Ex. 20, 6;) Christ, John 8, 42. 14, 15. 21 sq. 21, 16. Eph. 6, 24. 1 Pet. 1, 8; one another, i. e. with mutual love as Christian brethren, ἀλλήλους John 13, 34. 15, 12. 17. Rom. 13, 8. 1 Pet. 1, 22. 1 John 3, 11. al. τὸν ἀδελφόν 1 John 2, 10. 3, 10; also 1 John 3, 14. 1 Pet. 2, 17; acc. impl. ὁ ἀγαπῶν 1 John 4, 7. 8. So of Paul and his spiritual brethren, 2 Cor. 11, 11. 12, 15 εἰ καὶ περισσotέρως ὑμᾶς ἀγαπῶν ἡττον ἀγαπῶμαι even though, the more I love you, the less I am beloved.. 1 Thess. 1, 4 ἀδελφοὶ ἡγαπημένοι. Col. 3, 12.

3. Of things, to love, to delight in, to like, c. acc. as πρωτοκαθεδρίαν Luke 11, 43; τὸ σκότος John 3, 19; τὸν κόσμον 1 John 2, 15; δικαιοσύνην Heb. 1, 9. (So φιλέω Matt. 23, 6. al.) Sept. for  $\epsilon\gamma\alpha\gamma\eta$  Ps. 45. 8. So Jos. Ant. 7. 1. 6. Plut. Lycurg. 29. Xen. Cyr. 7. 5. 67 μάλιστα ἂν ἀγαπῶν τὴν παρ' αὐτῷ διαταν.—Spec. Rev. 12, 11 οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἕχρι θανάτου they loved not their lives unto the death, i. e. they were careless of their lives and voluntarily exposed themselves to death; see in art. οὐ no. 5. Heb. Gr. § 149. So Eccles. 15, 13 οὐκ ἀγαπήσαν not loved, i. e. hated, abhorred. +

ἀγάπη, ης, ἡ, (ἀγαπάω,) love; not found in Gr. writers. Sept. for  $\epsilon\gamma\alpha\gamma\eta$  Cant. 5, 8. 8, 6. 7. al. In N. T. not found in Mark, Acts, nor James, and only once in both Matt. and Luke.

1. love, e. g. to our fellow-men, John 15, 13. Elsewhere spec. and emphat. as connected with God's mercy to mankind, or with the religious emotions and duties of men; e. g. God's love to Christ, John 17, 26. Col. 1, 13 ὁ υἱὸς τῆς ἀγαπῆς αὐτοῦ the son of his love, his beloved son; Heb. Gr. § 104. 2. God's love to men, 1 John 3, 1. 4, 16; so c. gen. ἡ ἀγάπη τοῦ Θεοῦ the love of God towards men, Rom. 5, 5. 8 εἰς ἡμᾶς. 2 Cor. 13, 13. Eph. 2, 4. Christ's love to men, e. g. Eph. 3, 19 γνῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χ. Rom. 8, 35. 39. 2 Cor. 5, 14; ἐν τῇ ἀγάπῃ μου John 15, 10; also with possess. pron. John 15, 9 μέναι ἐν τῇ ἀγάπῃ τῇ ἐμῇ abide in my love, remain worthy of it. So of love to God as the duty of men, believers, c. gen.

John 5, 42 τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε Luke 11, 42. 2 Thess. 3, 5. 1 John 2, 5. 15. 3, 17. 4, 9. 5, 3. Of love to our fellow-Christians, mutual Christian love; e. g. ἡ ἀγάπη εἰς ἀλλήλους 1 Thess. 3, 12. 2 Thess. 1, 3. 1 Pet. 4, 8; εἰς πάντας τοὺς ἁγίους Eph. 1, 15. Col. 1, 4. Philem. 5; εἰς ἡμᾶς 2 Cor. 2, 4; ἐν c. dat. John 13, 35 ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 2 Cor. 8, 7 τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ love from you towards us, your love to us (see Winer § 54. 4); absol. Rom. 14, 15 οὐκέτι κατὰ ἀγάπην περιπατεῖς. 1 Cor. 4, 21. 16, 13. 24. 2 Cor. 2, 8. Eph. 4, 15. al. Of love of the truth, ἡ ἀγ. τῆς ἀληθείας 2 Thess. 2, 10.—Hence, love in general, holy love, without specifying a definite object, e. g. as an attribute of God, 1 John 4, 7. 8 ὁ Θεὸς ἀγάπη ἐστίν. v. 16; as a Christian grace, Rom. 12, 9 ἡ ἀγάπη ἀνυπόκριτος. 13, 10. 1 Cor. 8, 1. 13, 1–13. 14, 1. 1 John 4, 10, 16. al. Matt. 24, 12. Also ἡ ἀγάπη τοῦ πνεύματος the love the Spirit inspires Rom. 15, 30. So Wisd. 3, 9. 6, 17. 18.—The gen. after ἀγάπη may express either the subject or object; e. g. ἡ ἀγάπη τοῦ Θεοῦ the love of God towards any one, or also love towards God; see the examples above. Winer § 30. 1. Heb. Gr. § 112. 2. +

2. Plur. ἀγάπαι, ὧν, αἱ, ἀγαπα, love feasts, Jude 12. (2 Pet. 2, 13.) Comp. 1 Cor. 11, 17 sq. These were public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but they became subject to abuses, and were afterwards discontinued. See Tertull. Apol. c. 39. Neander Hist. of the Ch. I. p. 325. [561.]

ἀγαπητός, ἡ, ὅν, (ἀγαπάω,) beloved, dear, of things, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ ... ἀγαπητὴ συνεργὸς τεχνίταις. Sept. for  $\epsilon\gamma\alpha\gamma\eta$  Ps. 84, 2.—In N. T. beloved, dear, spoken only of Christians as united with God or with each other in the bonds of holy love, e. g. Col. 4, 14 Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητός. v. 7. 9. 1, 7. Eph. 6, 21. Philem. 16. 2 Pet. 3, 15. 3 John 1; fem. Philem. 2; Plur. Acts 15, 25. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love. So ἀδελφοὶ ἀνα

πῆτοι in a direct address, *beloved brethren*, Christians, Phil. 4, 1. James 1, 16. 19. 2, 5. Absol. ἀγαπητοὶ id. Rom. 12, 19. 2 Cor. 7, 1. Heb. 6, 9. 1 Pet. 2, 11. 1 John 3, 2. 21. al. Sing. ἀδελφὲ 3 John 2. 5. 11. Hence c. gen. ἀγαπητοὶ Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1, 7. 11, 28. Eph. 5, 1. So Sept. ἀγαπητοὶ σου for רַחֲמֵי, spoken of the worshippers of God, Ps. 60, 8. 108, 7. 127, 2.—Paul applies the term particularly to those converted under his ministry; as when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16, 5; also 16, 8. 9. 12; comp. 1 Cor. 4, 17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1, 2. So too of a whole church gathered by himself; 1 Cor. 4, 14 τέκνα μου ἀγαπητοί. 10, 14. Phil. 2, 12. With dat. 1 Thess. 2, 8 διὸτι ἀγαπητοὶ ἡμῖν ἐγενήσθητε.—In the phrase: ὁ υἱὸς ὁ ἀγαπητός, *the beloved son, the well-beloved*, as an epithet of *an only son*, ὁ μονογενής, and spoken in the N. T. only of Christ, as ὁ υἱὸς ἀγαπητὸς τοῦ Θεοῦ, Matt. 3, 17. 12, 18. 17, 5. Mark 1, 11. 9, 7. Luke 3, 22. 9, 35. 2 Pet. 1, 17. So in the parable, Mark 12, 6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20, 13. Sept. for רַחֲמֵי Gen. 22, 2. 12. Jer. 6, 26. Amos 8, 10. Zech. 12, 10. So Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' αὖν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. +

Ἄγαρ, ἡ, indec. *Hagar*, Heb. רַחֵל (flight), pr. n. of a maid-servant of Abraham, the mother of Ishmael. In Gal. 4, 24. 25, Paul applies this name allegorically to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

ἀγγαρεύω, f. εὔσω, pr. to *send off an ἄγγελος* or *public courier*. This word is of Persian origin, and being received into the Greek language passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππῳνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing that came in their way, which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Hdot. 8. 98. Comp. Esth. 8, 10. 14. Dict. of Antt. art. *Angaria*.—Afterwards ἀγγαρεύω came

to signify, *to press into service in the manner of an ἄγγελος*, Jos. Ant. 13. 2. 3 κελίῳ μὲν ἀγγαρεύουσαι τὰ τῶν Ἰουδαίων ὑποξύγνα.—Hence in N. T. c. acc. to *compel*, to *press* into service, e. g. to accompany one, Matt. 5, 41 ὅστις σε ἀγγαρεύσει μίλιον ἔν. So genr. Matt. 27, 32. Mark 15, 21. Comp Buxtorf Lex. Rab. Chald. Talm. 131.

ἄγγεῖον, ου, τό (dim. ἄγγελος,) *a vessel, utensil*, Matt. 13, 48. 25, 4. Sept. for רַחֲמֵי Gen. 42, 25. Num. 4, 9.—Plut. Romul. 20. Xen. An. 7. 4. 3.

ἄγγελια, as, ἡ, (ἀγγέλλω,) pr. *message brought, news*, Plut. Pomp. 13. Xen. Cyr. 6. 2. 14.—In N. T. trop. *doctrine announced, precept given*, in the name of any one, 1 John (1, 5.) 3, 11. Sept. for רַחֲמֵי Prov. 12, 25.

ἄγγελος, ου, ὁ, (ἀγγέλλω,) 1. *a messenger, one who is sent*, in order to announce, teach, perform, or explore any thing, Matt. 11, 10. Luke 7, 24. 9, 52. James 2, 25 comp. Josh. 6, 17. al. Sept. for רַחֲמֵי Mal. 2, 7. al. (Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.) So in Rev. 1, 20 sq. *the angels of the seven churches*, are probably the prophets or pastors of those churches, who were the messengers, delegates, of the churches to God in the offering of prayer, service, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, a being superior to man. The Deity is represented as surrounded by innumerable beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1, 20. 18, 10. 22, 30. Acts 7, 30. al. sēp. They are also subject to the Son, and act as his ministers, 1 Pet. 3, 22. Heb. 1, 6. Matt. 16, 27. 24, 31. 2 Thess. 1, 7. al. As to the numbers of the angels, see Matt. 26, 53. Heb. 12, 22. Rev. 5, 11. Sept. for רַחֲמֵי Ps. 104, 4. al. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες τὴν ἐαυτῶν ἀρχήν, 2 Pet. 2, 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατάν, *angels of the devil, or of Satan*, Matt. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. al. Rev. 9, 11 ὁ ἄγγελος τῆς ἀβύσσου, *the angel of the abyss*, Tartarus, i. e. the destroying angel; see Ἀβαδδὼν.—Difficult is 1 Cor. 11. 10 διὰ τοῦτο ὑφείλει ἡ γυνὴ ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἄγγέλους, *for this cause ought the woman to have power* (α

veil) on her head because of the angels, i. e. a veil as the emblem of her being under the power of a husband, and this because of the angels who were regarded as present and taking deep interest in the conduct and worship of Christians; comp. Luke 15, 7. 10. So Paul says of the apostles, 1 Cor. 4, 9 *ἑαυτὸν ἐγενήσαμεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις*. Others in 11, 10 understand evil angels, demons; others, spies, but against the usus loquendi.—On the angels generally, see Stuart in Biblioth. Sac. 1843, p. 88 sq. +

ἄγε, (pr. imper. of ἄγω,) a participle of exhortation or incitement, *come now, go to*, Lat. *age*, with plur. James 4, 13 *ἄγε νῦν οἱ λέγοντες*. 5, 1. Sept. for אָנֹכִי Judg. 19, 6. See Winer § 47. 3. n.—Plut. Aem. Paul. 31. Xen. Cyr. 4. 2. 47.

ἀγέλη, ης, ἡ, (ἄγω,) a herd; in N. T. only of swine, Matt. 8, 30. 31. 32 bis. Mark 5, 11. 13. Luke 8, 32. 33. Sept. for צֶהָרִי Judg. 5, 16.—Hdian. 7. 2. 9. Xen. Mem. 2. 9. 7.

ἀγενεαλόγητος, ου, ὁ, adj. (a priv. γενεαλογέω,) without genealogy, whose descent is unknown, Heb. 7, 3. Found only in N. T. where Melchizedek is so called, because, not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God; his priesthood therefore is of a higher and more ancient order than that of Aaron; comp. v. 4 sq. Gen. 14, 18 sq. Ex. 40, 15. Num. 3, 10.

ἀγενής, εος, ὁ, ἡ, adj. (a priv. γένος,) pr. one who is without ancestors, or without descendants; in N. T. low born, ignoble, base, 1 Cor. 1, 28; opp. to εὐγενής in v. 26.—Plut. Pericl. 24. Pol. 5. 111. 3.

ἀγιάζω, f. ἁσσω, (ἅγιος,) not found in Greek writers, but often in Sept. for קָדַשׁ. In N. T. pr. to render ἅγιον.

1. to make clean, to cleanse, e. g. ceremonially, Heb. 9, 13 *ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθάρτητα*. Trop. in a moral sense, to purify, to sanctify; Rom. 15, 16 *that the offering of the Gentiles may be acceptable, ἡγιασμένη ἐν πνεύματι ἀγίῳ, being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6, 11. Eph. 5, 26. 1 Thess. 5, 23. 1 Tim. 4, 5. Heb. 2, 11. 10, 10. 14. 29. 13. 12. Rev. 22, 11. Hence οἱ ἡγιασμένοι, those who are sanctified, said of Christians in general, Acts 20, 32. 26, 18.

1 Cor. 1, 2. Jude 1. Also 1 Cor. 7, 14 *ἡγιασται ὁ ἀνὴρ . . . ἡγιασται ἡ γυνή*, the unbelieving husband or wife is made clean or sanctified, i. e. is to be regarded, not as unclean, not as an idolater, but as connected with the Christian community. See ἅγιος no. 1.—Hence, to regard or venerate as holy, to hallow, Pass. Matt. 6, 9 *ἁγιασθήτω τὸ ὄνομά σου*. Luke 11, 2. 1 Pet. 3, 15. Sept. for קָדַשׁ Is. 9, 13. 29, 23.

2. to make sacred or holy, to consecrate, to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications; e. g. things, Matt. 23, 17 *ὁ ναὸς ὁ ἀγιάζων τῶν χρυσῶν*. 23, 19. 2 Tim. 2, 21 *σκευὸς ἡγιασμένον*. Sept. for קָדַשׁ Lev. 8, 10 sq. 30.—Of persons, to sanctify and set apart, to consecrate, as being set apart of God and sent by him for the performance of his will, and thus including the idea of holiness. John 10, 36 *ὃν ὁ πατὴρ ἡγίασε, whom the father hath consecrated and sent into the world*. 17, 17 *ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, consecrate them in or through thy truth*, i. e. the preaching of thy truth, i. q. ἐν τῷ λόγῳ (comp v. 18). v. 19 bis. So Eccles. 45, 4. 49, 7

ἀγιασμός, οὔ, ὁ, (ἀγιάζω,) not found in Gr. writers; in N. T. sanctification, purity, of heart and life, holiness, Rom. 6, 19. 22. 1 Thess. 4, 3. 4. 7. 1 Tim. 2, 15. Heb. 12, 14. Hence 2 Thess. 2, 13 *ἐν ἀγιασμῷ πνεύματος, in sanctification of the spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1, 2. Meton. the cause or author of this sanctification, 1 Cor. 1, 30.—Sept. 'consecration' for קָדַשׁ Judg. 17, 3.

ἅγιος, ια, ιον, rarely found in Attic writers, who prefer ἁγνός, but often in the Sept. for קָדוֹשׁ and קָדֵשׁ. Hence the primary idea is pure, clean, (see in ἀγιάζω no. 1. Gesen. Heb. Lex. art. קָדַשׁ, קָדֵשׁ,) like ἁγνός, but it superadds the notion of respect and veneration, which in the latter is less prominent; see Tittm. de Synon. N. T. p. 21 sq.

1. pure, clean, i. e. ceremonially or morally clean, and also worthy of respect, reverence, veneration; so of a sacrifice, *ἁγία without blemish, holy*, Rom. 12, 1. Metaph. morally pure, upright, blameless in heart and life, holy; Mark 6, 20 *Ἰωάννην . . . ἁνδρα δίκαιον καὶ ἅγιον*. 1 Cor. 7, 34. Eph. 1, 4. 5, 27; ὁ νόμος Rom. 7, 12. al. Sept. for קָדוֹשׁ Lev. 11, 44. (Plato Soph. p. 249. α, σεμνὸν καὶ ἅγιον νοῦν εὖ ἐχον.) Spec. of those who are purified: τὸ ἁγίον

tioned by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence *ἅγιοι*, *saints*, *Christians*, Acts 9, 13 comp. v. 14. 9, 32. 41. 26, 10. Rom. 1, 7. 8, 27. al. Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7, 14; see ἀγιάζω no. 1. So *ἅγιον φίλημα*, the sacred Christian kiss, the pledge of Christian affection, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.—Emphat. *holy*, *hallowed*, *worthy of reverence and veneration*; c. g. God, John 17, 11. Rev. 4, 8. 6, 10. Sept. for שִׁירִי Is. 5, 16. 6, 3. So of his name, Luke 1, 49. Sept. for שִׁירִי Lev. 22, 2. So τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit, Matt. 1, 18, and very often; see πνεῦμα. Luke 1, 72 διαθήκη ἁγία. Rom. 1, 2 ἐν γραφαῖς ἁγίαις. Sept. for שִׁירִי Dan. 11, 28. 30.

2. *consecrated*, *sacred*, *holy*, set apart from a common to a sacred use, belonging to God; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4, 5. 7, 6. 24, 15. 27, 53. Acts 7, 33. Rev. 11, 2. So of persons, ἀπερχή ἁγία Rom. 11, 16. Luke 2, 23; apostles, Eph. 3, 5; prophets, Luke 1, 70. Acts 3, 21. 2 Pet. 1, 21; angels, Matt. 25, 31. 1 Thess. 3, 13. al. So of the temple, Acts 6, 13. 21, 28. Hence τὸ ἅγιον the sanctuary, spoken of the tabernacle or temple, Heb. 9, 1; oftener Plur. τὰ ἅγια, the sanctuary, either terrestrial Heb. 9, 2, or celestial Heb. 8, 2. 9, 8. 12, 24. 10, 19. Heb. 9, 3 τὰ ἅγια ἁγίων, the holy of holies, the inner sanctuary; see Heb. Gr. § 117. Winer § 37. 2. Sept. for שִׁירִי שִׁירִי Ex. 26, 33. 2 Chr. 3, 8 sq. 5, 7 sq.—Xen. Hell. 3. 2. 19 ἱερὸν μάλα ἅγιον. +

ἀγιότης, ἡ, (ἅγιος,) pr. *purity*, in N. T. metaph. *sanctity of life*, *holiness*, Heb. 12, 10.—1 Macc. 15, 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

ἀγιωσύνη, ἡ, (ἅγιος,) for the comm. ἀγιωσύνη, pr. i. q. ἀγιότης.

1. Metaph. *sanctity*, *holiness*, 2 Cor. 7, 1. 1 Thess. 3, 13.

2. the being *worthy of veneration and worship*, i. e. *sanctity*, *majesty*. Rom. 1, 4 πνεῦμα ἀγιωσύνης, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σαρκά in the preceding verse; comp. 1 Tim. 3, 16. Sept. for שִׁירִי Ps. 97, 12; but also for שִׁירִי Ps. 96, 6, and for שִׁירִי Ps. 145, 6. For the gen. instead of an adj. see Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. Gr. § 104. 1.

ἀγκάλῃ, ἡ, (ἡ, the arm, Luke 2, 28 comp. Mark 9, 36. Sept. for כַּף 1 K. 3 20.—Plut. Amator. 10. Xen. Cyr. 7. 5. 50

ἄγκιστρον, οὐ, τό, (kindr. ἄγκυρα,) a fish-hook, Matt. 17, 27. Sept. for כַּף 2 K. 19, 28; כַּף Hab. 1, 15.—Ælian. V. H. 1. 5. Plut. Soph. 220. c.

ἄγκυρα, ας, ἡ, (kindr. ἄγκυρα,) an anchor, Acts 27, 29. 30. 40. Trop. Heb. 6, 19.—Plut. Pomp. 50. Xen. Anab. 3. 5. 10.

ἄγναφος, οὐ, ὁ, ἡ, adj. (a priv. γναφεύς,) not yet *fulled* or *dressed*; hence *new*, Matt. 9, 16. Mark 2, 21; i. q. καινός in Luke 5, 36.

ἀγνεία, ας, ἡ, (ἄγνος,) pr. *purity*, *uprightness*, Plato Legg. 917. b.—In N. T. *purity*, *chastity*, 1 Tim. 4, 12. 5, 2. So Jos. Ant. 3. 5. 1. Soph. Œd. R. 864. Antiph. 116. 11.

ἀγνίζω, f. ἴσω, (ἀγνός,) 1 to *purify*, to *make clean*, c. g. ceremonially, c. acc. John 11, 55 ἀγνίξω ἐαυτόν, to prepare oneself by purification for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Comp. Ex. 19, 10. 14 sq. Sept. for כַּף 2 Chr. 29, 16. 18; שִׁירִי Ex. 19, 10.—Plut. Quæst. Rom. 1. Soph. Aj. 656.

2. Mid. ἀγνίζομαι, Pass. perf. and aor. 1 ἡγνισμαι, ἡγνίστην, with a Mid. signif. *agere castimoniam*, to take upon oneself a *vow of abstinence*, for the purpose of greater sanctity, like a Nazarite, Acts 21, 24. 26. 24, 18. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution; and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6, 2–21. Sept. for שִׁירִי Hiph. Num. 6, 3. See Lightfoot Hor. Heb. p. 1078.—Trop. to render *pure*, to *cleanse* in a moral sense, c. acc. James 4, 8 ἀγνίσate καρδίας. 1 Pet. 1, 22 τὰς ψυχὰς ὑμῶν ἡγνίζετε. 1 John 3, 3. So Apollodor. 2. 928.

ἀγνομός, οὐ, ὁ, (ἀγνίζω,) a *cleansing*, i. e. ceremonial, Sept. for כַּף and כַּף Num. 8, 7. 8. Dion. Hal. Ant. 3. 22.—In N. T. *abstinence*, in consequence of a vow, Acts 21, 26, see in ἀγνίζω no. 2. Sept. for שִׁירִי Num. 6, 5; שִׁירִי Amos 2, 11.

ἀγνοῶ, ᾧ, fut. ἴσω, (a priv. νοῶ,) *not to perceive*, *not to know*.

1. Genr. *not to know, to be ignorant of*, with acc. of pers. Acts 17, 23; acc. of thing, Rom. 10, 3. 11, 25. 2 Cor. 2, 11. (Xen. Mem. 3. 5. 23. ib. 4. 2. 25.) With ὅτι, Rom. 1, 13. 6, 3. 7, 1. 1 Cor. 10, 1; ὑπέρ τινος ὅτι, 2 Cor. 1, 8. (Xen. Ag. 5. 5.) Also περί τινος 1 Cor. 12, 1. 1 Thess. 4, 13. In 2 Pet. 2, 12 ἐν οἷς ἀγνοοῦσι βλασφημοῦντες is by attraction for ἐν τοῖτοις, ἀγνοοῦσι, βλασφημοῦντες. Winer § 63. Absol. 1 Tim. 1, 13. 1 Cor. 14, 38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. (Others here, *to act foolishly*, as Sept. for לִבְיָנָה Num. 12, 11.) Part. pass. ἀγνοούμενος, c. dat. *unknown to any one*, Gal. 1, 22; absol. *unknown, ignoble*, 2 Cor. 6, 9. Spec. Part. οἱ ἀγνοοῦντες, spoken of those who sin through ignorance and blindness, *the ignorant, the sinful*, Heb. 5, 2; comp. Hos. 4, 6. Sept. for חָזָז, חָזָז, Lev. 4, 13. 5, 18.—Pol. 5. 11. 5.

2. Spec. *not to understand, not to apprehend or comprehend*, c. acc. Mark 9, 32 οἱ δὲ ἡγνώνουν τὸ ῥῆμα. Luke 9, 45. Acts 13, 27; ὅτι Rom. 2, 4.—Soph. Trach. 78. Xen. Mem. 1. 2. 33.

**ἀγνόημα**, atos, τό, (ἀγνοέω,) pr. *ignorance, involuntary error*, Theophr. H. Pl. 3. 4. 8. Sept. for חֲטָאָה Gen. 43, 12.—In N. T. error, sin, Heb. 9, 7. So Tob. 3, 3. Diod. Sic. 1. 1.

**ἀγνοια**, as, ἡ, (ἀγνοέω,) *ignorance*, Acts 3, 17. (Xen. Mem. 1. 2. 34.) Spoken of ignorance of God and divine things, Acts 17, 30. Eph. 4, 18. 1 Pet. 1, 14.

**ἀγνος**, ἡ, ὁ, *pure, clean*; ἄγνος εἰμὶ χεῖρας Eurip. Orest. 1620.—In N. T. trop. *pure, innocent, blameless*; 2 Cor. 7, 11 ἄγνους εἶναι ἐν παντὶ πράγματι. Phil. 4, 8. 1 Tim. 5, 22. (Hdian. 1. 11. 12.) Also *modest, chaste*, 2 Cor. 11, 2. Tit. 2, 5. 1 Pet. 3, 2. (Xen. Conv. 8. 15.) Spec. of God, *pure, perfect, holy*, 1 John 3, 3; of his σοφία, James 3, 17; comp. Wisd. 7, 22 sq. Sept. for קִדְּשׁ Ps. 12, 7. 19, 10.

**ἀγνότης**, τητος, ἡ, (ἀγνός,) pr. *purity*; trop. *pureness of life*, 2 Cor. 6, 6.

**ἀγνώως**, adv. *with pure intent, sincerely*, Phil. 1, 16 or 17.—Hesiod. Op. et D. 339 ἀγνώως καὶ καθαρῶς.

**ἀγνωσία**, as, ἡ, (a priv. γνῶσις,) pr. *ignorance*, Thuc. 8. 66.—In N. T. *willful ignorance, blindness*; 1 Cor. 15, 34 ἀγνωσίαν θεοῦ. 1 Pet. 2, 15. Sept. Job 35, 16. Wisd. 13, 1.

**ἀγγνωστος**, ου, ὁ, ἡ, adj. (a priv. γνῶσις,) *unknown*; Acts 17, 23 ἀγνώστῳ θεῷ,

*to an unknown god*, i. e. a god whose name was unknown, not necessarily the God of the Jews.—Wisd. 11, 19. Hdian. 1. 1. 14 Plut. Cato Maj. 1.

**ἀγορά**, ἄς, ἡ, (ἀγείρω,) *a place of public resort*, in towns and cities; any open place, where the people came together either for business or to sit and converse. In oriental cities such open places were at the inside of the gates; and here public business was transacted, and tribunals held, as also the markets; see Ruth 4, 11. Neh. 8, 16. Heb. Lex. art. אֶרֶץ.—Hence in N. T. *a place, market-place, forum*, Acts 16, 19. 17, 17. Matt. 11, 16 and Luke 7, 32. Matt. 20, 3. 23, 7. Mark 6, 56. 12, 38. Luke 11, 43. 20, 46. Sept. for פָּתוֹ open street Ecc. 12, 4. 5. (Plut. Demetr. 12. Xen. Conv. 8. 21. Mem. 4. 2. 1.) Mark 7, 4 καὶ ἀπὸ ἀγορᾶς [ἐλθόντες] ἐὰν μὴ βαπτίζονται, οὐκ ἐσθίουσι, and [coming] from the market, except they wash, they eat not; see Winer § 66. III. e. Eccus. 31, 25 βαπτίζόμενος ἀπὸ νεκροῦ. Arr. Epict. 3. 19 ἂν μὴ εὖρωμεν φαγεῖν ἐκ βαλανείου. Others here take ἀγορά as i. q. *things sold in the market, provisions*, and translate: *of what is from the market, unless they wash it, they do not eat*; see Krebs Obs. p. 85. Winer l. c. So ἀγορά for grain Jos. Ant. 14. 16. 2.

**ἀγοράζω**, f. ἄσω, (ἀγορά,) *to market*, Hdot. 2. 35 αἱ μὲν γυναῖκες ἀγοράζουσιν καὶ καπηλεύουσιν.—In N. T.

1. *to buy, to purchase*, c. acc. Matt. 13, 44 τὸν ἀγρόν ἐκείνον. v. 46. Mark 15, 46. 16, 1. al. (Plut. de Fortun. 1. Xen. An. 5. 7. 13.) With acc. and dat. Matt. 14, 15 ἐαυτοῖς βρώματα. Mark 6, 36; acc. and εἰς τινα Luke 9, 13; acc. impl. Matt. 21, 12. 25, 9. 10. Luke 17, 28. 19, 45. Sept. for חֶבֶל Is. 24, 2; חֶבֶל Gen. 41, 57. (Xen. An. 1. 5. 10.) Further, acc. and gen. of price, Mark 6, 37 ἀγοράσωμεν δηναρίων διακοσίων ἄρτους. (Eccus. 20, 12.) Also acc. and ἐκ c. gen. of price, Matt. 27, 7 ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρόν. (Palaph. Fab. 46.) So too acc. and παρὰ τινος, Rev. 3, 18. Sept. Neh. 10, 31.

2. Trop. of persons, *to buy, to redeem*, for a price or ransom paid; spoken of those redeemed by the blood of Christ from the bondage of sin and death; c. acc. 2 Pet. 2, 1 καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἁρνούμενοι. Pass. with gen. of price, 1 Cor. 6, 20 ἡγοράσθητε γὰρ τιμῆς. 7, 23. Also with acc. and dat. and ἐν of price, Rev. 5, 9 ἡγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου. (Sept. for חֶבֶל 1 Chr. 21, 24.) Pass. with ἀπὸ τινος Rev. 14, 3. 4. +

**ἀγοραιο**, *ον, ό, ή*, adj. (*ἀγορά*), *pr. pertaining to the market*, Plato Rep. 425. c; *a market-man*, Hdot. 1. 93.—In N. T.

1. Of persons who loiter in the markets and public places, *a lounge*, *idler*, vulg. *a loafer*, Acts 17, 5.—Xen. Mem. 6. 2. 23. τὸν ἀγοραῖον τε ὄχλον. Plato Prot. 347. c.

2. Of time or days as held in public, *a court-day*, *judicial day*; Acts 19, 38 ἀγοραῖοι ἄγονται sc. *ἡμέραι*. So Jos. Ant. 14. 10. 21 ἄγοντι τὸν ἀγοραῖον. Strabo 13. p. 629. a.—Some editions in Acts 19, 38 have ἀγοραῖοι, but without good reason; see Winer § 6. 2.

**ἄγρα**, *as, ή*, *a hunting, catching*, Xen. Ven. 1. 1.—In N. T. only of *fishing*, Luke 5, 4. Meton. *draught of fishes*, Luke 5, 9. So Hom. Od. 12. 330. Plut. Timol. 20; meton. Xen. Cyr. 2. 4. 19.

**ἀγράμματος**, *ον, ό, ή*, adj. (*a priv. γράμμα*), *illiterate, unlearned*, Acts 4, 13. It here refers rather to Jewish literature and learning; comp. John 7, 15.—Diod. Sic. 12. 13. Xen. Mem. 4. 2. 20.

**ἀγραινέω**, *ω, f. ήσω*, (*ἀγραιο*); *ἀγρός*, *αἰλή*), *to τειναι or live abroad, in the fields or country, sub dio agere*; absol. Luke 2, 8 πεμνέμεν ἦσαν . . . ἀγραινούντες.—Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰττην χεῖματός τε καὶ ξέρων ἡγραινέει. Strabo 4. p. 197. Plut. Numa 4.

**ἀγρεύω**, *f. εύσω*, (*ἄγρα*), *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10, 16.—In N. T. trop. *to ensnare, to entrap*, by insidious questions, c. acc. Mark 12, 13. Sept. for רָבַח Prov. 5, 22; חָבַח Prov. 6, 25.

**ἀγριέλαιος**, *ον, ό*, (*ἄγριος*, *ελαία*) *a wild olive-tree, oleaster*, i. q. *κότινος*, Rom. 11, 17. 24. The wild olive bears little or no fruit, and is therefore contrasted by Paul with the cultivated olive, *καλλιέλαιος*.—Theophr. H. Pl. 2. 2. 5.

**ἄγριος**, *ια, ιον*, adj. (*ἀγρός*), *wild*, c. g. animals Pol. 12. 4. 1. Xen. An. 1. 2. 7.—In N. T. *wild*, e. g.

1. Of honey, *μέλι ἄγριον wild honey*, Matt. 3, 4. Mark 1, 6. Here the honey of wild bees is to be understood, made in hollow trees or crevices of the rocks, i. q. *honey out of the rock* Ps. 81, 17. Deut. 32, 13; or like the honey and honey-comb mentioned 1 Sam. 14, 25–27; comp. Judg. 14, 8. Prov. 25, 16. Maundrell saw many bees on the flowers between Jericho and the Dead Sea (p. 115); and Forskal notes that he often saw honey flowing in the woods of Arabia; Deser. Animal. p. xxiii. Comp.

Diod. Sic. 17. 75. Jos. B. J. 4. 8. 3 καὶ μελιττοτρόφος δὲ ἡ χώρα, i. e. the region of Jericho.—Others understand *honey-dew*, found in Arabia and other regions of Asia upon the leaves of certain species of trees, and similar to the present manna of Sinai: see Theophr. H. Plant. 3. 9. Plin. H. N. 12. 18. lib. 16. 11. Diod. Sic. 19. 94. But the evidence is very slight that this was ever common in Judea, and especially on the high deserts west of the Dead Sea; Burekhardt Syria p. 392. See Bochart Hieroz. II. 518 sq. Edmann Verm. Samml. VI. p. 136. Rosenm. Alterthumsk. IV. ii. p. 425. Winer Realw. art. *Honig*.

2. Of waves, *wild, fierce, raging*, an emblem of wicked men, Jude 13.—Wisdom 14, 1 ἄγρια κύματα. Plato Legg. 919. a, ἐπὶ χειμῶνων ἀγρίων.

**Ἀγρίππας**, *a, ό*, *Agrippa*, see Ἡρώδης.

**ἀγρός**, *ου, ό*, *a field*, i. e. 1. *the open fields, country*, as distinguished from the city or town, Matt. 24, 18 *ό ἐν τῷ ἀγρῷ*. Mark 15, 21. Luke 17, 7. 23, 26; as including tillage, pasturage, herbage, Matt. 6, 28. 30. Luke 12, 28. 15, 15. Sept. Gen. 2, 5. 2 K. 8, 6. (Xen. OEc. 11. 15, 16.) Spec. *a field* in tillage, but in Palestine not enclosed, Matt. 13, 24. 27. 31. Luke 15, 25. al. Sept. for רִיחַ Ruth 2, 17. 23. (Xen. Mem. 1. 1. 8.) Plur. *fields*, i. q. *a farm, farms, land*; Matt. 19, 29 *όστις ἀφήκεν . . . ἡ τέκνα ἢ ἀγρούς*. Mark 10, 29, 30; Sing. id. Acts 4, 37. Sept. and רִיחַ 2 K. 8, 3. 5. So Xen. Mem. 3. 9. 11.—Hence

2. Plur. *ἀγροί*, *farms*, i. q. *villas, hamlets*, in the country, Mark 5, 14. 6, 36. 56. Sept. for רִיחַ Neh. 11, 30.—Xen. Hell. 4. 7. 3. +

**ἀγρυπνέω**, *ω, f. ήσω*, (*ἀγρυπνος*; *a priv. ύπνος*), *to be sleepless, to watch*, Plut. Themist. 3. Xen. Mem. 2. 1. 3.—In N. T. trop. *to be wakeful, vigilant, to watch*, absol. Mark 13, 33. Luke 21, 36. Eph. 6, 18; c. *ὑπέρ τινος over any one*, Heb. 13, 17. So Wisdom. 6, 15. Sept. Ezra 8, 29.

**ἀγρυπνία**, *as, ή*, *a watching, want of sleep*, 2 Cor. 6, 5. 11, 27.—2 Macc. 2, 26. Plut. Philopœm. 3. Xen. Mem. 4. 5. 9.

**ἄγω**, *f. ἄξω* Acts 22, 5. 1 Thess. 4, 14, also Xen. An. 4. 8. 12, and often in Sept. as Ex. 22, 13. Num. 3, 15; but the usual form is fut. *ἄξομαι*, Buttm. § 113. 5. Winer § 15. Lob. ad Phryn. p. 287, 735; Aor. 2 with redupl. *ἤγαγον* Buttm. § 85. n. 3;



Pass. aor. 1 ἡχθη; *to lead, to conduct*. Sept. often for הִנְיָה, הִנְיָה.

1. Pr. of persons and things in various senses: a) *to lead or bring to a person or place*; with acc. impl. and dat. Matt. 21, 2 ἡγάγετέ μοι. (1 Macc. 7, 2.) So ἄγειν ἔξω v. acc. et dat. John 19, 4, 13; ἄγειν ὠδε c. acc. Luke 19, 27. With acc. and prop. as ἐπὶ τινα of pers. or place, *to lead to, to bring before*, Matt. 10, 18. Luke 21, 12, 23, 1. Acts 17, 19, 18, 12; also ἐπὶ σφαγῇν Acts 8, 32 from Sept. Is. 53, 7. Sept. Ex. 22, 13. Jer. 25, 9. Also πρὸς τινα, *to lead or bring to any one, adducere*, Mark 11, 7. Luke 4, 40, 18, 40, 19, 35. John 1, 43, 8, 3, 9, 13. Acts 9, 27, 23, 18 bis. Sept. Gen. 2, 19, 22. (Xen. Cyr. 4, 6, 1.) With ἕως c. gen. of place, Luke 4, 29. Acts 17, 15. With acc. simply, id. Matt. 21, 7. Mark 11, 2. Luke 19, 30. John 7, 45, 10, 16. Acts 5, 21, 26, 27, 19, 37, 20, 12, 25, 6, 17, 23. b) *to lead or bring with one*, e. g. ἄξει σὺν αὐτῷ 1 Thess. 4, 14 comp. v. 17; ἄγε μετὰ σεαυτοῦ 2 Tim. 4, 11; simply c. acc. impl. Acts 21, 16 ἄγοντες παρ' ᾧ ξενισθόμεν Μνάσωνι, *bringing with them Mnason*, by attract. for Μνάσωνα, see Buttm. § 143, 4. Kühn. § 657. Jos. Ant. 10, 9, 6 ἀπῆρεν εἰς τὴν Αἴγυπτον ἄγων καὶ τὸν Ἱερεμίαν. Plato Soph. 216, a. c) *to lead out or away, deducere*; c. acc. simply, Mark 13, 11 ὅταν δὲ ἄγωσιν ὑμᾶς παραδίδόντες. Luke 22, 54; Pass. Luke 23, 32; also with εἰς τινα of place etc. *to which*, Luke 4, 1, 9, 10, 34. John 18, 28. Acts 6, 12, 9, 2, 11, 25, 21, 34, 22, 5, [24.] 23, 10, 31; εἰς τὸν δῆμον Acts 17, 5; εἰς δόξαν Heb. 2, 10. (Jos. Ant. 2, 7, 3 εἰς ἀπολάνσιν ἀγαθῶν ἡγαγον τοῦτον.) With ἐπὶ τινα of pers. Acts 9, 21; absol. John 19, 16. d) By Hebr. *to bring forth*, i. e. *to cause to come, to raise up*; Acts 13, 23 in later editions: ἡγάγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others ἡγήρε. Sept. for הִנְיָה Zech. 3, 8. Is. 46, 11. e) Trop. *to lead, to incite, to induce*; with acc. and eis, Rom. 2, 4 εἰς μετάνοιαν σε ἄγει. (Pol. 5, 16, 2 εἰς μετάνοιαν ἄξεν τὸν βασιλέα.) Pass. 1 Cor. 12, 2 ὡς ἂν ἡγεσθε just as ye were led away, sc. to idolatry. Also ἄγεσθαι πνεύματι θεοῦ Rom. 8, 14. Gal. 5, 18; ἄγ. ἐπιθυμίας 2 Tim. 3, 6. So Dem. 228, 11 τοῖς ἔξωθεν λόγους ἡγμένους.

2. Intrans. with ἐαυτόν or the like implied, *to lead off, to go away, to depart*; see Buttm. § 130, n. 2. Kühn. § 338, b. So Subj. ἄγωμεν, let us go, Matt. 26, 46. Mark 14, 42. John 11, 16; ἄγωμεν ἐντεῦθεν John 14, 31; see Buttm. § 139, n. 1, 2. With εἰς

τινα of place Mark 1, 38. John 11, 7; πρὸς τινα of pers. John 11, 15.—Dem. 608, 14 Xen. Hell. 4, 2, 18, 19.

3. In respect to time, *to lead on, to pass*, impers. c. acc. Luke 24, 21 τρίτην ταύτην ἡμέραν ἄγει σήμερον, *to-day one is passing this third day*, the third day is passing. Also *to keep, to hold*, i. e. to celebrate, Pass. γενεσίαν δὲ ἀγομένων τοῦ Ἡρώδου Matt. 14, 6; ἀγόραυοι ἄγονται Acts 19, 38. Sept. for פָּזַץ Esth. 9, 18 sq.—2 Macc. 2, 16. Pol. 8, 37, 1. Xen. Cyr. 6, 2, 6.

ἄγωγή, ης, ἡ, (ἀγῶ,) pr. a leading, sc. of a horse Xen. Eq. 6, 4; a training, education, Xen. Eq. 3, 4.—In N. T. the life which one leads, manner of life, 2 Tim. 3, 10 Sept. Esth. 2, 20. So Jos. Ant. 14, 10, 9 περὶ τῆς Ἰουδαίων ἀγωγῆς. Pol. 18, 1, 2 See Lösner Obs. e Phil. p. 420 sq.

ἀγών, ὄνος, ὁ, (ἀγῶ,) a place of assembly, Hom. Il. 18, 376; also where games were held, a place of contest, stadium, Thuc. 5, 50.—In N. T. only trop. a contest, conflict, fight, held in the stadium, as an emblem of the efforts, toils, and trials of the Christian life; 1 Tim. 6, 12 ἀγωνίζου τοὶ καλὸν ἀγῶνα τῆς πιστέως. 2 Tim. 4, 7 With the idea of peril, affliction, Phil. 1, 30. Col. 2, 1, 1 Thess. 2, 2. So pr. 2 Macc. 4, 18. Pol. 7, 10, 2. Xen. Œc. 7, 9; trop. Pol. 4, 56, 4.—Spec. a race, in the same tropical sense; Heb. 12, 1 τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα.

ἀγωνία, ας, ἡ, (ἀγών,) a contest, conflict, pr. Xen. Cyr. 2, 3, 15.—In N. T. trop. agony, conflict of mind, Luke 22, 44. So 2 Macc. 3, 16. Pol. 8, 21, 2 πλήρης ἀγωνίας.

ἀγωνίζομαι, f. ἴσομαι, (ἀγών,) Mid. dep. 1. *to contend for a prize, to be a combatant in the public games*; Part. ὁ ἀγωνιζόμενος 1 Cor. 9, 25. (Xen. Mem. 3, 12, 1.) Hence *to contend, to fight* with an adversary, absol. John 18, 36; acc. of corresp. noun, ἀγ. τὸν καλὸν ἀγῶνα 1 Tim. 6, 12, 2 Tim. 4, 7; see in ἀγών. So 2 Macc. 8, 16. Plut. Arat. 38. Xen. An. 4, 6, 7.

2. Genr. *to strive, to struggle*, with effort, absol. Luke 13, 24. Col. 1, 29. [1 Tim. 4, 10]; ἀγ. ὑπέρ τινος Col. 4, 12.—Dem. 129, 5; comp. 314, 16.

Ἀδάμ, ὁ, indec. Adam, Heb. אָדָם (ruddy), pr. n. of the first man, Luke 3, 38. Rom. 5, 14 bis. 1 Cor. 15, 22, 45, 1 Tim. 2, 13, 14, Jude 14. See Gen. 1, 27 sq.—In 1 Cor. 15, 45 Jesus is called ὁ ἔσχατος Ἀδάμ, as being the author of spiritual life

and the first to rise from the dead; comp. v. 20—22.

ἀδάπανος, ου, ό, ή, adj. (α priv. δαπανάω.) *without expense, gratuitous*, 1 Cor. 9, 18.—Diod. Sic. 1. 80. Plut. Mor. II. p. 49.

Ἀδδί, ό, indec. *Addi*, pr. n. of a man, Luke 3, 28. It is probably Heb. but does not occur in the O. T.

ἀδελφή, ής, ή, (ἀδελφός,) *a sister*, born of the same parents, Luke 10, 39. 40. John 11, 1. 3. 5. Acts 23, 16. al. (Xen. Cyr. 2. 4. 5.) So too Matt. 13, 56. Mark 6, 3; where others understand *a relative, kinswoman*, as Sept. and ἡγίη Gen. 24, 59. 60.—Trop. for a female friend, esteemed and beloved as a *sister*, Matt. 12, 50. Mark 3, 35. 1 Tim. 5, 2. (Comp. Sept. Cant. 4, 9 sq.) Spec. *a sister* of the same faith, *a female Christian*, Rom. 16, 1. 1 Cor. 7, 15. 9, 5. James 2, 15. +

ἀδελφός, ου, ό, from a collect. and δελφός, see Buttm. § 120. n. 11. 2. Kühner § 333.

1. *a brother*, whether from the same father only, Matt. 1, 2. Luke 3, 1. 19; or also born of the same mother, Matt. 4, 18. 13, 55. Luke 6, 14. John 1, 41. 11, 2. al. (Xen. Hell. 3. 4. 29.) Sometimes it is to be supplied before the gen. of a pronoun, as Acts 1, 13. Luke 6, 16; comp. Jude 1.—But δ ἀδελφός, like Heb. רֵעַ, is often employed in other and wider senses, e. g.

2. For *a kinsman, relative*, in any degree of blood, as Sept. for רֵעַ Gen. 13, 8. 14, 16. Here some refer Matt. 12, 46. 47. 13, 55. John 7, 3. Acts 1, 14, as implying the *kinsmen* of Jesus; but more prob. they were his uterine brothers; see Matt. 1, 25. 13, 55. Mark 6, 3. Luke 2, 7. John 2, 12.

3. For one of the same nation, *a fellow-citizen, countryman*, Matt. 5, 47. Acts 2, 29. 3, 17. 22. 7, 2. 23. al. Sept. and רֵעַ Ex. 2, 11. 4, 18. So in a wider sense, *a fellow, fellow-man*, like δ πλήσιον, but still as descended from a common ancestor and belonging to the same stock, Matt. 5, 22—24. 7, 3—5. Luke 6, 41 sq. Heb. 2, 17. 8, 11. a. Sept. and רֵעַ Lev. 19, 17.

4. For *a friend, companion*, c. g. of equals Matt. 23, 8; comp. Sept. and רֵעַ Job 30, 29. Prov. 18, 9. Also *an associate, colleague*, in office or dignity, 1 Cor. 1, 1. 2 Cor. 1, 1. 2. 12. In Rev. 6, 11 οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν. 19, 10. 22, 9. Sept. and רֵעַ Ezra 3, 2.

5. Trop. for a friend beloved as *a brother*, one in the place of *a brother*, c. g. of those

whom Christ calls brethren, Matt. 12, 50 and Mark 3, 35. Matt. 25, 40. Heb. 2, 11. 12. (Comp. רֵעַ, Sept. ἐγγύτατος, Job 6, 15.) Spec. *a brother* of the same faith, *a Christian brother*, 1 Tim. 6, 2 εἰ ἀδελφοὶ εἰσω. Acts 9, 30. 10, 23. Rom. 8, 29. 1 Cor. 5, 11. Eph. 6, 23. Phil. 1, 14. Rev. 1, 9. al. So in direct address, Acts 6, 3. Gal. 4, 12. 28. 1 Thess. 5, 1. +

ἀδελφότης, τητος, ή, (ἀδελφός,) *brotherliness*, 1 Macc. 12, 10. 17. Dio Chrys. 472. d.—In N. T. *a brotherhood*, c. g. of Christians, 1 Pet. 2, 17. 5, 9.

ἄδηλος, ου, ό, ή, adj. (α priv. δῆλος,) *not manifest* to the eye, *unseen, hidden*, τὰ μυστήρια Luke 11, 44. So Soph. Aj. 647. Xen. Cyr. 6. 3. 13.—Also to the ear or mind, *indistinct, uncertain*, as a sound 1 Cor. 14, 8. So of hopes 2 Macc. 7, 34. Pol. 8. 3. 2.

ἀδηλότης, τητος, ή, (ἄδηλος,) *uncertainty*; 1 Tim. 6, 17 ἐπὶ πλούτου ἀδηλότητι *in uncertain riches*, for ἐπὶ πλούτῳ ἀδήλω; see Winer § 34. 2. a. Buttm. § 132. n. 12.—Plut. Camill. 32. Pol. 36. 4. 2.

ἀδήλως, adv. (ἄδηλος,) *not openly, secretly*, Plut. Sulla 10. Pol. 2. 47. 9.—In N. T. *uncertainly*, in an uncertain irresolute manner, 1 Cor. 9, 26. Comp. μὴ εἰς ἄδηλον Plato Conv. 181. d.

ἀδημονέω, ω, f. ἴσω, (ἀδήμων, ἀδέω,) pr. to be sat d. *wearied*; then to *be heavy, dejected*, absol. Matt. 26, 37. Mark 14, 33. Phil. 2, 26.—Xen. Hell. 4. 4. 3 ἀδημονήσαι τὰς ψυχάς. Plut. de profect. in Virt. 4. Plato Phædr. 251. d.

ἄδης, ου, ό, (α priv. ἰδεῖν,) for αἰδης, in Hom. pr. n. *Hades*, i. q. *Pluto*, Il. 15. 188; in later Gr. writers put for Pluto's domain, the *infernal regions*, *Hades*, *Orkus*, the abode of the dead, Luc. D. Mort. 13. 3. de Luctu 2. Diod. Sic. 1. 92. Xen. Cœc. 21. 12. The Hebrew שְׁאוֹל *Sheol* signified in like manner the *under world*, and was held to be a vast subterranean place (ὑπὸ χθονός Jos. Ant. 18. 1. 3), full of thickest darkness, where dwelt the shades (ψυχαί) of the dead; but no distinction of place is indicated in the Sheol of the O. T. between the righteous and the wicked; see Deut. 32, 22. Job 10, 21. 22. 11, 8. Ps. 30, 4. 86, 13. Prov. 23, 14. Is. 14, 9 sq. Heb. Lex. sub voce. For Heb. שְׁאוֹל the LXX have almost every where put ἄδης; and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked

were held to be separated; the former inhabiting the region of the blessed, the inferior *Paradise* (Luke 23, 43) or Eden of the Rabbins; while lower down was the abyss called *Gehenna* or *Tartarus*, in which the souls of the wicked are in torment; see Jos. Ant. 18. 1. 3. Lightfoot Hor. Heb. on Luke 23, 43. Iowth Lect. on Heb. Poetry VII.—In N. T. ἄδης is represented as a dreary prison with gates and bars; hence πύλαι ἄδου Matt. 16, 18, see in πύλη. Also αἱ κλείς τοῦ ἄδου Rev. 1, 18; εἰς ἄδου sc. δῶμα Acts 2, 27. 31; see Buttjn. § 132. n. 30. Comp. Sept. and בִּיאָד Ps. 16, 10. (So ἐν ἄδου Luc. D. Mort. 13. 3.) Also *Hades* as personified, 1 Cor. 15, 55. Rev. 6, 8. 20, 13. 14. Put in antithesis with ὁ οὐρανός for the lowest depths, Matt. 11, 23. Luke 10, 15. Once meton. the abyss of *Hades*, *Gehenna*, Luke 16, 23.

ἀδιάκριτος, ου, ὁ, ἡ, adj. (a priv. διακρίνω,) *not separated, chaotic*, Symm. for כְּרוֹבָה Gen. 1, 2; *not separable, undistinguishable, confused*; as voices Pol. 15. 12. 9.—In N. T. *not doubtful, unambiguous, sincere*; James 3, 17 ἡ δὲ ἀνωθεν σοφία... ἀδιάκριτος καὶ ἀνυπόκριτος. Others *undistinguishing, impartial*.

ἀδιάλειπτος, ου, ὁ, ἡ, adj. (a priv. διαλείπω,) *unceasing, constant*, Rom. 9, 2. 2 Tim. 1, 3.—Clem. Alex. Strom. 7. 1 ἀδιάλειπτος ἀγάπη. Plato Locr. 98. c.

ἀδιαλείπτως, adv. *unceasingly*, i. e. in N. T. *assiduously*, Rom. 1, 9. 1 Thess. 1, 3. 2, 13. 5, 17.—2 Macc. 15, 7. Pol. 9. 3. 8.

ἀδιαφθορία, as, ἡ, (a priv. διαφθείρω,) *pr. incorruptibleness*; in N. T. metaph. *incorruptness, purity* in doctrine, Tit. 2, 7.—Dem. 325. 14 ἀδιάφθορος τῆς ψυχῆς.

ἀδικέω, ὦ, f. ἴσω, (ἄδικος,) *to do wrong, to act unjustly*, e. g.

1. In respect to law, *to break the law, to transgress*, absol. Acts 25, 11. 2 Cor. 7, 12. Col. 3, 25. Rev. 22, 11 bis. Sept. for נִשְׁבַּח Jer. 37, 18; יִשְׁבַּח 1 K. 8, 47. Ps. 106, 6.—Aristot. Rhet. 1. 9 τὸ ἀδικεῖν ἐστὶ τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον. Xen. Cyr. 5. 1. 21.

2. In respect to persons, *to do wrong to any one, to wrong, to injure*, c. acc. Matt. 20, 13. Acts 7, 26. 27. 25, 10. 1 Cor. 6, 8. 2 Cor. 7, 2. With two accus. Gal. 4, 12. Philem. 18 εἰ δέ τι ἠδίκησέ σε. Pass. ἀδικεῖμαι, *to be wronged, to suffer wrong or injury*, Acts 7, 24. 2 Cor. 7, 12. Mid. *to let oneself be wronged, to suffer wrong*, 1 Cor.

6, 7; see Buttjn. § 135. 8.—Hdian. 2. 4. 5 Xen. An. 5. 4. 6.

3. Intens. *to hurt, to harm*, c. acc. Luke 10, 19. Rev. 2, 11. 6, 6. 7, 2. 3. 9, 4. 10. 19. 11, 5 bis. Sept. for חָבַד Is. 10, 20; חָבַד Lev. 6, 2; חָבַד Is. 3, 15.—Hdian. 7. 5. 9. Plato Conv. 188. b.

ἀδικημα, atos, τό, (ἀδικέω,) *wrong, iniquity, wrong done*, Acts 18, 14. 24, 20. Rev. 18, 5. Sept. for חָבַד 1 Sam. 26, 18. חָבַד 1 Sam. 20, 1.—Dem. 188. 19. Plato Gorg. 480. c.

ἀδικία, as, ἡ, (ἄδικος,) 1. *wrong-doing, wrong, injustice*; Luke 18, 6 ὁ κριτὴς τῆς ἀδικίας the *unjust judge*, comp. v. 2. Rom. 9, 14. Sept. for חָבַד Deut. 32, 4. (Xen. Mem. 4. 2. 12.) As done to others; 2 Cor. 12, 13 χάρις αὐτῷ μοι τὴν ἀδικίαν ταύτην. Sept. for חָבַד Mic. 3, 10.—Thuc. 3. 66.

2. By Hebr. *unrighteousness, iniquity, wickedness*; Sept. for חָבַד, חָבַד, חָבַד; comp. by antith. δικαιοσύνη, Heb. דִּיקְיָה. Luke 16, 8 τὸν οἰκονόμον τῆς ἀδικίας the *unrighteous* (i. e. unfaithful) *steward*. v. 9 ἐκ τοῦ μαμωνᾶς τῆς ἀδικίας, i. e. which is so often the occasion of wickedness. (Eurip. Helen. 911 ὁ πλοῦτος ἄδικος.) Luke 13, 27 ἐργάται τῆς ἀδ. *workers of iniquity, wicked men*. John 7, 18. Acts 1, 18. 8, 23. Rom. 1, 29. 3, 5. 6, 13. 2 Tim. 2, 19. Heb. 8, 13 (Sept. for חָבַד Jer. 31, 34). 2 Pet. 2, 13. 1 John 1, 9. 5, 17 see in ἁμαρτία. James 3, 6 see in art. κόσμος. Sept. for חָבַד Gen. 6, 11. 13; חָבַד 1 Sam. 3, 13. 14. Zech. 3, 9; חָבַד Ez. 28, 18.—Opp. to ἡ ἀλήθεια, religious and moral truth, the truth of God; Rom. 1, 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those holding (having) the truth of God, but living in idolatry. Rom. 2, 8. 1 Cor. 13, 6. 2 Thess. 2, 10. 12. 2 Pet. 2, 15.

ἄδικος, ου, ὁ, ἡ, (a priv. δίκη,) *not right, wrong*, i. e. *unjust towards others*, Luke 18, 11. Rom. 3, 5. Heb. 6, 10. So Hdian. 2. 3. 23. Xen. Mem. 4. 4. 10.—By Hebr. *unrighteous, wicked*, see in ἀδικία no. 2. 1 Cor. 6, 9 οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσι. So δίκαιοι καὶ ἄδικοι the *righteous and the wicked* Matt. 5, 45. Acts 24, 15. 1 Pet. 3, 18; opp. to εὐσεβής, 2 Pet. 2, 9; opp. to πιστός, i. e. *unfaithful* Luke 16, 10 bis. So δίκαιοι καὶ ἄδικοι μαμωνᾶ in the *unrighteous mammon*, i. e. so often acquired by unrighteous means. Sept. for חָבַד Ex. 23, 1. Job 16, 11; חָבַד Prov. 15, 26.—Hence οἱ ἄδικοι as an epithet for the heathen, the gentiles, 1 Cor. 6, 1, opp. of ἄγιοι and i. q. οἱ ἄπικτοι in v. 6.

**ἀδικῶς**, adv. *wrongfully, unjustly*, 1 Pet. 2, 19. Sept. for **πῶρ** Prov. 17, 24.—Hdian. 4. 4. 14. Xen. Cyr. 1. 2. 7.

**ἀδόκιμος**, ου, ό, ή, adj. (a priv. δόκιμος,) *not approved, rejected*, c. g. metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25, 4. Plato Legg. 742. a.—In N. T. trop. *worthy of condemnation, reprobate*, of persons, Rom. 1, 28. 2 Tim. 3, 8; *disapproved, disallowed*, 1 Cor. 9, 27. 2 Cor. 13, 5. 6. 7. (Pol. 16. 14. 19.) Hence *worthless, unworthy*, of persons Tit. 1, 16 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. (Xen. Lac. 3. 3.) Of land, *worthless, waste*, Heb. 6, 8.—Hesych. ἀδόκιμον· ποιηρόν, ἀπόβλητον, ἄχρηστον.

**ἄδολος**, ου, ό, ή, adj. (a priv. δολος,) *guileless*, of persons Thuc. 5. 18, 47.—In N. T. of milk, *unadulterated, pure*, trop. for pure doctrine and nourishment, 1 Pet. 2, 2. So Poll. On. 3. 86 ἀργύριον ἄδολον.

**Ἀδραμυττηνός**, ή, όν, gentile adj. of *Adramyttium*; Acts 27, 2 πλοίων Ἀδ. Derived from Ἀδραμίτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia, a colony of the Athenians.

**Ἀδριας**, ου, ό, sc. πόντος, the *Adriatic sea*, Acts 27, 27. Not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece; so Strabo 2. p. 123 ό δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. 7. p. 317. Hesych. Ἰόνιον πέλαγος· ό νῦν Ἀδρίης.

**ἀδρότης**, τητος, ή, (ἀδρός,) pr. *ripeness, fullness*, of stature, Hom. Il. 16. 857. Theophr. C. Pl. 4. 12. 1.—In N. T. *fullness, abundance*, 2 Cor. 8, 20. So Hesych. ἀδρότης· δύναμις, μέγεθος.

**ἀδυνατεω**, ω, f. ήσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23.—In N. T. of things, *to be impossible*, unable to be done; only in fut. 3 sing. So with dat. of pers. Matt. 17, 20 οὐδὲν ἀδυνατήσει ὑμῖν. (Sept. Job 42, 2. Wisd. 13, 16.) With παρά c. dat. Luke 1, 37 οὐκ ἀδυνατήσει παρά τῷ θεῷ πᾶν ῥήμα. So Sept. Gen. 18, 14.

**ἀδύνατος**, ου, ό, ή, adj. (a priv. δυνατός,) *waning strength, unable*, Sept. Joel 3, 10. Xen. Mem. 2. 1. 7.—In N. T. *impotent, weak*, in body, c. dat. Acts 14, 8 ἀδ. τοῖς ποσίν. (Xen. Mem. 2. 1. 31 τοῖς σώμασιν ἀδίνατοι.) Trop. in faith, knowledge, Rom. 15, 1.—Neut. of things, *impossible*, unable to be done; Rom. 8, 3 τὸ ἀδύνατον τοῦ νόμου *that which the law could not do*. So ἀδύνατον εἶναι, *to be impossible*, c. παρά τινι

*with or for any one*, Matt. 19, 26. Mark 10, 27. Luke 18, 27. With ἐστὶ impl. and an infin. Heb. 6, 4. 18 ἀδύνατον ψεύσασθαι θεόν. 10, 4. 11, 6. So Xen. Mem. 2. 6. 16.

**ἄδω**, f. ἄσσωμαι, (contr. for δειδω,) *to sing*, c. acc. Rev. 5, 9 καὶ ἄδουσιν ᾠδὴν καινήν. 14, 3. 15, 3. Sept. for **ῥῥ** Ex. 14, 32. (Plut. Sept. Sap. Conv. 18. p. 375. Xen. An. 4. 4. 27 φῃδός.) With dat. of pers. *to sing to any one*, in his praise and honour, Eph. 5, 19 ἄδοντες καὶ ψάλλοντες... τῷ κυρίῳ. Col. 3, 16. Sept. for **ῥῥ** Ex. 15, 21. 1 Chr. 16, 23. So Hdian. 4. 2. 10 et Xen. Lac. 12. 7 εἰς τοὺς θεούς.

**ἀεί**, adv. *always, at all time, ever*, 2 Cor. 6, 10. Tit. 1, 12. 1 Pet. 3, 15. Sept. Is. 51, 13. (Hdian. 1. 6. 3. Xen. Hell. 1. 4. 15.) Also for *assiduously, diligently*, 2 Pet. 1, 12. In a more limited sense, i. q. *on every occasion*, 2 Cor. 4, 11 ἀεὶ γὰρ παραδιδόμεθα. Acts 7, 51. Heb. 3, 10. Mark 15, 8 καθὼς ἀεὶ ἐποίει *as he always did*, i. e. was accustomed to do every year. Sept. Ps. 95, 10. 2 Macc. 14, 15. Judg. 16, 21 Cod. Alex. ποιήσω καθὼς ἀεὶ. So Pol. 1. 15. 13. Xen. Cyr. 1, 4. 15.

**ἀετός**, οὔ, ό, an eagle, Rev. 4, 7. 8, 13. 12, 14. Sept. for **ῥῥ** Ps. 103, 5. (Xen. Cyr. 2. 4. 19.) Proverbially, Matt. 24, 28 and Luke 17, 37 ἔπου τὸ σῶμα (τὸ πτώμα), ἐκεῖ συναχθήσονται οἱ αἰετοί, i. e. where there is crime, there God's judgments follow surely and speedily. Here **ό αετός** seems to denote some species of *vulture*; like Sept. and **ῥῥ** Job 39, 27–30. Prov. 30, 17. The proper eagle feeds only on fresh or living prey.

**ἄζυμος**, ου, ό, ή, adj. (a priv. ζύμη,) *unleavened*; so ἄζυμοι ἄρτοι, ἄζυμα λάγανα, Heb. **ῥ122**, Sept. Lev. 2, 4. Num. 6, 15.—In N. T.

1. Trop. *unleavened*, i. e. morally *uncorrupted, pure*, 1 Cor. 5, 7; also v. 8 ἐν ἄζυμοις εἰλικρινείας *with the unleavened bread of sincerity*, i. e. with the pureness of sincerity and truth.

2. Spec. *ή ἑορτή τῶν ἄζύμων* the *festival of unleavened bread* Luke 22, 1; *αἱ ἡμέραι τῶν ἄζύμων* the *days of unleavened bread* Acts 12, 3. 20, 6; also τὰ ἄζυμα id. Mark 14, 1; all referring to the seven days immediately following the paschal supper, during which the Jews were to eat unleavened bread; see Ex. 12, 17. 18. Deut. 16, 3. 4. So *ή πρώτη ἡμέρα τῶν ἄζύμων*, the *first day of unleavened bread*, i. e. the day of the passover meal, Matt. 26, 17. Mark

14, 12; called in Luke 22, 7 ἡ ἡμέρα τῶν ἀζύμων. See Gr. Harm. p. 212.

**Ἀζώρ**, ὁ, indec. *Azor*, (helper, r. אָזַר,) pr. n. of a man, Matt. 1, 13. 14.

**Ἀζωτος**, ου, ἡ, *Azotus*, Heb. אֲשֶׁדּוֹד *Ashdod*, pr. n. of one of the five chief cities of the Philistines, Acts 8, 40; comp. Josh. 13, 3. 1 Sam. 5, 1. 6, 4. It lay within the limits of the tribe of Judah, Josh. 15, 47. Now *Esdūd*, a small village; see Bibl. Res. in Palest. II. p. 368.

**ἀήρ**, ἀέρος, ἡ, (ἄω, ἄημι,) *the lower vapoury atmosphere*, opp. of αἰθήρ *the higher and purer region*, Hom. II. 14. 288. Pol. 18. 3. 7.—In N. T. genr. *the air, atmosphere*, Acts 22, 23. 1 Thess. 4, 17. Rev. 9, 2. 16, 17. (Hdian. 8. 3. 20. Xen. Mem. 4. 3. 8.) Proverbial are: εἰς ἀέρα λαλεῖν *to speak into the air* 1 Cor. 14, 9, comp. Lat. 'ventis verba profundere' Lucr. 4. 929; also ἀέρα δέρειν *to beat the air* 1 Cor. 9, 26, comp. Lat. 'verberare icubitus auras' Virg. Æn. 5. 376; the sense of both is, 'to speak or act in vain.'—Spec. Eph. 2, 2 ὁ ἀρχὼν τῆς ἐξουσίας τοῦ ἀέρος, *the prince of the power of the air*, i. e. Satan the prince of evil spirits which dwell often in the air, according to the Jewish belief; see Elsner Obs. in N. T. ad loc. Stuart in Biblioth. Sac. 1843. p. 139. Others less well: *darkness*, comp. Col. 1, 13.

**ἀθανασία**, as, ἡ, (ἀθάνατος, θάνατος,) *immortality*, 1 Cor. 15, 53. 54. 1 Tim. 6, 16.—Wisd. 3, 4. Plut. Aristid. 6. Plato Conv. 208. b.

**ἀθέμιτος**, ου, ὁ, ἡ, adj. (α priv. θεμιτός, θέμις,) *unlawful*, Acts 10, 28. 1 Pet. 4, 3. —2 Macc. 7, 1. Plut. Æm. Paul. 19. Pol. 29. 6. 17.

**ἄθεος**, ου, ὁ, ἡ, adj. (α priv. θεός,) *godless, impious*, Xen. An. 2. 5. 39.—In N. T. *without God*, estranged from the knowledge and worship of the true God, Eph. 2, 12.

**ἄθεσμος**, ου, ὁ, ἡ, adj. (α priv. θεσμός,) *lawless, wicked*, 2 Pet. 2, 7. 3, 17.—3 Macc. 5, 12. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

**ἀθετέω**, ὦ, f. ἦσω, (ἀθετος, τίθημι,) *to displace, to put away*, i. e. a) Of things, *to reject, to make void or null*, c. acc. Mark 7, 9 τὴν ἐντολήν. Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ. 1 Cor. 1, 19 (comp. Is. 29, 14). Gal. 2, 21. 3, 15. Sept. for אֲבָיָה Ps. 33, 10. (1 Macc. 11, 36. Pol. 2, 58. 5.) So *to cast off, to violate*, c. g a law Heb. 10,

28; one's faith 1 Tim. 5, 12. Sept. for אָבָיָה Jer. 3, 20. So Pol. 15. 1. 9. b) Of persons, *to reject, to despise*, to treat with neglect or scorn, c. acc. Mark 6, 26 οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι, where αὐτὴν includes also the idea of her request. Luke 10, 16 quater. John 12, 48. 1 Thess. 4, 8 bis. Jude 8. Sept. for אָבָיָה 1 Sam. 2, 17 אָבָיָה Ex. 21, 8.

**ἀθετήσις**, εως, ἡ, (ἀθετέω,) *a putting away, an annulling*, Heb. 7, 18. 9, 26.—Cic. ad Att. 6. 9.

**Ἀθῆναι**, ὧν, αἱ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts 17, 15. 16. 18, 1. 1 Thess. 3, 1. See Leake's Topography of Athens, Lond. 1841. 2 vols.

**Ἀθηναῖος**, α, ου, *Athenian*, Acts 17, 21, 22.

**ἀθλέω**, ὦ, f. ἦσω, (ἄζλος,) *to combat, to contend*, as a champion in the public games of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2, 5 bis.—Æl. V. H. 10. 1. Plato Legg. 830. a.

**ἄθλησις**, εως, ἡ, (ἀθλέω,) *combat* in the public games, Æl. V. H. 2. 23. Pol. 5. 64. 6.—In N. T. trop. *a conflict, struggle*, with afflictions, Heb. 10, 32.

**ἀθυμέω**, ὦ, f. ἦσω, (ἀθυμος,) *to be discouraged, disheartened*, absol. Col. 3, 21. Sept. for אָבָיָה Gen. 4, 5.—Pol. 3. 54. 7 Xen. An. 3. 2. 18.

**ἀθῶος**, ου, ὁ, ἡ, adj. (α priv. θωή,) *pr. unpunished* Pol. 2. 60. 1; c. gen. τῆς δικῆς Dem. 646. 13.—In N. T. *innocent*, Matt. 27, 4 αἷμα ἀθῶον. Sept. Jer. 26, 15. Deut. 27, 25. With ἀπό c. gen. Matt. 27, 24 ἀθῶος ἀπὸ τοῦ αἵματος, and so Sept. for Heb. אָבָיָה 2 Sam. 3, 28. Comp. καθαρὸς ἀπὸ Jos. Ant. 4. 8. 16.

**αἰγίος**, εἰη, εἰον, (αἶξ,) *caprinus, of goats*; Heb. 11, 37 ἐν αἰγίοις δέρμασιν, *in goat-skins*. Sept. for אָבָיָה Ex. 25, 4.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349. Plato Ion 538. c.

**αἰγιαλός**, οῦ, ὁ, (ἀγνιμι, ἄλς,) *the shore, coast*, of a sea or lake, Matt. 13, 2. 48. John 21, 4. Acts 21, 5. 27, 39. 40. Sept. for

דודג Judg. 5, 17.—Hidian. 3. 4. 4. Xen. An. 6. 2. 1, 7.

**Αἷγυπτιος**, ου, ὁ, an *Egyptian*, Acts 7, 22. 24. 28. Heb. 11, 29. In Acts 21, 38 the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet, and gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

**Αἷγυπτος**, ου, ἡ, *Egypt*, a country of northern Africa, watered by the Nile, and celebrated both in sacred and profane history. The whole region was known to the Hebrews by the name מִצְרַיִם *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaoh*, i. e. *king*, until the time of Solomon; after which they are mentioned in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2, 13. 14. 15. Acts 2, 10. al. In Rev. 11, 8 *Egypt* is put as a symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. +

**αἰδιος**, ου, ὁ, ἡ, adj. (αἰ.) *always existing, eternal, everlasting*; Rom. 1, 20 αἰδιος αὐτοῦ δύναμις. Jude 6 δεσμοὶ αἰδιοὶ everlasting bonds.—Wisd. 7, 26. Hidian. 4. 14. 10. Xen. Cyr. 7. 5. 73.

**αἰδώς**, ὅς, οὖς, ἡ, 1. *shamefacedness, modesty*; 1 Tim. 2, 9 μετὰ αἰδούς καὶ σωφροσύνης.—Plut. Thes. 6. Xen. Conv. 1. 8. 2. *reverence, before God* Heb. 12, 28.—Jos. Ant. 6, 12. 7 αἰδώς ἐπὶ γέρονσιν. Hidian. 6. 1. 24. Xen. An. 2. 6. 14.

**Αἰθίοψ**, ονος, ὁ, (αἶθω, ὤψ.) an *Ethiopian*, Heb. כּוּשִׁי *Cushite*, Acts 8, 27 bis. See Jer. 13, 23. Is. 18, 1. Ez. 30, 4. 5. 9. The Ethiopia of the N. T. lay south of Egypt on the Nile, including the island of Meroë, and corresponding to the modern Nubia and the adjacent parts of Abyssinia. It formed a separate kingdom governed by a succession of females, all bearing the name *Κανδάκη* q. v. Plin. II. N. 6. 29 or 35. Rosenm. Bibl. Geogr. III. p. 349, 358. —For the *Cush* or *Ethiopia* of the O. T.

which included portions of *Aralia*, see Heb. Lex. art. בָּרַח.

**αἷμα**, ατος, τό, *blood*; Sept. everywhere for דָּם. The Jews regarded the blood as the seat of life; they were to offer it in atonement to God, but were strictly forbidden to eat of it; see Lev. 17, 10–14. Gen. 9, 4. Deut. 12, 23sq. Jos. Ant. 3. 11. 2.

1. Pr. and genr. *blood*; Mark 5, 25. 29. Luke 8, 43. 44. 13, 1. (Xen. An. 5. 8. 15.) So anything is said to be or become *blood* or as *blood*, by turning to a dark red colour, Acts 2, 20 καὶ ἡ σελήνη (μεταστροφῆσεται) εἰς αἷμα, also Rev. 6, 12 ὡς αἷμα, see Joel 3, 3. 4 [2, 30. 31]. Rev. 8, 8. 11, 6. 16, 3. 4. Of *blood* which has been shed, e. g. of victims or other slaughtered animals, Heb. 9, 7. 12. 13. 18–25. 10, 4. 11, 28. al. Hence ἀπέχεσθαι τοῦ αἵματος to abstain from eating *blood*, as unlawful, Acts 15, 20. 29. 21, 25. So of men, Luke 13, 1. John 19, 34. al. In Rev. 14, 20. 17, 6, human blood is spoken of under the symbol of the *blood of grapes*, i. e. *wine*, αἷμα σταφυλῆς, comp. Gen. 49, 11. Deut. 32, 14. Eccus. 39, 26. So αἷμα δικαίων and αἷμα ἀδίκων *righteous or innocent blood*, the blood of righteous or innocent persons, Matt. 23, 35. 27, 4. (Sept. for דָּם דָּם 1 Sam. 19, 5 1 K. 2, 5. Hist. of Sus. v. 62.) So of the *blood of Christ* shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in connection with the Lord's supper, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 10, 16. 11, 25. 27; perhaps too 1 John 5, 6. 8; and espec. John 6, 53–58, where the phrase φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, to eat the flesh and drink the blood of Christ, signifies, “to receive Christ wholly into oneself, so that he may become wholly united and incorporated with us, as food with the body, and we thus become partakers of that life which is in him;” comp. Gal. 4, 19. Col. 1, 27. 3; 10. Further, in relation to his church, Acts 20, 28. Col. 1, 20. Eph. 2, 13; to the atonement made by his death, Rom. 3, 25. 5, 9. Eph. 1, 7. Heb. 9, 12. 14. 1 Pet. 1, 2. 19. 1 John 1, 7; and to the new covenant, Heb. 10, 29. 12, 24. 13, 20. So too αἷμα τοῦ ἀπνίου, Rev. 7, 14. 12, 11. 19, 13.—Spec. a) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the human body, man, with the idea of frailty and mortality, Matt. 16, 17. 1 Cor. 15, 50. Gal. 1, 16. Eph. 6, 12. Heb. 2, 14. Comp. Eccus. 14, 18. b) αἷμα ἐκχύνειν, to shed blood, i. e. to kill, put to death, Luke 11, 50. Acts 22, 20. Rom. 3, 15. Rev. 16, 6. So Sept. for דָּם דָּם Gen. 9. 6. Ez. 18, 11.

2. Trop. blood, for bloodshed, i. e. violent death, slaughter, murder, Matt. 23, 30, 27, 6. Acts 2, 19. Rev. 6, 10, 18, 24, 19, 2. So Sept. and עַי Gen. 4, 10. Ez. 24, 6, 9. So Heb. 12, 4 μέχρις αἵματος, unto death, i. e. with exposure of life.—Further, by Hebr. for the guilt of murder, blood-guiltiness, the guilt and punishment of shedding blood, Matt. 23, 35, 27, 25. Acts 5, 28, 18, 6, 20, 26. Sept. and עַי Num. 35, 27. Josh. 2, 19. So Dem. 518. ult.

3. Trop. blood, for blood-relationship, kindred; Acts 17, 26 ἐξ ἐνὸς αἵματος of one blood, kindred. Sept. 2 Sam. 21, 1. So Jos. Ant. 2. 6. 3 ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἵματος Ἀαρῶντος. Plat. Soph. 268. d.—John 1, 13 οἱ οὐκ ἐξ αἱμάτων born not of blood, i. e. sons of God not by virtue of their blood as being descended from Abraham; the Plur. being here for the Sing. as in Eurip. Ion. 693 ἄλλων τραφεὶς ἀπ' αἱμάτων, spoken of a mother. Comp. Jos. Ant. 4. 8. 45 τίς ἐξ αἵματος, i. e. an Israelite. +

αἱματεκχυσία, as, ἡ, (αἷμα, ἔκχυσις,) a shedding of blood, Heb. 9, 22.

αἰμορροέω, ὦ, (αἰμόρροος; αἷμα, ῥέω,) to have a flow or issue of blood, absol. Matt. 9, 20.—Sept. Lev. 15, 33. Plut. de Fluv. 21. 3.

Αἰνέας, ου, ὁ, Aeneas, pr. n. of a man, Acts 9, 33, 34.

αἰνεσις, εως, ἡ, (αἰνέω,) praise; Heb. 13, 15 ψαλμὸς αἰνέσεως. Sept. for הַלְלָה Ps. 26, 2; הַלְלָה Ps. 66, 2.—Eccles. 32, 2 συστάζων αἰνέσεως. Clem. Alex. Strom. 7. 6.

αἰνέω, ὦ, f. ἴσω or ἔσω, (αἶνος,) to praise, in N. T. only of God, c. acc. Luke 2, 13, 20, 24, 53. Acts 2, 47, 3, 8, 9. Rom. 15, 11. Rev. 19, 5; acc. and περί τινος Luke 19, 37. Sept. for הַלְלָה Gen. 49, 8; הַלְלָה 1 Chr. 16, 4, 10; בָּרַךְ Ps. 100, 4.—Eurip. Suppl. 707. Soph. Antig. 1157. The prose writers used ἐπαίνεω.

αἶνυγμα, ατος, τό, (αἰνίσσεται,) an enigma, riddle, Sept. for חֵידָה 1 K. 10, 1. Eccles. 39, 3. Dem. 184. ult.—In N. T. trop. a dark hint, obscureness; 1 Cor. 13, 12 ἐν αἰνίγματι, i. e. enigmatically, obscurely. Sept. for חֵידָה Num. 12, 8, opp. τὸ εἶδος the distinct reality.

αἶνος, ου, ὁ, pr. discourse, narration, i. q. μῦθος, Hom. Od. 14. 508.—In N. T. praise, Matt. 21, 16 (comp. Ps. 8, 3). Luke 18 43. Sept. for לָה Ps. 8, 3. So Wisd.

18, 9. Hom. Od. 21. 110. Pind. Ol. 6. 18. An old poetic word, Buttm. Lexil. II. p. 112.

Αἰνών, ἡ, indec. Enon, (Chald. plur. נְיָנִין fountains, Buxt. Lex. 1601,) pr. n. of a place with fountains near Salim, John 3, 23; see Σαλείμ. Situated prob. in one of the lateral valleys running down to the valley of the Jordan from the west.

αἵρεσις, εως, ἡ, (αἰρέω,) pr. capture of a city, Thuc. 2. 58 ἡ αἵρεσις τῆς πόλεως. Also choice, 1 Macc. 8, 30. Plato Rep. 618. e.—In N. T. 'a chosen way of life,' i. e. a sect, school, party, Acts 5, 17, 15, 5, 24, 5, 14, 26, 5, 28, 22. (Diod. Sic. 2. 29 αἵρεσις τῶν φιλοσόφων.) Hence discord, dissension, arising from difference of views, 1 Cor. 11, 19. Gal. 5, 20. 2 Pet. 2, 1.

αἰρετίζω, f. ἴσω, (αἰρετός, αἰρέω,) a word of the Alexandrine age, i. q. αἰρέομαι, to choose (1 Macc. 9, 30), and so to love, c. acc. Matt. 12, 18, comp. Is. 42, 1. Sept. for עָרַב Judg. 5, 8; עָרַב Num. 14, 8.—1 Esdr. 4, 19. Hesych. ἡρετισάμην ἡγάπησα, ἐπεσύμμησα, ἡσέλησα. See Sturz du Dial. Alex. p. 144.

αἰρετικός, ου, ὁ, (αἰρετίζω, αἵρεσις,) pr. adj. -ός, ἡ, ὁν, capable of choosing, Plat. Def. 412. a.—In N. T. Subst. a sectarist, partisan, one who founds or belongs to a αἵρεσις, Tit. 3, 10.—Often in the ecclesiastical writers, i. q. a heretic; see Suic. Thes. Ecc. h. v.

αἰρέω, ὦ, f. ἴσω, aor. 2 εἶλον, to take, to capture, e. g. a city or camp, Pol. 14. 9. 4. Xen. Ag. 1. 32.—In N. T. only Mid. αἰρέομαι, f. ἴσομαι, aor. 2 ἐλόμην, to take for oneself, to choose, to prefer, c. acc. 2 Thess. 2, 13; infin. Heb. 11, 25. Phil. 1, 22 τί αἰρήσομαι οὐ γνωρίζω, where for the fut. instead of the Subj. see Winer Gr. § 42. 4. b. So 2 Macc. 11, 25. Hadian. 4 14. 3 αἰροῦντα βασιλεῖς Ἀδουέντων.

αἶρω, f. ἀρῶ, (ἀρῇ; for ἀείρω,) aor. 1 ἤρα, perf. ἤρα Col. 2, 14; Pass. perf. part. ἡρμένον John 20, 1; to take up, corresp. to Heb. נָשָׂא.

1. to take up, to lift up, to raise, c. acc. as stones, John 8, 59. Rev. 18, 21; serpents Mark 16, 18; a boat into a ship, Acts 27, 17. (Xen. Eq. 6. 7. ib. 10. 15.) So of anchors, Acts 27, 13 ἅπαντες sc. ἀγκύρας, as is fully written Pol. 31. 22. 13. Plut. Pomp. 50. Hence in Gr. writers ἅρας, ἅπαντες, is often i. q. to sail away, to depart, Arr. Exp. Alex. 6. 21 ἅρας ἐκ Πατρίδων. Thuc. 2. 23 med. and is even used of an

army on land, as Thuc. 2 23 init. Jos. Ant. 3. 1. 7 ἐκέλευεν ἅπαντες εἰς Ῥαφιδὸν ἦκον, spoken of the Israelites in the desert.—Spec. of parts of the body, to lift up, e. g. the hand, Rev. 10, 5. Sept. and נָשָׂא Deut. 32, 40. (Xen. An. 7. 3. 6.) The eyes, John 11, 41. Sept. and נָשָׂא Ps. 121, 1. al. Also to lift up the voice, to cry aloud, Luke 17, 13; πρὸς τὸν Θεόν Acts 4, 24. Sept. and נָשָׂא Judg. 21, 2. 1 Sam. 11, 4.—Trop. αἰρεῖν τὴν ψυχὴν τινος to lift up the soul of any one, to excite to expectation, John 10, 24. Comp. Jos. Ant. 3. 2. 3 οἱ δὲ ἦσαν ἐπὶ τὸν κίνδυνον τὰς ψυχὰς ἡμέτεροι, καὶ πρὸς τὸ δεῦνόν ἐτοιμῶς ἔχοντες. 3. 5. 1 ἡρημένοι τοῖς διανοίαις. Philostr. 2. 4 καὶ πᾶν αἰρεῖ ὁ λόγος ὃν εἴρηκεν. Others, to lift up in suspense, doubt.

2. to take up and bear, to bear, to carry, c. acc. Matt. 4, 6 ἐπὶ χειρῶν ἀποδοῖ σε (Sept. and נָשָׂא Ps. 91, 12). Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς (comp. Sept. and נָשָׂא Lam. 3. 17). So τὸν σταυρὸν Matt. 27, 32. Mark 15. 21. (Luke 23, 26 τὸν σταυρὸν φέρειν.) Trop. Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23.—Spec. to take or carry with or about oneself, Mark 6. 8. Luke 9, 3. 22, 36.

3. to take up and away, to take away, to remove, by taking up: c. acc. e. g. a bed Matt. 9, 6. John 5, 8–12; a person Matt. 22, 13; a dead body Matt. 14, 12. John 20, 2. 13. Acts 20, 9. (1 Marc. 9, 19. So נָשָׂא Sept. λαμβάνω Judg. 16, 31.) Also for use, as fragments of food, Matt. 14, 20. 15, 37. Mark 8, 8. 19, 20; and so Matt. 17, 27. Acts 21, 11. Pass. ἀρῶνται, be thou removed, Matt. 21, 21. (Plato Rep. 578. c.) Trop. αἰρεῖν τὴν ἀμαρτίαν τινος to take away one's sin, i. e. the penalty of sin, by making an expiation or atonement, comp. ἀθαλώω. John 1, 29. 1 John 3, 5. So רָחַם לְךָ נֶפֶשׁ Sept. αἰρεῖν τὸ ἀμάρτημα 1 Sam. 15, 25; נֶפֶשׁ נָשָׂא Sept. ἀφαιρεῖν τὴν ἀμαρτίαν Lev. 10, 17. Others less well, to bear the sin of any one, i. e. its penalty, comp. Matt. 8, 17. 1 Pet. 2, 24; so נֶפֶשׁ נָשָׂא Sept. λαβὼν τὴν ἀμαρτίαν Lev. 5, 17. Num. 5, 31.

4. Simply to take, to take away, the idea of lifting being lost; usually with the notion of violence, authority, or the like. a) Of things; c. acc. Luke 6, 29. 30 ἀπὸ τοῦ αἰρουτος τὰ σὰ μὴ ἀπαίρει. 11, 22. Matt. 9, 16 αἰρεῖ γὰρ τὸ πλῆρωμα αὐτοῦ (τὸ) ἀπὸ τοῦ ἱματίου. Mark 2, 21; of branches, i. q. to prune, John 15, 2. Sept. for חָמַי Mic. 2, 3. b) Of persons, to take away or remove, e. g. from a church, i. q. to excom-

municate, Pass. 1 Cor. 5, 2 ἵνα ἀρῶν ἕκ μέσου ὑμῶν, where others ἐξαρῶν. Comp. Sept. for רָחַם Gen. 35, 2. So to take away by death, out of the world, c. acc. John 17, 15. Matt. 24, 39. Also stronger, to kill, to destroy, John 11, 48 τὸν τόπον καὶ τὸ ἔθνος. Imperat. αἰρε, ἄρον, sc. αὐτόν, away with him! put him to death! Luke 23, 18. John 19, 15. Acts 21, 36. 22, 22. Sept. for חָמַי Is. 57, 1. 2. 1 Macc. 5, 2. (Dion. Hal. 4. 4.) So in the difficult passage Acts 8, 33 bis: ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη... αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, in his humiliation his condemnation was taken away... his life is taken from the earth, i. e. in the first clause 'from his state of humiliation and condemnation he was set free by death,' quoted from Sept. Is. 53, 8, where Heb. מֵעַרְרִי וּמִמְשַׁלְתִּי לְךָ (through?) oppression and condemnation he was taken away. In the second clause, Heb. נָשָׂא. c) Trop. c. acc. 1 Cor. 6, 15 ἄρας τὰ μέλη τοῦ Χρ. taking away the members of Christ, wrongfully. So a law, ἐκ τοῦ μέσου Col. 2, 14. (1 Macc. 3, 29.) With ἀπὸ τινος, to take away from any one, e. g. the kingdom of heaven Matt. 21, 43; the word, τὸν λόγον Luke 8, 12. 18 Mark 4, 15 (with ἀπὸ implied); gifts Mark 4, 25; joy John 16, 22. (Sept. ἀρῶνται εὐφροσύνη, Heb. חָמַי, Is. 16, 10. Eurip. El. 942 τὰ κακά.) Also vices, to put away, with ἀπὸ τινος Eph. 4, 31. +

αἰσδάνομαι, f. -θήσομαι, Mid. depon. (αἶω, αἰσῶ.) aor. 2 ἡσδόμεν, to perceive, pr. with the external senses, Xen. Mem. 1. 2. 31.—In N. T. trop. to perceive, to understand, c. acc. Luke 9, 45. Sept. for חָמַי Job 23, 5; רָחַם Prov. 24, 14. So Plut. de Profect. in Virt. 7. Xen. Hell. 3. 2. 4.

αἰσθησις, εὖς, ἡ, (αἰσδάνομαι,) pr. perception by the external senses, Xen. Mem. 1. 4. 5.—In N. T. trop. understanding, the power of discerning, Phil. 1, 9. Sept. for רָחַם Prov. 1, 4. 22; חָמַי Ex. 28, 3. So Judith 16, 17. Dem. 1417. 5.

αἰσθητήριον, ον, τό, (αἰσδάνομαι,) pr. seat of the senses, Hesych. αἰσθητήρια· τα μέλη δι' ὧν αἰσθάνεσθαι. Plato Ax. 366. a; also sense, external, Galen. de dignot. Puls. δς μὲν γὰρ... τὸ αἰσθητήριον ἔχει γεγνηναγμένον ἱκανῶς.—In N. T. trop. internal sense, faculty of perceiving and judging, Heb. 5, 14. Sept. Jer. 4, 19 τὰ αἰσθητήρια τῆς καρδίας.

αἰσχροκερδής, -ές, οὗς ἄ. ἡ. αἰ. (αἰσχρός, κέρδος,) eager for unrighteous gain,



sordid, 1 Tim. 3, [3.] 8. Tit. , 7.—Plut. de aud. Poetis 13. Xen. Ag. 11. 3.

αἰσχροκερδῶς, adv. for the sake of unworthy gain; sordidly, 1 Pet. 5, 2; comp. Tit. 1, 11.

αἰσχρολογία, as, ἡ, (αἰσχρολογέω), unbecoming discourse, improper language, Col 3, 8.—Diod. Sic. 5. 4. Xen. Lac. 5. 6.

αἰσχρός, ὁ, ὄν, (αἰσχος,) pr. ugly, deformed, opp. to καλός, Xen. Conv. 4. 19. Sept. for שֶׁר Gen. 41, 3. 4.—Ir N. T. trop. unbecoming, indecorous, shameful; spoken of what is offensive either to modesty and Christian purity, Eph. 5, 12. Tit. 1, 11; or to the manners and customs of a community, 1 Cor. 11, 6. 14, 35. So Jos. Ant. 4. 8. 23. Hdian. 1. 15. 15. Xen. Mem. 3. 10. 5.

αἰσχρότης, τητος, ἡ, (αἰσχρός,) pr. ugliness; trop. unbecomingness, impropriety, either in words or actions, only Eph. 5, 4.—Plato Gorg. 525. a. Comp. αἰσχρολογία.

αἰσχύνη, ης, ἡ, (αἰσχος,) shame, i. e.

1. Subjectively, the feeling of shame, fear of disgrace, Luke 14, 9.—Ecclus. 4, 21. Plut. de rect. rat. Aud. 17. Xen. Anab. 3. 1. 10.

2. Objectively, disgrace, reproach, infamy, Heb. 12, 2. Sept. for נִבְזָה Job 8, 22; נִבְזָה Is. 50, 6; נִבְזָה Ps. 69, 20.—Ecclus. 25, 22. Luc. Pisc. 32. Xen. Anab. 2. 6. 6.

3. a cause of shame, a shameful deed or thing, disgraceful conduct. 2 Cor. 4, 2 τὰ κρυπτὰ τῆς αἰσχύνης, the hidden things of shame, which bring shame upon those who practise them. Phil. 3, 19. Jude 13. Rev. 3, 18 ἡ αἰσχύνη τῆς γυμνότητός σου the shame of thy nakedness, arising from thy nakedness.—Æschin. 23. 40 κατέγνωκε τοῦ πράξαντος αἰσχύνην.

αἰσχύνω, f. ὑπώ, (αἰσχος,) pr. to de-form Xen. Eq. 1. 12; to shame, to put to shame, Plato Menex. 246. d.—In N. T. Pass. depon. αἰσχύνομαι, aor. 1 ἡσχύνην and fut. 1 αἰσχυνθήσομαι, Butt. § 113. 4; to shame oneself, to feel or be ashamed, 2 Cor. 10, 8. 1 Pet. 4, 16; ἐν οὐδενί Phil. 1, 20; infin. Luke 16, 3 ἐπαυτεῖν αἰσχύνομαι. Prægn. with ἀπό, 1 John 2, 28 καὶ μὴ αἰσχυνῶμεν ἀπ' αὐτοῦ and not be ashamed before him, pr. 'so as to turn away from him;' comp. Ecclus. 21, 22 αἰσχ. ἀπὸ προπόπου. Sept. for שִׁבָּא Ezra 8, 22. 9, 6. So Dem. 1022. 25. Xen. Cyr. 1. 4. 26.

αἰτέω, ὦ, f. ἴσω, to ask; also Mid. αἰτέομαι, οἶμαι, to ask for oneself, in one's own behalf, but in common usage not distinguished from the Active.—Hence

1. to ask, to request, to entreat, to beseech.

a) Genr. and construed: a) With acc. of pers. Matt. 5, 42 τῷ αἰτούντι σε δίδου. Luke 6, 30. John 4, 10. Comp. Dem. 255. 15. β) With acc. of thing, Matt. 7, 10 καὶ ἐὰν ἰχθύν αἰτήσῃ. Luke 11, 12. (Hdian. 3. 11. 18.) Mid. Matt. 14, 7. 20, 22 οὐκ οἶδατε τί αἰτεῖσθε. 27, 58. Mark 6, 24. 10, 38. 15, 43. Luke 23, 52. Acts 12, 20. So Xen. Cyr. 1. 6. 6 σωτηρίαν αἰτεῖσθαι. γ) With two acc. of pers. and thing, Matt. 7, 9. Mark 6, 22 αἰτήσόν με ἐὼς ἐλθῃς. v. 23. Luke 11, 11. So Sept. Ps. 21, 5. Xen. Cyr. 8. 3. 41. δ) With acc. of thing and παρά τιος of pers. Matt. 20, 20 αἰτούσά τι παρ' αὐτοῦ. John 4, 9. Acts 3, 2. So Xen. An. 1. 3. 16. ε) Absol. Matt. 7, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. Luke 11, 9. 10. Mid. c. part. Mark 6, 25 ἡτήσατο λέγονσα.

b) Spec. of persons asking of God, to ask, to entreat, to pray for, in the like constructions, e. g. Acc. of pers. Matt. 6, 8. 7, 11. Luke 11, 13. Acc. of thing, Mark 10, 35. John 14, 13. 14. 15, 7. 16, 24; Mid. Matt. 21, 22. Mark 11, 24. Acts 13, 21. 1 John 5, 14. 15; 'by attract. οὐ for εἰ Matt. 18, 19. Eph. 3, 20. With two acc. John 16, 23; Mid. John 11, 22. 15, 16. With acc. and παρά c. gen. 1 John 5, 15. James 1, 5; so Xen. Cyr. 1. 6. 5. Also Mid. with inf. of object, Acts 7, 46. Eph. 3, 13; with ἵνα Col. 1, 9. Absol. Act. Matt. 7, 7. John 16, 24. James 1, 6. 4, 3 bis. 1 John 5, 16; Mid. John 16, 26. James 4, 2.—For the interchange of the Act. and Mid. compare John 16, 26 with vv. 23. 24. James 4, 3; see Winer § 39, 6.

2. In a stronger sense, to ask for, to require, to demand, construed as above; e. g. acc. of things, Acts 16, 29 αἰτήσας δὲ φῶτα. Luke 1, 63. 1 Cor. 1, 22; so Xen. An. 2. 1. 10 ὁ βασιλεὺς αἰτεῖ τὰ ὅπλα. Mid. Acts 25, 3. 15 αἰτούμενοι κατ' αὐτοῦ δίκην. Matt. 27, 20. Mark 15, 6. Luke 23, 25; so Pol. 28. 13. 1.—With two acc. Act. Luke 12, 48. 1 Pet. 3, 15; so Xen. An. 1. 3. 14, 16.—With acc. and παρά τιος Mid. Acts 9, 2. Sept. c. παρά τιος for שֶׁבָּא לְכָךְ Deut. 10, 12. Pol. 28. 11. 7, 10.—Also Mid. with acc. and inf. Luke 23, 23. Acts 3, 14; acc. of pers. and inf. of object, Acts 13, 23; e. καὶ οὕτως κτλ. Mark 15, 8.

αἴτημα, atos, τό, (αἰτέω,) a request, petition, pr. thing asked for, e. g. from God,

Phil. 4, 6. 1 John 5, 15. Sept. for חֲזָקָה 1 Sam. 1, 17. 27. Ep. Pseudo-Socr. 24.) Emphat. *a requirement, demand*, Luke 23, 24. So τὸ τυραννικὸν αἴτημα Plat. Rep. 566. b.

**αἰτία**, as, ἡ, *a cause*, i. e. 1. *a motive, reason*, why something takes place, Matt. 19, 3 κατὰ πᾶσαν αἰτίαν. Luke 8, 47. Acts 10, 21. 23, 28. 28, 20; δι' ἣν αἰτίαν *for what cause*, wherefore, Acts 22, 24. 2 Tim. 1, 6. 12. Tit. 1, 13. Heb. 2, 11. So 2 Macc. 4, 28. 35 δι' ἣν αἰτίαν. Pol. 4. 76. 5.—Spec. *a matter, case*, Lat. *causa* i. q. res, Matt. 19, 10. So Lat. *causa* Cic. Off. 3. 27.

2. In a forensic sense, e. g. a) *a charge, accusation*, Acts 25, 18. 27. Matt. 27, 37. Mark 15, 26. So Plut. M. Ant. 6 fin. Xen. Hell. 1. 4. 14. b) *fault, guilt*, John 18, 38 οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ. 19, 4. 6; αἰτία θανάτου *a fault worthy of death* Acts 13, 28. 28, 18. Sept. for חֲזָקָה Gen. 4, 13. So Xen. Mem. 2. 8. 6.

**αἰτίαμα**, ατος, τό, (αἰτιάμαι), *a charge, accusation*, Acts 25, 7 Rec.—Plut. Coriolan. 31. Thuc. 5. 72.

**αἰτιάομαι**, ὦμαι, Mid. depon. (αἰτία), *to accuse, to charge*, c. inf. as object, Rom. 3, 9 in Mss.—Plut. Pericl. 29. Xen. Mem. 1. 1. 2.

**αἴτιος**, ια, ιων, adj. (αἰτία), *pr. causing*; in N. T. used substantively.

1. Masc. ὁ αἴτιος, *the causer or author* of any thing; αἴτιος τῆς σωτηρίας Heb. 5, 9.—Jos. Ant. 3. 3 Ξένος... τῆς σωτηρίας αἴτιον. Luc. Tim. 38. Xen. Cyr. 1. 4. 24 αἴτιον... ὄντα τοῦ ἔργου.

2. Neut. τὸ αἴτιον, *a cause*, i. q. ἡ αἰτία, e. g. a) *a reason, motive*, Acts 19, 40. So Jos. Ant. 7. 4. 1. Xen. An. 4. 1. 17 τὸ αἴτιον τῆς σπουδῆς. b) *fault, guilt*, Luke 23, 4. 14; αἴτιον θανάτου v. 22. So αἴτιος *guilty* Hist. of Sus. 53. Xen. Hell. 1. 7. 6.

**αἰτίωμα**, ατος, τό, (αἰτιάμαι), *a charge, accusation*, Acts 25, 7; a later form for αἰτίαμα, received by Griesbach and other editors.

**αἰφνίδιος**, ιου, ὁ, ἡ, adj. (kindr. ἄφνω, ἀφανής, φαίνω), *unforeseen, sudden*, with the force of an adverb, Luke 21, 34. 1 Thess. 5, 3.—Wisd. 17, 5. Hdian. 1. 6. 8. Thuc. 4. 125.

**αἰχμαλωσία**, as, ἡ, (αἰχμή, ἄλωσις), *captivity*, pr. in war, Rev. 13, 10 εἰς αἰχμαλωσίαν. Sept. for חֲזָקָה Deut. 28, 41. So Jos. Ant. 10. 4. 5. Plut. Themist. 31.—

Meton. coner. *captives*, a captive multitude, Rev. 13, 10 εἰ τις αἰχμαλωσίαν συνάγει. Eph. 4, 18 quoted from Ps. 68, 19 where Sept. for חֲזָקָה. So Diod. Sic. 17. 70.

**αἰχμαλωτεύω**, f. εἶσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, c. acc. Eph. 4, 8. Trop. 2 Tim. 3, 6 Rec. Sept. for חֲזָקָה Ps. 68, 19; חֲזָקָה Ez. 29, 13. —Constant. Porphyr. Adm. 30. 94. b. Nicet. Annal. 16. 5. A late word for the earlier αἰχμάλωτον ποιεῖν, Lobeck ad Phryn. p. 442.

**αἰχμαλωτίζω**, f. ἴσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, Pass. Luke 21, 24. Sept. for חֲזָקָה 1 K. 8, 36. (Diod. Sic. 13. 59.) Trop. 2 Tim. 3, 6 in later editions; comp. Judith 16, 9 τὸ κάλλος αὐτῆς ἡχμαλώτισε ψυχὴν αὐτοῦ.—Trop. also *to bring into captivity, subjection*, e. g. the mind or will, c. acc. Rom. 7, 23. 2 Cor. 10, 5.—A late word for the earlier αἰχμάλωτον ποιεῖν, Lob. ad Phryn. p. 442.

**αἰχμάλωτος**, οὔ, ὁ, ἡ, (αἰχμή, ἀλίσκομαι), *one captured in war, a captive*, Luke 4, 18 or 19. Sept. for חֲזָקָה Is. 61, 1.—1 Macc. 2, 9. Hdian. 7. 2. 18. Xen. Cyr. 3. 1. 7.

**αἰών**, ὄνος, ὁ, poet. ἡ, (kindr. αἰέ, or perh. from αῶ), *pr. duration, the course or flow of time*, in various relations as determined by the context, viz. A) For human life, existence, Hom. Il. 22. 58 αὐτὸς δὲ φίλος αἰῶνος ἀμερῆς. Xen. Cyr. 3. 3. 3 ἴδιοι τὸν αἰῶνα διάγειν, for the more usual τὸν βίον διάγειν. Plato Gorg. p. 448. c. B) For time indefinite, *a period of the world, the world*, in Gr. writers, and also in Sept. and N. Testament; see below in no. 1. C) For *endless duration, perpetuity, eternity*; e. g. as distinguished from ὁ χρόνος, Plato Tim. p. 37. d, εἰκόνα δ' ἐπινοεῖ κινήτην... τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα οὐρανόν, ποιεῖ, μένοντος αἰῶνος ἐν ἐνί, κατ' ἀριζμὸν ἰοῦσαν αἰῶνιον εἰκόνα, τούτου δὲ διή χρόνον ὀνομάκαμεν. Ib. p. 38. a. Plato Locr. p. 97. d, οὐ γὰρ ἦν πρὶ κόσμου ἄστρα· διόπερ οὐδ' ἐναντός· οὐδ' ὥραν περίοδοι, αἷς μετρέε-ται ὁ γεννατὸς κόσμος οὗτος. εἰκὼν δὲ ἐστὶ τῷ ἀγεννάτῳ χρόνῳ, ὃν αἰῶνα ποταγορεύομεν. κτλ. Diod. Sic. 1. 6. 92; see in no. 2. a Sept. mostly for Heb. חֲזָקָה 'hidden time'; *duration, eternity*.—Hence in N. T. of *long-continued time, indefinite duration*, in accordance with Greek usage, but modified as to construction and extent by the example of the LXX, and the Rabbinic views.

1. Of time indefinite, Lat. *ævum, an ævi*

or period of the world, the world; see above in B. Thus

a) Of time long past, as in Gr. writers, time immemorial, the olden time, of old, referring to high antiquity, e. g. ἀπ' αἰώνος from of old, since the world began, Luke 1, 70 διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰώνος προφητῶν αὐτοῦ. Acts 3, 21. 15, 18. Plur. ἀπὸ τῶν αἰώνων from past ages, from of old; Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Eph. 3, 9. So too ἐκ τοῦ αἰώνος, id. John 9, 32 ἐκ τοῦ αἰώνος οὐκ ἠκούσθη, i. e. never. Also πρὸ τῶν αἰώνων, before the ages, worlds, from eternity, 1 Cor. 2, 7; i. q. πρὸ χρόνων αἰωνίων 2 Tim. 1, 9. Tit. 1, 2. In the same sense, Jude 25 πρὸ παντὸς τοῦ αἰώνος, in some editions.—Sept. ἀπ' αἰώνος and ἀπὸ τοῦ αἰώνος for עוֹלָם Gen. 6, 4. Is. 64, 4; also πρὸ αἰώνων for עוֹלָם Ps. 55, 19. Tob. 4, 12. So Ael. V. H. 6. 13 ἐξ αἰώνος καὶ εἰς ἐγγύουσ. Dion. Sic. 4. 83 of the temple of Venus: μιον δὲ τούτου τὴν ἐξ αἰώνος ἀρχὴν λαβόν. Lycurg. 216. 4 ἐξ ἀπαντος τοῦ αἰώνος συνηθροισμένη δόξα.

b) Of time present, according to the Jewish usage, ὁ αἰὼν οὗτος, this age, this world, the present scene and order of things in its course or flow, corresponding to the Rabb. עוֹלָם הַיּוֹמָה, see Buxtorf Lex. 1620.

a) With the idea of evil both moral and physical, as frailty, transiency, care, corruption, sin. Matt. 13, 22 ἡ μέριμνα τοῦ αἰώνος τούτου. Mark 4, 19; comp. Luke 21, 34. Luke 16, 8 οἱ υἱοὶ τοῦ αἰώνος τούτου the sons of this world, worldly men. 20, 34. Hence called αἰὼν ποιητὸς evil world Gal. 1, 4; and Satan is said to be ὁ θεὸς τοῦ αἰώνος τούτου 2 Cor. 4, 4. So Rom. 12, 2. 1 Cor. 1, 20. 2, 6 bis. 8. 3, 18. [Eph. 6, 12.] 1 Tim. 6, 17. 2 Tim. 4, 10. Tit. 2, 12. Eph. 2, 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου according to the course or lapse of this world, the present age or period of ὁ κόσμος, q. d. as it is wont to go in this world. In antith. to the future; Matt. 12, 32 οὕτε ἐν τούτῳ τῷ αἰῶνι, οὕτε ἐν τῷ μέλλοντι, comp. Mark 10, 30 where it is ἐν τῷ καιρῷ τούτῳ. Eph. 1, 21. So Sept. and Heb. עוֹלָם Ecc. 3, 11; comp. 8, 17.—The present age or period of the world is spoken of as succeeded by the reign of the Messiah, the world to come (see in no. 2. b); hence the end of the world is sometimes the coming of Christ and the introduction of the gospel, i. e. the end of the Jewish dispensation, see in עֶשְׂרִים no. 2. b; so ἡ συντέλεια τοῦ αἰώνος Matt. 24, 3; ἡ συντ. τῶν αἰωνίων Heb. 9,

26; τὰ τέλη τῶν αἰωνίων 1 Cor. 10, 11. Or also it is referred to his second coming at the day of judgment; so ἡ συντέλεια τοῦ αἰώνος Matt. 13, 39. 40. 49. 28, 20 ἐγὼ μεθ' ὑμῶν εἰμι... ἕως τῆς συντ. τοῦ αἰώνος.

β) Meton. the world, as created and existing; only in Plur. as including the upper and lower worlds, the heavens and the earth, the universe; see Winer ὁ 27. 3. Heb. 1, 2 δι' οὗ τοὺς αἰῶνας ἐποίησε 11, 3 πιστὶ νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ.—So perh. Wisd. 13, 9 εἰ γὰρ τοσούτων ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πᾶς τάχιον οὐχ εἶρον, comp. v. 7. Ecclus. 36, 17. Tob. 13, 6. Greg. Syncell. p. 47 Dindorf. ὁ βασιλεὺς πάντων τῶν αἰώνων.

2. Put for endless duration, eternity, ever, everlasting, as in Gr. writers; see above in C. Thus

a) Genr. 1 Tim. 1, 17 τῷ δὲ βασιλεὶ τῶν αἰώνων to the king of eternity, the king eternal; the Plur. being here used perh. as implying eternity both ante and post; see Winer ὁ 27. 3. So Ecclus. 36, 17 [19] σὺ κύριος εἰς τὸ θεὸς τῶν αἰώνων. Tob. 13, 6. 10 Philo de Mund. p. 1157 κύριος βασιλεύων τῶν αἰώνων. Jos. Ant. 1. 18. 6 δέσποτα παντὸς αἰώνος. Others in all these passages take αἰὼν, αἰῶνες, in the sense of the world, the universe; see Bleek Hebræerbr. II. p. 39.—Spec. a) Of eternity ante; Plur. Eph. 3, 11 ἡ σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων, according to his eternal purpose, from eternity. So Diod. Sic. 1. 6 ἀπεφάναντο καὶ τὸ γένος τῶν ἀνθρώπων ἐξ αἰώνος ὑπάρχειν. Plato as quoted above in C. β) Of eternity post; once simply, 2 Pet. 3, 18 εἰς ἡμέραν αἰώνος, i. q. εἰς ἡμέραν αἰωνίον, i. e. time without end, eternal duration, for ever; comp. Sept. εἰς τὸν αἰῶνα χρόνον for עוֹלָם Ex. 14, 13; עוֹלָם Is. 13, 20. Elsewhere only with εἰς, and always implying duration without end; so εἰς τὸν αἰῶνα for ever, spoken of God and his word 1 Pet. 1, [23]. 25; of Christ's priesthood Heb. 5, 6. 6, 20. 7, 17. 21. 24. 28. John 12, 34; of the happiness of the righteous, John 6, 51. 58. 2 Cor. 9, 9. 1 John 2, 17. 2 John 2; of the punishment of the wicked, εἰς αἰῶνα id. 2 Pet. 2, 17. Jude 13; and so genr. Luke 1, 55 (others ἕως αἰώνος). John 8, 35 bis. 14, 16. 1 Cor. 8, 13. With a negat. never, Matt. 21, 19. Mark 3, 29 οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα. 11, 14. John 4, 14. 8, 51. 52. 10, 28. 11, 26. 13, 8. Sept. for עוֹלָם Is. 40, 8. 51. 6. 8; עוֹלָם Deut. 29, 29; עוֹלָם Jer 50

39. Is. 28, 28. Ecclus. 18, 1 ὁ ζῶν εἰς τὸν αἰῶνα sc. θεός. Comp. Lycurg. 211. 19 οὐ μόνον εἰς τὸν παρόντα κίνδυνον, ἀλλ' εἰς ἅπαντα τὸν αἰῶνα κτλ. Diod. Sic. 1. 72 διὰ τὸν φόβον τῆς... βλασφημίας εἰς ἅπαντα τὸν αἰῶνα. ibid. 1. 92 ὡς τὸν αἰῶνα διατρίβειν μέλλοντος κατ' ἄδου, spoken of a shade in Hades.—Plur. εἰς τοὺς αἰῶνας id. for ever, comp. οὐρανός and οὐρανοί, σάββατον and σάββατα, see Winer § 27. 3. So of Christ Luke 1, 33 καὶ βασιλεύσει... εἰς τοὺς αἰῶνας, parall. οὐκ ἔσται τέλος. Elsewhere only of God in ascriptions, [Matt. 6, 13.] Rom. 1, 25. 9, 5. 11, 36. 16, 27. 2 Cor. 11, 31; of Christ Heb. 13, 8. Sept. for עוֹלָם Ps. 104, 31; עוֹלָם עוֹלָם Ps. 77, 8.—Intens. in Plur. εἰς τοὺς αἰῶνας τῶν αἰώνων, for ever and ever; comp. Heb. עוֹלָם עוֹלָם, τָוֶן, τὰ ἅγια ἁγίων, the holy of holies, see Gesen. Lehrs. p. 691, 692. Heb. Gr. § 117. Winer § 37. 2. So of God, in ascriptions, Gal. 1, 5. Phil. 4, 20. 1 Tim. 1, 17. 2 Tim. 4, 18. 1 Pet. 5, 11. Rev. 1, 6. 4, 9. 10. [5, 14.] 7, 12. 10, 6. 15, 7; and so in the still stronger expression: εἰς πᾶσας τὰς γενεάς τοῦ αἰῶνος τῶν αἰώνων Eph. 3, 21. Of Christ Heb. 13, 21. 1 Pet. 4, 11. Rev. 1, 18. 5, 13. 11, 15; of the happiness of the saints in heaven Rev. 22, 5; of the punishment of the wicked, Rev. 19, 3. 20, 10; also εἰς αἰῶνας αἰώνων id. Rev. 14, 11. Once Sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος id. Heb. 1, 8, quoted from Ps. 45, 7 where Sept. for Heb. עוֹלָם עוֹלָם. So Sept. εἰς αἰῶνα αἰῶνος for עוֹלָם Ps. 19, 10. 110, 3. 10; also ἕως αἰῶνος τῶν αἰώνων Dan. 7, 18. (Tob. 6, 17 εἰς τὸν αἰῶνα τοῦ αἰῶνος.) The same is εἰς πάντας τοὺς αἰῶνας Jude 25.

b) In the later Jewish and Rabb. usage, the world to come, always including the idea of endless duration, eternity, and corresponding to the Rabb. עוֹלָם עוֹלָם; so Buxtorf Lex. 1620: "*Mundum futurum, sive עוֹלָם עוֹלָם, quidam intelligent mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur... Quidam per עוֹלָם עוֹלָם intelligent עוֹלָם עוֹלָם, dies Messie, quibus scil. venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnatura sit. Vide Abarbanel in Pirke Aboth c. 4.*" In accordance with this distinction, the world to come, i. e. the kingdom of the Messiah, the new gospel dispensation, is regarded as beginning with the coming of Christ on earth at the close of the Jewish dispensation; but as

fully developed and established in its glorious spiritual character only at Christ's coming to judgment at the last day; see in βασιλεία no. 3; ἔσχατος no. 2. b; and comp. above in no. 1. b. a. E. g. ὁ αἰὼν ὁ μέλλων, Heb. 6, 5 δυνάμεις τε μέλλοντος αἰῶνος, comp. Heb. 2, 5; so with αἰὼν impl. Matt. 12, 32. Eph. 1, 21; ὁ αἰὼν ὁ ἐρχόμενος, Mark 10, 30. Luke 18, 30; ὁ αἰὼν ἐκείνος Luke 20, 35. Plur. οἱ αἰῶνες οἱ ἐπέρχόμενοι id. Eph. 2, 7; see above in lett. a. b.

αἰώνιος, ἰον, ὁ, ἡ, adj. (αἰὼν,) also fem. αἰωνία 2 Thess. 2, 16. Heb. 9, 12. Plat. Tim. 38. b; ever enduring, perpetual, everlasting, corresponding in usage to αἰὼν q. v.

1. Of time long past and indefinite, of past ages, primeval, most ancient, of old, since the world began; Rom. 16, 25 μυστηρίου χρόνους αἰώνιους σκεπηθέντων, the mystery kept secret in the times of old, since the world began. So πρὸ χρόνων αἰώνιων before the times of old, from eternity, 2 Tim. 1, 9. Tit. 1, 2; i. q. πρὸ τῶν αἰώνων 1 Cor. 2, 7; see in αἰὼν no. 1. a. Sept. for עוֹלָם Ps. 77, 6. Prov. 22, 28. Hab. 3, 5.

2. Of endless duration, eternal, everlasting, for ever, e. g. a) Genr. as implying eternity both ante and post, see in αἰὼν no. 2. a. So of God, Rom. 16, 26 κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ. Of the Spirit which was in Christ, Heb. 9, 14 διὰ πνεύματος αἰωνίου. Sept. θεὸς αἰώνιος for עוֹלָם לְעוֹלָם Gen. 21, 33. Is. 40, 28. So Baruch 4, 8. 10. 14. Plato Locr. 96. d, θεὸν δὲ τὸν αἰώνιον νόος ὁρῇ μόνος. b) Elsewhere of the future without end, eternity post; so genr. τὰ δε μὴ βλεπόμενα αἰωνία, opp. πρόσκαιρα, 2 Cor. 4, 18; οἰκία ἐν τοῖς οὐρανοῖς 5, 1; σκηναὶ Luke 16, 9; διαθήκη Heb. 13, 20; λύτρωσις 9, 12; εὐαγγέλιον Rev. 14, 6; and in ascription to God, ὃ τιμὴ καὶ κράτος αἰώνιον 1 Tim. 6, 16; adverbially, Philem. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς, see Butt. § 123. 6. Kühn. § 588. Sept. διαθήκη αἰώνιος for עוֹלָם Gen. 9, 16. 17, 7. sarp. So Ecclus. 45, 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 1, 93 εἰς τὴν αἰώνιον οἰκισιν. Plato Legg. 904. a, ἀνώλετρον δὲ ὃν γενόμενον, ἀλλ' οὐκ αἰώνιον.—Hence of Christ's kingdom 2 Pet. 1, 11; and of the happiness of the saints in heaven, in the world to come, see in αἰὼν no. 2. b; so σωτηρία αἰώνιος Heb. 5, 9; δόξα 2 Cor. 4, 17. 2 Tim. 2, 10. 1 Pet. 5, 10; παράκλησις 2 Thess. 2, 16; κληρονομία Heb. 9, 15; espec. ζωὴ αἰώνιος, life eternal, Matt. 19, 16. 29. 25, 46. Mark 10, 17. 30. Luke 10, 25. 18, 18

30. John 3, 15. 16. 36. 4, 14. 36. 5, 24. 39. 6, 27. 40. 47. 54. 68. 10, 28. 12, 25. 50. 17, 2. 3. Acts 13, 46. 48. Rom. 2, 7. 5, 21. 6, 22. 23. Gal. 6, 8. 1 Tim. 1, 16. 6, 12. 19. Tit. 1, 2. 3, 7. 1 John 1, 2. 2, 25. 3, 15. 5, 11. 13. 20. Jude 21. Sept. for **ῥῆμα** Dan. 12, 2. 2 Macc. 7, 9. Contra, of the punishment of the wicked, e. g. **κόλασις αἰώνιος** Matt. 25, 46; **κρίσις** Mark 3, 29; **κρίμα** Heb. 6, 2; **ἁλῆρος** 2 Thess. 1, 9; **πῦρ** Matt. 18, 8. 25, 41. Jude 7. Sept. **αἰσχύνῃ αἰώνιον** for **ῥῆμα** Dan. 12, 2.

**ἀκαθαρσία**, *as, ἡ*, (a priv. **καθαίρω**.) *uncleanness, impurity, filth*; physical, Matt. 23, 27. Sept. for **ῥῆμα** 2 Sam. 11, 4. Plut. de placit. Philos. 5. 6. Plato Tim. 72. c.—Moral, mostly as opp. to purity of mind, chastity, i. q. *lewdness*, Rom. 1, 24. 6, 19. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 4, 7, comp. v. 3. Sept. for **ῥῆμα** Ez. 22, 15. 36, 25. Once of impure motives, covetousness, 1 Thess. 2, 3, comp. v. 5. So genr. wickedness, depravity, Dem. 553. 12. Arr. Epict. 4. 11. 5.

**ἀκαθάρτης**, *της, ἡ*, (a priv. **καθαίρω**.) *uncleanness, i. e. lewdness*, trop. for idolatry, Rev. 17, 4 Rec. Others *τὰ ἀκάθαρτα*. Not found in classic writers.

**ἀκάθαρτος**, *ου, ὁ, ἡ*, adj. (a priv. **καθαίρω**.) *unclean, impure, filthy*, pr. not cleansed, Xen. Eq. 5. 10.—In N. T.

1. Levitically, ceremonially, see Lev. 5, 2; *unclean*, e. g. of food, Acts 10, 14. 11, 8; of birds Rev. 18, 2. See Lev. 11, 4 sq. Deut. 14, 7 sq. where Sept. for **ῥῆμα**. Transferred to persons, e. g. heathen, not Jews, Acts 10, 28; unbelievers, not connected with the Christian community, 1 Cor. 7, 14 see in **ἀγιάζω** and **ἅγιος** no. 1. 2 Cor. 6, 17, quoted from Is. 52, 11 where Sept. for **ῥῆμα**.

2. Morally, i. q. *lewd, lascivious*, Eph. 5, 5. Trop. of idolatry, **τὰ ἀκάθαρτα** Rev. 17, 4 in later editions; see in **ἀκαθάρτης**. Symm. for **ῥῆμα** Hos. 4, 14.

3. In a wider sense, *wicked, depraved*; so of *unclean* or *foul spirits*, **πνεύματα ἀκάθαρτα**, devils, demons, (called also **πνεύματα πονηρά** Matt. 12, 45. Luke 7, 21.) Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 33. 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2; comp. Sept. for **ῥῆμα** Zech. 13, 2. So called as the authors and promoters of all uncleanness, e. g. *lewdness*, Tob. 3, 8. 6, 14, comp. Gen. 6, 2; *wickedness, idolatry*, Sept. Ps. 96, 5. Bar. 4, 7. 2 Cor. 4. dwelling also in

unclean places, Bar. 4, 35. Sept. Is. 13, 21. 34, 14. See in **δαίμωνιον** no. 2.—So genr. Sept. for **ῥῆμα** Is. 6, 5: **ῥῆμα** Job 15, 16. Dem. 403. 14. Plato Legg. 716. e, **ἀκάθαρτος** . . . *τὴν ψυχὴν ὃ γὰρ κακός*.

**ἀκαιρέομαι**, *οὔμαι*, (**ἄκαιρος, καιρός**.) *to lack opportunity*, absol. Phil. 4, 10. A word of the later Greek, Lob ad. Phryn. p. 136

**ἀκαιρως**, *adv.* (**ἄκαιρος, καιρός**.) *unseasonably*; 2 Tim. 4, 2 **εὐκαιρως ἀκαιρως** *in season and out of season*, i. e. for the hearers, whether they will listen or not; comp. Ez. 2, 5. 7.—Ecclus. 35, 4 **ἀκαιρως μὴ σοφίζον**. Pluto Tim. 33. a.

**ἄκακος**, *ου, ὁ, ἡ*, adj. (a priv. **κακός**.) *without evil*, i. e.

1. *unsuspecting, simple-minded*, Rom. 16, 18. Sept. for **ῥῆμα** Prov. 1, 4. 14, 15.—Pol. 3. 98. 5. Plato Alcib. II. 140. c.

2. *harmless, blameless*, Heb. 7, 26. Sept. for **ῥῆμα** Job 2, 3. 8, 20.—Plato Tim. 91. d.

**ἄκανθα**, *ης, ἡ*, (kindr. **ἀκμή**.) *a thorn, thorn-bush*, Matt. 7, 16. Luke 6, 44. Heb. 6, 8, comp. Gen. 3, 18 where Sept. for **ῥῆμα**. Also **σπείρειν v. πεσεῖν ἐπὶ ἀκάνθας** Matt. 13. 7 bis. 22. Mark 4, 7 bis. 18. Luke 8, 7 bis. 14; Sept. **σπ. ἐπὶ ἀκ.** for **ῥῆμα** Jer. 4, 3. Spec. **στέφανος ἐξ ἀκανθῶν**, *a crown of thorns*, i. e. of thorn-branches, Matt. 27, 29. John 19, 2.—Sept. also for **ῥῆμα** Cant. 2, 2. Diod. Sic. 5. 41. Hdot. 2. 96.

**ἄκάνθινος**, *ου, ὁ, ἡ*, adj. (**ἄκανθα**.) *made of thorns, of thorn-branches*, Mark 15, 17. John 19, 5.—Hdot. 2. 96 **ἰσθὺς ἀκάνθινος**.

**ἄκαρπος**, *ου, ὁ, ἡ*, adj. (a priv. **καρπός**.) *unfruitful, barren*, e. g. **δένδρα ἄκαρπα** Jude 12. Sept. Jer. 2, 6 **ἐν γῇ ἀκάρπῳ**. So Pol. 12. 3. 2 **χώρα**.—Trop. *unfruitful*, yielding no good fruit of knowledge or virtue, Matt. 13, 22. Mark 4, 19; or of beneficence 1 Cor. 14, 14. Tit. 3, 14. 2 Pet. 1, 8. So Eph. 5, 11 **τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους**, *the unfruitful works of darkness*, i. e. evil, wicked; opp. **ὁ καρπὸς τοῦ φωτός (πνεύματος)** in v. 9.—Plato Phædr. 277. a, **οἱ λόγοι . . . οὐχὶ ἄκαρποι**.

**ἀκατάγνωστος**, *ου, ὁ, ἡ*, adj. (a priv. **καταγνώσκω**.) *not to be condemned, blameless*, e. g. discourse, Tit. 2, 8.—2 Macc. 4, 47 of persons on trial.

**ἀκατακάλυπτος**, *ου, ὁ, ἡ*, adj. (a priv. **κατακάλυπτο**.) *unveiled*, 1 Cor. 11, 5. 13.—Sept. Cod. Alex. Lev. 13, 45. Pol. 15. 27. 2.

**ἀκατάκριτος**, *ου, ὁ, ἡ*, adj. (a priv. **κατακρίνω**.) *uncondemned*, Acts 16, 37. 22, 25

**ἀκατάλυτος**, ου, ό, ή, adj. (α priv. καταλύω,) *indissoluble*; hence, *enduring, everlasting*, Heb. 7, 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τής ἐπαρχίας.

**ἀκατάπαυστος**, ου, ό, ή, adj. (α priv. καταπαύω,) *unceasing, continual*, Pol. 4. 17. 1 ἐν ἀκαταπαύστοις στάσεσιν. Diod. Sic. 11. 67.—In N. T. c. gen. *not ceasing from any thing*; 2 Pet. 2, 14 ὀφθαλμοὶ ἀκ. ἁμαρτίας *eyes not ceasing from sin*, i. e. from lascivious gazing.

**ἀκαταστάσια**, as, ή, (ἀκατάστατος,) *pr. instability*; hence *disorder, commotion, tumult*, Luke 21, 9. 1 Cor. 14, 33. 2 Cor. 6, 5. 12, 20. James 3, 16. Sept. for חַרְדָּה Prov. 26, 28.—Tob. 4, 13. Pol. 1. 70. 1.

**ἀκατάστατος**, ου, ό, ή, adj. (α priv. κατίσταμαι,) *unstable, inconstant*, James 1, 8. Sept. for חַרְבִּי Is. 54, 11.—Pol. 7. 4. 6. Plut. Symp. 7. 10. 1.

**ἀκατάσχετος**, ου, ό, ή, adj. (α priv. κατέχω,) *not to be held fast, unrestrainable, untamable*, James 3, 8.—Sept. Job 31, 11. Diod. Sic. 14. 53, 54. Plut. C. Mar. 44. fin.

**Ἀκελδαμά**, indec. Aram. אַרְבַּע בְּרֵיחַ, *the field of blood*, the field purchased with the money for which Judas betrayed Jesus, and appropriated as a place of burial for strangers; Acts 1, 19. Now shown on the south of Jerusalem beyond the valley of Hinnom; see Bibl. Res. in Pal. I. p. 524.

**ἀκέραιος**, ου, ό, ή, adj. (α priv. κεράννυμι,) *unmixed, simple*, as ή γῆ Plato Crit. 111. b.—In N. T. trop. *simple, blameless, without guile*, Matt. 10, 16. Rom. 16, 19. Phil. 2, 15. So Jos. Ant. 1. 2. 2 ἀκέραιος βίος. Diod. Sic. 13. 20. Plato Polit. 268. b.

**ἀκλινής**, έος, ους, ό, ή, adj. (α priv. κλίνω,) *not inclining or leaning*, Plato Phædo 109. a.—In N. T. trop. *unwavering, inflexible, firm*, Heb. 10, 23. So Symm. Job 61, 4. AEL. V. II. 12. 64 βασιλεὺς ἀσφαλὲς καὶ ἀκλινής.

**ἀκμάζω**, f. άσω, (ἀκμή,) *to be at the highest point, to be in full bloom or vigour, to flourish*, Jos. Ant. 1. 18. 3. Plato Ax. 367. b.—In N. T. *to be fully ripe, as fruits in their best state*, absol. Rev. 14, 18. So Plut. Lucull. 31. Xen. Hell. 1. 2. 4.

**ἀκμή**, ής, ή, (ἀκή,) *a point, edge of a weapon* Pol. 15. 16. 3; of time, life, *acme, flower*, ἐν ἀκμῇ τοῦ βίου Xen. Cyr. 7. 2. 20.—In N. T. only acc. ἀκμήν as Adverb, for the earlier κατ' ἀκμήν χρόνον, *at this point of time*, i. e. *even now, yet, still*, Matt.

15, 16. So Pol 1. 13. 12. Xen. Ax. 4. 3. 26. See Lob. ad Phryn. p. 123.

**ἀκοή**, ής, ή, (ἀκούω,) 1. *the hearing*, i. e. a) The sense of hearing, 1 Cor. 12, 17 bis. 2 Tim. 4, 3. 4; the act of hearing, 2 Pet. 2, 8. (Xen. Mem. 1. 4. 6.) So by Hebr. ἀκοή. ἀκούσете *with the hearing ye shall hear*, Matt. 13, 14. Acts 28, 26; quoted from Is. 6, 9, where Sept. for inf. absol. שָׁמַעַ. b) Plur. αἱ ἀκοαί, the instrument of hearing, the ears; Mark 7, 35 δηνοίχθησαν αὐτοῦ αἱ ἀκοαί. Luke 7, 1. Acts 17, 20. Heb. 5, 11 ὡς προὶ ταῖς ἀκοαῖς *dull as to your ears*, dull of hearing; see Winer § 31. 3. So 2 Macc. 15, 39. Plato Epin. 985. c.

2. Meton. *what is heard*, viz. a) The thing announced, *message, teaching, preaching*. John 12, 38 and Rom. 10, 16 τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, i. e. *our message*, quoted from Is. 53, 1, where Sept. for חִשְׁבּוֹן. So *what is heard, the message heard*, Rom. 10, 17 bis. Gal. 3, 2. 5 ἐξ ἀκοῆς πίστεως *from the message or preaching of faith*, opp. ἐξ ἔργων νόμου. 1 Thess. 2, 13 and Heb. 4, 2 ὁ λόγος τῆς ἀκοῆς *the word of the message*, the word preached. So Xen. Hi. 1. 14. b) Genr. *a report, rumour*, Matt. 4, 24. 14, 1. 24, 6. Mark 1, 28. 13, 7. Sept. for חִשְׁבּוֹן 2 Sam. 13, 30; שָׁמַעַ Jer. 50, 43. So Dem. 597. 12. Thuc. 2. 41.

**ἀκολουθέω**, ω, f. ήσω, (α of unity, κέλευσος,) *to follow, to go with, to accompany* any one. a) Genr. and construed with a dat. Matt. 4, 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 8, 1. 9, 19. 27. Mark 5, 24. Luke 9, 11. John 11, 31. Acts 12, 8. 9. Rev. 14, 4. al. sep. Sept. for אֲחֵרֵי בְּרֵיחַ 1 Sam. 25, 42. (Hdian. 6. 7. 17. Xen. Hell. 5. 2. 26.) Absol. Luke 22, 54. Acts 21, 36. 1 Cor. 10, 4 ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *of the spiritual rock that followed them*, i. e. which miraculously gave them water both at Horeb and Kadesh; see Ex. 17, 6. Num. 20, 8 sq. With μετὰ τινος Rev. 6, 8; see Lobeck ad Phryn. p. 353 sq. So Dem. 608. 14. b) Spec. *to follow a teacher*, to accompany him personally, as was usual with the disciples of Jewish doctors and Greek philosophers, c. dat. Matt. 4, 20. 22. 9, 9. 19, 27. 28. Mark 1, 18. John 1, 41. al. With a negat. Mark 9, 38; μετὰ τινος Luke 9, 49 see above in lett. a. So Sept. ἀκολ. ὁρ' ὧ for אַחֲרַי אֲהַלֵּךְ 1 K. 19, 20.—Also in the sense: *to be or become the disciple of any one as to faith, doctrine, practice, to follow his teaching*, c. dat. Matt. 16. 24. Mark 8. 34. Luke

9, 23. John 8, 12, 12, 26; with *ὀπίσω μου* Matt. 10, 38. [Mark 8, 34.] See above Sept. 1 K. 19, 20. Comp. *ἀκολ. τοῖς νόμοις* 2 Macc. 8, 36. Jos. Ant. 4. 6. 11. c) *to follow* one after another, c. dat. Rev. 14, 8. 9. So Ecclus. Prol. init. d) Of acts, deeds; so c. *μετά τινος*, Rev. 14, 13 *τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, *their works do follow them*, their good deeds accompany them to the judgment-seat and receive an immediate reward. Also of sins, absol. Rev. 18, 5 Rec. *ἠκολούθησαν*, where others read *ἐκολλήθησαν*. So Judith 12, 2 *τὰ ἠκολούθηκότα μοι*, 'things accompanying me,' brought with me. +

*ἀκούω*, f. *ἀκούσσομαι*, perf. *ἀκήκοα*; Pass. perf. *ἤκουσμαι*, aor. 1 *ἤκούσῃην*; Buttn. § 85. 2. § 98. n. 6. Kühn. §§ 222, 223. Later and less usual is fut. *ἀκούσω* Matt. 12, 19, 13, 14, 15. John 10, 6. Sept. Is. 6, 9. Luc. Navig. 11; see Winer § 15. Passow s. v.—*To hear*, Sept. everywhere for *ᾤκνω*.

1. Intrans. *to hear*, to have or recover 'the faculty of hearing'; e. g. of those deaf, Matt. 11, 5 and Luke 7, 22 *καφοὶ ἀκούουσι*. Mark 7, 37. Rom. 11, 8 *ὅρα τοῦ μὴ ἀκούειν*, *ears so as not to hear*. (Xen. Mem. 4. 8. 8. Apol. Socr. 6.) So *βαρέως ἀκούειν* *to hear heavily*, to be dull of hearing, Matt. 13, 15. Acts 28, 27.

2. Trans. *to hear*, *to perceive by the ear*, In various constructions both of the object heard and the person from whom it is heard. Thus,

a) Genr. in the following constructions : α) Absol. the thing heard and person being implied from the context. Matt. 13, 16 *καὶ (μακάρια) τὰ ὅρα ὑμῶν, ὅτι ἀκούει*. v. 17. Mark 4, 15. Luke 6, 27. Rom. 10, 14. al. (Xen. Hell. 4. 2. 3.) John 9, 27 *τί πάλιν θέλετε ἀκούειν*. So *τοῖς ὄσιν ἀκούειν* Matt. 13, 15. Acts 28, 27; *ἀκοῇ ἀκούειν* Matt. 13, 14. Acts 28, 26, see in *ἀκοή* no. 1. a; with its Part. in the like intensive sense, *ἵνα... ἀκούοντες ἀκούωσι* Mark 4, 12; see Winer § 46, 10. (Comp. Plut. de Lib. educ. 18 *μὴ ἀκούειν ἀκούοντας*.) Part. *ἀκούσας*, *ἀκούσαντες*, often thus serves for transition or connection; Matt. 2, 3 *ἀκούσας δὲ Ἡρώδης... ἐπαράχθη*. 8, 10, 9, 12. John 6, 60. Acts 4, 24, 14, 14. (Xen. Cyr. 1. 4. 13, 14.) With *παρά τινος* of pers. John 1, 41. 6, 45. β) With acc. of object; Matt. 10, 27, 12, 19 *οὐδὲ ἀκούει τις... τὴν φωνὴν αὐτοῦ*. 13, 17, 19, 20. Luke 1, 41. John 3, 8. Acts 4, 20, 5, 24. 1 John 1, 1. al. sarp. Luke 23, 6 *ἀκούσας Γαλιλαίαν hearing the name Galilee* Eph. 4, 21 *εἶγε αὐτὸν (Χριστὸν) ἠκού-*

*σατε*, i. e. Christ as the sum and substance of the apostolic preaching. (Dem. 240. 12. Plato Rep. 565. e.) Pass. Matt. 2, 18 *φωνὴ ἠκούσθη*. Luke 12, 3. Acts 11, 22. Rev. 18, 22. Heb. 2, 1 *τοῖς ἀκουσθεῖσι sc. ῥήμασι*, i. e. the doctrines heard. With an adjunct of pers. superadded; e. g. in the genit. Acts 1, 4 *ἣν ἠκούσατέ μου which ye have heard of (from) me*; so with *ἐκ τινος* 2 Cor. 12, 6; *ἀπὸ τινος* 1 John 1, 5; *παρά τινος* pr. *with* any one, while with him, John 8, 26, 40, 15, 15. Acts 10, 22, 28, 22. 2 Tim. 1, 13 (*ὧν* by attr. for *ἐκ*). 2, 2. Soc. gen. Xen. Cyr. 3. 1. 1; *ἐκ τινος* Hom. Od. 15. 374; *ἀπὸ τινος* Thuc. 1. 125; *παρά τινος* Xen. An. 1. 2. 5. γ) With genit. of object; Mark 14, 64 *ἀκ. τῆς θλασφῆμίας*. Luke 6, 47 *ἀκ. τῶν λόγων*. 15, 25. John 5, 25, 6, 60. Acts 7, 34, 9, 7. Heb. 3, 7. Rev. 16, 1. al. sarp. So Dem. 226. 21. Xen. Cyr. 6. 2. 13. δ) With genit. of pers. *to hear* one speaking, Luke 2, 46, 47. 21, 38. John 3, 29. 10, 20 *τί αὐτοῦ ἀκούετε*. Acts 22, 22. al. (Xen. Mem. 2. 6. 31.) So with a participle added; as Mark 14, 58 *ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος*, as in Engl. *we heard him saying*. Acts 2, 6. 11. Rev. 6, 3, 5, 16, 5, 7; see Winer § 46. 1. (Xen. Œc. 1. 1.) With *περί τινος* of object superadded, *to hear one concerning* any thing, Acts 17, 32, 24, 24; comp. Xen. Mem. 4. 8. 4. ε) With *ἀπὸ τινος* of pers. and *περί τινος* of object; Acts 9, 13 *ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου*. ζ) With acc. of pers. and particip. Rev. 5, 13 *πάν κτίσμα... ἤκουσα λέγοντας*, an example of the 'constructio ad sensum.' η) With *ὅτι*, Acts 22, 2 *ἀκούσαντες δὲ, ὅτι τῇ Ἑβραϊῇ διαλέκτῳ προσεφώνει αὐτοῖς*. So Xen. Hell. 5. 1. 26.

b) Spec. *to give ear*, *to hearken*, *to listen*, to hear with attention. So in a direct address, Imper. *ἄκουε, ἀκούετε, hear!* absol. Mark 4, 3, 12, 29. Acts 7, 2, 13, 16; acc. of thing, Acts 2, 22; gen. of pers. Mark 7, 14. (absol. Xen. Cyr. 2. 4. 16. ib. 7. 2. 11.) Of those who listen to a teacher; absol. Luke 19, 48; acc. of thing Luke 5, 1; ger. of thing John 12, 47. John 6, 60 *τίς δύναται αὐτοῦ ἀκούειν*, comp. v. 61; gen. of pers. Mark 6, 20. Luke 15, 1. Rev. 3, 20. Part. *ἀκούοντες hearers, listeners, disciples*, Luke 6, 27.—Spec. α) i. q. *to give heed to, to hear and obey*, with acc. of thing, Matt. 10, 14 *ὅς ἐάν... μὴδὲ ἀκούσῃ τοὺς λόγους ὑμῶν*. John 5, 24. Gal. 4, 21. Rev. 1, 3; gen. of pers. or of voice, Matt. 17, 5 *αὐτοῦ ἀκούετε*. 18, 15, 16. Mark 6, 11. Luke 9, 35, 16, 29, 31. John 10, 8. Acts 3, 22, 23, 4, 19. 1 John 4, 5, 6; so *ἀκ. τῆς*

φωτῆς id. John 10, 3. 16. 27. 18, 37. Sept. for שָׁמַע Gen. 3, 17. Ex. 16, 20; שָׁמַע 2 Chr. 20, 14. Is. 48, 18. (1 Esdr. 5, 69. c. gen. Ael. V. H. 3. 16. Xen. Cyr. 8. 6. 1.) Here belongs the phrase: *ὁ ἔχων οὖς (ᾠτα), ἀκούστω, whosoever hath ears, let him hear*, i. e. give heed and obey, Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. Matt. 11, 15. 13, 9. Luke 14, 35. Comp. the phrases *ὁ ἔχων νοῦν* Rev. 13, 18 and *ὁ ἔχων σοφίαν* Rev. 17, 9. β) By Hebr. of God, *to hear and answer prayer*, i. e. *εἰσακούω*, only in John; so c. gen. John 9, 31. 11, 41. 42. 1 John 5, 15. So Heb. שָׁמַע Sept. *εἰσακούω* Ps. 10, 17. 28, 2. Comp. Plato Legg. 712. b. Soph. Œd. R. 903.

c) In a judicial sense, *to hear*, e. g. testimony, a prisoner, sc. as a judge or magistrate; absol. *καθὼς ἀκούω, κρίνω* John 5, 30; with gen. of the person heard Acts 24, 4. 25, 22. 26, 3; c. *παρά τινος* John 7, 51. Sept. for שָׁמַע 2 K. 15, 3.—Xen. Cyr. 1. 2. 14 *οἱ δὲ γεραίτεροι ἀκούσαντες ἐκκρίνουσιν*.

d) Also *to hear of a thing, to learn by hearing, to be informed, to know*, constr. as above in lett. a. a) Absol. i. e. without a case of the object; Mark 6, 14 *καὶ ἤκουσεν ὁ βασιλεὺς . . . καὶ ἔλεγεν*. Rom. 10, 18. 15, 21. Part. Matt. 14, 13. 22, 7. Mark 3, 21. β) With acc. of object; Matt. 11, 2 *ἀκ. τὰ ἔργα τοῦ Χρ.* 24, 6 and Luke 21, 9 *πολέμους κτλ.* Acts 23, 16 *τὴν ἐνέδραν*. Gal. 1, 13. Eph. 1, 15. 3, 2. Phil. 5, 11. (Hdian. 4. 4. 19. Xen. Cyr. 1. 1. 4.) With acc. and particip. 3 John 4 *ἵνα ἀκούω τὰ ἐμά τέκνα ἐν ἀληθείᾳ περιπατοῦντα*. Luke 4, 23. Acts 7, 12. (Xen. Cyr. 2. 4. 12 *ὅτι ἀκούει τοῖς πολεμίοις προσώπτας ἐφ' ἡμᾶς*.) Pass. 1 Cor. 5, 1 *ἀκούεται ἐν ὑμῖν πορνεία* *fornication is heard of* (reported) *among you*, i. e. hear of it. Matt. 28, 14. Also acc. with *περί τινος*, Luke 16, 2 *τί τοῦτο ἀκούω περὶ σοῦ*. Luke 9, 9. So Xen. An. 7. 7. 30. γ) With genit. of the object; Rom. 10, 14 *πὼς δὲ πιστεύουσιν, οὐδ' οὐκ ἤκουσαν*. So Xen. Mem. 3. 5. 9. δ) With *περί τινος* of object; Mark 5, 27 *ἀκούσασα περὶ τοῦ Ἰησοῦ*. So Xen. An. 2. 5. 26. e) With *ὅτι*, Matt. 2, 22. 4, 12. 5, 21. 27. Mark 16, 11. Luke 1, 58. Gal. 1, 23. Phil. 2, 26. 1 John 2, 18. (Xen. Œc. 15. 5. Vect. 4. 14.) Pass. c. *ὅτι*, Mark 2, 1. John 9, 32. So with *ἐκ τινος* of the source, John 12, 34. ζ) With acc. and infin. 1 Cor. 11, 18. So Xen. Mem. 3. 1. 1. η) With *εἰ*, followed by the indicative in an indirect inquiry; Acts 19, 2 *οὐδὲ εἰ πνεῦμα ἔχων ἐστὶν ἠκούσαμεν*. See Winer § 42. 4.

c) Spec. *to hear and understand, to comprehend*; absol. Mark 4, 33 *καθὼς ἡδυνάμην ἀκούειν*. 1 Cor. 14, 2. Sept. for שָׁמַע Gen. 11, 7. 42, 23.—Ael. V. H. 13. 45. Porphy. de Abstin. 3. 22. p. 248, *Ἀραβῆς μὲν κοράκων ἀκούουσιν, Τυρρῆνοί δὲ ἀετῶν*. Athen. 9. 383. a, *ἔλεγεν ῥήματα ἀ οὐδὲ εἰς ἤκουσεν ἄν.* +

*ἀκρασία*, as, ἡ, (ἀκρατής,) *incontinence, inabstinence*, 1 Cor. 7, 5; also Matt. 23. 25 where Griesb. *ἀδικία*.—Jos. Ant. 8. 7. 5 *τὴν τῶν ἀφροδισίων ἀκρασίαν*. Xen. Mem. 4. 5. 6.

*ἀκρατής*, ἑός, οὖς, ὁ, ἡ, adj. (a priv. κράτος,) *incontinent, impotens sui*, 2 Tim. 3, 3.—Pol. 8. 11. 2. Xen. Mem. 1. 2. 12.

*ἄκρατος*, ου, ὁ, ἡ, adj. (a priv. κεράννυμι,) *unmixed, undiluted*, spoken of the wine of God's wrath, as strong and intoxicating, Rev. 14, 10. So Sept. for יַיִן יַיִן *wine of wrath* Jer. 25, 15; for יַיִן Ps. 75. 9.—Pr. 3 Macc. 5, 2. Xen. An. 5. 4. 29.

*ἀκριβεία*, as, ἡ, (ἀκριβής,) *exactness, strictness, extreme accuracy*. Acts 22, 3 *πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρὸς νόμου*, i. e. instructed in all the exactness, the precise discipline and observance, of the traditional law.—Ecclus. 42, 4. Jos. Vit. 38 *οἱ (Φαρισαῖοι) περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν*. Plato Phædr. 271. a, *πάσῃ ἀκριβείᾳ γράψει*.

*ἀκριβής*, ἑός, οὖς, ὁ, ἡ, adj. (ἄκρος,) *pointed; hence exact, strict, precise*, Jos. Ant. 2. 5. 1. Plato Rep. 342. d, *ὁ ἀκριβής λατρός*.—In N. T. Superl. *ἀκριβέστατος*, η, ου, *most exact, strictest*; Acts 26, 5 *κατὰ τὴν ἀκριβεστάτην αἵρεσιν*, i. e. strictest in the exposition and observance τῶν ἐσῶν καὶ ζητημάτων in v. 3. (Plato Parm. 134. c, *ἔχειν τὴν ἀκριβεστάτην ἐπιστήμην*.) Neut. compar. *ἀκριβεστέρον* as Adv. *more accurately, more perfectly*, Acts 18, 26. 23, 15. 20, 24, 22. So Plato Phil. 57. c.

*ἀκριβῶς*, ὧ, f. ὥσω, (ἀκριβής,) *to know or do accurately*, Pol. 20. 22. 7. Plato Charm. 156. a.—In N. T. *to inquire accurately, diligently*; with acc. and *παρά τινος* Matt. 2, 7. 16; comp. *ἀκριβῶς ἐξετάζω* in v. 8. So Xen. Œc. 20. 10 *ἀκριβοῦντες ὡς γίνονται*.

*ἀκριβῶς*, adv. (ἀκριβής,) *with exactness, accurately, diligently*, Matt. 2, 8. Luke 1, 3. Acts 18, 25. Eph. 5, 15. 1 Thess. 5, 2. So Xen. Œc. 2. 3. Plato Rep. 346 b, d.—Compar. *ἀκριβεστέρον*, see in *ἐκκριβής*.



*ἀκρις*, ἴδος, ἡ, *a locust*, Matt. 3, 4. Mark 1, 6. Rev. 9, 3. 7. Sept. for חֲרָבִים Ex. 10, 4. 12. 13; חֲרָבִים Lev. 11, 22; חֲרָבִים Jer. 51, 14. 27. al. So Hom. II. 21. 12. Theophr. Fr. 14. 3-5. Plut. Sept. Sap. Conv. 2. p. 343.—Locusts are one of the most terrific scourges of oriental countries; see Ex. 10, 12 sq. Joel 1, 4. 2, 2 sq. They are enumerated in Lev. 11, 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; comp. Matt. 1. c. Mark 1. c. They are eaten in the East to the present day; Niebuhr Arabian p. 171. Burckh. Trav. in Syria p. 239. Plin. H. N. 9. 50. ib. 11. 35. Winer Realw. art. *Heuschrecken*.

*ἀκροατήριον*, ἰον, τό, (*ἀκροατής*.) Lat. *auditorium*, *a place of hearing, place of trial*, Acts 25, 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arr. Epict. 3. 23. 8. Lat. *auditorium* was also a place where public trials were held; see the lexicons.

*ἀκροατής*, οὐ, ὁ, (*ἀκροάομαι*.) *a hearer*, e. g. *ἀκροατής φωνῆς* Jos. Ant. 3. 5. 3.—In N. T. *ἀκροατής τοῦ νόμου, τοῦ λόγου*, *a hearer of the law, of the word*, i. e. one who merely hears, but does not regard; Rom. 2, 13. James 1, 22. 23. 25. So Plut. Lucull. 42. Thuc. 2. 35 *ἀκροατής ξυνειδώς καὶ εὐνοῦς*.

*ἀκροβυστία*, ας, ἡ, not found in Gr. writers; prob. a corrupt form for the common *ἀκροποσιτία*, (*ἄκρον, πόσις*), which has the same signification; see Aristot. de part. Anim. 2. 18.

1. *the foreskin, prepuce*; Acts 11, 3 *ἀκροβυστίαν ἔχοντες* *having the foreskin*, uncircumcised. Sept. for חֲרָבִים Gen. 17, 11. 14. Lev. 12, 13.—Judith 14, 10.

2. Meton. *uncircumcision*, the state of being uncircumcised, Rom. 2, 25. 26 ult. 4, 9. 10 bis. 11 bis. 12. 1 Cor. 17, 18. 19. Gal. 5, 6. 15. Col. 2, 13—ἐν... τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν.—Abstr. for concr. *the uncircumcised*, the gentiles, opp. ἡ περιτομή the Jews; so Rom. 2, 26 init. 27. 3, 30. Gal. 2, 7. Eph. 2, 11. Col. 3, 11. The Jews called all other nations in scorn, *the uncircumcised*; Judg. 14, 3. 15, 18. Is. 52, 1.

*ἀκρογωνιαίος*, αἶα, αἶον, (*ἄκρον, γωνία*.) *forming the extreme corner*; only of a stone, ὁ λίθος, *a corner-stone*, laid first at the foundation, and on which, as it were, the whole building rests; spoken of Christ, Eph. 2, 20. 1 Pet. 2, 6 quoted from Is. 28,

16, where Sep. for חֲרָבִים; comp. Joh 38, 6. (Barnab. Ep. c. 6.) The same is Heb. חֲרָבִים, Sept. κεφαλὴ γωνίας, Ps. 118, 22; comp. Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. The word חֲרָבִים here refers to the *head* or point where two walls meet; not to the *highest* point or coping; see Heb. Lex. חֲרָבִים no. 4.

*ἄκροδίνιον*, ἰον, τό, (*ἄκρον, δῖς*.) mostly in Plur. τὰ ἀκροδίνια, pr. *the top of the heap*, put for the first fruits of grain or other things offered to the gods; Hesych. ἀκροδίνιον ἀπαρχὴ τῶν θύων. δῖες δέ εἰσι οἱ σωροὶ τῶν πυρῶν καὶ κρεββάων. Schol. ad Eurip. Phoen. 213. [210.]—In N. T. Plur. *the first of the spoils*, Heb. 7, 4. In Grecian armies a portion of the spoils was consecrated to the gods before the remainder was divided; this was called τὰ ἀκροδίνια; see Potter's Gr. Ant. II. p. 107, 108. Dict. of Ant. art. *Donaria*. So Hdot. 8. 121, 122. Xen. Cyr. 7. 5. 35. Sing. Plato Legg. 946. b.

*ἄκρος*, α, ον, (*ἀκή*.) pr. 'what is at the end,' *extreme, uttermost, highest*, Xen. Ven. 3. 4. ib. 5. 10.—In N. T. only Neut. τὸ ἄκρον as Subst. *a point, end, extremity*, Matt. 24, 31. Mark 13, 27. Luke 16, 24. Heb. 11, 21. Sept. for חֲרָבִים Deut. 4, 32. Is. 13, 5. So Pol. 1. 42. 1. Xen. Cyr. 7. 3. 5.

*Ἀκύλας*, ου, ὁ, *Aquila*, pr. n. of a Jew born in Pontus, who with his wife Priscilla was banished from Rome with the other Jews by a decree of Claudius; comp. Suet. Claud. c. 25. Being tent-makers, they established themselves at Corinth, where Paul joined them; and they would seem to have been converted under his preaching. They accompanied Paul from Corinth to Ephesus; and were afterwards in Rome. Acts 18, 2. 18. 26. Rom. 16, 3. 1 Cor. 16, 19. 2 Tim. 4, 19.

*ἀκυρώω*, ὦ, f. ὥσω, (*ἄκυρος*; a priv. κύρος,) *to invalidate, to make of no effect, to annul*, c. acc. ἐντολήν Matt. 15, 6; λόγον Mark 7, 13; διαθήκην Gal. 3, 17. Comp. Sept. Prov. 1, 26.—1 Esdr. 6. 32. Diod. Sic. 16. 24. Plut. Lycurg. 9.

*ἀκωλύτως*, adv. (a priv. κωλύω,) *with out hindrance*, Acts 28, 31.—Hdian. 8. 2. Plato Crat. 415. d.

*ἄκων*, ονσα, ον, adj. (for ἀέκων; a priv. ἐκών,) *unwilling*, of one who acts against his will, not spontaneously, 1 Cor. 9, 17.—Sept. Job 14, 17. Plut. Pomp. 32 fin. Xen. Mem. 2. 1. 17.

**ἀλάβαστρον**, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, compact gypsum, the *alabastritis* of Pliny, sometimes called also *onyx*, as having the colour of the human Hdian. 3. 15. 16. Pliny H. N. 3. 3. The ancients used it for perfume-vases, in the form of vials with long necks, the mouths of which were sealed; 'unguenta optime servantur in alabastris' Plin. H. N. 13. 3. Poll. Onom. 10. § 120. Hence, *an alabaster*, pr. a box or vase of alabaster for perfumes, Hdot. 3. 20. Athen. 6. 19. ib. 15. 13.—In N. T. in a wider sense, *an alabaster*, genr. for a *perfume-vase*, *an unguent-box*, made of any materials, as gold, glass, stone; Matt. 26, 7. Mark 14, 3 bis. Luke 7, 37. In Mark 14, 3, the woman breaks the neck of the vase. So genr. Ael. V. H. 12. 18. Theocr. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Magn. ἀλάβαστρον σκεῦος τι ἐξ ὑέλου, ἢ μυροζήκη. See Poll. On. 1. c.

**ἀλαζονεία**, as, ἡ, (ἀλαζών,) *boasting, ostentation, pride*, James 4, 16. 1 John 2, 16.—Wisd. 5, 8. Pol. 5. 33. 8. Xen. Mem. 1. 7. 1.

**ἀλαζών**, ονος, ὁ, (kindr. ἀλη,) *a boaster, braggart*, Rom. 1, 30. 2 Tim. 3, 2. Sept. for ἡρηγ Hab. 2, 5.—Hdian. 6. 2. 15. Xen. Cyr. 2. 2. 12, where ὁ ἀλαζών is defined.

**ἀλαλάζω**, f. ἄξω, (ἀλαλή,) *to shout aloud, to raise the battle-cry*, Sept. for שׁוֹרֵי Josh. 6, 20. Xen. Cyr. 3. 2. 9; hence genr. *to utter a cry, to cry aloud*, e. g. in joy, *to shout*, Sept. for שׁוֹרֵי Ps. 47, 2. 66, 1. Judith 14, 9. Soph. Ant. 133.—In N. T.

1. Of mournful cries, *to lament aloud, to wail*, absol. Mark 5, 38. Sept. for שׁוֹרֵי Jer. 25, 34. 47, 2.—Eurip. Elect. 848; of a host in flight, Plut. Lucull. 28.

2. Of cymbals, Part. neut. ἀλαλάζον, *clanging, clattering*, 1 Cor. 13, 1.

**ἀλάλητος**, ου, ὁ, ἡ, adj. (a priv. λαλέω,) *unspoken, unutterable*, not to be expressed in words, Rom. 8, 26.—Anthol. Gr. ed. Jac. II. p. 74.

**ἄλαλος**, ου, ὁ, ἡ, adj. (a priv. λαλος, λαλέω,) *speechless, mute, dumb*, Mark, 7, 37 ποιεῖ... τοὺς ἀλάλους λαλεῖν. Symm. for שׁוֹרֵי Hab. 2, 18.—Also πνεῦμα ἄλαλον *a dumb spirit* Mark 9, 17. 25, i. e. obstinately silent, contrary to their usual character, comp. Mark 1, 24. 34. 5, 7. Luke 4, 34. 8, 28. So Plut. de defect. Orac. 51 ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

**ἄλας**, τό, dat. ἄλατι, (in the usage of common life for ὁ ἄλς,) *salt*, Matt. 5, 13.

Mark 9, 49. 50 bis. Luke 14, 34 bis. Sept. for שׁוֹרֵי Lev. 2, 13. Judg. 9, 45. al.—Trop. as salt preserves and seasons food, so the apostles were to have a wisdom from above to direct their lives and teachings, so as to save themselves and others; Matt. 5, 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Mark 9, 50 ult. Col. 4, 6 λόγος... ἄλατι ἡρτυμένος. Conn. Diog. Laert. 8. 1. 19.

**ἀλείφω**, f. ψω, (a copul. λίπος,) *to anoint, to anoint*, c. acc. τὴν κεφαλὴν Matt. 6, 17. Luke 7, 46; τοὺς πόδας Luke 7, 38. 46. John 12, 3; τὸν κύριον, i. e. his feet John 11, 2; the sick Mark 6, 13. James 5, 14; a dead body, Mark 16, 1. Sept. for שׁוֹרֵי Gen. 31, 13; שׁוֹרֵי 2 Sam. 12, 20. So Judith 16, 8. Ael. V. H. 3. 38. Xen. Oec. 10. 5.—The Jews anointed the head at their feasts in token of rejoicing; see Ps. 23, 5. 45, 8. 104, 15. Ecc. 9, 8. Judith 16, 8. The anointing of the feet was unusual; and testified to extraordinary respect and devotedness. In respect to a dead body, comp. Gen. 50, 2. John 19, 40. For the sick, and also genr. see Lightfoot Hor. Heb. ad Matt. 6, 17 et Mar. 6, 13.

**ἀλεκτοροφωνία**, as, ἡ, (ἀλέκτωρ, φωνή,) on the form see Lob. ad Phryn. p. 229; *cock-crowing*, pr. Aesop. Fab. 79.—In N. T. *cock-crowing, the third watch of the night*, from midnight to cock-crowing or dawn, Mark 13, 35; see in art. φυλακή. So Niceph. Greg. 9. 14. p. 284. c.

**ἀλέκτωρ**, ορος, ὁ, (ἄλεκτρος, λέκτρον,) a poetic form, see Lob. ad Phryn. p. 229; *a cock, gallus*, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27.—Aristoph. Vesp. 1490. Aesch. Agam. 1656.

**Ἀλεξανδρεὺς**, ἑως, ὁ, *an Alexandrian*, i. e. *a Jew of Alexandria* in Egypt, Acts 6, 9. 18, 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants; Philo. in Flacc. p. 971. c. Jos. Ant. 19. 5. 2.

**Ἀλεξανδρίωνος**, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship of Alexandria in Egypt, Acts 27, 6. 28, 11.

**Ἀλέξανδρος**, ου, ὁ, *Alexander*, pr. n a) A man whose father Simon was compelled to bear the cross of Jesus, Mark 15. 21. b) A former high priest, Acts 4, 6. c) A certain Jew of Ephesus, Acts 19, 33 bis. d) A brazier or coppersmith, χυδαῖος. 1 Tim. 1, 20. 2 Tim. 4, 14.

ἄλευρον, ου, τό, (ἀλέω,) *flour, fine meal*, Matt. 13, 33. Luke 13, 21. Sept. for מִנְחָה Num. 5, 15. Judg. 6, 19.—Plut. Agesi. 36 pen. Xen. Cyr. 5. 2. 5.

ἀλήθεια, as, ἡ, (ἀληθής q. v.) *truth, reality*, opp. to what is false, unreal.

1. Genr. *the truth*, conformity to the nature and reality of things. a) Absol. of what is true in itself; Rom. 2, 2 τὸ κρίμα τοῦ θεοῦ ἐστι κατὰ ἀλήθειαν. Opp. to mere appearance, pretext, form; Phil. 1, 18 εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται. 1 John 3, 18. So John 4, 23. 24 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, *in spirit and in truth*, i. e. with the heart and with that true worship of which the external form is but the symbol; comp. Heb. 10, 1. 9, 9 sq. 23. 24; see also Sept. and מִנְחָה 1 Sam. 12, 24. 1 K. 2, 4. 3, 6. So Xen. An. 7. 7. 24. Plato Legg. 730. b. b) In relation to what is spoken, declared, taught, known; so λέγειν v. λαλεῖν τὴν ἀλήθειαν, *to speak the truth*; 1 Tim. 2, 7 ἀληθείαν λέγω, οὐ ψεύδομαι. John 16, 7. Rom. 9, 1. Eph. 4, 25. Mark 5, 33 εἶπεν αὐτῷ π. τὴν ἀλήθειαν. John 5, 33. 2 Cor. 12, 6 ἀλ. γὰρ ἐρῶ. Acts 26, 25. 2 Cor. 7, 14 ult. So ἐν ἀληθείᾳ *in truth, truly*, according to the truth, Matt. 22, 16. 2 Cor. 7, 14. Col. 1, 6; ἐν' ἀληθείᾳ id. Mark 12, 14. 32. Luke 20, 21; emphat. *of a truth, truly*, Luke 4, 25. 22. 59. Acts 4, 27. 10, 34. Sept. for מִנְחָה 2 Chr. 13, 15. 1 P 22, 16. Sept. ἐν' ἀληθείᾳ for מִנְחָה Job 9, 2. So Xen. Mem. 2. 6. 36. Plato Apol. 20. d. 33. c. c) Meton. *truthfulness*, the love and practice of truth, sincerity, faithfulness. John 8, 44 bis, ἐν τῇ ἀληθείᾳ οὐχ ἔστηχεν, *ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, he abode not in the truth (as a rule of duty), because there is no love of truth in him.* Rom. 3, 7 ἡ ἀλήθεια τοῦ θεοῦ *the truthfulness of God*, comp. v. 3. 4. Rom. 15, 8. 1 Cor. 5, 8. 2 Cor. 11, 10. Eph. 5, 9. Sept. for מִנְחָה Josh. 2, 14; מִנְחָה Ps. 36, 5. So Eccles. 7, 20.

2. Spec. in N. T. *divine truth, religious truth*, the faith and practice of the true religion; so called as proceeding from the true God and declaring what is true of himself and of his counsels and will. Thus a) In respect to God; John 1, 14. 17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ I. X. ἐγένετο, i. e. the grace or love of God and the *truth* of God's being, character, and will, as fully revealed in the gospel; see v. 18. Rom. 1, 18, comp. v. 19. 20; see in ἀδικία b. Rom. 1, 25 τὴν ἀλ. τοῦ θεοῦ, *the true being and character of God.*

So ἀλήθεια of God 1 Esdr. 4, 33—41. b) Of Christ; John 14, 6 ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλ. καὶ ἡ ζωὴ *I am the way and the truth and the life*, i. c. I am the way to the Father as being the personal manifestation of the truth and life which are in him; comp. Heb. 10, 19. 20. c) Of the Spirit; John 14, 17 τὸ πνεῦμα τῆς ἀληθείας *the Spirit of truth*, i. e. the Spirit of God, which itself is truth, and reveals all truth and guides believers into it. John 15, 26. 16, 13 bis, τὸ πνεῦμα τῆς ἀλ. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. 1 John 4, 6. 5, 6. d) Of the truth shadowed forth in the Mosaic dispensation, i. e. ἡ μόρφωσις... τῆς ἀληθείας ἐν τῷ νόμῳ Rom. 2, 20. e) Of the truth of God as revealed in the gospel, *gospel truth*, as opp. to heathen and Jewish fables; John 8, 32 bis, καὶ γνώσεσθε τὴν ἀλ. καὶ ἡ ἀλ. ἐλευθερώσει ὑμᾶς. v. 40 τὴν ἀλ. ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ. v. 45. 46. 17, 17 bis, ἁγίασαν αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν, *sanctify (and consecrate) them in thy truth*, in and through their relation to thy truth as believers and preachers, see v. 18. John 17, 19. 18, 37 bis. 38 τί ἐστὶν ἀλήθεια *what is truth?* referring to religious truth. Rom. 2, 8. 2 Cor. 4, 2. 13, 8 bis. Gal. [3, 1.] 5, 7. Eph. 4, 21. 24 ἐν... ὁσιότητι τῆς ἀληθείας *in... holiness of the truth*, such as the gospel requires and imparts. Eph. 6, 14. 2 Thess. 2, 10. 12. 13. 1 Tim. 2, 4. 7 ult. 3, 15. 4, 3. 6, 5. 2 Tim. 2, 18. 25. 3, 7. 8. 4, 4. Tit. 1, 1. 14. Heb. 10, 26. James 3, 14. 1 Pet. 1, 22. 2 Pet. 1, 12. 2, 2. 1 John 1, 8. 2, 4. 21 bis. 3, 19. 2 John 1 bis. 2. 3. 3 John 1. 8. 12 ὑπ' αὐτῆς τῆς ἀληθείας *by the truth itself*; personified. So ἡ ἀλήθεια τοῦ εὐαγγελίου *the truth of the gospel* as fully understood and received, Gal. 2, 5. 14. Col. 1, 5; ὁ λόγος τῆς ἀληθείας *the word of the truth*, the doctrine and preaching of the gospel, Eph. 1, 13. Col. 1, 5. 2 Tim. 2, 15; λόγος ἀληθείας id. 2 Cor. 6, 7. James 1, 18. So Heb. מִנְחָה, Sept. ἀλήθεια, *the true religion*, Ps. 25, 5. 26, 3. 86, 11. Dun. 9, 13. f) Of practical truth, a life and conduct conformed to the truth of the gospel; John 3, 21 ὁ ποιῶν τὴν ἀλήθειαν *but he that doeth the truth* practises it, lives according to it; opp. ἐφάπαξ πράσσω in v. 20. 1 John 1, 6. 1 Cor. 13, 6 opp. ἡ ἀδικία. James 5, 19. 2 John 4. 3 John 3 bis. 4. So Sept. for מִנְחָה, opp. ἀδικία, Ps. 119, 30; וַיֵּן Prov. 28, 6.

ἀληθεύω, f. εὔσω, (ἀληθής,) *to be truthful, to deal truthfully*, in word and deed, Eph. 4, 15; c. dat. *to or with any one* Gal

4, 16. Sept. for  $\Gamma\aleph\aleph$  Gen. 42, 16. Sept. Prov. 21, 3.—Plat. de cap. ex inimic. Util. 4. Xen. Cyr. 1. 6. 36. Comp. Plato Demod. 383 c,  $\pi\acute{o\tau\epsilon\rho\omicron\nu$  ἀληθεύει, ἢ ψεύδεται.

ἀληθής, εὖς, οὖς, ὅ, ἢ, adj. (a priv. λήσω,) pr. unconcealed, open; hence *true*, *real*, opp. to *false*, *unreal*.

1. Genr. *true*, conformed to the nature and reality of things, e. g. a) Of what is *true* in itself, opp. to what is mere appearance; Acts 12, 9 οὐκ ᾔδει, ὅτι ἀληθές ἐστι τὸ γινόμενον. So Plato Phædr. 69. b, ἀληθὴς ἀρετή. b) Of what is spoken, declared, testified, etc. John 4, 18 τοῦτο ἀληθές εἶρηκας. 10, 41. 19, 35; so of a proverb 2 Pet. 2, 22. Of testimony, ἡ μαρτυρία, John 5, 32. 8, 14. 21, 24. Tit. 1, 13. 3 John 12; and hence of what is to be received as *true*, *valid*, *credible*, John 5, 31. 8, 13. 17. Sept. for  $\Gamma\aleph\aleph$  Deut. 17, 4. So Xen. Œc. 8. 21. c) Meton. *truthful*, loving and practising the truth, sincere, faithful; Matt. 22, 16. Mark 12, 14. 2 Cor. 6, 8 ὡς πλάνοι, καὶ ἀληθεῖς. So Plato Hipp. min. 368. c.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion. a) Of God and his gifts, e. g. ἡ χάρις τοῦ θεοῦ 1 Pet. 5, 12; also *truthful*, faithful to his word and promises, John 3, 33. 8, 26. Rom. 3, 4. So Wisd. 1, 6. b) Of Christ and his decisions; John 8, 16 ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν, opp. κατὰ τὴν σάρκα in v. 15; so of his anointing or teaching 1 John 2, 27; of his body as the true bread of life, John 6, 55 bis, Lachm. c) In relation to the gospel and its truth; Phil. 4, 8 ὅσα ἐστὶν ἀληθῆ, i. e. conformed to the truth of the gospel. So ἐντολὴ καὶνὴ 1 John 2, 8. d) Of a person whose conduct is thus conformed; John 7, 18 οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. Sept. for  $\Gamma\aleph\aleph$  2 Chr. 31, 20;  $\Gamma\aleph\aleph$  Is. 41, 26.

ἀληθινός, ἡ, ὄν, (ἀληθής,) *true*, *real*; opp. to *false*, *unreal*.

1. Genr. *true*, as conformed to the nature and reality of things, not false; so ὁ λόγος John 4, 37; οἱ λόγοι Rev. 19, 9. 21, 5. 22, 6; ἡ μαρτυρία John 19, 35. Sept. λόγος ἀλ. for  $\Gamma\aleph\aleph$  1 K. 10, 6. Dan. 10, 1. —Acl. V. II. 2. 3. Plato Rep. 522. a, λόγος ἀληθινός.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion; e. g. a) Of God, John 7, 28 ἐστὶν ἀληθινός ὁ πᾶντας

με. 17, 3 τὸν μόνον ἀληθινὸν θεόν. 1 Thess. 1, 9. [Heb. 9, 14.] 1 John 5, 20 ter. Rev. 6, 10. So of God's ways, αἱ ὁδοὶ Rev. 15, 3; his judgments, αἱ κρίσεις Rev. 16, 7. 19, 2. Sept. ὁ θεὸς ὁ ἀληθινός for  $\Gamma\aleph\aleph$  Is. 65, 16; also κρίσις ἀλ. for  $\Gamma\aleph\aleph$  Is. 59, 4. b) Of Christ, the Messiah, Rev. 3, 7. 14. 19, 11; of his decisions [John 8, 16]. Trop. as τὸ φῶς τὸ ἀληθινόν John 1, 9; also ἡ ἀμπελος ἡ ἀληθινὴ John 15, 1; comp. Jer. 2, 21. c) In relation to the gospel, *true* as being conformed to the gospel and its truth; so Luke 16, 11 τὸ ἀληθινόν the *true* good, opp. to this world's goods. Trop. τὸ φῶς τὸ ἀληθινόν the *true* light of the gospel 1 John 2, 8; ὁ ἄρτος τοῦ οὐρανοῦ the *true* bread from heaven, opp. to the manna, John 6, 32; ἡ σκηνὴ ἡ ἀληθινὴ Heb. 8, 2, and τὰ ἅγια τὰ ἀληθινά 9, 24, the *true* tabernacle or sanctuary in heaven, from which those on earth were copied; comp. Heb. 8, 5. Rev. 11, 19. 15, 5; also Wisd. 9, 8. Eccles. 24, 8–12. d) Of persons, whose heart and life are conformed to the gospel truth, *true*, sincere, faithful; e. g. John 4, 23 οἱ ἀληθινοὶ προσκυνεῖται, comp. in ἀλήθεια no. 1. a. So of the heart, Heb. 10, 22.

ἀληθῶ, f. ἀλήσω, a later pres. form for Att. ἀλέω, Lob. ad Phryn. p. 151; *to grind*, with a hand-mill, absol. Matt. 24, 41. Luke 17, 35. Sept. for  $\Gamma\aleph\aleph$  Judg. 16, 21. Ecc. 12, 3. So Diod. Sic. 3. 13.—The grinding in the east was mostly done by female slaves: see Ex. 11, 5. Bibl. Res. in Palest. II. p. 181.

ἀληθῶς, adv. (ἀληθής,) *truly*, *in very truth*, i. e. really, in very deed; John 1, 48 ἴδε, ἀληθῶς Ἰσραηλῆτης. 4, 42. 6, 14. 55 bis. [7, 26 ἀλ. ὁ Χρ.] 7, 40. 8, 31. 1 Thess. 2, 13. 1 John 2, 5. Sept. for  $\Gamma\aleph\aleph$  Gen. 20, 12. So Hdiar. 8. 3. 21. Plato Rep. 490. d.—Hence *truly*, *certainly*, in very truth; John 7, 26 ἀληθῶς ἐγώωσαν. 17, 8. Acts 12, 11. Emphat. before a declaration, *truly*, *of a truth*, verily, Matt. 14, 33. 26, 73. 27, 54. Mark 14, 70. 15, 39; with λέγω, Luke 9, 27. 12, 44. 21, 3. Sept. for  $\Gamma\aleph\aleph$  Jer. 28, 6.

ἀλιεύς, εὖς, ὁ, (ἄλς, ἄλιος,) a *fisher*, *fisherman*, Luke 5, 2; trop. Matt. 4, 18. 19. Mark 1, 16. 17. Sept. for  $\aleph\aleph$  Jer. 16, 16;  $\aleph\aleph$  Ez. 47, 11.—Plut. M. Anton. 29. Xen. Œc. 16. 7.

ἀλιεύω, f. εὖσω, (ἀλιεύς,) *to fish*, absol. John 21, 3. Sept. for  $\aleph\aleph$  Jer. 16, 16.—Luc. Piscat. 47. Plut. M. Anton. 29.

**ἀλίζω**, f. ἴσω, (ἄλς,) to salt, to sprinkle or season with salt; only Pass. Matt. 5, 13 ἐν τίνι ἀλισθήσεται, *wherewith shall it* (the salt) *be salted*, i. e. recovered, made salt again; comp. Mark 9, 50.—Trop. Mark 9, 49 bis, πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται, *for every one shall be salted with fire, and every sacrifice shall be salted with salt*. Since ἀλισθήσεται expresses only a salting or seasoning in order to preserve and make better, it follows that τὸ πῦρ cannot here be the fire of eternal punishment as in vv. 43–48, but rather the purifying fire of the trials and conflicts of the Christian life, including the self-denial required in vv. 43–48; comp. 1 Pet. 1, 7. Is. 10, 16, 17; and πᾶς therefore stands for *every one* who is approved, every Christian. Hence we may paraphrase thus: *Every believer shall be salted*, seasoned, made acceptable to God, *with the fire* of conflict and trial; *and every sacrifice*, every one who consecrates himself, *shall be salted with the salt* of wisdom from above; see in ἄλας. The last clause is quoted from Lev. 2, 13, where Sept. pr. for πῶμα πῶμα.

**ἀλισγημα**, ατος, τό, (ἀλισγέω,) a pollution, an abomination, any thing polluted, abominable; once Acts 15, 20 τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, i. q. εἰδωλόβουτα in v. 29; i. e. the flesh of victims offered to idols, which remained over and was eaten by the worshippers, or was sometimes sold in the markets; see Hom. Od. 3. 470. Theophr. Char. 10. 1 Cor. 10, 25. Potter's Gr. Ant. I. p. 232 sq. Dict. of Ant. art. *Sacrificium*. To partake of this knowingly was unlawful to the Jews, and was prohibited to Christians; Ps. 106, 28. Acts 15, 29. 1 Cor. 10, 20 sq. Rev. 2, 14. Lightfoot and Schöttgen Flor. Heb. ad 1 Cor. c. 8.—Hesych. ἀλισγημάτων τῆς μεταλήψεως τῶν μαρῶν θυσίων. Not found elsewhere. The verb ἀλισγέω is found only in Sept. for פָּסָא Dan. 1, 8. Mal. 1, 7. 12; also Ecclus. 40, 29.

**ἀλλά**, part. adversative, *but*; pr. for ἄλλα, neut. plur. of ἄλλος, and serving to introduce a clause or sentence expressing *something else*. According to the nature of the preceding clause, ἀλλά marks either the direct *contrary* and *opposite* of that clause, as after a negative; or it indicates only something *different* from what the first clause expresses, and thus serves to modify or limit it. See Buttr. §149. 16. Kühner §322. 6. Id. Ausf. Gr. §741. Rarely found in Sept.

1. After a negat. clause it marks the contrary, *but*, *but on the contrary*, Germ. *sondern*. Once with τοῦναντίον added, Gal. 2, 7 ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανέβην, ἀλλὰ τοῦναντίον ἴδοντες κτλ.

a) Genr. Matt. 5, 17 οὐκ ἔβλον καταλῦσαι, ἀλλὰ πληρῶσαι. v. 39. 7, 21. 10, 20. 34. Mark 9, 8. 37. 10, 8. 13, 11. Luke 20, 38. John 3, 15. 36. 10, 18. 11, 51. Acts 5, 4. Rom. 2, 13. 29. 1 Cor. 2, 4. 5. 2 Cor. 2, 4. 3, 3. Heb. 9, 24. al. sæpiss. (Plato Gorg. 452. c. οὐχ αὐτῷ, ἀλλὰ σοί. Xen. Hi. 1. 8 οὐχ οὕτως ἔχει ταῦτα, ἀλλ' κτλ.) Sometimes in the clause after ἀλλά there is a species of anacoluthion, e. g. in Paul's writings where he introduces a scriptural quotation, as Rom. 15, 3 καὶ ὁ Χρ. οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται. οἱ δυνειδισμοὶ κτλ. v. 21. 1 Cor. 2, 9; see Winer §64. II. 2. d, ult. In other cases the verb after ἀλλά is to be supplied; Matt. 20, 23 οὐκ ἔστιν ἐμοὶ δοῦναι, ἀλλ' οἷς ἡτοίμασται κτλ. supply δοθήσεται. Mark 10, 40. John 1, 8. 9, 3. Eph. 4, 29. Sometimes the idea to be supplied is the opposite of that in the first clause; 1 Cor. 7, 19 ἡ περιτομὴ οὐδὲν ἐστί... ἀλλὰ τήρησις ἐντολῶν θεοῦ sc. ἐστί τι. See Winer §66. 1.—The negative of the preceding clause may be expressed by an interrogative implying negation; e. g. John 7, 48. 49 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν;... ἀλλ' ὁ ὄχλος οὗτος κτλ. 1 Cor. 10, 19. 20; so too Luke 17, 7. 8, where ἀλλά is followed by an interrogation implying an affirmative.

b) Emphat. when preceded by οὐ μόνον, so that οὐ μόνον... ἀλλὰ, *not only... but*, marks gradation; John 11, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ κτλ. 12, 9. Acts 19, 26. 1 John 5, 6; with πολλῶ μάλλον added Phil. 2, 12. (So without καί, Hidian. 3. 4. 19. Xen. Mem. 1. 6. 2. Plato Phædr. 228. a, οὐ μόνον ἀπαξ... ἀλλὰ πολ- λάκις.) In like manner with καί, e. g. οὐ μόνον... ἀλλὰ καί, *not only... but also*, Matt. 21, 21. John 5, 18. Rom. 1, 32. 5, 11. 8, 23. 9, 10. 2 Cor. 7, 7. 8, 10. 19. 9, 12. Phil. 2, 27. 2 Tim. 4, 8. 1 John 2, 2. So Luc. D. Deor. 6. 3. Plato Gorg. 449. 6. Xen. Cyr. I. 6. 17. See in no. 3. c.

2. After a clause not negative, ἀλλά is i. q. *but*, Germ. *aber*, and marks something *different*, but not contrary; implying a modification or limitation of what the first clause expresses, or a transition to something else. See Kühner §322. 6. Ausf. Gr. §741. 3.

a) Genr. as modifying, limiting, etc. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐκ

ἐστὶ τὸ τέλος. Mark 11, 32. 13, 20. 14, 28. John 10, 8. 11, 42. 16, 20. Acts 1, 48. Rom. 4, 2. 5, 14, 15. 10, 16 comp. v. 11-13. 1 Cor. 6, 12. Phil. 3, 7 comp. v. 5. 6. Heb. 4, 2. 1 Pet. 3, 14. al. *sæpiss.* So in a parenthetical clause; Rev. 2, 9 οἰδὰ σου... τὴν πτωχείαν (ἀλλὰ πλούσιος εἶ) καὶ τὴν κτλ. Sometimes μέν stands in the first clause and serves to prepare the antithesis; Acts 4, 17 comp. 16. Rom. 14, 20 πάντα μὲν καθάρα, ἀλλὰ κτλ. 1 Cor. 14, 17. So Luc. D. Deor. 8 pen. Xen. Cyr. 7. 1. 16. Plato Gorg. 448. d.—Sometimes a word or phrase drawn from the context is to be supplied after ἀλλά, e. g. Mark 14, 49 ἀλλ' [τοῦτο γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαί, comp. Matt. 26, 56. Also John 13, 18. 14, 31. 15, 25. 1 John 2, 19 ἀλλ' [ἐξ ἡμῶν ἐξήλθον] ἵνα κτλ.—The repetition of ἀλλά serves for emphasis, 1 Cor. 6, 11; comp. Xen. An. 1. 3. 3. Winer § 67. 2. b.—For ἀλλά combined with other particles, see no. 3.

b) Spec. and frequently ἀλλά is employed in abrupt transitions, where the discourse or train of thought is interrupted or partially broken off; see Winer § 57. 4. Kühn. § 619. 5. Thus a) By an objection; 1 Cor. 15, 35 ἀλλ' ἐρεῖ τις. Rom. 10, 18. 19. So Sept. Job 11, 5. Xen. Cyr. 1. 3. 11. β) By a correction of what precedes; Mark 14, 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. 2 Cor. 11, 1. Heb. 3, 16. See in lett. a. γ) By an interrogation in like manner corrective; Matt. 11, 8. 9 τί ἐξήλθετε εἰς ἔρημον θεάσασθαι;... ἀλλὰ τί... ἀλλὰ τί κτλ. Luke 7, 24. 25. 17, 8. Heb. 3, 16. δ) By a phrase of incitement or command, with the imperat. Acts 10, 20 ἀλλὰ ἀναστὰς κατάβηθι κτλ. 26, 16. Matt. 9, 18. Mark 9, 22. 16, 7. Luke 7, 7. 22, 36. So Sept. Job 12, 7. Xen. Cyr. 5. 5. 24 ἀλλὰ λέγε. An. 2. 3. 4. ε) By an appeal to God as the source of truth; John 8, 26.

ε) Genr. as marking transition to something else, viz. a) Where something is said to be or to be done *notwithstanding* what precedes, *but, yet, nevertheless.* Mark 14, 28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν, comp. v. 27; see also Matt. 26, 32 where it is δέ. John 16, 7. Acts 20, 24. 1 Cor. 4, 9. 12. 10, 5. 2 Cor. 13, 4. So Sept. Job 36, 10. β) In an antithetic clause expressing something additional, *but, but now, but further.* Mark 13, 24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις... ὁ ἥλιος σκοτισθήσεται. Luke 6, 27. 11, 42. John 6, 36. 64. Gal. 2, 14. Eph. 5, 24. al. So Jos. Ant. 5. 10. 4 ἀλλὰ σήμαινε πρὸς αὐτόν. γ) Emphat. like ἀλλὰ καί, where there is a

gradation in the sense, *but still more yet even*; see in no. 3. c. John 16, 2 ἀπουναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα κτλ. 2 Cor. 1, 9. 7, 11 where the repetition is intensive.

d) After conditional clauses with εἰ, ἐάν, the apodosis is sometimes introduced by ἀλλά, implying strong antithesis, *yet, nevertheless, yet at least*; Mark 14, 29 καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 1 Cor. 4, 15 ἐάν γὰρ μυρίους παιδαγωγούς ἔχετε... ἀλλ' οὐ κτλ. 8, 6. 2 Cor. 4, 16. 5, 16. 11, 6. Col. 2, 5.—Xen. Cyr. 5. 5. 33 εἰ μὴ ταῦτα ἀλλὰ τοιαῦτα. An. 7. 7. 43.

3. Joined with other particles, viz.

a) ἀλλὰ γε or ἀλλά γε, found twice in N. T. α) Implying modification or limitation, *but indeed*; see no. 2. a. Luke 24, 21. So Plato Phæd. 58. d, ἀλλὰ σχολάζω γε. β) After a conditional clause with εἰ, *yet at least, yet surely*; see in no. 2. d. 1 Cor. 9, 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι. So Xen. Cyr. 1. 3. 6 εἰ τοῖνυν οὕτω γινώσκεις, ἀλλὰ κρεῖα γε εὐωχοῦ. —In Gr. writers ἀλλά and γε are usually thus separated by one or more words; Winer § 65. 5.

b) ἀλλ' ἢ, only after a negative clause, *other than, except, unless*; pr. for ἄλλο ἢ, Winer § 57. 4. a. note. Butt. § 150, 13. Kühn. § 619. 3. Ausf. Gr. § 751. 5. Found thrice in N. T. Luke 12, 51 οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισθῶ. [1 Cor. 3, 5.] 2 Cor. 1, 13 οὐ γὰρ ὅλως γράφομεν ὑμῖν, ἀλλ' ἢ ἀναγνώσκετε ἢ καὶ ἐπιγινώσκετε, i. e. *other than what ye read or also acknowledge.*—1 Macc. 9, 6. Xen. An. 7. 7. 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι.

c) ἀλλὰ καί, *but also.* α) After a negative clause, as οὐ μόνον... ἀλλὰ καί, *not only... but also*, see above in no. 1. b. Once after μή, Phil. 2, 4. β) Without a preceding negative, and marking gradation, *but also, yet also, yet even*; see in no. 2. c. Luke 12, 7 ἀλλὰ καὶ αἱ τρίτες τῆς κεφ. ὑμῶν πᾶσαι ἡρίεμνται. 16, 21. 24, 22. John 11, 22. Phil. 1, 18. (Luc. D. Deor. 3. 1. Xen. Mem. 2. 7. 9.) Once after a conditional clause with εἰ, see no. 2. d. Rom. 6, 5.

d) ἀλλὰ μὲν οὖν, *emphat. yet therefore, yet indeed*; see no. 2. c. γ. Once Phil. 3, 8 ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι κτλ. *yet as surely, and I count a.l. things, etc.*

e) ἀλλ' οὐδέ, *but not even, but neither*, after a negative clause, and marking gradation; Luke 23, 15 ἀλλ' οὐδὲ Ἡρώδης, *but not even Herod.* 1 Cor. 3, 2. 4, 3. Where a preceding negative is implied; Acts 19, 2 ἀλλ οὐδὲ εἰ πνεῦμα ἰγών ἐστι ἡκούσαμεν. Gal

2, 8. So Jos. B. J. 4. 2. 3. Xen. Mem. 2. 3. 8. οὐκ ἂν δυνάμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. +

ἄλλασσω v. -ττω, f. ἄξω, (ἄλλος,) to make otherwise, to alter, to change, c. acc. e. g. τὴν φωνήν Gal. 4, 20; τὰ ἔτη the customs, to do them away, Acts 6, 14. Sept. for תַּעֲרֶה Jer. 13, 23. So Diod. Sic. 1. 73. Plato Rep. 380. d.—Pass. to be changed, either for the better 1 Cor. 15, 51. 52; or for the worse, as οἱ οὐρανοί, to grow old and pass away, Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for תַּעֲרֶה; comp. Is. 51, 6. So Act. Wisd. 4, 11. Luc. D. Deor. 4. 1.—Also to change one thing for another, to exchange; with ἐν, Rom. 1, 23 ἠλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιότητι κτλ. they changed the glory of God for the likeness, etc. quoted from Ps. 106, 20, where Sept. for תַּעֲרֶה. So c. ἐν Soph. Antig. 945.

ἀλλαχόθεν, adv. (ἄλλος,) from elsewhere, another way, John 10, 1.—Sept. Alex. Esth. 4, 14. Ael. V. H. 6. 2. Plut. Fab. M. 6.

ἀλληγορέω, ὦ, f. ἴσω, (ἄλλος, ἀγορεύω,) to allegorize, Pass. Gal. 4, 24 ἀτινά ἐστιν ἀλληγορούμενα, which things are allegorized, spoken allegorically, i. e. may be taken or used as an allegory.—Jos. Ant. Præm. 4. Clem. Alex. Protr. 11 ἔφης ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἐρπουσα. Plut. de Is. et Osir. 32. Id. Vit. Hom. 96.

ἀλληλουῖα, indec. alleluia, Heb. הַלְלוּיָהּ halallelujah, praise ye Jehovah. Rev. 19, 1. 3. 4. 6. Comp. Ps. 104, 35.—Tob. 13, 18.

ἀλλήλων, Gen. plur. of the recipr. pronoun; Dat. οἷς, αὐς, οἷς; Accus. οὖς, ας, α; each other, one another, Matt. 24, 10. John 15, 12. 17. al. sæp. Buttm. § 74. 4.—Xen. Ec. 8. 13. +

ἀλλογενής, εὖς, οὖς, ὅ, ἡ, adj. (ἄλλος, γένος,) of another race or nation, a stranger, not a Jew, Luke 17, 18, comp. v. 16. Sept. for תַּי Ex. 29, 33; תַּי תַּי Ex. 12, 43. Is. 56, 3. 6.—1 Macc. 3, 36. 46.

ἄλλομαι, f. ἀλοῦμαι, Mid. depon. aor. 1 ἤλαμην, Buttm. § 114, to leap, to spring, intrans. Acts 3, 8. 14. 10. Sept. for תַּקַּץ Job 6, 10; תַּקַּץ 1 Sam. 10, 10. (Wisd. 5, 21. Plut. M. Crass. 31. Xen. Anab. 5. 9. 5.) Spoken of a fountain, John 4, 14; so Lat. salio, Virg. Ecl. 5. 47.

ἄλλος, ἡ, ο, other, not the same; used with or without the article; Buttm. § 127. 10.

1. Without the article, other, another, some other. a) Simply, Matt. 2, 12 δι' ἄλ-

λης ὁδοῦ. 13, 33. 26, 71. 27, 42. Gal. 1, 7 al. sæpiss. Other, another of the same kind, Mark 7, 4. 8. John 21, 25; another besides, Matt. 25, 16. 17. Mark 12, 32. 15, 41. John 6, 22. 14, 16 ἄλλον παράκλητον. So as marking succession, i. e. in the second or third place, Mark 12, 4. 5. Rev. 12. 3. 13, 11. John 20, 30 πολλὰ μὲν οὖν καὶ ἄλλα many truly and other things, i. e. many other also, not only these but also others; for this καὶ see Herm. ad Viger. p. 835. Sept. mostly for תַּי, as Gen. 41, 3. Num. 23, 13. 1 K. 13, 10. So Hldian. 8. 5. 13. Xen. Cyr. 1. 4. 15. b) Distributively, when repeated or joined with other pronouns; e. g. οὗτος... ἄλλος, this... that, one... another, Matt. 8, 9; οἱ μὲν... ἄλλοι δέ, some... others, Matt. 16, 14; ἄλλοι... ἄλλοι, some... others, Matt. 13, 5-8. Mark 4, 7. 8. 6, 15. 8, 28. 1 Cor. 12, 8. 9. 10. So Acts 2, 12 ἄλλος πρὸς ἄλλον one to another. Acts 19, 32 and 21, 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, some cried one thing and some another.—Xen. An. 2. 1. 15 ἄλλος ἄλλα λέγει. Wisd. 18, 18 ἄλλος ἄλλοχῃ.

2. With the article, ὁ ἄλλος, the other, Matt. 5, 39. 10, 23. 12, 13. Johr 18, 15. 16. al. sæp. Rev. 17, 10 ὁ ἄλλος, the other the remaining one. So οἱ ἄλλοι, the others the rest, 1 Cor. 14, 29. John 21, 8. al. sæp.—Xen. Cyr. 3. 3. 4. +

ἀλλοτριοεπίσκοπος, ὅπου, ὁ, (ἄλλοτριος, ἐπίσκοπος,) found only in N. T. once 1 Pet. 4, 15, pr. i. q. ἀλλοτρίαν ἐπίσκοπος, an overseer of other men's matters, perh. an indiscreet zealot against heathen manners and customs.

ἄλλότριος, ἰα, ἰον, (ἄλλος,) another's, belonging to another; so of things Luke 16, 12. Rom. 14, 4. 15, 20. 2 Cor. 10, 15. 16. 1 Tim. 5, 22. Heb. 9, 25. Sept. for תַּי Hos. 8, 12. So Ael. V. H. 6. 1. Xen. Cyr. 3. 1. 39.—In the sense of strange, foreign, e. g. a land, γῆ, Acts 7, 6. Heb. 11, 9. Sept. for תַּי Ex. 2, 22. 18, 3. Ecclus. 39, 4. Of persons not belonging to one's family or country, a stranger, foreigner. John 10, 5 bis. Matt. 17, 25. 26. Sept. for תַּי Ps. 49, 11; תַּי 1 K. 8, 41. 43. 1 Macc. 15, 33. Once of foreign enemies, gentiles, Heb. 11, 34. So Sept. for תַּי Is. 1, 7. Adj. hostile Pol. 28, 4. 4 Xen. An. 3. 5. 5.

ἄλλόφυλος, ου, ὅ, ἡ, adj. (ἄλλος, φυλή,) one of another race or nation, a foreigner, stranger, not a Jew, Acts 10, 28. Sept. for תַּי Is. 61, 5; תַּי Is. 2, 6.—2 Macc. 10, 2. Plut. J. Cæs. 56. Plato Legg. 629. d.

**ἄλλως**, adv. (ἄλλος,) *otherwise*; 1 Tim. 5, 25 καὶ τὰ (ἔργα) ἄλλως ἔχοντα, *and those works that are otherwise*, i. e. not κατὰ ἔργα. —Sept. Job 11, 12. Dem. 1466. 5. Xen. An. 3. 2. 37.

**ἀλοάω**, ᾧ, f. ἦσω, (ἀλώη,) *to tread out grain* sc. by driving cattle round and round upon the threshing-floor, *to thresh* with cattle; spoken of the animal, absol. 1 Cor. 9, 9 and 1 Tim. 5, 18, quoted from Deut. 25, 4 where Sept. for שׁוּרִי. Also of the person, absol. 1 Cor. 9, 10; Sept. for שׁוּרִי Is. 41, 15. For the modes of treading out grain in Palestine, see Bibl. Res. in Palest. II. p. 277, 371. III. p. 143.—Xen. Œc. 18. 2, 3; comp. Schol. in Aristoph. Thesm. 2.

**ἄλογος**, ου, ὁ, ἡ, adj. (α priv. λόγος,) *without reason*, i. e.

1. *irrational, brute*, 2 Pet. 2, 12. Jude 10 ἄλογα ζῶα.—Wisd. 11, 15. Plut. Symp. 7. 5: 2. Xen. Hi. 7. 3.

2. *unreasonable, absurd*; Acts 25, 27 ἄλογον γάρ μοι δοκεῖ.—Pol. 3. 15. 9. Xen. Ag. 11. 1.

**ἄλοή**, ἥς, ἡ, *aloe, aloe-wood*, once John 19, 39; i. q. Heb. עֵץ חַיִּים Num. 24, 6 and מִן עֵץ חַיִּים Ps. 45, 9; in Gr. writers ἀγαλλόχον and later ξυλαοή. It is the name of a tree, *exacæcaria agallochon* Linn. growing in India and other oriental regions; the wood of which is highly aromatic and is greatly prized as a perfume. It is of course entirely different from the *aloës* of the shops. See Dioscor. 1. 21. Celsius Hierobot. I. p. 168. Rosenm. Bibl. Alterthumsk. IV. i. p. 225–228.

**ἄλς**, ἁλός, ὁ, *salt*, once Mark 9, 49; see in ἁλίζω, comp. ἁλς. Sept. for מֶלַח Lev. 2, 13.—Plut. Symp. 5. 10. 1. Hdot. 4. 181, 183.

**ἀλυκός**, ἡ, ὅν, (ἁλς,) adj. *sall, briny*, e. g. water, James 3, 12. Sept. for מֶלַח Num. 34, 3. 12.—Plut. Quæst. natural. 5. Plato Tim. 65. e.

**ἄλυπος**, ου, ὁ, ἡ, adj. (α priv. λύπη,) *without sorrow*; Phil. 2, 28 κἀγὼ ἀλυπότερος ὢ and *that I may be the less sorrowful*. —Luc. D. Mort. 20. 4. Plato Ax. 372. a, ψυχὴ ἄλυπος.

**ἄλυσις**, εως, ἡ, (α priv. λύω,) pr. ἄλυσις; Schäfer ad Greg. Cor. p. 523; *a chain*, Rev. 20, 1. Acts 21, 33. So Luc. Hist. conscr. 55. Xen. Eq. 10. 9.—Spec. for binding prisoners, Mark 6, 3. 4 bis. Luke 8, 29. (Pol. 3. 82. 8. Dem. 778. 20.) In Acts 28, 20, comp. v. 16, it refers to the chain by which a prisoner was bound to a

soldier; sometimes also to two soldiers, Acts 12, 6. 7; see Jos. Ant. 18. 6. 7. Dict. of Antt. art. *Catena*. Trop. *jonds, imprisonment*, state of custody, Eph. 6, 20. 2 Tim. 1, 16; comp. Wisd. 17, 17.

**ἀλυστελής**, εός, οὗς, ὁ, ἡ, (α priv. λυσίτελής,) *gainless, unprofitable*, Xen. Vect. 4. 6.—In N. T. *unprofitable, hurtful*, Heb. 13, 17. So Pol. 3. 116. 13. Xen. Mem. 1. 7. 4.

**Ἀλφαῖος**, αἰον, ὁ, *Alpheus*, pr. n. of two men in N. T.

1. The father of James the less, Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and husband of Mary the mother of James, Matt. 27, 56. Mark 15, 40. Luke 24, 10; who also was the sister of our Lord's mother, John 19, 25. In this last passage the husband of Mary is called Κλωπας, the two names (Ἀλφαῖος and Κλωπας) being different modes of pronouncing in Greek the Heb. name אֶלְפָּאִי. Matt. and Mark give it without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶלְפָּאִי Hag. 1, 1; while John exchanges the π for the Gr. K, as Sept. in φασέκ for מַצֵּבָה 2 Chr. 30, 1.

2. The father of Matthew or Levi, Mark 2, 14.

**ἄλων**, ωνος, ἡ, *a threshing-floor, area*, Sept. for אֵילָן Gen. 50, 10, 11; in Gr. writers usually ἡ ἄλος, Dem. 1040. 23. Xen. Œc. 18. 6, 7, 8.—In N. T. meton. *the produce of the threshing-floor, corn, grain*, Matt. 3, 12. Luke 3, 17. Sept. for אֵילָן Job 39, 12. Ruth 3, 2. See in ἀλοάω.

**ἄλωπηξ**, εκος, ἡ, *a fox*, Matt. 8, 20. Luke 9, 58. Trop. of Herod Antipas, Luke 13, 32. Sept. for לִבְיָשָׁא Judg. 15, 4.—Æl V. H. 1. 5. Xen. Ven. 3. 1; trop. Plut. Sull. 28.

**ἄλυσις**, εως, ἡ, (ἀλίσκω,) *a taking, capture*; 2 Pet. 2, 12 γεγενημένα εἰς ἄλυσιν, *made for capture*, to be taken, caught. Aquil. for אֵילָן Job 24, 5.—Of a city, Hdian. 1. 1. 5. Plato Legg. 685. c.

**ἅμα**, adv. (kindr. is a copul.) *at one time, at the same time*, viz.

1. Genr. and simply, Acts 24, 26. 27, 40. Col. 4, 3. 1 Tim. 5, 13. Philem. 22. So Pol. 3. 31. 2. Xen. An. 1. 8. 10.—Of persons doing anything at the same time, in company, i. e. *together, alike*; Rom. 3. 12 πάντας ἐξέκλιναν, ἅμα ἡχρεώθησαν, *they are together become unprofitable*, all alike; quoted from Ps. 14, 3 where Sept. for אֵילָן; also Gen. 13, 6. 22, 6. (Xen. Cyr. 1. 3. 10.) So ἅμα σύν, *together with*, as



ἀμα σὺν αὐτοῖς 1 Thess. 4, 17. 5, 10. Comp. Xen. Cyr. 8. 8. 12.

2. With dat. like a preposition, *together with*, *with*, Buttm. § 146. 3. Matt. 13, 29 μήποτε ἀμα αὐτοῖς ἐκρίζωσῃτε τὸν σῖτον. Sept. for יחד Deut. 33, 5; יחד Jer. 34, 24. So Jos. Ant. 5. 7. 4 ἀμα γυναιξὶ καὶ τέκνοις. Xen. Mag. Eq. 5. 13 ἀμ' ἵπποις.—Of time, Matt. 20, 1 ἐξῆλθεν ἀμα πρωῒ, *with the dawn*, at dawn. Comp. ἀμα τῇ ἡμέρᾳ Mic. 2, 1. 1 Macc. 4, 6. Xen. An. 4. 1. 5; ἀμα ἔω Jos. Ant. 6. 3. 5.

ἀμαθής, εὖς, οὖς, ὁ, ἡ, adj. (α priv. μαθητός), *unlearned, uninstructed*, 2 Pet. 3, 16.—Æl. V. H. 2. 8. Xen. Mem. 1. 2. 49.

ἀμαράντινος, ου, ὁ, ἡ, adj. (α priv. μαραινόμεναι), *unfading, enduring*, 1 Pet. 5, 4.—Philostr. Heroic. 19. Hesych. ἀμαράντινον· ἄσπονον.

ἀμάραντος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος), *unfading, enduring*, 1 Pet. 1, 4.—Wisd. 6, 12.

ἀμαρτάνω, f. ἀμαρτήσω Buttm. § 112. 11; aor. 1 ἡμάρτησα, aor. 2 ἤμαρτον. The forms ἀμαρτήσω and ἡμαρτήσα belong to the later Greek; the earlier fut. was ἀμαρτήσομαι, Lobeck ad Phryn. p. 732. Buttm. § 114. Pr. *to miss, to err from a mark or way*, Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311.—In N. T. trop. and only in a moral or religious sense, *to err, to do wrong, to turn away from the truth*, i. e. genr. *to sin*, absol. Matt. 27, 4. John 5, 14. 8, 11. 9, 2. 3. Rom. 2, 12 bis. 3, 23. 5, 12. 14. 16. 6, 15. 1 Cor. 7, 28 bis. 36. 15, 34. Eph. 4, 26. 1 Tim. 5, 20. Tit. 3, 11. Heb. 3, 17. 10, 26. 1 Pet. 2, 20. 2 Pet. 2, 4. 1 John 1, 10. 2, 1 bis. 3, 6 bis. 8. 9, 5, 16. 18. Sept. for נשח Ex. 9, 28. 35. So ἀμαρτάνειν ἀμαρτίαν, *to sin a sin*, 1 John 5, 16. Buttm. § 131. 4. Kühn. § 278. 1. Sept. for נשח Lev. 4, 14. Ex. 32, 29. 30. So Xen. Cyr. 3. 1. 40. Plato Rep. 336. e. ib. 379. d, ἀμαρτίαν ἀμαρτάνειν.—With εἰς c. acc. *to sin against any one, to offend, to wrong*, Matt. 18, 15. 21. Luke 15, 18. 21. 17, 3. 4. Acts 25, 8 οὕτε εἰς τὸν νόμον τῶν Ἰουδαίων... οὕτε εἰς Καίσαρά τι ἤμαρτον. 1 Cor. 6, 18. 8, 12 bis. Sept. for נשח Gen. 20, 6. 9. 1 Sam. 2, 25. So Xen. Hell. 2. 4. 21. Plato Rep. 396. a.—By Hebr. ἀμαρτάνειν ἐνώπιόν τινος, *to do evil before or in the sight of any one*, i. e. *to sin against, to wrong*, as above, Luke 15, 18. 21. Sept. for נשח 1 Sam. 7, 6. 12, 23; also Susan. 23 ἐνώπιον τοῦ κυρίου.

ἀμάρτημα, ατος, τό, (ἀμαρτάνω), pr. a *mistake, error*, Polyb. 34. 3. 11. Thuc. 4.

89.—In N. T. a *fault, sin*, Mark 3, 28. [29.] 4, 12. Rom. 3, 25. [5, 16.] 1 Cor. 6, 18. [2 Pet. 1, 9.] Sept. for חטאת Gen. 31, 36 יח Ex. 28, 38; ששח Is. 58, 1. So Dem. 131. 4. Xen. Cyr. 3. 1. 27

ἀμαρτία, as, ἡ, (ἀμαρτάνω), a *miss, mistake, error* in judgment, Thuc. 1. 32 δόξης δὲ μᾶλλον ἀμαρτία. Plato Crat. 437. b.—In N. T. only in a moral or religious sense, *sin*, i. e.

1. Abstr. *sin*, i. q. τὸ ἀμαρτάνειν, a *sinning*, the act of sinning, a voluntary departure from right, duty, law, and including the idea of exposure to penalty. Hence ἀμαρτία differs from and includes ἀνομία 'transgression of law'; and also ἀδικία 'wrong-doing, unrighteousness'; comp. 1 John 5, 17 πᾶσα ἀδικία ἀμαρτία ἐστὶ all unrighteousness is *sin*, is wrong in itself and exposes us to penalty; comp. 3, 4. John 8, 46 τίς ἐλέγχει με περὶ ἀμαρτίας; v. 34. 16, 8. 9. 2 Cor. 11, 7. 1 John 3, 4. 8. 9. So Ecclus. 25, 24 [20] ἀπὸ γυναικὸς ἀρχὴ ἀμαρτίας.—Spec. in Rom. Paul uses ἀμαρτία for *sin, sinful-ness*, as the ruling attribute in man; partly as a principle Rom. 7, 8; partly as the state or condition of sinning described in Rom. 1, 18 to 3, 20. Thus Rom. 3, 9 πᾶντας ὑφ' ἀμαρτίαν εἶναι, *to be all under sin*, under its power, sinful, i. q. πάντες ἤμαρτον v. 23. Rom. 5, 12 δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθε. v. 13. 6, 1. 6 τὸ σῶμα τῆς ἀμαρτίας, i. e. the body as the seat of *sin*, in which *sin* rules. vv. 10. 11–14. 17. 18. 20. 22. 23. 8, 10. Gal. 3, 22. Heb. 3, 13. Rom. 7, 7 ὁ νόμος ἀμαρτία; *is the law sin?* i. e. the principle or cause of sinning; or perh. better, *sinful*, opp. ἄγιος in v. 12. The apostle in c. 7 rises also to a personification of ἀμαρτία as an indwelling principle; Rom. 7, 8 ἀφορμὴν δὲ λαβούσα ἡ ἀμαρτία vv. 9. 11. 13. 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. vv. 20. 23. 25. 8, 2. 3. 1 Cor. 15, 56. A similar prosopopeia see in James 1, 15. Prov. 8, 1 sq. Also 2 Thess. 2, 3 ὁ ἄνθρωπος τῆς ἀμαρτίας the man of *sin*, in whom *sin* is personified and represented, as is righteousness in Christ.

2. Meton. *sin* as committed, a *sin, fault*, i. q. ἀμάρτημα, spoken of actual transgression; comp. ἀμαρτία περὶ τοὺς θεοὺς Plato Rep. 379. d. Thus Rom. 7, 5 τὰ παθήματα τῶν ἀμαρτιῶν the affections of *sins*, leading to *sins*, sinful. Matt. 12, 31 πᾶσα ἀμαρτία καὶ βλασφημία. Heb. 4, 15 ἡμεῖς ἀμαρτίας. So in phrases, as ἄφεσις ἀμαρτιῶν Matt. 26, 28. Acts 2, 38; ἀφιέναι τὰς ἀμαρτίας Matt. 9, 2. 5. 6; αἶπειν τὰς ἀμαρτίας

1 John 3, 5; ἀφαίρειν τὰς ἁμ. Rom. 11, 27; ἀνενεγκέναι ἁμαρτίας to bear sins, i. e. their punishment, Heb. 9, 28; see more fully under art. ἄφεσις, ἀφήμι, αἶρω no. 3, ἀφαίρω, ἀναφέρω. So τοὺς καθαρίζειν ἀπὸ πάσης ἁμαρτίας to cleanse from all sins, 1 John 1, 7; σῶζειν ἀπὸ τῶν ἁμ. Matt. 1, 21. In most of these expressions the sin is represented as removed out of God's sight, and so not punished, but pardoned. Opp. is Acts 7, 60 μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην, let not this sin stand against them, lay it not to their charge; also John 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει, your sin remaineth, is not taken away, but is punished.—In other constructions, e. g. ὁμολογεῖν τὰς ἁμ. 1 John 1, 9. Matt. 3, 6; ἁμαρτίαν ἔχειν to have sin, to be a sinner, John 9, 41. 15, 22. 24. 19, 11. 1 John 1, 8; ἐργάζεσθαι ἁμαρτίαν to commit sin James 2, 9, comp. Ecclus. 27, 10; ποιεῖν ἁμαρτίας id. James 5, 15; i. q. ἁμαρτάνειν ἁμαρτίαν 1 John 5, 16, see in ἀμαρτάνω. Also θυσία ὑπὲρ ἁμαρτιῶν a sin-offering Heb. 5, 1. 3. 7, 27; προσφορά περὶ ἁμ. id. Heb. 10, 18; θυσία περὶ ἁμαρτίας id. Heb. 10, 26; ellipt. v. 6. 8, comp. 13, 11, quoted from Ps. 40, 7 where Sept. περὶ ἁμαρτίας for ἁμαρτίᾳ. Further, John 9, 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, thou wast wholly born in sins, wast infected from the womb with the sins of thy parents; comp. Ps. 51, 7. 58, 4. 1 Cor. 15, 17 ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, ye are yet in your sins, they are not taken away, forgiven. Heb. 9, 28 χωρὶς ἁμαρτίας, i. q. χωρὶς τοῦ ἀνενεγκεῖν ἁμαρτίας, see the context. 2 Cor. 5, 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, him who knew no sin hath he made sin for us, i. e. hath put him in the place of sin, hath laid on him the burden of our sins; opp. ἵνα ἡμεῖς γινώμεθα δικαιοσύνην θεοῦ.—Collect. sometimes in John, sins; John 1, 29 ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου, comp. 1 John 3, 5 τὰς ἁμαρτίας ἡμῶν ἄρῃ, see in αἶρω no. 3. John 8, 21, comp. v. 24. So Sept. 2 K. 21, 17.—Sometimes the specific sins intended may be gathered from the context; e. g. unbelief, ἀπιστία, John 8, 21. 24. 15, 22; falsehood, deceit, John 8, 46; lewdness, 2 Pet. 2, 14; apostasy, Heb. 11, 25. 12, 1. 4. etc.—Sept. for ἁμαρτίαν Gen. 41, 9. 2 K. 14, 6. Lys. 694. 2. Plato Rep. 342. b. Xen. Ag. 11. 6. +

ἀμάρτυρος, ου, ὁ, ἡ, adj. (a priv. μάρτυς,) without witness, unattested, Acts 14, 17.—Jos. Ant. 14. 7. 2. Plut. de Solert. Anim. 23. Thuc. 2. 41.

ἁμαρτωλός, ου, ὁ, ἡ, adj. (ἁμαρτάνω,) sinful, living in sin, wicked.

1. Pr. as Adj. Mark 8, 38 ἐν τῇ γενεῇ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἁμαρτωλός, a sinful man, a sinner, Luke 5, 8. 19, 7. 24, 7. John 9, 16. 24. Also γυνὴ ἁμαρτωλός Luke 7, 37. 39. St. Sept. for κατὰ Num. 32, 14; κατὰ Is. 1, 4 (Ecclus. 27, 30. Plut. de audiend. Poet. 7.) Luke 13, 2 ἁμαρτωλοὶ παρὰ πάντας μοιχικοὺς πάντας ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, opp. δίκαιοι κατὰ οἱ πολλοί. 7, 13. Gal. 2, 17.

2. Subst. a sinner, Matt. 9, 10. 11. 13. 11, 19. 26, 45. Mark 2, 15. 16 bis. 17. 14, 41. Luke 5, 30. 32. 6, 32. 33. 34. 7, 34. 15, 1. 2. 7. 10. John 9, 25. 31. Gal. 2, 15. 1 Tim. 1, 9. 15. Heb. 7, 26. 12, 3. James 4, 8. 5, 20. 1 Pet. 4, 18. Jude 15. [Rev. 21, 8.] Sept. for κατὰ Ps. 1, 1. 5. Is. 13, 9; κατὰ Ps. 37, 12. Ez. 33, 8.—Others regard the plural as put in the Jewish idiom directly for τὰ ἔθνη, gentiles, heathen, in Matt. 26, 45. Mark 14, 41 Luke 6, 32. 33. 34. 24, 7. But this is not necessary, nor probable in the mouth of our Lord.

ἄμαχος, ου, ὁ, ἡ, adj. (a priv. μάχη,) Pass. unfought, unconquerable, Hdot. 1. 84. Plato Menex. 240. d. Act. not fighting Xen. Cyr. 4. 1. 16.—In N. T. intens. for not contentious, not quarrelsome, 1 Tim. 3, 3. Tit. 3, 2.

ἀμάω, ὦ, f. ἦσω, (kindr. ἄμα,) to gather together, to collect, e. g. stalks, reeds, Hom. Il. 24. 451.—In N. T. to gather the crops, to harvest, to reap, c. acc. James 5, 4; comp. Lev. 19, 13. Deut. 24, 14. 15. Sept. for ἄρῃ Lev. 25, 11. So Hdot. 6, 28. Diod. Sic. 1. 14.

ἀμέθυστος, ου, ἡ, (a priv. μεθύω,) an amethyst, a precious stone of a deep purple or violet colour, a variety of quartz; Rev. 21, 20. Sept. for ἁμαρτίαν Ex. 28, 19.—The ancient Magi pretended that the amethyst was an antidote against drunkenness, whence its name. Plin. H. N. 37. 40. Rosenm. Alterthk. IV. i. p. 39.

ἀμελέω, ὦ, f. ἦσω, (ἀμελής; a priv. μέλει,) to be careless, heedless, absol. Matt. 22, 5; c. infin. 2 Pet. 1, 12. With a genit. not to care for, to neglect, 1 Tim. 4, 14. Heb. 2, 3. 8, 9.—Wisd. 3, 10. Luc. D. Deor. 20. 16. Xen. Mem. 1. 2. 24.

ἄμεμπτος, ου, ὁ, ἡ, adj. (a priv. μεμφομαι,) Act. not blaming, well content, Xen. Cyr. 4. 5. 52.—In N. T. Pass. blameless

without reproach, Luke 1, 6. Phil. 2, 15. 3, 6. 1 Thess. 3, 13. Heb. 8, 7. Sept. for עֲדָרָה Job 1, 1. 8; עֲדָרָה Gen. 17, 1. So Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

ἀμέμπτως, adv. (ἄμεμπτος,) unblamably, blamelessly, without reproach, 1 Thess. 2, 10. 5, 23.—Addit. to Esth. 13, 3. Plut. an seni sit ger. Resp. 9. Plato Legg. 751. d.

ἀμέριμνος, ου, ὁ, ἡ, adj. (a priv. μέριμνα,) without care or anxiety, unconcerned, 1 Cor. 7, 32. Matt. 23, 14.—Wisdom. 6, 15. Anthol. Gr. II. p. 51. Hdian. 2. 4. 3.

ἀμετάθετος, ου, ὁ, ἡ, adj. (a priv. μετατίθημι,) immovable, immutable, sure, Heb. 6, 18. Neut. τὸ ἀμετάθετον as Subst. immutability, Heb. 6, 17.—3 Macc. 5, 1. 12. Pol. 30. 17. 2. Diod. Sic. 1. 25.

ἀμετακίνητος, ου, ὁ, ἡ, adj. (a priv. μετακινέω,) immovable, firm, 1 Cor. 15, 58. Dion. Hal. 8. 74. Plato Ep. 343. a.

ἀμεταμέλητος, ου, ὁ, ἡ, adj. (a priv. μεταμέλει,) not to be repented of, unchangeable, Rom. 11, 29. 2 Cor. 7, 10.—Pol. 21. 9. 11. Plato Tim. 59. d.

ἀμετανόητος, ου, ὁ, ἡ, adj. (a priv. μετανοέω,) Act. unrepentant, impenitent, e. g. ἡ καρδιά Rom. 2, 5.—Test. XII Patr. p. 885. Pass. Luc. Abdic. 11.

ἄμετρος, ου, ὁ, ἡ, adj. (a priv. μέτρον,) without measure, immoderate; hence εἰς τὰ ἄμετρα immoderately, excessively, i. q. ἀμέτρως, 2 Cor. 10, 13. 15.—Jos. B. J. 4. 5. 5. Theocr. 15. 45. Plato Legg. 716. c.

ἀμήν, amen, Heb. אָמֵן, pr. adj. true, faithful; then Subst. אֱמֵן אֱלֹהֵינוּ, Sept. εὖς ἀληθινός, Is. 65, 16. The Heb. אָמֵן occurs often in O. T. as an adv. truly, surely, verily; usually at the end of a sentence, where it serves to confirm the words which precede, so be it, fiat, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5, 13, Sept. ἀμήν. Deut. 27, 15–26, Sept. γένοιτο. Or in praising God, when the assembly respond אָמֵן, as Ps. 41, 14. 72, 19. 89, 53, Sept. ἀμήν. Ps. 106, 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5, 22, Sept. γένοιτο; or to a command, 1 K. 1, 36, Sept. γένοιτο. Rarely אָמֵן stands in O. T. at the beginning of a sentence, for emphasis, verily, in truth, Sept. ἀληθῶς, Jer. 28, 6; also fem. הִנָּא אָמֵן, Sept. ἀληθῶς, Josh. 7, 20, comp. Job 19, 5.—Hence in N. T.

1. Adj. as in Heb. true, faithful. Rev. 3. 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθι-

νός, the true, the faithful and true witness, where the last words explain the first. See Is. 65, 16 above.

2. Adv. at the end of a sentence, in doxologies or ascriptions of praise, hymns, etc. amen, so be it, Matt. 6, 13. Rom. 1, 25. 9, 5. Rev. 1, 6. 5, 14. al. sæp. Comp. Ps. 106, 48. 1 Chr. 16, 36. Neh. 8, 6. Hence λέγειν τὸ ἀμήν, to respond amen, 1 Cor. 14, 16. Also after benedictions, invocations, Rom. 15, 33. 16, 24. 1 Cor. 16, 24. Heb. 13, 25.—Strengthened by ναί, Rev. 1, 7 ναὶ ἀμήν, γεα amen! 2 Cor. 1, 20 ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμήν, are in him γεα and amen, i. e. are most true and faithful. So too before an ascription, Rev. 7, 12.

3. Adv. emphat. at the beginning of a sentence, truly, verily, Matt. 5, 18. 16, 28 comp. Luke 9, 27 ἀληθῶς. Matt. 25, 40. Luke 4, 24 comp. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3. 3. 5. 11. 5, 19. 8, 51. al. sæp. +

ἀμήτωρ, ορος, ὁ, ἡ, adj. (a priv. μήτηρ,) without mother, motherless, as the gods, Eurip. Phœn. 676. Plato Conv. 180. d; an orphan, Hdot. 4. 154; or one born of a mean mother Eurip. Ion. 109; unmotherly, spoken of a mother Soph. Elect. 1154.—In N. T. without mother, spoken of Melchizedek, i. e. 'whose mother is not mentioned in the genealogies,' Heb. 7, 3. Though Melchizedek was a priest, yet he was not so by genealogical descent; his ancestors cannot be traced; see in ἀγενεαλόγητος. So Philo de Temul. p. 248, 290; de Monarch. p. 827. b.

ἀμίαντος, ου, ὁ, ἡ, adj. (a priv. μαινώ,) unstained, unsoiled; trop. undefiled by sin, e. g. a person, Heb. 7, 26. So Wisdom. 8, 20. Plato Legg. 777. e, ἀμίαντος τοῦ τε ἀνοσίου περὶ καὶ ἀδίκου.—Of worship, undefiled, pure, James 1, 27; the heavenly inheritance, 1 Pet. 1, 4. (2 Macc. 15, 34.) Also of marriage, undefiled, chaste, Heb. 13, 4. So Wisdom. 3, 13.

Ἀμιναδάβ, ὁ, indec. Aminadab, Heb. עֲמִינָדָב (kindred of the prince), pr. n. of an ancestor of Christ, Matt. 1, 4 bis. Luke 3, 33.

ἄμμος, ου, ἡ, sand, Matt. 7, 26, Rom. 9, 27. Heb. 11, 12. Rev. 12, 18. 20, 8. Sept. for עָפָר Gen. 13, 16; חֹרֶב Gen. 22, 17.—Diod. Sic. 5. 7. Plato Phæd. 110. a.

ἄμνός, οὔ, ὁ, a lamb; in N. T. only trop. of Christ delivered over to death, as a lamb to the sacrifice, John 1, 29. 36. 1 Pet. 1, 19. Acts 8, 32, comp. Is. 53, 7 where

Sept. for לָקַח. Sept. for שָׁקַח Ex. 12, 5; לָקַח Is. 16, 1.—Aristoph. Av. 1559. AEL. H. A. 4. 15. So ἀνὸς θεοῦ, the Messiah, Test. XII Patr. p. 724, 725, 730.

ἀμοιβή, ἥς, ἡ, (ἀμείβω,) *change*, Hom. Od. 14. 521; *requital* for evil, *indemnity*, Hom. Od. 12. 382.—In Ν Τ. *requital* for good, for kind offices; 1 Tim. 5, 4 ἀμοιβὰς ἀποδίδόναι *to give full requital, to requite*. So Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Plato Conv. 202. e.

ἄμπελος, οὐ, ἡ, *a vine*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. James 3, 12. (Luc. D. Deor. 18. 2. Xen. Cœc. 19. 12.) Trop. John 15, 1. 4. 5 *I am the true vine*, etc. i. e. Christ is the true, the real vine, of which his disciples are the branches; just as with Paul Christ is the head and they the members, comp. Eph. 5, 23. 30. Col. 2, 19. The figure expresses the closest union and communion.—In Rev. 14, 18. 19 ἡ ἄμπελος τῆς γῆς, *the vine of the earth*, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63, 2. 3. Lam. 1, 15.

ἄμπελοργός, οὐ, ὁ, ἡ, (for ἄμπελοεργός; ἄμπελος, ἔργον,) *a vine-dresser*, Luke 13, 7. Sept. for אֲרָבָה 2 Chr. 26, 10. Is. 61, 5.—Plut. de Stoic. rep. T. VI. p. 88. Aristoph. Pac. 189.

ἄμπελὼν, ὄνος, ὁ, (ἄμπελος,) *a vineyard*, Matt. 20, 1. 2. 4. 7. 8. 21, 28. 33. 39. 40. 41. Mark 12, 1. 2. 8. 9 bis. Luke 13, 6. 20, 9. 10. 13, 15 bis. 16. 1 Cor. 9, 7. Sept. for אֲרָבָה Gen. 9, 20. Is. 5, 1–7.—Plut. pro Nobil. 3. Diod. Sic. 4. 6.

Ἀμπλίας, ἰόν, ὁ, *Amplias*, pr. n. of a Christian at Rome, Rom. 16, 8.

ἀμύνω, f. νῶ, (α euph. μύνη,) *to avert, to ward off*, c. acc. et dat. Hom. Il. 1. 156; *to defend*, Thuc. 3. 67. Xen. Cyr. 3. 3. 67. Mid. *to ward off from oneself, to repulse*, 2 Macc. 10, 17. Xen. An. 3. 1. 14; *to defend oneself*, Xen. Cyr. 7. 5. 30.—In N. T. only Mid. ἀμύνομαι, *to aid, to defend*; absol. c. dat. impl. Acts 7, 24 ἡμῶν sc. αὐτόν. Sept. c. acc. for שָׁמַרְתָּ. So absol. Xen. Heli. 7. 5. 10 πόλιν ἔρημον τῶν ἀμυνομένων. Plato Rep. 464. e, c. dat. ἡλιξί... ἡλικας ἀμύνεσθαι καλόν.

ἀμφιβάλλω, f. βαλῶ, (βάλλω,) *to cast around*, as a garment, c. acc. et dat. Eurip. Herc. F. 465.—In N. T. of a net, *to cast round about*, so as to enclose fish, Mark 1, 16 in later edit. Sept. Hab. 1, 17; comp. Soph. Ant. 343.

ἀμφιβληστρον, οὐ, τό, (ἀμφιβάλλω,) pr. 'what is cast around,' e. g. *a garment* Eurip. Hel. 1088.—In N. T. *a fish-net, drag*, Matt. 4, 18. Mark 1, 16. Sept. for אֲרָבָה Hab. 1, 16; אֲרָבָה Hab. 1, 15. 17. So Hes. Scut. 215. Hdtot. 1. 141. Plut. de Solert. Anim. 26.

ἀμφιέννυμι, f. ἀμφιέσω, (έννυμι, Buttin. § 108. III.) *to put on around* any one, *to clothe*; c. acc. et οὗτως, Matt. 6, 30 et Luke 12, 28 τὸν χόρτον... ὁ θεὸς οὕτως ἀμφιέννυσσι, i. e. if God so clothe, adorn. Pass. with ἐν c. dat. Matt. 11, 8. Luke 7, 25.—Act. with two acc. Xen. Cyr. 1. 3. 17; acc. et dat. Plato Prot. 321. a. Pass. c. acc. Luc. Nigrin. 11. Aristoph. Eccl. 820.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. n. of a city of Macedonia, Acts 17, 1. It was situated in a strong position near the mouth of the river Strymon; which flowed around it on three sides, and gave occasion for the name. Now called Marmara. See Leake's Travels in Northern Greece, III. p. 183, 190 sq.

ἄμφοδον, οὐ, τό, (ἀμφί, ὁδός,) pr. *a way round*; then, *a street* of a town or village, espec. as leading round a quarter or block of dwellings, i. q. ἀγυιά. Mark 11, 4. —Sept. τὰ ἄμφοδα Jer. 17, 27. 49, 27 Hesych. ἄμφοδα· αἱ ῥύμαι, ἀγυαί, δι·δοι So ἡ ἄμφοδος Xen. An. 4. 2. 11. ib. 5. 2. 7 Greg. Cor. p. 505.

ἀμφοτέρος, ἑρα, ἐρον, correl. pron. *each of two*; in N. T. only Plur. ἀμφοτέροι, αἱ, α, *both*, spoken of two, Matt. 9, 17. 13, 30. 15, 14. Luke 1, 6. 7. 5, 7. 38. 6, 39. 7, 42. Acts 8, 38. Eph. 2, 14. 16. 18 τοὺς ἀμφοτέρους, *both*, i. e. Jews and Gentiles. Acts 23, 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits. Sept. for אֲרָבָה Gen. 21, 27. Ex. 12, 22.—Ecclus. 10, 7. Hdtian. 3. 6. 8. Xen. Mem. 1. 1. 5.

ἀμώμητος, οὐ, ὁ, ἡ, adj. (α priv. μωμάομαι,) *unrebukable, blameless*, Phil. 2, 15. 2 Pet. 3, 14.—Hom. Il. 12. 109. Pind. Pyth. 2. 135.

ἄμωμον, οὐ, τό, *atomum*, a fragrant plant or seeds brought by the ancients from the east, and used in preparing precious ointment, Rev. 18, 13 in later edit. It was of various qualities; growing in Armenia and Media, and also in Pontus; with seeds in clusters like grapes; Plin. H. N. 12. 28 Theophr. H. Pl. 9. 7. The modern *atomum* of the shops, *sisson atomum*, is ἄμωμον posed to be a different plant

**ἄμωμος**, ου, ὁ, ἡ, adj. (a priv. μῶμος,) *without blemish, spotless*, Heb. 9, 14. 1 Pet. 1, 19 ἄμωδὸν ἄμωμον, trop. of Christ, *a lamb without blemish*, as was required by the Mosaic law in regard to all victims; see Lev. 22, 19–22 where Sept. for צִמְּיָם. Also of the church as a bride, Eph. 5, 27. So Theocr. Id. 18. 25 of a maiden. Anacr. Fragm. 42. 2 κόμης ἄμωμον ἄνδρος.—Trop. *faultless, blameless*, Eph. 1, 4. [Phil. 2, 15.] Col. 1, 22. Jude 24. Rev. 14, 5. So Wisd. 2, 22. Hdot. 2. 177.

**Ἀμών**, ὁ, indec. *Amon*, Heb. אֲמֹן (architect), pr. n. of a king of Judah, Matt. 1, 10 bis. See 2 K. 21, 8 sq. 2 Chr. 33, 20 sq.

**Ἀμός**, ὁ, indec. *Amos*, Heb. אָמוֹס (strong), pr. n. of an ancestor of Jesus, Luke 3, 25.

**I. ἄν**, a conditional modal Particle, often used in connection with the Indicative, Subjunctive, and Optative; differing from ἄν for ἔάν, for which see the next article. Its primary power is to modify the relation expressed by the mood; whence then arises its secondary use as subjoined to other words. It shows that what the mood expresses is to be conceived of as *dependent on some condition*; which condition, however, the particle does not point out, but only causes it to be felt. Hence, in strictness, ἄν in every case includes in itself the idea of a whole conditional clause. In English it may sometimes be rendered *perhaps, possibly*, or the like; but is commonly not to be expressed by any corresponding word; simply imparting to a sentence a stamp of *uncertainty* and mere *possibility*. Its place is usually after one or more words in a clause; it being thus distinguished from ἄν for ἔάν, which stands first in a clause.—On the nature, power, and use of this particle, see generally Buttm. § 139. 3 sq. Kühner Gr. § 260. Id. Ausf. Gr. § 453 sq. Winer Gr. § 43. Herm. ad Vig. p. 789, etc. Herm. de part. ἄν, Lips. 1831.

**I. With the INDICATIVE**, in the *historical* tenses, but not in the Present or Future; since what actually *is* or *has been*, cannot be made conditional. With the Fut. Indic. t is found in Gr. writers very rarely; but does not occur in N. T. See Buttm. l. c. § 139. 3. 1. Kühn. § 260. R. 1.

**1. Mostly** in the apodosis, after a conditional clause with εἰ, signifying that *if* the subject of the protasis had taken place, *then* the subject of the apodosis would likewise have taken place; but that in fact neither

the one nor the other has taken place. comp. in art. εἰ I. 2. e. Thus

a) With the Indic. *Imperfect*, to express the idea: *I would or might do*. a) Where the protasis also has the Imperf. Luke 7, 39 οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν αὐν, τίς καὶ ποταπὴ ἡ γυνή, *if this man were a prophet, he would know who and what this woman is*; but he is not a prophet, and he does not know. Luke 17, 6. John 5, 46. 8, 42. 9, 41. 15, 19. 18, 36. 1 Cor. 11, 31. Gal. 1, 10. Heb. 8, 4. 7. (Luc. D. Deor. 18. 1. Xen. Mem. 4. 2. 24. Plato Gorg. 516. e, εἰ ἦσαν ἄνδρες ἀγαθοὶ... οὐκ ἂν ποτε ταῦτα ἔπασχον.) So Gal. 11, 15 εἰ μὲν ἐκεῖνης ἐμνημόνεον... εἶχον ἂν καιρὸν ἀνακάμψαι, where the writer speaks of the past as if present; comp. Pres. ἐμφανίζουσιν and ὁρεύονται in vv. 14. 13. Matt. 23, 30 εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ κτλ. *if we were in the days of our fathers, we would not be partakers*, etc.—Sometimes ἄν is omitted in this construction; and in the later Greek was more and more thus omitted; Winer § 43. 2 mid. Kühner § 260. R. 3. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐδὲ ἤδυνάτο ποιεῖν οὐδέν. 19, 11. Rom. 7, 7. In John 3, 8 the reading varies. (Lycu'g. Leocr. 154. 3 Reisk Plato Gorg. p. 514. c, εἰ δὲ μήτε διδάσκαλον εἶχομεν... ὁ τῶ δὴ ἀνόητον ἦν κτλ.) So too after a Pl. imperf. in the protasis, Acts 26, 32. Sometimes also both ἄν and the verb of the apodosis are omitted, or absorbed in an interrogat. as 1 Cor. 12, 17 bis. 19. β) Where the protasis has the aorist; Gal. 3, 21 εἰ γὰρ δόξα νόμος... ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. Heb. 4, 8. (Thuc. 1. 74. Xen. Mem. 1. 1. 5 δὴλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν.) Here too δ, may be omitted, as John 15, 22 By apodosis, the whole apodosis is sometimes suppressed; Luke 19, 42 εἰ ἔργως καὶ σὺ... τὰ πρὸς εἰρήνην σου, sc. καλῶς ἂν εἶχες. Feb. 7, 11. Winer § 66. II.

b) With the Indic. *Aorist*, to express the idea: *I would or might have done*. a) Where the protasis also has the aorist; Matt 11, 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις... αἵλαι ἂν μετενόησαν, *if these miracles had been done in Tyre, they would have repented*. v. 23. Luke 10, 13. Rom. 9, 29 1 Cor. 2, 8. Gal. 4, 15. Also Matt. 24, 22 α) Mark 13, 20, referring to the eternal counsels of God. So Plut. Moral. II. p. 65 εἰ γὰρ μὴ σὺ τὴν πόλιν ἀπέβαλες, οὐκ ἂν ἐγὼ ἀνέλαβον. Xen. Apol. Socr. 8. β) Where the protasis has the Imperfect; John 14, 28 εἰ ἡγαπᾶτε με, ἐχάρητε αὐν. v. 2. 18, 30

Acts 18, 14. So Plut. Pomp. 2 fin. Plato Phaed. 55. p. 106. a, οὐκοῦν εἰ καὶ τὸ ἄερον ἀναγκάιον ἦν . . . οὐ γὰρ ἂν ἀπόλετο γε κτλ. γ) Where the protasis has the Pluperf. Matt. 12, 7 εἰ δὲ ἐγνώκειτε . . . οὐκ ἂν καταδικάζατε Matt. 24, 43. Luke 12, 39. John 4, 10. δ) Where the protasis is implied in the context; Luke 19, 23 διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου . . . καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἐπραξα αὐτό, i. e. if thou hadst done this. Matt. 25, 27. Heb. 10, 2 ἐπεὶ [εἰ ἐδύναντο τελειῶσαι] οὐκ ἂν ἐπαύσαντο κτλ. Comp. Xen. An. 4. 2. 10.

c) With the Indic. *Pluperfect*, to express the idea: *I would or might have done*; e. g. after a Pluperf. in the protasis, John 8, 19 εἰ ἐμὲ ἥδετε, καὶ τὸν πατέρα μου ἥδετε ἂν. 14, 7. Also after an Imperf. in the protasis, 1 John 2, 19 εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενέκεισαν ἂν μετ' ἡμῶν. John 11, 21. Winer § 43. 2. b. So Plut. Mor. II. p. 34 πλείονα δ' ἂν τούτων εἰσὶ κειμεν, εἰ πλείονα οἶον εἰχομε.

2. In *relative clauses*, after relative pronouns and adverbs, (ὅς, ὅστις,) ὅσος, καθότι, ὅπου, ὡς. Here ἂν is followed by the Indicative, when a matter of fact is spoken of, something certain in itself, but yet *indefinite* in respect to time or other circumstances, i. e. happening *repeatedly* where occasion offers; Winer § 43. 3. a. Herm. ad Viger. p. 818 sq. So in N. T. with Indic. *Imperfect*; Mark 6, 56 bis, καὶ ὅπου ἂν εἰσπορεύετο . . . καὶ ὅσοι ἂν ἤποντο αὐτοῦ ἐσώζοντο, and *whithersoever he entered . . . and as many as touched him were made whole*, i. e. however many wherever he went; comp. without ἂν, Matt. 14, 36 καὶ ὅσοι ἤψαντο διεσώθησαν, spoken definitely of one time and place. Acts 2, 45 and 4, 35 καθότι ἂν τις χρεῖαν εἶχε as a man at any time had need. 1 Cor. 12, 2 ὡς ἂν ἤγεσθε as ye were at any time led. So Aristoph. Acharn. 873. Luc. Demon. 10 ὅποσοι ἂν ἐδόκουν αὐτῷ. With aor. Sept. Gen. 2, 19. Lev. 5, 3. Luc. J. Mort. 9. 2. Dem. 1106. 1; and so always in Gr. writers with a past tense.—Hence in text. rec. Mark 11, 24 ὅσα ἂν προσευχόμενοι αἰτεῖσθε, the Subjunctive αἰτήσθε should be read as in Mss. So too Luke 8, 18. 10, 5, in Mss.

II. With the *SUBJUNCTIVE*. Here strictly ἂν is unnecessary; since the mood itself expresses the relation of *condition*, and so includes the idea of ἂν. Yet where the Subjunctive stands in a dependent clause introduced by a relative word or conjunction, usage requires that ἂν should be evolved from the idea of the mood and con-

nected, not with the verb, but with the relative or other particle; see Buttm. § 139. 14 Kühn. § 260. 3. Ausf. Gr. § 454. c. Winer § 43. 3. b.

1. In *relative clauses*, where ἂν subjoined to the relative renders it general and *indefinite*, implying *possibility* but not certainty; Lat. *cunque*, Engl. *ever*, *soever*. In these cases the later incorrect orthography sometimes writes ἔαν for ἂν; see in ἔαν II.

a) After relative *Pronouns*, as ὅς ἂν, ὅσος ἂν, ὅστις ἂν, i. q. Lat. *quicumque*, Engl. *whoever*, *whosoever*, *whatsoever*. a) Before the Subjunct. *Present*, expressing what may have taken place or usually takes place, or also what is customary and continued; Winer l. c. Matt. 7, 12 πάντα οὖν ὅσα ἂν ἐλεγε. 16, 25 ὅς γὰρ ἂν ἐλεῖ τὴν ψυχὴν αὐτοῦ σώσει. Mark 4, 25. Luke 8, 18. 10, 5. John 2, 5. 5, 19 ἂ γὰρ ἂν ἐκεῖνος ποιῇ. Rom. 9, 15. 16, 2. 1 Cor. 16, 2 ὅ τι ἂν εὐδοῖται. Gal. 5, 10. 17. Col. 3, 17. 1 John 2, 5. al. So Xen. Cyr. 1. 5. 14 ὅ τι ἂν δύνωμαι. Plato Prot. 334. d, περὶ οὗ ἂν ἡ ὁ λόγος. β) Before the Subjunct. *Aorist*, expressing what may hereafter take place; Matt. 5, 19 ὅς ἂν ποιῇ. vv. 21. 22. 10, 11 εἰς ἣν δ' ἂν πόλιν . . . εἰσέλθῃτε into *whatsoever city ye shall enter*. 12, 32. 26, 48. Mark 3, 28. 29. Luke 10, 35. John 1, 33 4, 14. Acts 7, 3 (quoted from Gen. 12, 1). Rom. 10, 13. Rev. 13, 15. al. So Plut. Mor. II. p. 22 ὅσον ἂν αἰτήσῃ. Xen. An. 2. 2. 20. Hi. 1. 26.

b) After relative *Adverbs*, e. g. a) ὅπου ἂν, *wheresoever*, with Subj. *Aorist*, Mark 9, 18. 14, 9. (Xen. Cyr. 4. 5. 41. An. 2. 3. 26.) Also *whithersoever*, with Subj. *Present*, Luke 9, 57. James 3, 4. Rev. 14, 4. So Xen. Mem. 1. 6. 6. β) ὁσάκις ἂν, *as often as*, with Subj. *Present*; 1 Cor. 11, 25. 26. γ) ὡς ἂν, *as*, in whatever way, with Subj. *Present*; 1 Thess. 2, 7 ὡς ἂν τρέφοις ὅλην τὰ τέκνα.

c) After particles of *time*, imparting to them the idea of *indefiniteness*; Winer § 43. 5. a) ἀχρὶ οὗ ἂν, *till*, *until* a time indefinite; so with the Subj. *Aorist*, 1 Cor. 15, 25. Rev. 2, 25. So ἀχρὶς ἂν Xen. An. 2. 3. 2; see Lob. ad Phryn. p. 14, 15. β) ἕως ἂν, *till*, *until*, id. with Subj. *Aorist*, Matt. 2, 13. 5, 18. 22, 44 (quoted from Sept. Ps. 110, 1). Mark 6, 10. 9, 1. Luke 9, 27. 1 Cor. 4, 5. James 5, 7. al. ssp. So Plut. Mor. II. p. 126. Xen. An. 5. 1. 11. γ) ἥνίκα ἂν, *whenever*, *as soon as*, indef. with Subj. *Aorist*, 2 Cor. 3, 16. So Xen. Cyr. 1. 2. 4. δ) ὅτε ἂν, see ὅταν. ε) ὡς ἂν, *whenever*, *as soon as*, with Subj. *Aorist*.

1 Cor. 11, 34 ὥς ἂν ἔλθῃ. Rom. 15, 24 Iachm. So Ceb. Tab. 4 ὥς ἂν εἰσέλθωσιν ἰς τὸν βίον. ib. 9.

2. After the *final* particle ὅπως, indicating a purpose of which the accomplishment is possible, though uncertain, and dependent on circumstances; Winer § 43. 6. Acts 3, 19 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως *that so perhaps may come times of refreshing*. Matt. 6, 5. Luke 2, 35. Acts 15, 17 comp. Sept. Am. 9, 12. Rom. 3, 4 comp. Sept. Ps. 51, 6. So App. Exp. Alex. M. 4. 22. 7. Xen. An. 5. 9. 17.

III. With the OPTATIVE. Here ἂν subjects the wish or supposition expressed by the mood to some condition, and thus marks it as uncertain and merely possible; Winer § 43. 1. b. Buttm. § 139. 15. Kühn. § 260. 4. Ausf. Gr. § 467. Thus

1. In wishes, prayers, etc. Acts 26, 29 εὐχαίμην ἂν τῷ θεῷ, *I could pray to God*, i. e. were I to follow out my feelings, though it might be in vain.—Themist. 6. p. 80. d, ἐγὼ δὲ εὐχαίμην ἂν, οὐχ ὑμᾶς, ἀλλ' ὑπὲρ ὑμᾶς δεδιέναι. Xen. Mag. Eq. 8. 6. So βουλόμην ἂν Xen. Mem. 3. 5. 1. Plato Ion 532 a.

2. In interrogative clauses, where the thing inquired about is certain or possible, but the inquirer is in doubt when or how it is to take place; e. g. a) Direct, with Opt. *Present*, Acts 8, 31 πῶς γὰρ ἂν δυναίμην; i. q. οὐκ ἂν δυναίμην. So Plat. Mor. II. p. 170 πῶς ἂν δυναίμεθα ἔξιν. Xen. An. 7. 6. 6. b) Indirect, with Opt. *Present*, Luke 1, 62 τί ἂν βέλοι καλεῖσθαι αὐτόν, *what (how) he might wish him to be called?* since he was to have some name. Luke 9, 46. John 13, 24. Acts 2, 12. 10, 17. 17, 18. 20. With Opt. *Aorist*, Luke 6, 11 τί ἂν ποιήσαιαν τῷ Ἰησοῦ. Acts 5, 24. See Winer § 43. 4. So Luc. D. Deor. 20. 2. Xen. Mem. 2. 1. 24.

IV. With the INFINITIVE, espec. after δοκέω and other like verbs, where it expresses what one thinks may possibly take place; and so gives to the Infin. Aorist or Present the force of a Future; see Buttm. § 139. m. 17. Kühn. § 260. 5. Id. Ausf. Gr. § 455. Ast Lex. Plat. I. p. 135. Thus, 2 Cor. 10, 9 ἵνα μὴ δόξω ὥς ἂν ἐκφοβέιν ὑμᾶς διὰ τῶν ἐπιστολῶν, *that I may not seem as if (perhaps) about to terrify you by letters*.—Plato Crat. 391. a, ἀλλὰ δοκῶ μοι ὦδε ἂν μάλλον πειθήσεσθαι σοι. Rep. 336. e, καὶ μοι δοκῶ . . . ἄφρονος ἂν γενέσθαι. ib. 457. d.

V. Once ἂν occurs in an exceptive clause without a verb, which however is to be sup-

plied from the preceding context. 1 Cor. 7, 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, i. e. *except perhaps it be with consent for a time*. See Hartung Lehre v. d. Part. II. p. 330. Kühn. 261. 4. Winer § 43. 1. fin. +

II. ἂν, conjunct. for ἐάν, *if*; with the Subjunct. John 20, 23 bis. Its place is at the beginning of a clause or proposition; and it is thus distinguished from the modal ἂν of the preced. article; Hierm. ad Vig. p. 819, sq.—Jos. Ant. 4. 4. 4. Xen. An. 5. 7. 5 ἂν μὲν ἐγὼ φαίνομαι . . . ἂν δ' ἡμῖ φαίνονται κτλ.

ἀνά, prep. *up, upon, on*, pr. implying motion upwards, opp. *κατά*; see the compounds and ἄνω. In Gr. poets, c. dat. Hom. Il. 1. 15; in prose only c. acc. ας ἀνά τὸν ποταμὸν πλέειν, opp. *κατὰ ῥέον*, Hdor. 2. 96, Pol. 3. 75. 3; then, *through, throughout*, as if from bottom to top, ἀνά τὴν Ἑλλάδα, Hdor. 6. 131; *πλανῶν ἀνά τὰ ὄρη* Xen. Cyr. 2. 4. 27; trop. of mode and manner, as ἀνά κράτος q. d. from weakness *up to strength*, i. e. *strongly, vigorously*, Xen. Cyr. 4. 2. 30. ib. 5. 3. 12. See Buttm. 147. n. 1. Kühn. § 290 1. Ausf. Gr. § 602.—Hence in N. T. only with the Accusative.

1. Of place, *through*, as ἀνά μέσον τινος *through the midst of*, e. g. τοῦ σιτοῦ Matt. 13, 25; τῶν ὀρίων Mark 7, 31. Sept. Is. 57, 5. (Diod. Sic. 2. 4. Xen. An. 7. 4. 2 ἀνά τὰ πεδῖον.) Also of rest, *in the midst of*, e. g. ἀνά μέσον τοῦ θρόνου Rev. 7, 17 comp. 5, 6 ἐν μέσῳ. Trop. of persons, *between*, 1 Cor. 6, 5. Sept. Ex. 11, 7. 1 Macc. 7, 28.

2. Of manner, as ἀνά μέρος, pr. *through* each share or *turn*, i. e. *by course, by turns*, alternately, 1 Cor. 14, 27.—Pol. 4. 20. 10. Gr. writers use more commonly *κατὰ μέρος*, Xen. Hell. 6. 2. 29. Plato Legg. 671. c.—Hence

3. In a distributive sense, pr. *through*; as ἀνά πᾶν ἔτος *through every year*, i. e. every year, annually, Hdor. 7. 106; ἀνά πέντε παρασίγγας τῆς ἡμέρας Xen. An. 4. 6. 4.—In N. T. *through, by*, signifying manner, and approaching to the nature of an adverb; Mark 6, 40 ἀπέπεσον πρᾶσαι πρᾶσαι ἀνά ἑκατὸν κτλ. i. e. *by hundreds*. Luke 9, 14. 10, 1 ἀπέστειλεν αὐτοὺς ἀνά δύο, i. e. two and two. So Pol. 2. 10. 3. Xen. An. 3. 4. 21 ἐποίησαντο ἐξ λόχους ἀνά ἑκατὸν ἄνδρας.—Elsewhere in N. T. ἀνά becomes still more an adverb, *each, apiece*, standing between a verb and its accusative, and qualifying the former; Matt. 20, 9. 10 ἔλαβον ἀνά δηνάριον, *they received each a denarius* Luke 9, 3. John 2, 6 ὕδριαι . . . γωροῦσα

ἀνὰ μετρητὰς δύο ἢ τρεῖς. Rev. 4, 8. Also once before a nominative; Rev. 21, 21 ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν κτλ. Comp. Hom. Il. 18. 562 ἀνὰ βότρυες ἦσαν. Pol. 3. 104. 4 ἐξέπεμψε τῆς νυκτὸς εἰς τὰς ἐπιτηδαιοτάτας ὑποβολὰς ἀνὰ διακοσίων καὶ τριακοσίων ... ἱππεῖς. ib. 2. 24. 13.

NOTE. In composition ἀνά denotes: a) *up*, *upwards*; as ἀναβαῖνω. b) *re-*, *back*, *again*. as ἴ' *'up stream*, implying return, repetition; as ἀναχωρέω, ἀνακαινίζω. c) *Emphasis, intensity*; as ἀναγνώσσω.

**ἀναβαθμός**, ου, ό, (ἀναβαῖνω), *an ascent*, i. e. *a stair, a step*, Plur. *stairs*, leading up into the fortress Antonia, Acts 21, 35. 40. See Jos. B. J. 5. 5. 8. Biblioth. Sac. 1846. p. 622. Sept. for חֲזַק 1 K. 10, 19. 20.—Jos. Ant. 8. 5. 2. Æl. H. A. 6. 61. Hdot. 2. 125. The Attic form was ἀναβασμός, Lob. ad Phryn. p. 324.

**ἀναβαῖνω**, f. βήσομαι, (βαῖνω), aor. 2 ἀνέβην, imperat. ἀνάβητι, also apoc. ἀνάβα Rev. 4, 1; see Buttm. § 114 in βαῖνω.

1. *to go or come up, to ascend*, to go from a lower to a higher place; e. g. as into a chariot, absol. Acts 8, 31 παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. So John 10, 1 ἀναβαίνων ἀλλοχθεῖν, *climbing up some other way*, sc. into the sheep-fold, not by the door. The place *whence* one goes up is put with ἀπό c. gen. Matt. 3, 16 ἀπὸ τοῦ ὕδατος. Rev. 7, 2; with ἐκ c. gen. Acts 8, 39 ἐκ τοῦ ὕδατος. Rev. 11, 7. 13. 11. The place *whither* one goes up, is put with εἰς c. acc. as εἰς τὸ ὄρος Matt. 5, 1. 14, 23. 15, 29. Mark 3, 13; also Matt. 15, 39. Mark 6, 51. John 7, 14. [John 21, 3 εἰς τὸ πλοῖον]; with ἐπὶ c. acc. Luke 5, 19 ἐπὶ τὸ δῶμα. 19, 4. So with ἀπό Xen. Hell. 6. 5. 26; ἐκ ib. 5. 4. 58. Pol. 10. 4. 6; εἰς Xen. Hell. 1. 4. 19. Dem. 799. ult. ἐπὶ Xen. Cyr. 7. 1. 39. Dem. 567. 13.—In a wider sense, of those who go from a lower to a higher region of country; comp. the ἀνάβασις of Xenophon, and Xen. An. 1. 1. 2. So to Jerusalem, as situated on the mountains; εἰς Ἱεροσόλ. Matt. 20, 17. 18. Mark 10, 32. (Jos. Ant. 12. 7. 6.) Absol. of persons going up to Jerusalem; John 7, 8 where εἰς τὴν ἑορτήν marks the object of the journey. John 7, 10. 12, 20. Acts 18, 22. 24, 11. So Sept. and חֲזַק Ezra 7, 6. 7. Also εἰς Ἰουδαίαν Luke 2, 4, sc. from Galilee, with ἀπὸ and ἐκ of place whence.—Spoken of those who *ascend into heaven*, either to dwell with God or to have intercourse with him; so ἀν. εἰς τὸν οὐρανόν Rev. 11. 12; εἰς τὸ ὕψος Eph. 4, 8 (Sept. Ps.

68, 19); ὑπεράνω... τῶν οὐρ. Eph. 4, 10 πρὸς τὸν πατέρα John 20, 17 his; ὅπου ἦ τὸ πρότερον John 6, 62, comp. 1, 2. 14, 28 ᾤδε Rev. 4, 1. 11, 12; absol. Eph. 4, 9. So of those acquainted with things from heaven, or known only in heaven, John 3. 13. Rom. 10, 6; comp. Deut. 30, 12. Prov. 30, 4. Here too belongs John 1, 52: *ye shall see heaven open, and the angels of God ascending (ἀναβαίνοντας) and descending upon the Son of man*, i. e. ye shall behold the Son of man receiving constant communications of divine power and favour from the Father. Angels are here put to represent the medium of communication; but not as implying their visible appearance; the figure being drawn from Gen. 28, 12.

2. Of things, *to go or come up, to rise, to be brought up*; e. g. a fish out of the sea, Matt. 17, 27. (Æsop. F. 95 καρκίνος ἀπὸ τῆς θαλάσσης ἀναβάς.) Of smoke, *to rise up*, Rev. 9, 2. 14, 11. 19, 3; c. dat. Rev. 8, 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, i. e. *for or in behalf of the prayers of the saints*, along with them and aiding them; see Winer § 31. 3 ult. Of plants, *to rise up, to grow up*, Matt. 13, 7. Mark 4, 8. 32. Sept. and חֲזַק Is. 5, 4. (Xen. Œc. 19, 18 ἔμπεδος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα. Theophr. H. Pl. 8. 3.) Trop. of a rumour, Acts 21, 31 ἀνέβη φάσις τῷ χιλιάρχῳ *word came up to the chiliarch*, he being in the fortress Antonia. Also of prayers, ἀν. ἐνώπιον τοῦ Θεοῦ Acts 10, 4. Spoken likewise of thoughts, purposes, which *come up, arise, in one's mind*, e. g. ἐν τῇ καρδίᾳ Luke 24, 38; ἐπὶ τὴν καρδίαν Acts 7, 23. 1 Cor. 2, 9 (comp. Is. 64, 4). So Heb. חֲזַק חֲזַק חֲזַק. Sept. ἀναβαίνειν ἐπὶ τὴν καρδίαν, Jer. 3, 16. 32, 35. 44, 21. +

**ἀναβάλλω**, f. βαλῶ, (βάλλω), *to throw or cast up, a mound* Thuc. 4. 90; *to throw or put back, to put off*, ἄεθλον Hom. Od. 19. 584.—In N. T. Mid. ἀναβάλλομαι, *to put off, to defer*, in a judicial sense, c. acc. of pers. Acts 24, 22. Sept. Ps. 78, 21. So Diod. Sic. 16. 79 τὴν κόλασιν εἰς ἕτεροις ἀνεβάλετο καιρόν. Plato Phæd. 107. a. Xen. Cyr. 8. 1. 18.

**ἀναβιβάζω**, f. άσω, (βιβάζω), *to make go up, to cause to ascend*, Xen. 4. 2. 28.—In N. T. *to draw up, to drag or haul in*, e. g. a net to the shore, c. acc. et ἐπὶ τι, Matt. 13, 48. Sept. for חֲזַק Gen. 37, 28. So of ships id. Xen. Hell. 1. 1. 2 πρὸς τῆς γῆν ἀνεβιβάξε τὰς ἐαυτοῦ τριήρεις.

**ἀναβλέπω**, f. ψω, (βλέπω), 1. *to look up, to raise the eyes*, εἰς τὸν οὐρανόν



Matt. 14, 19. Mark 6, 41. 7, 34. Luke 9, 16; *eis autōn* Acts 22, 13; absol. Mark 8, 24. 16, 4. Luke 19, 5. 21, 1.—So *eis tōn odo*. 2 Macc. 7, 28. Plato Ax. 370. b. Xen. Cyr. 6. 4. 9; *πρός τινα* Plut. de Animae procreat. 28. Xen. Cyr. 1. 4. 12.

2. to see again, to recover sight, as the blind, Matt. 11, 5. 20, 34. Mark 8, 25. 10, 51. 52. Luke 7, 22. 18, 41. 42. 43. Acts 9, 12. 17. 18. 22, 13 *ἀνάβλεψον*. Of one blind from his birth, John 9, 11. 15. 18 bis. Sept. for עֲרַךְ Is. 42, 18.—Plut. adv. Stoic. 10. Plato Phædr. 243. b.

*ἀνάβλεψις*, εως, ἡ, (*ἀναβλέπω*), a seeing again, recovery of sight, Luke 4, 19; comp. Sept. Is. 61, 1.—Æl. H. An. 17. 13.

*ἀναβοάω*, ὦ, f. ἦσω, (*βοάω*), to cry aloud, sc. by lifting up the voice, to cry out, absol. Mark 15, 8. Luke 9, 38; c. dat. intens. φωνῇ μεγ. Matt. 27, 46. Sept. for עָרַךְ Ez. 11, 13; עָרַךְ Num. 20, 16.—Luc. Asin. 26. Pol. 8. 32. 3. Xen. An. 5. 4. 31.

*ἀναβολή*, ἡς, ἡ, (*ἀναβάλλω*), pr. earth thrown up Xen. An. 5. 2. 5.—In N. T. in a judicial sense, delay, a putting off, Acts 25, 17. So Dem. 235. 11. Plato Conv. 201. d.

*ἀνάγαιον*, ου, τό, (*ἀνά, γαῖα, γῆ*), i. q. *ἀνώγειον*, for which it is substituted in later editions; written also *ἀνώγειον*, *ἀνάγειον*, Lob. ad Phryn. p. 297; pr. 'any thing above ground'; hence, an upper room, in the upper story or connected with the roof, for the reception of guests, a receiving-room or parlour, i. q. τὸ ὑπερφῶν where see; Mark 14, 15. Luke 22, 12; comp. Acts 20, 8. See Bibl. Res. in Pal. III. p. 26, 417.—So *ἀνώγειον* Xen. An. 5. 4. 29.

*ἀναγγέλλω*, f. γελῶ, (*ἀγγέλλω*), aor. 1 *ἀνήγγειλα*, also Pass. aor. 2 *ἀνήγγελην* Rom. 15, 21 (Sept. Is. 52, 15). 1 Pet. 1, 12. Hdian. 3. 1. 12, comp. Buttm. § 101. n. 4; to bring word or announce back, to report back, to tell, with acc. and dat. Acts 16, 38. 2 Cor. 7, 7; dat. and *εἰς* John 5, 15, comp. v. 12. 13; acc. Acts 14, 27. So Xen. An. 1. 3. 21. Thuc. 4. 122.—Hence genr. to announce, to declare, to tell, c. acc. Mark 5, 19. Acts 15, 4. 19, 18. Pass. c. dat. et *περί τινος* Rom. 15, 21, comp. Sept. Is. 52, 15. With *εἰς* c. acc. of place Mark 5, 14. Sept. for עֲרַךְ Deut. 26, 3. Spoken of teachers, to declare, to show forth, with acc. and dat. John 4, 25. 16, 13. Acts 20, 27. 1 John 1, 5; Pass. 1 Pet. 1, 12; c. dat. John 16, 14. 15. Acts 20, 20; dat. and *περί τινος* John

16, 25. Sept. for עֲרַךְ Hiph. Deut. 8, 3 עֲרַךְ Hiph. Deut. 24, 8.

*ἀναγεννάω*, ὦ, f. ἦσω, (*γεννάω*), pr. *ta beget anew*; hence trop. to regenerate, to renew, a person by a change from a carnal to a christian life, from sinful to holy affections; c. acc. 1 Pet. 1, 3. Pass. v. 23. Kindred are: *υἱὸς θεοῦ εἶναι* Gal. 3, 26; *τέκνα θεοῦ γενέσθαι* John 1, 12. 13; *ἐκ θεοῦ γεννηθῆναι* 1 John 3, 9; *ἄνωθεν γεννηθῆναι* John 3, 3.

*ἀναγινώσκω*, f. γινώσμαι, (*γινώσκω*), aor. 2 *ἀνέγνω*; Pass. perf. *ἀνέγνωμαι*, aor. 1 *ἀνεγνώσθην*; intens. to know accurately, precisely, Hom. Il. 13. 734; also to know again, to recognize, Hdtot. 2. 91.—In N. T. pr. to know and distinguish accurately; spec. to know by reading, and hence, to read a writing or book.

1. Genr. to read for oneself, to know by reading, c. acc. John 19, 20 *τὸν τίτλον πολλοὶ ἀνέγνωσαν*. 2 Cor. 1, 13; c. acc. of the author of a book, Acts 8, 28. 30; absol. Matt. 24, 15. Mark 13, 14. Acts 23, 34. Rev. 1, 3. Trop. 2 Cor. 3, 2. So c. acc. Æl. V. H. 14. 43. Xen. An. 1. 6. 4; absol. Xen. Mem. 4. 2. 20.—Aor. 2 *ἀνέγνω*, *tc have read*, to know by reading, c. g. c. acc. *τί* Matt. 12, 3; *εἰς* Matt. 19, 4. 21, 16; *ἐν* of place where; and *εἰς* Matt. 12, 5. 21, 42.

2. Spec. to read before others, to read aloud, c. acc. Acts 13, 27; acc. of the author Acts 15, 21. 2 Cor. 3, 15. Pass. c. dat. 1 Thess. 5, 27. Sept. often for עֲרַךְ Deut. 31, 11. Neh. 13, 1.—1 Macc. 10, 7. Xen. Hell. 7. 1. 39. +

*ἀναγκάζω*, f. ἀσώ, (*ἀνάγκη*), to necessitate, to compel, to constrain, by authority, threats, or also by persuasion; constr. pr. with acc. of pers. and inf. So with inf. pres. Gal. 6, 12; acc. om. Acts 26, 11; Pass. Gal. 2, 14. (Plato Prot. 326. c; acc. om. 1 Macc. 2. 25. Xen. Mem. 1. 2. 44.) With inf. aor. Matt. 14, 22. Mark 6, 45; acc. om. Luke 14, 23; inf. om. 2 Cor. 12, 11; Pass. Acts 28, 19. Gal. 2, 3. So Hdian. 4. 9. 6. Xen. Conv. 3. 5.

*ἀναγκαῖος*, α, ον, (*ἀνάγκη*), Act. necessitating, compulsory, Hom. Od. 17. 399; Pass. necessitated, compelled, Od. 24. 498.—In N. T. necessary, e. g. a) As depending on the laws of nature and life; 1 Cor. 12, 22. Tit. 3, 14 *εἰς τὰς ἀναγκαῖας χρεῖας for the necessary wants of Christian brethren*. So Pol. 5. 56. 12. Xen. Mem. 4. 5. 9. b) As connected by natural and necessary ties, as kindred, friends, near; Acts 10, 24 *τοὺς ἀναγκαῖους φίλους*. So Pol. 5. 71. 2.

Xen. Mem. 2. 1. 14. c) Neut. ἀναγκαῖον εἶναι, *to be necessary, needful*, i. e. *to be right, proper*; Acts 13, 46 ἑμῖν ἦν ἀναγκαῖον, i. e. *it was matter of duty*. Heb. 8, 3 ὅθεν ἀναγκαῖον sc. ἐστὶ. Phil. 1, 24. So Pol. 6. 15. 9. Xen. Cyr. 1. 4. 25. Also ἀναγκαῖον ἡγήομαι, *to regard as necessary, to think right and proper*, 2 Cor. 9, 5. Phil. 2, 25. So 2 Macc. 9, 21.

ἀναγκαστῶς, adv. (ἀναγκαστός, ἀνάγκη,) *by constraint, unwillingly*, opp. ἐκουσίως, 1 Pet. 5, 2.—Plato Ax. 366. a.

ἀνάγκη, ης, ἡ, (kindr. ἄγχω,) 1. *necessity, need*, as arising: a) From the influence of others, *constraint*, 1 Cor. 7, 37. 2 Cor. 9, 7. Philem. 14. So Xen. Cyr. 8. 1. 20. b) From the nature and circumstances of the case, Matt. 18, 7. Heb. 7, 12. 27. 9, 16. 23. So Jos. Ant. 16. 9. 3. Xen. Cyr. 1. 2. 15. c) From obligation, duty; e. g. ἀναγκὴν ἔχω, *I have need, I must needs*, it is right and proper, Luke 14, 18. 23, 17. Jude 3; ἀνάγκη ἐστὶ c. inf. *there is need*, Rom. 13, 5. 1 Cor. 9, 16 ἀνάγκη γάρ μοι ἐπικείται, *for necessity is laid upon me*, an obligation which I cannot resist. So Xen. Mem. 4. 8. 2. Cyr. 2. 4. 12.

2. Spec. *difficulty, distress, straits*, Luke 21, 23. 1 Cor. 7, 26. 2 Cor. 6, 4. 12, 10. 1 Thess. 3, 7. Sept. for מַצִּוִּי Ps. 119, 143; מַצִּוִּי Ps. 25, 17; מַצִּוִּי Job 27, 9.—Hdnt. 1. 116. Diod. Sic. 4. 43. Xen. Mem. 3. 12. 2 εἰς τὰς ἀνάγκας τὰς ἀλγεινότητας ἐμπροσόντες.

ἀναγνωρίζω, f. ἴσω, (γνωρίζω,) pr. *to know again, to recognize*, Plato Lach. 181. c.—In N. T. only Pass. aor. 1 ἀναγνωρίσθη with Mid. reflexive signif. *to let oneself be recognized, to make oneself known*, Acts 7, 13. Sept. for יָדָעָה Gen. 45, 1. See Buttm. § 136. Kühn. § 250. R. 1.

ἀναγνώσκεις, εως, ἡ, (ἀναγνώσκω,) *reading, for oneself* 1 Tim. 4, 13; aloud in public Acts 13, 15. 2 Cor. 3, 14. Sept. for יָדָעָה Neh. 8, 3.—Pol. 9. 1. 5. Plato Euthyd. 279. c.

ἀνάγω, f. ἀξω, (ἄγω,) aor. 2 ἀνήγαγον, Pass. aor. 1 ἀνήχθη.

1. *to lead or conduct up, to bring up*, from a lower to a higher place; so with acc. and εἰς c. acc. of place, Luke 2, 22 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, see in ἀναβαίνω no. 1. Luke 4, 5. Acts 9, 39. 16, 34 εἰς τὸν οἶκον αὐτοῦ, i. e. *from the dungeon to his own dwelling*. Pass. Matt. 4, 1. Sept. for יָדָעָה Gen. 50, 24. So Plato Rep. 533. d, ἔλκει καὶ ἀνάγει ἄνω Xen. Hell. 1. 4. 6.—

As in Engl. *to lead up* before a tribunal, as occupying a higher place; Luke 22, 66 αὐτὸν εἰς τὸ συνέδριον they led him up into (before) the Sanhedrim. Acts 12, 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring him up*, sc. *for sentence and execution, to the people*, i. e. in the presence of the people; comp. v. 6. So 2 Macc. 6, 10. Xen. Hell. 3. 3. 11.—Of sacrifices, *to offer*, sc. by leading up the victim or placing the sacrifice upon the altar; Acts 7, 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ. So Sept. and יָדָעָה 1 K. 3, 15; and so יָדָעָה Sept. ἀναφέρω Lev. 14, 20. Hdnt. 2. 60.—Also ἀναγαγεῖν ἐκ νεκρῶν, *to bring up from the dead*, from the grave, Rom. 10, 7. Heb. 13, 20. So Sept. and יָדָעָה Ps. 30, 4. 71, 20.

2. Spec. as a nautical term, ἀνάγειν ναῦν, *to lead up a ship, to put out to sea*, since from the shore the sea appears as an acclivity, Hdnt. 8. 57, 70, 83; ναῦν om. 8. 76. Comp. in ἐπανάγω.—Hence in N. T. Mid. or Pass. ἀνάγομαι, Aor. ἀνήχην, *to put to sea, to launch forth, to set sail, fully ἐν πλοίῳ* Acts 28, 11; absol. Luke 8, 22. Acts 21, 1. 2. 27, 2. 28, 10; with ἀπὸ c. gen. *whence*, Acts 13, 13. 16, 11. 18, 21. 27, 21; εἰς c. acc. *whither*, Acts 20, 3. 13; κατέβην Acts 27, 4. 12. So Plut. Cato Min 56 ib. Thes. 26. Xen. An. 5. 7. 17.

ἀναδείκνυμι, f. δείξω, (δείκνυμι,) *to show aloft, as a torch* Pol. 8. 30. 10.—In N. T. *to show forth, to declare*, c. acc. Acts 1, 24. (Pol. 2. 46. 5. Xen. Hell. 3. 5. 16.) Hence *to declare, to appoint*, c. acc. Luke 10, 1. So 2 Macc. 14, 12 στρατηγόν. Diod. Sic. 1. 66.

ἀναδείξεις, εως, ἡ, (ἀναδείκνυμι,) *a showing forth, sign*, Diod. Sic. 1. 85.—In N. T. *a showing forth, manifestation*, i. e. the public appearance of John the Baptist, Luke 1, 80. So Pol. 15. 26. 7. Plut. Mar. 8.

ἀναδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take up, to catch*, as a shield catches darts, Hom. Il. 5. 619; *to take upon oneself*, 2 Macc. 8, 36. Xen. Cyr. 1. 6. 18.—In N. T. *to take up, to receive*, e. g. persons as guests, c. acc. Acts 28, 7. (So δέχομαι Diod. Sic. 13. 4; ὑποδέχομαι Ael. V. H. 4. 9.) Trop. *to take to oneself, to receive*, e. g. τὰς ἐπαγγελίας Heb. 11, 17.

ἀναδίδωμι, f. δώσω, (δίδωμι,) *to give up, to deliver up*, e. g. a letter to any one, c. acc. et dat. Acts 23, 33.—Pol. 29. 10. 7. Xen. Conv. 2. 8.

ἀναζάω, ὦ, f. ἴσω, (ζάω,) *to revive, to live again*, intrans. Rom. 14, 9 and Rev. 20.

5 Rec. Trop. of one lost and restored to his friends, Luke 15, 24. 32. Trop. also of sin, to revive, to gain strength; Rom. 7, 9 ἡ ἁμαρτία ἀνέζησεν. So trop. Artemid. 4. 82.

ἀναζητέω, ὦ, f. ἦσω, (ἀνά intens. ζητέω,) to seek diligently, again and again, to inquire after, c. acc. Luke 2, 44. [45.] Acts 11, 25. Sept. for זָרַח Job 3, 4; זָרַח Job 10, 6.—Æt. V. H. 3. 28. Plato Apol. 18. b.

ἀναζώννυμι, f. ζώσω, (ζώννυμι,) to gird up with a belt or girdle; Mid. to gird up oneself, to be girded. The orientals dress in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them. Hence 1 Pet. 1, 13 trop. c. acc. ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, having girded up the loins of your mind, holding your minds in constant preparation. So Sept. and זָרַח Prov. 31, 17.

ἀναζωπυρέω, ὦ, f. ἦσω, (ζωπυρέω, ζώπυρον; ζῶσις, πῦρ,) to light up again, to kindle up, pr. as fire; in N. T. and elsewhere only trop. to kindle up, to stir up, to excite to new life and vigour, c. acc. 2 Tim. 1, 6. Sept. intrans. for זָרַח Gen. 45, 27.—Trans. Jos. Ant. 8. 5. Pass. Plato Rep. 527. d. Xen. Eq. 10. 16.

ἀναθάλλω, f. αἰῶ, (θάλλω,) aor. 2 ἀνέθαλον a rare form Winer § 15. Buttm. Ausf. Sprachl. II. p. 195; to put forth anew, to flourish again, to come into fresh leaf and blossom, as a tree Hom. II. 1. 236. Wisd. 4, 4. Also trans. to make put forth anew, to make flourish again, Sept. Ez. 17, 24 ἐγὼ ... ξηραίνων ξύλον χλωρόν, καὶ ἀναθάλλων ξύλον ξηρόν. Eccclus. 50, 10; trop. as εἰρήμην, εὐλογίαν, Eccclus. 1, 18. 11, 22.—In N. T. once trop. Phil 4, 10 ὅτι ἀνεθάλετε τὸ ὑπὲρ ἑαυτοῦ φρονεῖν, i. e. either trans. that ye have let your care for me put forth (flourish) again; or intrans. that ye have put forth again (are again prospered) as to your care for me. The former seems preferable on account of the acc. τὸ φρονεῖν.

ἀνάθεμα, ατος, τό, (ἀνατίθημι,) pr. any thing consecrated to the gods, a sacred gift or offering, laid up or suspended in the temple of a god, Plut. Pelop. 25 ἐπεχείρησεν ἀνάθεμα τοιῶνδε ποιῆσαι. Sept. for זָרַח Josh. 7, 11, comp. v. 23; comp. also 6, 19. 24. A later form for the Attic ἀνάθημα, Lob. ad Phryn. p. 249.—But Heb. זָרַח, Sept. ἀνάθεμα, is said also of persons or animals consecrated or devoted to God, Lev. 27,

28 comp. v. 29; and as every living thing thus devoted could not be redeemed, but was to be put to death, hence זָרַח and Sept. ἀνάθεμα denote any thing devoted to death or destruction, any thing accursed, on which a curse is laid, as cities and their inhabitants which were to be destroyed, Josh. 6, 17. 18. 7, 1. etc. In Deut. 7, 26 it is parallel with βδελύγμα, an abominable thing.—Hence in N. T. an anathema, curse, Acts 23, 14 ἀνάθεματι ἀναθεματίσαμεν ἑαυτοὺς we have cursed ourselves with a curse, have bound ourselves by a curse. Meton. of persons, one accursed, i. e. separated from God's favour and delivered over to destruction; 1 Cor. 12, 3 λέγουσιν Ἰησοῦν ἀνάθεμα. 16, 22. Gal. 1, 8. 9. Rom. 9, 3 ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, to be accursed from Christ, i. e. to be separated from Christ and the benefits of his death, and devoted to eternal destruction; for this use of ἀνάθεμα comp. 2 Thess. 1, 9.

ἀναθεματίζω, f. ἴσω, (ἀνάθεμα,) to anathematize, to lay under a curse, to curse, absol. Mark 14, 71; to bind by a curse, c. acc. Acts 23, 12. 14. 21, see in ἀνάθεμα.—Sept. for זָרַח Num. 18, 14. Josh. 6, 21—so 1 Macc. 5, 5.

ἀναθεωρέω, f. ἦσω, (ἀνά intens. θεωρέω,) to behold attentively, to consider diligently, c. acc. Acts 17, 23. Heb. 13, 7.—Diod. Sic. 14. 109. Luc. Vit. Auct. 2.

ἀνάθημα, ατος, τό, (ἀνατίθημι,) a gift, offering, consecrated to God and laid up or suspended in the temple, Luke 21, 5. On the form, see in ἀνάθεμα. So Pol. 11, 4. 1. Xen. Hell. 7. 3. 8.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, and the spoils of enemies, were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. Dict. of Ant. art. Donaria. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 16, 19. 2 Macc. 5, 16. 9, 16. 3 Macc. 3, 17.

ἀναιδέια, as, ἡ, (ἀνადής; a priv. αἰδέομαι,) pr. shamelessness, impudence; put for importunity Luke 11, 8.—Eccclus. 25, 22 Plato Legg. 841. a.

ἀναιρέσις, εως, ἡ, (ἀναιρέω,) a taking up or away, of dead bodies for burial, Thuc. 3. 113.—In N. T. a taking away from life, i. e. death, a putting to death, Acts 8, 1. [22, 20.] Sept. for זָרַח Num. 11, 15. So 2 Macc. 5, 13. Idian. 2. 13. 1. Plut. M. Crass. 4.

**ἀναιρέω**, ᾧ, f. ἤσω, (αἰρέω,) aor. 2 ἀνείλῃ, whence instead of ἀνείλετε, Mid. ἀνείλετο, we have in later editions the Alexandrine forms ἀνείλατε, ἀνείλατο, Acts 2, 23. 7, 21. Sept. Is. 38, 14; for which see Phryn. et Lob. p. 183; Buttm. § 96. n. 1 marg. Winer Gr. § 13. 1. *To take up, lift up*, from the ground, Hom. Od. 3. 453. Sept. for יָרִיבֵי Num. 16, 37. Mid. id. Xen. An. 5. 7. 21. Also *to take up* for burial, Dem. 1069. 2.—Hence in N. T.

1. Pr. *to take up*; Mid. trop. *to take up for oneself*, e. g. a child exposed, *to adopt, to bring up*, c. acc. Acts 7, 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter took up Moses, adopted him.—Diod. Sic. 3. 58 ἀναέσθαι τὸ βρέφος, comp. Sept. Ex. 2, 10. So Lat. *tollo*, Cic. Div. 1. 21.

2. *to take up and carry away, to take away, to remove*, e. g. a table and its dishes Xen. Cyr. 8. 8. 20.—Hence in N. T. a) Of things, sacrifices, *to take away, to abolish*, c. acc. Heb. 10, 9. So Pol. 32. 1. 3. Xen. Cyr. 1. 1. 1. b) Of persons, *to put away, to put to death, to kill, to slay*, c. acc. Matt. 2, 16. Luke 22, 2. Acts 5, 33. 36. 7, 28 bis. 9, 23. 24. 29. 16, 27 ἐαντὸν ἀναιρέω. 23, 15. 21. 27. 25, 3. Spoken of a public execution, Luke 23, 32. Acts 2, 23. 10, 39. 12, 2. 13. 28. 22. 20. 26, 10. So Sept. for יָרִיבֵי Ex. 21, 29; יָרִיבֵי 2 Sam. 10, 18.—Hdian. 2. 1. Plato Legg. 870. d.

**ἀναίτιος**, ἴον, ὁ, ἡ, adj. (a priv. αἰτία,) *blameless, guiltless*, Matt. 12, 5. 7. Sept. for יָקָר Deut. 19, 10. 13.—Ælian. V. H. 5. 18. Xen. Cyr. 1. 6. 1.)

**ἀνακαθίζω**, f. ἴσω (καθίζω,) pr. trans. *to set up*; in N. T. intrans. or with ἐαντὸν impl. *to sit up*, Luke 7, 15. Acts 9, 40.—Plut. Philop. 20 μολὶς ἐαντὸν ἐπ' ἀσθενείας ἀνεκάθισε. Mid. Plato Phæd. 60. b.

**ἀνακαίνιζω**, f. ἴσω, (καίνιζω,) *to renew, to restore to a former state*, c. acc. Sept. τὸ πρόσωπον τῆς γῆς for שְׁחֵרָה Ps. 104, 30; τὸν ναόν Jos. Ant. 9. 8. 2; τὸν πόλεμον Plut. Marcell. 6.—In N. T. trop. *to renew eis metάνοιαν*, sc. apostates from the true faith in Christ, 'to bring them back to repentance and their former faith,' c. acc. Heb. 6, 6. Sept. trop. for שְׁחֵרָה Ps. 103, 5. So 1 Macc. 6, 9. Luc. Philopat. 12 δι' ὕδατος ἡμᾶς ἀνεκαίνισεν. Pass. Isocr. Areop. 3. p. 141. d.

**ἀνακαίνω**, ᾧ, f. ὥσω, (καίνω,) *to renew, to renovate, to refresh, to invigorate*, Pass. 2 Co. 4, 16. Trop. *to renew*, to change from a carnal to a christian life,

from sinful to holy affections, Pass. Col. 3, 10; comp. Eph. 4, 23. John 3, 5.—Found elsewhere only in ecclesiast. writers; the Attics employed ἀνακαίνιζω q. v. H. Planck de Nat. et Ind. p. 51. Winer § 16. 1.

**ἀνακαίνωσις**, εως, ἡ, (ἀνακαίνω,) a *renewing, renovation*, trop. of the heart from sinful to holy affections, Rom. 12, 2. Tit. 3, 5.

**ἀνακαλύπτω**, f. ψω, (καλύπτω,) *to uncover, to unveil*, Sept. for פָּתַח Deut. 22, 30. Xen. Conv. 1. 16.—In N. T. trop. *to unveil, to remove a veil* from the mind or heart, by which the truth is shut out; Pass. 2 Cor. 3, 14 τὸ κάλυμμα μένει... μὴ ἀνακαλυπτόμενον, the same veil remaineth unveiled, not taken away, i. e. the blindness and prejudices of their minds remain. v. 18 ἀνακαλυπτόμενόν προσώπον, with unveiled face, the veil of blindness being taken away; comp. v. 13. Sept. for פָּתַח Is. 22, 14; פָּתַח Is. 3, 17. So Pol. 4. 85. 6.

**ἀνακάμπτω**, f. ψω, (κάμπτω,) pr. trans. *to bend or turn back*; in N. T. intrans. *to turn back, to return*, c. πρὸς τινα Matt. 2, 12. Acts 18, 21; absol. Heb. 11, 15. Sept. for שָׁב Ex. 32, 27. So Diod. Sic. 3. 55. Plato Phæd. 72. b.—Trop. Luke 10, 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει your peace (salutation) shall return to you again, i. e. shall be without fruit, as though it had never been given; comp. Is. 45, 23. 55, 11. Parall. is Matt. 10, 13.

**ἀνάκειμαι**, f. κείσομαι, (κείμεν,) *to be laid up*, as offerings in the heathen temples, Ceb. Tab. 1. Thuc. 3. 114; and also in the Jewish temple, Jos. Ant. 3. 1. 7; comp. in ἀνάστημα.—Hence in N. T.

1. *to be laid out*, as a dead body on a table or the like, Mark 5, 40 Rec.

2. *to lie up at a table, to recline at table*, i. e. upon a couch or triclinium, which was usually higher than the low table itself, in the ancient manner of eating; see Potter's Gr. Antt. II. p. 376 sq. Adam's Rom. Antt. p. 436. Dict. of Antt. arts. *Triclinium, Cæna*. Earlier Gr. writers used κείμεν simply, Lob. ad Phr. p. 216, 217. Corresp. in Engl. is *to sit at table, to sit at meat*; so absol. Mat. 26, 7. Mark 14, 18 16, 14; Part. ὁ ἀνακείμενος, one at table, a guest, Matt. 22, 10. 11. Luke 22, 27 bis John 6, 11. 13, 28; with μετὰ τινος Matt. 26, 20; with σύν τινι [John 12, 2]; with ἐν c. dat. of place Matt. 9, 10. Luke 7, 37. John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, lying in the bosom of Je

sus, i. e. next to him on the triclinium; so Lat. *in sinu recumbit* Plin. Ep. 4.—1 Esdr. 4, 10. Athen. 7. 35, 58. Pol. 13. 6. 8.

**ἀνακεφαλαίω**, ᾧ, f. ὥσω, (κεφαλαίω,) *to sum up, to recapitulate*, as an orator at the close of his discourse; Quint. 6. 1, “*rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαίωσις dicitur*.”—Hence in N. T. a) Pass. *to be summed up, comprehended* in one; i. e. several precepts under one more general, Rom. 13, 9. b) Mid. spoken of God, Eph. 1, 10 *ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ Χριστῷ, to gather together for himself into one all things in Christ*, i. e. to bring together in Christ into one body all the parts now severed and scattered; espec. the Jews and Gentiles, comp. Eph. 2, 14. 15. Comp. Aristot. περὶ δὲ τῶν ἀξιολογώτατων ἐν τῇ γῇ μερῶν νῦν λέγωμεν, αὐτὰ τὰ ἀναγκία ἀνακεφαλαίουμενοι, quoted in Wetst. N. T. ad Rom. 13, 9.

**ἀνακλίνω**, f. νῶ, (κλίνω,) *to make recline, to let lean back* against any thing, e. g. τάξα ποτὶ γαίῃ Hom. Il. 4. 113.—Hence in N. T.

1. Pr. *to make lean or lie back, to lay down*, as an infant for sleep, Luke 2, 7.—Mid. of a person asleep, Hom. Od. 13. 189.

2. In the later usage, *to make lean back, or recline* in order to take a meal; pr. at table upon the triclinium, Luke 12, 37; see fully in ἀνάκειμαι no. 2. Used also of those reclining upon the grass for the same purpose, Mark 6, 39. Luke 9, 15.—Mid. *to lean or lie back, to recline* at table, i. q. ἀνάκειμαι no. 2; absol. Luke 7, 36; also upon the grass, ἐπὶ τοὺς χόρτους Matt. 14, 19. Trop. Matt. 8, 11 and Luke 13, 29 ἀνακλ. μετὰ Ἀβραάμ . . . ἐν τῇ βασιλείᾳ τῶν οὐρ. i. e. in splendid banquets with the patriarchs; under which image the later Jews typified the happiness of the righteous in the kingdom of the Messiah; comp. Matt. 22, 1. Luke 14, 15. 22, 30. Schoettgen Hor. Heb. in Matt. 1. c.—Pol. 31. 4. 5 οὗς δ' ἀνέκλινε.

**ἀνακόπτω**, f. ψω, (κόπτω,) *to beat or drive back*, the sea Jos. Ant. 2. 16. 2; an assailant Thuc. 4. 12.—Hence in N. T. *to hinder, to check*, c. acc. Gal. 5, 7 Rec. τίς ὑμᾶς ἀνέκοψε; where later edit. ἐνέκοψε. So Wisd. 18, 23. Plut. J. Cæs. 38.

**ἀνακράζω**, f. ξω, (κράζω,) *to cry aloud, to cry out*, by lifting up the voice, intrans. Mark 1, 23. 6, 49. Luke 4, 33 8, 28. 23, 18. Sept. for צָוִי 1 K. 22, 32; צָוִי Josh. 6, 5; צָוִי Judg. 7, 20.—Pol. 36. 5. 3. Xen. Cyr. 3. 3. 67.

**ἀνακρίνω**, f. νῶ, (κρίνω,) pr. *to separate or divide up*; hence trop.

1. *to examine well, to search carefully, to inquire into*, e. g. a) Genr. c. acc. Acts 17, 11 τὰς γραφάς. 1 Cor. 10, 25. 27 μηδὲν ἀνακρίνοντας lit. *searching out nothing*, asking no questions; comp. in ἀλίσγημα. Sept. for חָקַק 1 Sam. 20, 12. So Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 6. 13. b) In a forensic sense, *to examine*, as a judge, c. acc. Luke 23, 14. Acts 4, 9. 12, 19. 24, 8. 28, 18; so of other persons 1 Cor. 9. 3. So Susann. vv. 48. 51. Plato Legg. 855. c. In Gr. writers also of a previous private examination, to determine whether an action would be. Dem. 1066. 9.

2. *to judge of, to estimate*, to understand and appreciate, c. acc. 1 Cor. 2, 15. 4, 5. 4. Pass. 1 Cor. 2, 14. 15. 4, 3. 14, 24.—Phavorin. ἀνακρίνω· τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

**ἀνὰκρισις**, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts 25, 26.—Pol. 12. 27. 3. Plato Legg. 855. e. Of a previous private examination, see in ἀνακρίνω no. 1. b. Dem. 1142. 10.

**ἀνακύπτω**, f. ψω, (κύπτω,) *to lift up oneself* from a stooping posture, *to rise up*, intrans. Luke 13, 11. John 8, 7. 10; trop. *to be elated* with joy, Luke 21, 28. Sept. for שָׂרָה נִשְׂפָּא Job 10, 15.—Luc. de Dom. 2 Xen. Eq. 7, 10; trop. Pol. 1. 55. 1. Xen. Ec. 11. 5.

**ἀναλαμβάνω**, f. λήψομαι, (λαμβάνω,) *to take up*, e. g.

1. Pr. from the ground, Sept. for קָבַץ Judg. 19, 28; נִשְׁבָּץ Josh. 4, 8. Hence in N. T. ἀνελήφθη εἰς οὐρανόν, *to be taken up, received up, into heaven*, Mark 16, 19. Acts 1, 11. 10, 16; simpl. ἀνελήφθη id. Acts 1, 2. 22; ἐν δόξῃ 1 Tim. 3, 16. So Sept. and קָבַץ 2 K. 2, 9. 10. 1 Macc. 2, 58. Ecclus. 48, 9. Philo Vit. Mos. II. p. 179. 5.

2. *to take up* with the idea of bearing; Acts 7, 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μωϋσέ, quoted from Am. 5, 26, where Sept. for נִשְׁבָּץ; referring to the time of the wanderings in the desert. Also *to take up* arms, weapons, in order to bear or wear them, Eph. 6, 13. 16. Sept. for קָבַץ Num. 25, 7; קָבַץ Deut. 1, 41.—Hdian. 2. 6. 19. Xen. Hell. 2. 4. 6.

3. *to take up* as a companion, fellow-traveller, *to take along*, Acts 20, 13. 14. 23, 31. 2 Tim. 4, 11. Sept. for קָבַץ Gen. 24, 61.—Jos. Ant. 4. 5. 1. Xen. Cyr. 1. 4. 19.

**ἀνάληψις**, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up*, into heaven, Luke 9, 51.—Test. XII Patr. p. 585.

**ἀναλίσκω**, f. λώσω, (ἀλίσκομαι,) aor. 1. ἀνέλωσα and ἀνάλωσα, Matth. § 166. n. 2. Buttm. § 114; to use up in a bad sense, to consume, to spend, e. g. money Xen. Mem. 2. 7. 11.—In N. T. of persons, to consume, to destroy, c. acc. Luke 9, 54. 2 Thess. 2, 8. Pass. Gal. 5, 15. Sept. for לָבַשׁ Jer. 50, 7; לָבַשׁ Is. 32, 10. So 2 Macc. 2, 10. Xen. Cyr. 2. 1. 8.

**ἀναλογία**, as, ἡ, (ἀνάλογος, λόγος,) analogy, proportion; Rom. 12, 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the proportion or measure of one's faith, like μέτρον πίστεως v. 3.—Pol. 9. 20. 1. Plato Polit. 257. b, κατὰ τὴν ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης.

**ἀναλογίζομαι**, f. ἰσομαι, (λογίζομαι,) to reckon up, to count up, arithmetically, Plato Prot. 332. c.—In N. T. trop. to reckon up, to consider, Heb. 12, 3. So Jos. Ant. 4. 8. 46. Plato Rep. 330. e.

**ἀναλος**, ου, ὁ, ἡ, adj. (a priv. ἄλς,) saltless, insipid. Mark 9, 50 ἐὰν τὸ ἅλας ἀναλον γίνῃται, if the salt become saltless, lose its saltiness.—Plut. Symp. 5. 10. 1 τὸν ἄρτον ἀναλον.

**ἀνάλυσις**, εως, ἡ, (ἀναλύω,) an unloosing, releasing; from evils, κακῶν Soph. El. 112; a breaking up, departure, ἐκ τοῦ συμποσίου Philo in F' acc. 981. e. Jos. Ant. 19. 4. 1.—In N. T. trop. departure from life, 2 Tim. 4, 6; comp. Phil. 1, 23. So ἀνάλυσις ἐκ τοῦ βίου Phil. in Flacc. 991. c.

**ἀναλύω**, f. ὥσω, (λύω,) to unloose, to undo, e. g. the web of Penelope, Hom. Od. 2. 105; the fastenings of a ship for departure, Od. 15. 548; a prisoner, to release, Od. 12. 200.—In N. T. intrans. to make oneself loose, to break up, to depart. a) Pr. ἐκ τῶν γάμων Luke 12, 36; here the idea of returning home is implied. So 2 Macc. 9, 1. Ael. V. H. 4. 23 ἐκ συμποσίου. Pol. 2. 32. 3. b) Trop. to depart from life, to die, Phil. 1, 23; comp. 2 Tim. 4, 6. So ἀπολύω Ael. V. H. 5. 6.

**ἀναμάρτητος**, ου, ὁ, ἡ, adj. (a priv. ἀμαρτάνω,) without fault or sin, sinless, John 8, 7.—Sept. Deut. 29, 18. Plut. comp. Pericl. et Fab. Max. 3. Xen. Mem. 4. 2. 26.

**ἀναμένω**, f. νῶ, (μένω,) to wait up to the time, to wait out, to remain waiting; intrans. Judith 7, 12. Hdot. 7. 42.—In N. T. trans. to wait for, to expect, c. acc. 1 Thess. 1, 10. Sept. for חָמַם Is. 59, 11. So Judith 8, 17. P. ut. Cato Min. 35. Xen. Cyr. 3. 3. 23.

**ἀναμνησκω**, f. μνήσω, (μμνήσκω,) Pass. aor. 1 ἀνεμνήσην. with Mid. signif. to remind one of a thing, to put in mind of, with two acc. of pers. and thing; 1 Cor. 4, 17 ὅς ὑμᾶς ἀναμνήσκει τὰς ὁδοὺς μου. With acc. of pers. and inf. to remind, i. q. to admonish, 2 Tim. 1, 6. Sept. for יִזְכֵּר 1 K. 17, 18. So with two acc. Diod. Sic. 17. 10. Xen. An. 3. 2. 11; see Buttm. § 131. 5. Kühn. § 280. 3.—Mid. to recall to mind, to recollect, to remember; absol. Mark 11, 21; with acc. of thing, 2 Cor. 7, 15 τὴν ὑπακοήν. Heb. 10, 32; with gen. of thing, Mark 14, 72 τοῦ ῥήματος in text. rec. Others τὸ ῥῆμα. Sept. c. gen. for זָכַר Gen. 8, 1. So c. acc. Plut. de Superst. 7. Xen. An. 7. 1. 26; c. gen. Eccles. 3, 15. Plato Rep. 516. c.

**ἀνάμνησις**, εως, ἡ, (ἀναμνήσκω,) a recalling to mind, remembrance, Luke 22, 19. 1 Cor. 11, 24. 25 comp. v. 26. Heb. 10, 3. Sept. זָכַר Num. 10, 10.—Wisd. 16, 6. Pol. 9. 10. 10. Plato Phil. 34. b, ἀναμνήσεις καὶ μνήμας.

**ἀνανεώω**, ῶ, f. ὥσω, (νέω,) usually Mid. depon. ἀνανέομαι, οὔμαι, to renew, c. acc. τὴν φιλίαν 1 Macc. 14, 18. 22; τὸν ὄρκον Thuc. 5. 18.—In N. Test. Pass. τι δε renewed, trop. Eph. 4, 23 ἀν. τῷ πνεύματι τοῦ νοὸς ὑμῶν and be renewed in the spirit of your mind, i. e. changed from a carnal to a christian spirit and life; comp. Col. 3, 10. Comp. M. Antonin. 4. 3 ἀνανέου σεαυτὸν.

**ἀνανήφω**, f. ψω, (νήφω,) to become sober again, pr. ἐκ μέθης Luc. Hermot. 83. Plut. Camill. 23.—In N. T. trop. to come to one's sober senses, to recover oneself; 2 Tim. 2, 26 ἐκ τῆς τοῦ διαβόλου παγίδος. So Cebet. Tab. 9. Jos. Ant. 6. 11. 10 ἐκ ζήνων.

**Ἀνανίας**, α, ὁ, Ananias, Heb. חֲנָנִיָּהּ (Jehovah hath bestowed) Hananiah, pr. n. of three persons in N. T.

1. A Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5, 1. 3. 5.

2. A Christian Jew at Damascus, through whom Paul was restored to sight, Acts 9, 10 bis. 12. 13. 17. 22, 12.

3. A high priest of the Jews, before whom Paul was brought, Acts 23, 2 (comp. v. 4). 24, 1. He was son of Nebedæus; and was made high priest by Herod king of Chalcis about A. D. 48; Jos. Ant. 20. 5. 2. Four years later (A. D. 52) he was sent as a prisoner to Rome by Quadratus, proconsul of Syria, and Jonatharr appointed in his place; but Ananias having been discharged

by the emperor Claudius, and Jonathan being murdered through the treachery of Felix, the former appears to have been reinstated in the high-priesthood (comp. Acts 23, 4. Jos. Ant. 20. 9. 2), which he held until the appointment of Ismael the son of Phabeus to that office shortly before the departure of Felix, A. D. 60 or 61; Jos. Ant. 20. 6. 2. ib. 8. 5, 8, 11. Ananias continued afterwards to exert great influence; and was at last murdered in a tumult; Jos. Ant. 20. 9. 2 sq. B. J. 2. 17. 9. —Others suppose Ananias not to have been reinstated as high-priest; but to have officiated as ἱερεὺς or vicar while the office was vacant. The Rabbins also speak of a ἱερεὺς of this name; see Lightfoot Hor. Heb. in Act. 23, 2. Buxt. Lex. Chald. art. ἱερεὺς.

**ἀναντιρρήτος**, ου, ό, ή, adj. (a priv. ἀντί, ἐρέω,) *not to be spoken against, not to be contradicted*, indisputable, Acts 19, 36.—Symm. Job 11, 2. Pol. 28. 11. 4. Plut. Themist. 24.

**ἀναντιρρήτως**, adv. (preced.) *without contradiction, without opposition*, promptly, Acts 10, 29.—Pol. 23, 8. 11.

**ἀνάξιος**, ου, ό, ή, adj. (a priv. ἄξιος,) *unworthy, inadequate*, c. gen. 1 Cor. 6, 2.—Sept. Jer. 15, 29. Hldian. 2. 7. 6. Plato Rep. 496. a.

**ἀναξίως**, adv. *unworthily, irreverently*, 1 Cor. 11, 27. 29.—2 Macc. 14, 42. Hldian. 2. 7. 6. Plato Rep. 388. d.

**ἀνάπαυσις**, εως, ή, (ἀναπαύω,) *rest, quiet*, from care or sorrow; Matt. 11, 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14, 11. 4, 8 ἀνάπαυσιν οὐκ ἔχουσι... λέγοντες, *they have no rest... saying*, i. e. they cease not saying; see Buttm. § 144. 6. Kühn. 310. 4. f. Sept. for ἡσυχία Jer. 45, 3; ἡσυχία Lev. 25, 8. So Jos. Ant. 3. 12. 3. Pol. 5. 75. 6. Plato Tim. 59. c.—Meton. *a resting-place, abode*, Matt. 12, 43 comp. v. 44. Luke 11, 24. Sept. for ἡσυχία Ruth. 3, 1; ἡσυχία 1 Chr. 28, 2. Eccus. 24; 7.

**ἀναπαύω**, f. ἀύω, (ἀνά intens. παύω,) *to make wholly cease or desist from any thing*, Il. 17. 550; also *to let rest, to give rest* to any one, c. acc. AEL. V. H. 10. 4. Xen. Cyr. 7. 1. 4.—Hence in N. T.

1. Trop. *to give rest* to the mind from are or sorrow, *to refresh*, c. acc. Matt. 11, 28. 1 Cor. 16, 18. 2 Cor. 7, 13. Philem. 7. 20. Sept. for ἡσυχία Is. 14, 3.—Eccus. 8, 6. Pol. 3. 42. 9 ἀναπαύειν ἐαυτὸν ἐκ τῆς κακοπαθείας.

2. Mid. ἀναπαύομαι, *to take rest, to rest*, from labour, care, sorrow; absol. Mark 6, 31. Luke 12, 19. Rev. 6, 11; of those who sleep, Matt. 26, 45. Mark 14, 41. Sept for ἡσυχία Deut. 5. 4. So Plut. Symp. 8. 7. 4. Xen. Cyr. 4. 5. 22.—With ἐκ c. gen. Rev. 14, 13 ἀν. ἐκ τῶν κόπων αὐτῶν spoken of the dead. Comp. Pol. 3. 42. 9 in no. 1; also ἀναπαύομαι ἀπό τινος Thuc. 7. 73. Matth. § 355. n. 1.—With ἐπὶ c. acc. of pers. *to rest upon*, trop. of the Spirit of God descending and resting upon any one, 1 Pet. 4, 14. So Sept. and עָלַי Is. 11, 2.

**ἀναπέλω**, f. είσω, (ἀνά intens. πέλω,) *to persuade over* sc. to evil, *to seduce*, c. acc. et inf. Acts 18, 13. Sept. for ἀνείη Jer. 29, 8.—1 Macc. 1, 11. Xen. Cyr. 5. 1. 8. Genr. Hldian. 3. 15. 2. Plato Hipp. min. 370. a.

**ἀναπέμπω**, f. ψω, (πέμπω,) 1. *to send up* before a higher tribunal, *to remit*, c. acc. et πρὸς τινα Luke 23, 7. 15. [Acts 25, 21.]—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Pol. 1. 7. 12 εἰς τὴν Ῥώμην.

2. *to send back again*, c. acc. et dat. Luke 23, 11; acc. Philem. 11.—Plut Pomp. 36.

**ἀνάπηρος**, ου, ό, ή, adj. (ἀνά, πηρός : *maimed, crippled*, deprived of some member or of the use of it, Luke 14, 13. 21.—2 Macc. 8; 24. AEL. V. H. 11. 9. Plato Crit. 53. a.

**ἀναπίπτω**, f. πεσοῦμαι, (πίπτω,) aor. 2 ἀνέπεσον, Mid. aor. 1 ἀνεπεσάμην Luke 14, 10. 17, 7, in later editt. see Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phr. p. 724; pr. *to fall back, to lie back*, as rowers Xen. Ec. 8. 8; *to fall back, to lie down, ἐπὶ τινος κλίνης* Diod. Sic. 4. 59.—In N. T. *to fall back, to recline, to lie* at table, upon the triclinium in the ancient manner of eating; see fully in ἀνάκειμαι no. 2; and for this late usage of the verb, see Lob. ad Phr. p. 216. Corresp. in Engl. is *to sit at table, to sit down* to a meal. Absol. Luke 11, 37. 17, 7. 22, 14. John 13, 12; with εἰς c. acc. of place Luke 14, 10; with ἐπὶ c. acc. John 21, 20 ἐπὶ τὸ στήθος Ἰησοῦ, *on his breast*, i. e. next to him on the triclinium; comp. John 13, 23. Spoken also of those lying upon the ground for the same purpose, ἐπὶ τὴν γῆν Matt. 15, 35; ἐπὶ τῆς γῆς Mark 8, 6; absol. Mark 6, 40. John 6, 10 bis. So absol. Tob. 2, 1. Luc. Asin. 23.

**ἀναπληρώω**, ω, f. ὥσω, (πληρώω,) *to fill up, to fill full*, e. g. a void, τὸ κενωθέν Plato Tim. 81. b; a number Xen. Vect. 4. 24.—In N. T. trop. *to fill up, to fulfill*, to

*complete*, c. acc. a) Of iniquity, sin, *to fill up*; 1 Thess. 2, 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, comp. Matt. 23, 32 πληρῶσατε τὸ μέτρον τῶν πατέρων. Comp. also Gen. 15, 16. 2 Macc. 6, 13–15. b) Of a prophetic declaration, *to fulfil*, Pass. Matt. 13, 14. So ἀναπλήρωσις 1 Esdr. 1, 57. c) ὡς a command, precept, *to fulfil*, τὸν νόμον τοῦ Χρ. Gal. 6, 2; comp. John 13, 34. So πληρῶσαι ἐντολὰς Hadian. 3, 11. 9. d) Of character; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he that filleth up (occupieth) the place of the unlearned*; sustains that character in relation to the gift of tongues. Comp. Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. Tac. Ann. 4. 38 'si locum principem impleam.' Rabb. מְלִיץ בִּרְיָה Buxt. Lex. Chald. 2001. e) Of deficiency, *to fill up or out, to supply*, τὸ ὑμῶν ὑστέρημα 1 Cor. 16, 17. Phil. 2, 30. So Jos. Ant. 5. 6. 2 τὸ λείπον. Plut. de Pueris educ. 13 τὴν ἄλλειψιν.

ἀναπολόγητος, ου, ὁ, ἡ, adj. (a priv. ἀπολογέομαι,) *without apology or excuse, inexcusable*, Rom. 1, 20. 2, 1.—Pol. 12. 21. 10. Plut. Brut. 46.

ἀναπράσσω v. -ττω, f. ξω, (πράσσω,) *to do up*, i. e. *to require, to exact* a debt, in some Mss. Luke 19, 23, instead of ἀν' ἐπραξα.—Lys. 374. 3. Xen. An. 7. 7. 31.

ἀναπτύσσω, f. ξω, (πτύσσω,) *to unfold, to undo*, espec. a roll or volume, *to unroll*, e. g. τὸ βιβλίον Luke 4, 17; see in βιβλίον. Sept. for פָּרָק 2 K. 19, 14.—Hdod. 1. 125; a garment Plut. Demetr. 42.

ἀνάπτω, f. ψω, (ἄπτω,) *to light up, to kindle*, c. acc. Acts 28, 2. James 3, 5; Pass. Luke 12, 49. Sept. for מְצַיֵּן Jer. 9, 12; מְצַיֵּן Mal. 4, 1.—Pol. 14. 5. 1. Xen. An. 5. 2. 24.

ἀναρίθμητος, ου, ὁ, ἡ, adj. (a priv. ἀριθμέω,) *not to be numbered, innumerable*, Heb. 11, 12. Sept. for מְצַיֵּן Job 21, 33.—Diod. Sic. 2. 12. Xen. An. 3. 2. 13.

ἀνασειώ, f. είσω, (σειώ,) *to shake up or back*, e. g. the locks, Eurip. Bacch. 240; *to shake or wave up and down*, as the hands Thuc. 4. 38.—In N. T. trop. *to stir up, to excite*, τὸν ὄχλον Mark 15, 11. Luke 23, 5. So Diod. Sic. 13. 91 τὰ πλήρη.

ἀνασκευάζω, f. άσω, (σκευάζω,) pr. *to pack up baggage (τὰ σκευή)* or any thing as baggage, Xen. An. 5. 10. 8. Cyr. 8. 5. 4; then *to lay waste, to ravage, to destroy*, by collecting and carrying off every thing, Xen. Cyr. 6. 2. 25. Thuc. 4. 116.—Hence in

N. T. trop. *to destroy, to subvert*, τὰς ψυχὰς Acts 15, 24. So Pol. 9. 31. 6 συνζήκας. 12. 25. 4 τὴν κοινὴν φήμην.

ἀνασπάω, ὦ, f. άσω, (σπάω,) *to draw up or out*, c. acc. Luke 14, 5; Pass. Acts 11, 10. Sept. for מְצַיֵּן Hab. 1, 15.—Pol. 5. 110. 4. Xen. Mem. 3. 10. 7.

ἀνάστασις, εως, ἡ, (ἀνίστημι,) Act. *a raising up*, as of walls, Dem. 478. 24; of suppliants from a temple, Thuc. 1. 133; of the dead, Eurip. Eum. 648 ἄπαξ θανάτου οὗτις ἔστ' ἀνάστασις. Pass. *a rising up*, e. g. from a seat, Ast Plat. Rep. 4. 4. Sept. for מְצַיֵּן Lam. 3, 63; from ambush Pol. 5. 70. 8.—In N. T. only Pass.

1. Trop. *a rising up*, opp. ἡ πτώσις fall; Luke 2, 34 οὗτος κείται εἰς πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, i. e. for the fall of many and for the uprising of many; for the downfall and destruction of the great and the wise through unbelief (Luke 1, 52. 1 Cor. 2, 6), and for the salvation of the lowly and afflicted, the poor in spirit, through faith; comp. Rom. 9, 32. 33.

2. Spec. in N. T. *the resurrection* of the body from death, the return of the dead body to life, viz.

a) Of individuals who have returned to life on earth; Heb. 11, 35 *women received their dead* ἐξ ἀναστάσεως, lit. *out of or through resurrection*, raised again to life; comp. 1 K. 17, 17 sq. 2 K. 4, 20 sq.—So the resurrection of Jesus, Acts 1, 22. 2, 31. 4, 33. 17, 18. Rom. 6, 5. Phil. 3, 10. 1 Pet. 3, 21; also ἀνάστασις νεκρῶν v. ἐκ νεκρῶν id. Rom. 1, 4. 1 Pet. 1, 3.

b) Of the future and general resurrection at the end of all things; John 11, 24 ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Matt. 22, 30; also ἀνάστασις νεκρῶν Acts 17, 32. 23, 6. 24, 15. 21. 26, 23. 1 Cor. 15, 12. 13. 21. Heb. 6, 2; ἀν. τῶν νεκρῶν Matt. 22, 31. 1 Cor. 15, 42; ἡ ἀνάστασις ἡ ἐκ νεκρῶν Acts 4, 2. With an adjunct, John 5, 29 bis, εἰς ἀνάστασιν ζωῆς . . . εἰς ἀνάστασιν κρίσεως, *resurrection of life*, unto eternal happiness; *resurrection of condemnation*, unto eternal misery. Heb. 11, 35 ὅνα κρεῖττονος ἀναστάσεως τύχουσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. the resurrection unto life eternal.—This general resurrection the Sadducees denied, Matt. 22, 23. 28. Mark 12, 18. 23. Luke 20, 27. 33. Acts 23, 8; and also certain Christians, 2 Tim. 2, 18.

c) Of the resurrection of the righteous, τῶν δικαίων, Luke 14, 14. 20, 35. 36; called also the *first* resurrection. Rev. 20. 5. 6



Comp. 1 Cor. 15, 23. 24. 1 Thess. 4, 16.— See also 2 Macc. 7, 9. 14. 12, 43–45; whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7, 14, comp. Is. 26, 14.

d) Meton. the author of resurrection, John 11, 25.

**ἀναστατώ**, ὦ, f. ὥσω, (ἀνάστατος, ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers, Sturz de Dial. Alex. p. 146; pr. to let be ἀνάστατον, i. e. of persons, to drive out from house and home, Aq. and Symm. for הִרְגוּ Ps. 59, 12; נָהַר Ps. 11, 1; of cities, to lay waste, to ravage, like ἀνάστατον ποιεῖν Thuc. 6. 76. Xen. Hell. 6. 5. 35.—Hence in N. T. to bring into confusion, to make uproar, to turn upside down, c. acc. τὴν οἰκουμένην Acts 17, 6; absol. 21, 38. Trop. the minds of Christians, to trouble, to disturb, Gal. 5, 12; comp. ὁ παράσσω v. 10.

**ἀνασταυρόω**, ὦ, f. ὥσω, (σταυρόω,) to crucify again, afresh, trop. c. acc. et dat. Heb. 6, 6 ἀνασταυροῦντας ἑαυτοῖς τὸν νύδν τοῦ θεοῦ. So all the Greek commentators; also Jerome ad Gal. 5, 24. E. g. Chrysost. ἀνασταυροῦντας· ἀνωθεν πάλιν σταυροῦντας. Phot. ἀνασταυροῦντας· ἐπὶ δευτέραν σταυρώσωιν . . . καλοῦντας αὐτόν. See Bleek Brief an d. Heb. in loc.—In Gr. writers ἀνασταυρόω is to fasten up upon the cross, to crucify, Jos. Ant. 11. 6. 10. Pol. 1. 11. 5. Xen. An. 3. 1. 17.

**ἀναστενάζω**, f. ἄσω, (στενάζω,) to fetch up a deep sigh, to sigh deeply, absol. Mark 8, 12. Sept. for הִנָּחִי Lam. 1, 4.—2 Macc. 6, 30. Xen. Conv. 1. 15.

**ἀναστρέφω**, f. ψω, (στρέφω,) Pass. aor. 2 ἀνεστρέφην.

1. Trans. to turn up, to turn upside down, to overturn, c. acc. τὰς τραπέζας John 2, 15.—Eccles. 36, 12. Luc. Gall. 9. Xen. Ven. 9. 18.

2. Intrans. or with ἑαυτόν implied, to turn back, to turn again, to return; Acts 5, 22 ἀναστρέψαντες δὲ ἀπήγγειλαν. Sept. for הִנָּחִי Gen. 8, 7. 9. al. So Hadian. 3. 11. 4. Xen. An. 4. 3. 29.—By Hebr. once like הִנָּחִי it is to be translated by an adverb, again, anew; Acts 15, 16 ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ, i. e. I will again build up, etc. comp. Am. 9, 11. So הִנָּחִי Gen. 30, 31. 2 K. 1, 13. 20, 5; see Heb. Lex. art. הִנָּחִי. Heb. Gr. § 139. 4. n. 1.

3. Mid. and aor. 2 Pass. to turn oneself about in a place or among persons, to move

about, Lat. versari. a) As to place, to be or abide in, to sojourn, with ἐν c. dat. Matt. 17, 22 ἀναστρεφόμενον δὲ αὐτὸν ἐν τῇ Γαλιλαίᾳ. Trop. of a state or condition, to be in, to live in; so ἐν πλάνῃ 2 Pet. 2, 13. For 2 Cor. 1, 12 and Eph. 2, 3, see in lett. b. So Sept. for הִנָּחִי Josh. 5, 5. Xen. Cyr. 8. 8. 7; trop. Eccles. 8, 8. Xen. Ag. 9. 4. b) As to persons, to live among, to have converse with; with ἐν c. dat. of pers. and also ἐν c. dat. of state or condition, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ ἀνεστρέφημεν ἐν τῷ κόσμῳ. Eph. 2, 3. Hence absol. to live, to walk, to conduct oneself, with an adv. of manner, 1 Tim. 3, 15. Heb. 10, 33. 13, 18; ἐν φόβῳ of manner 1 Pet. 1, 17. So Sept. for הִנָּחִי Prov. 20, 7.

**ἀναστροφή**, ἡς, ἡ, (ἀναστρέφω,) a turning about, Xen. Cyr. 5. 4. 8.—In N. T. converse, manner of life, walk, conduct, Gal. 1, 13. Eph. 4, 22. 1 Tim. 4, 12. Heb. 13, 7. James 3, 13. 1 Pet. 1, 15. 18. 2, 12. 3, 1. 2. 16. 2 Pet. 2, 7. 3, 11. So 2 Macc. 5, 8. Arr. Epict. 1. 9. 11. Pol. 4. 82. 1.—In Heb. 13, 7. 1 Pet. 1, 15, others render it ἕψε, but without necessity.

**ἀνατάσσω** v. -ττω, f. τάσω, (τάσσω,) to set up in order, to arrange, Mid. c. acc. Luke 1, 1 ἀνατάσσαι διήγησιν.—Hesych. ἀνατάσσαι· εὐτρεπίσασθαι. Comp. Plut. de Solert. Anim. 12 ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν.

**ἀνατέλλω**, f. τελλῶ, (τέλλω,) aor. 1 ἀνέτειλα, perf. ἀνατέταλκα Heb. 7, 14.

1. Trans. to let uprise, to cause to rise as God the sun, τὸν ἥλιον Matt. 5, 45. Sept. for הִנָּחִי of plants Gen. 3, 18.—Diod. Sic. 17. 7 ὁράσθαι τὸν ἥλιον . . . ἀνατέλλοντα τὰς ἀκτίνας. Hom. Il. 5. 777 of plants.

2. Intrans. to uprise, i. e. a) Of heavenly bodies, to rise from the horizon; so the sun Matt. 13, 6. Mark 4, 6. 16, 2 (see in ἥλιος). James 1, 11; the morning star, trop. 2 Pet. 1, 19; light Matt. 4, 16; a cloud Luke 12, 54. Sept. for הִנָּחִי of the sun and light Gen. 32, 31. Is. 58, 10; of the morning star Job 3, 9. Is. 14, 12. So Pol. 9. 15. 10. Xen. Cyr. 8. 3. 2 πρὶν ἥλιον ἀνατέλλειν. Earlier Gr. writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lob. ad Phryn. p. 124. b) Of plants, to spring up, to arise, trop. of Christ's descent from Judah, Heb. 7, 14. So pr. Sept. for הִנָּחִי Ez. 17, 6. Jos. Ant. 1. 1. 1. Theophr. C. Pl. 3. 7.

**ἀνατίθημι**, f. θήσω, (τίθημι,) to set or put up upon, as upon the cross Pol. 1. 82

6; a load upon an animal Xen. Cyr. 8. 5. 4; to lay up, as a votive gift in a temple, Judith 16, 19. Sept. 1 Sam. 31, 10. Xen. An. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνε-  
-ζέμην, to set up or forth in one's own be-  
half, to propound, to declare, for considera-  
tion, c. acc. et dat. Acts 25, 14. Gal. 2, 2.  
So 2 Macc. 3, 9. Plut. Amat. Narr. 2.  
Mor. IV. p. 517, τὴν πρᾶξιν ἀνέζετο τῶν  
ἐταίρων τισίν.

ἀνατολή, ἡς, ἡ, (ἀνατέλλω q. v.) an  
uprising, the rising of the heavenly bodies  
from the horizon, as of the sun Plato Polit.  
269. a. Sept. Judg. 5, 31; of the stars Ael.  
H. An. 9. 17. On the use of ἀνατολή and  
ἐπιτολή, see Lob. ad Phryn. p. 124 sq.—  
Hence in N. T.

1. Meton. the day-spring, dawn, i. q.  
φῶς ἀνατέλλον. Luke 1, 78 ἐπεσκέψατο  
ἡμᾶς ἀνατολή ἐξ ὕψους, the day-spring hath  
visited us from on high, i. e. the Messiah,  
who is elsewhere spoken of as a light;  
comp. Is. 9, 1 [2]. 49, 6. 60, 1-3.

2. Meton. the east, the orient, the eastern  
quarter of the earth or heavens; Matt. 2, 1.  
2. 9. Rev. 21, 13; also ἀνατολή ἡλίου Rev.  
7, 2. Plur. ἀνατολαί id. Matt. 24, 27; also  
ἀνατολαί ἡλίου Rev. 16, 12. In Matt. 8, 11  
and Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν  
from the east and west is put by synecd.  
i. q. 'from every quarter.' Sept. Plur. for  
מִכָּל־קִרְיָא Num. 32, 19; מִכָּל־גֵּנִי Gen. 2, 8.—Sing.  
Hdian. 3. 8. 13. Plato Locr. 96. d. Plur.  
Diod. Sic. 2. 43. Plato Def. 411. b.

ἀνατρέπω, f. ψω, (τρέπω,) to turn up,  
to turn upside down, to overturn, pr. Dem.  
403. 7. Xen. Cyr. 2. 2. 5.—In N. T. trop.  
to overthrow, to subvert, c. acc. τὴν πίστιν  
2 Tim. 2, 18; τοὺς οἴκους Tit. 1, 11. So  
Sept. Prov. 10, 3. Dem. 324. 27. Plato  
Legg. 709. a.

ἀνατρέφω, f. ἔρεψω, (τρέφω,) to nour-  
ish up, to bring up a child, Mid. c. acc. et  
dat. Acts 7, 21; Pass. v. 20. So Wisd. 7, 4.  
Hdian. 5. 8. 3. Xen. Mem. 4. 3. 10.—Also  
of mental training, to bring up, to train up,  
Pass. Acts 22, 3. So Hdian. 1. 4. 8. Plut.  
de Musica 31.

ἀναφαίνω, f. φανῶ, (φαίνω,) to light up,  
to let shine, e. g. lamps Od. 18. 310; the  
stars Xen. Mem. 1. 3. 4; to make appear, to  
show, Xen. Conv. 4. 12.—Hence in N. T.  
Mid. to show oneself, to appear, e. g. the king-  
dom of heaven, Luke 19, 11. So Sept. Job  
11, 18 ἀναφαίνεται σοι εἰρήνη. Also pr. Pol.  
10. 48. 7. Xen. Hell. 3. 5. 21.—Pass. of  
persons, to be shewn. to be made to see;

Acts 21, 3 ἀναφανέντες τὴν Κύπρον, being  
shown Cyprus, having it pointed out to us  
in the distance; instead of ἀναφανείσης  
ἡμῖν τῆς K. For the construction, comp.  
Rom. 3, 2. Buttm. § 134. 5. Kühn. § 281.  
3. Winer § 40. 1. So Theophan. p. 392  
ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς  
οἱ στρατηγοί.

ἀναφέρω, f. ἀνοίσω, (φέρω,) aor. 1  
ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. to bear upwards, to carry up, to lead  
up, from a lower to a higher place; e. g. of  
persons c. acc. et εἰς c. acc. as εἰς ὄρος  
Matt. 17, 1. Mark 9, 2; Pass. εἰς τὸν οὐρα-  
νὸν Luke 24, 51. Sept. for הֶעָלָה 1 Chr.  
15, 3. 12; וְהֶעָלָה 1 Sam. 17, 54. So Luc.  
Dial. Deor. 20. 6. Xen. Conv. 8. 30.—Of  
things, as sacrifices, to bring up, to offer up,  
by placing the victim or thing offered upon  
the altar; so with acc. and ἐπὶ τὸ θυσιαστή-  
ριον James 2, 21; acc. simply Heb. 7, 27  
bis. 13, 15. 1 Pet. 2, 5. Sept. with ἐπὶ τὸ  
θυσ. for הֶעָלָה Gen. 8, 20; simpl. Lev. 14,  
9. Judg. 11, 31.

2. Trop. ἀνεγκεῖν τὰς ἁμαρτίας ἡμῶν, to  
bear up our sins, to take upon oneself and  
bear our sins, i. e. to bear the penalty of sin,  
to make expiation for sin, spoken of Christ  
1 Pet. 2, 24. Heb. 9, 28, quoted from Is.  
53, 12 where Sept. for נָשָׂא. Comp. Sept.  
ἀνοίσουσι τὴν πορνείαν ὑμῶν for נָשָׂא Num.  
14, 33.—So ἀν. ἁμαρτίαν Antiph. 753. 10;  
κινδύνους Thuc. 3. 38.

ἀναφωνέω, ῶ, f. ἦσω, (φωνέω,) to  
speak up or out, intrans. with dat. of man-  
ner, Luke 1, 42. Sept. for שָׁמַעְתִּי 1 Chr.  
15, 28.—Plut. Themist. 26 ἀνεφώνησε μέ-  
τρω ταντί. Pol. 3. 33. 4.

ἀνάχυσσις, εως, ἡ, (ἀναχέω,) an out-  
pouring, as the estuary of a river, Strab.  
3. p. 206, 374.—In N. T. trop. outpouring,  
effusion, excess; 1 Pet. 4, 4 εἰς τὴν αὐτὴν  
τῆς ἀσωτίας ἀνάχυσιν into the same outpour-  
ing (excess) of rioting.

ἀναχωρέω, ῶ, f. ἦσω, (χωρέω,) to give  
place, to go back, to draw back, c. g.

1. Genr. to withdraw from a place, to  
depart, intrans. with εἰς c. acc. of place  
whither, Matt. 2, 12. 14. 22. 4, 12. 14, 13.  
15, 21. Mark 3, 7 (others πρὸς). John 6,  
15; with ἐκείθεν Matt. 12, 15, comp. 14,  
13; absol. Matt. 2, 13. 9, 24 ἀναχωρεῖτε  
withdraw, give place. 27, 5. Sept. with εἰς  
for הָיָה Hos. 12, 12.—So with εἰς Hdian.  
1. 12. 2. Xen. Hell. 2. 4. 7; absol. Plut.  
Conv. 175. a.

2. Spec. to withdraw, for privacy, to g.

*aside*, intrans. with κατ' ἰδίαν Acts 23, 19; absol. 26, 31. Comp. Hdan 1. 12. 12 ἐν τοῖς ἀνακεχωρηκόσι τόποις.

ἀνάψυξις, εως, ἡ, (ἀναψύχω,) a refreshing, revival; Acts 3, 19 καὶ οἱ ἀναψύξεως times of refreshing, i. e. of joy to come in the kingdom of Christ; comp. v. 20. 21. Sept. for חַיִּי Ex. 8, 11 [15].—Philo de Abr. p. 371. d. Strabo 17. p. 1137.

ἀναψύχω, f. ξω, (ψύχω,) to breathe up, to take breath; hence to revive, be refreshed. Sept. for שָׁחַ Ex. 23, 12; חַיִּי 1 Sam. 16, 23. Trans. to revive, to refresh, with cooling, Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, to cheer, c. acc. 2 Tim. 1, 16 ὅτι πολλὰς με ἀνέψυξε. So Pass. Xen. Hell. 7. 1. 19.

ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω, ἀνδράποδον,) a slave-dealer, man-stealer, 1 Tim. 1, 10; comp. Ex. 21, 16. Deut. 24, 7.—Pol. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, ου, ὁ, (ἀνὴρ,) Andrew, an old Greek name Hdot. 6. 126; in N. T. pr. n. of one of the Apostles, Mark 3, 18; the brother of Simon Peter, Matt. 4, 18. 10, 2. Mark 1, 16. Luke 6, 14. John 6, 8. He was from Bethsaida of Galilee; and had been a follower of John the Baptist; John 1, 41. 45. He was one of those most closely connected with Jesus, Mark 1, 29. 13, 3. John 6, 8. 12, 22 bis. Mentioned also Acts 1, 13; but not later.

ἀνδρίζω, f. ἴσω, (ἀνὴρ,) to make manly, c. acc. Xen. CEC. 5. 4.—In N. T. Mid. to show oneself a man, to be manly, 1 Cor. 16, 13. Sept. for פִּיחַ Deut. 31, 6. 7; יָצַח Josh. 1, 6. 9. So 1 Macc. 2, 64. Luc. Eun. 13. Xen. An. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, (ἀνὴρ, νικάω,) Andronicus, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

ἀνδροφόνος, ου, ὁ, ἡ, adj. (ἀνὴρ, φονεύω,) manslaying; as Subst. a manslayer, murderer, 1 Tim. 1, 9.—2 Macc. 9, 28. Luc. Asin. 21. Plato Euth. 9. a.

ἀνέγκλητος, ου, ὁ, ἡ, adj. (a priv. ἐγκαλέω,) not arraigned or accused; hence blameless, unblamable, 1 Cor. 1, 8. Col. 1, 22. 1 Tim. 3, 10. Tit. 1, 6. 7.—Jos. Ant. 5. 8. 8. Plut. Pericl. 15. Xen. Mem. 2. 8. 5.

ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (a priv. ἐκδιηγέομαι,) not to be related, unspeakable, unutterable, 2 Cor. 9, 15.—Athenagor. Apol. p. 10, of God. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

ἀνεκλόατος, ου, ὁ, ἡ, adj. (a priv. ἐκλέω,) unspeakable, unutterable, 1 Pet. 1, 8.—Eunap. Proæres. ὡς ἐπύθετο τὴν ἀλογίαι ταύτην καὶ ἀνεκλόατον σωτηρίαν.

ἀνεκλείπτως, ου, ὁ, ἡ, adj. (a priv. ἐκλείπω,) unfailling, inexhaustible, Luke 12, 33.—Diod. Sic. 3. 23. Plut. de defect. Orac. 51.

ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only Neut. compar. ἀνεκτότερον ἔσται Matt. 10, 15. 11, 22. 24. [Mark 6, 11.] Luke 10, 12. 14.—Pol. 12. 9. 5. Plato Legg. 907. a.

ἀνελεήμων, ονος, ὁ, ἡ, adj. (a priv. ἐλεῆμων,) unmerciful, cruel, Rom 1, 31. Sept. for רַחֵם Prov. 5, 9. 11, 17.—Wisd. 12, 5. 19, 1. Comp. ἀνελεημόνως Antiph. 114. 10.

ἀνεμίζομαι, Pass. (ἄνεμος,) to be wind-driven, tossed by the wind, James 1, 6.—Not found in Sept. nor in Gr. writers.

ἄνεμος, ου, ὁ (ἄω, ἄημι,) 1. wind, pr. a breath or stream of air, Matt. 11, 7. 14, 24. Mark 4, 41. Luke 7, 24. Rev. 7, 1 μὴ πνέῃ ἄνεμος. Spoken of violent, stormy winds, Matt. 7, 25. 27. 8, 26. 27. 14, 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4, 37. 39 bis. 6, 48. 51. Luke 8, 23. 24. 25. John 6, 18. Acts 27, 4. 7. 14. 15. James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6, 13. Sept. for רִיחַ Job 21, 18. Is. 41, 16. al. So Pol. 9. 25. 3. Xen. CEC. 18. 1.—Rev. 7, 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. Sept. for רִיחַ רִיחַ רִיחַ Jer. 49, 36. Hence

2. Meton. οἱ τέσσαρες ἄνεμοι, the four winds, i. e. the four quarters of the earth or heavens, whence the four cardinal winds blow, Matt. 24, 31. Mark 13, 27; comp. Luke 13, 29. Sept. for רִיחַ רִיחַ רִיחַ 1 Chr. 9, 24. Dan. 11, 4.—Jos. Ant. 8. 3. 5.

3. Trop. as the emblem of instability, inconstancy; Eph. 4, 14 ἄνεμος τῆς διδασκαλίας wind of doctrine, i. e. varying and unstable doctrines, vain opinions.—Ecclus. 5, 9. So רִיחַ Job 15, 2.

ἀνένδεκτος, ου, ὁ, ἡ, adj. (a priv. ἐνδέχεται,) inadmissible, impossible, Luke 17, 1; comp. Matt. 18, 7.

ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (a priv. ἐξερευνάω,) unsearchable, inscrutable, Rom. 11, 33.—Symm. for חֲסֵד Prov. 25, 3; קֶבֶד Jer. 17, 9. Aristot. Eth. N.

ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι, κακός,) enduring evil, patient under evils and injuries, 2 Tim. 2, 24.—Hierocl. ad Pythag. Carm. Aur. 7. Luc. Jud. Voc. 9; comp. ἀνεξικακία Wisd. 2, 19. Plut. Pelop. 25

**ἀνεξιχνίαστος**, ου, ό, ή, adj. (a priv. ἐξιχνιάζω,) *not to be traced out; trop. unsearchable, inscrutable*, Rom. 11, 33. Eph. 3. 8. Sept. for חֲדָשׁ Job 5, 9. 9, 10. —Prayer of Manass. 6.

**ἀνεπαίσχυντος**, ου, ό, ή, adj. (a priv. ἐπαισχύνομαι,) *not to be made ashamed, without cause of shame, irreproachable*, 2 Tim. 2, 15.—Jos. Ant. 18. 7. 1; so Adv. -ως, Agapet. 57. Wetst. in loc.

**ἀνεπίληπτος**, ου, ό, ή, adj. (a priv. ἐπιλαμβάνω,) *not to be laid hold of or attacked*, Thuc. 5. 17.—In N. T. *not to be reprehended, blameless, unblamable*, 1 Tim. 3, 2 comp. Tit. 1, 7 ἀνέγκλητος. 1 Tim. 5. 7, 6, 14. So Plut. Pericl. 10. Xen. Cyr. 1. 2. 15.

**ἀνέρχομαι**, aor. 2 ἀνῆλθον, (ἐρχομαι,) *to go up, to ascend, from a lower to a higher place*, as εἰς τὸ ὄρος John 6, 3; εἰς Ἱεροσόλυμα Gal. 1, 17. 18; see in ἀναβαίνω no. 1. Sept. for הָרַג 1 K. 13, 12; מָרַב Judg. 21, 8.—Hdian. 3. 8. 11. Xen. Hell. 2. 4. 39.

**ἀνεσις**, εως, ή, (ἀνίημι,) 1. *a letting up or loose, remission, relaxation*, pr. from close confinement; Acts 24, 23 ἔχειν ἀνεσιν, *to have relaxation*, i. e. from actual bonds. So Sept. δοῦναι ἀνεσιν 2 Chr. 23, 15.—Also from exertion, obligation; 2 Cor. 8, 13 οὐ ἵνα ἄλλοις ἀνεσις, i. e. from the duty of contributing. So from exertion, toil, Jos. Ant. 3. 10. 6. Hdian. 8. 5. 19.

2. Trop. *remission, rest, quiet*; e. g. internal 2 Cor. 2, 12; external 2 Cor. 7, 5. 2 Thess. 1, 7.—Pol. 1. 66. 10. Plato Legg. 724. a.

**ἀνετάζω**, f. ἀσω, (ἀνά intens. ἐτάζω,) *to examine thoroughly, to inquire strictly*, Sept. for חָרַג Judg. 6, 20. Susann. 14.—In N. T. in a judicial sense, *to examine, to put to the question, by scourging to force confession*, c. acc. Acts 22, 24. 29.

**ἀνευ**, prep. c. gen. (kindr. ἀν- priv. Engl. un-) *without*; e. g. of things, implying their absence, as ἀνευ γογγυσμῶν *without murmurings* 1 Pet. 4, 9; ἀνευ λόγου *without word*, i. e. without preaching and admonition, 1 Pet. 3, 1. Sept. for חָנָה Ex. 21, 11; בְּלֵא Is. 55, 1. So Dem. 141. 4. Xen. An. 2. 6. 6.—Of persons, præg. Matt. 10, 29 ἀνευ τοῦ πατρὸς *without the Father*, without his knowledge and will; comp. Luke 12, 6. Sept. for חָנָה Am. 3, 5. So Hom. Il. 15. 213. Dem. 1240. 30; ἀνευ βασιλέως Xen. Hell. 4. 8. 16.—In Gr. writers ἀνευ is found also as an adverb without se; Winer § 58. 6. Buttm. § 146. 4. 2.

**ἀνεύδματος**, ου, ό, ή, adj. (a priv. εὐδματος,) *not well-situated, not commodious*, Acts 27. 12.—Hesych. ἀνευδέτου· ἀχρήστου.

**ἀνευρίσκω**, aor. 2 ἀνεύρον, (εὐρίσκω,) *to find out, to trace out, by inquiry*, c. acc. Luke 2, 16. Acts 21, 4.—Plut. Camill. 30. Xen. Cyr. 1. 6. 40.

**ἀνέχω**, f. ἐξω, (ἔχω,) *to hold up*, c. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Il. 3. 318; *to hold up or back*, as horses Il. 23. 426; the rain from falling, Sept. for שָׁנָה Am. 4, 7.—In N. T. only Mid. ἀνέχομαι, f. ἀνέχομαι, imperf. ἀνειχόμεν, also ἡνειχόμεν 2 Cor. 11, 1. 4 Rec. aor. 2 ἡνειχόμεν Acts 18, 14; for the double augm. see Buttm. § 86. n. 3, 4. Kühn. § 126. 1; pr. *to hold oneself up*, and so *to hold or bear up against any thing, to endure*; constr. c. gen. Matth. § 359. n.

1. Of pers. *to bear with, to have patience with the errors and weaknesses of others*; c. gen. Matt. 17, 17 ἕως πότε ἀνέχομαι ὑμῶν. Mark 9, 19. Luke 9, 41. Acts 18, 14. 2 Cor. 11, 1 bis. 19. Eph. 4, 2. Col. 3, 13; absol. 2 Cor. 11, 4. Sept. for פָּשַׁחְתָּ Is. 63, 15.—Pol. 3. 82. 5. Plato Rep. 564. d.

2. Of things: a) *to endure, to bear patiently*, as afflictions; 2 Thess. 1, 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, i. e. αἷς for ὧν by attraction; absol. 1 Cor. 4, 12. 2 Cor. 11, 20. So c. gen. 2 Macc. 9, 12. Hdian. 8. 5. 9. Plato Apol. 31. b. b) *to endure, to bear with*, i. e. to admit doctrine, exhortation, 2 Tim. 4, 3. Heb. 13, 22. So Sept. Job 6, 26.

**ἀνεψιός**, ου, ό, a cousin, Lat. consobrinus, Col. 4, 10.—Sept. Num. 36, 11. Plut. Thes. 7. Xen. An. 7. 8. 9.

**ἀνηδον**, ου, τό, dill, anethum graveolens v. hortense, an aromatic plant, Matt. 23, 23.—Theophr. H. Pl. 7. 1. 2. Dioscor. 3. 461. Plin. H. N. 19. 52, where anethum is distinguished from anisum, anise. Celsii Hierob. I. p. 494.

**ἀνήκω**, defect. (ἦκω,) *to have come up or reached to any thing*, Hdot. 7. 60. Xen. An. 6. 2. 3, 5; *to pertain or belong to*, 1 Macc. 10, 42. Dem. 1390. 17.—In N. T. trop. *to be pertinent, fit, proper*; impers. Col. 3, 18 ὡς ἀνήκεν ἐν κυρίῳ. Part. neut. τὸ ἀνήκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Philem. 8. Eph. 5, 4. Compare Hdot. 6. 109. Suid. ἀνήκον· τὸ πρέπον.

**ἀνήμερος**, ου, ό, ή, adj. (a priv. ἡμερος) *untamed, ungentle, fierce*, of persons 2 Tim

3, 3.—Æsch. Prom. 716. Arr. Epict. 1. 3.  
7. Plut. Pomp. 28.

άνηρ, άνδρός, ό, (kindr. άρήν, "Αρης.)  
man, one of the male sex, Lat. vir.

1. Genr. as opp. to woman; Luke 1, 27.  
34 *ἐπεὶ άνδρα οὐ γνώσκω*. 5, 18. 7, 20.  
John 1, 13. Acts 2, 22. 9, 38. 10, 5. 30.  
13, 21. Rom. 11, 4. James 1, 8. 2, 2. al.  
sæp.—Xen. Cæc. 7. 30. Plato Conv. 191. c.

2. Spec. a man of adult years. a) As distinguished from a youth, etc. Luke 19, 2.  
John 1, 30; so where άνδρες, γυναίκες, παι-  
διά are spoken of, Matt. 14, 21. 15, 38.  
Mark 6, 44. Acts 17, 12. So Plato Rep.  
549. e. Xen. Conv. 4. 17. b) As married,  
a husband, Matt. 1, 16. Mark 10, 2. 12.  
Luke 2, 36. 16, 18. John 4, 16—18. 1 Cor.  
7, 2—4. 13. 14. Gal. 4, 27. Col. 3, 19. al.  
Sept. and *אָנא* Gen. 2, 23. 3, 6. (Ecclus.  
4, 10. Luc. D. Mort. 23. 3. Xen. Cyr. 1.  
3. 13.) Also a husband by anticipation,  
one betrothed, a bridegroom, Matt. 1, 19.  
Rev. 21, 2. Sept. and *אָנא* Deut. 22, 23.  
So of a bride, *εις άνδρός [οίκίαν] ιέναι* v.  
ἐλθεῖν Alciph. p. 364. Liban. p. 556. c.  
Comp. Greg. Cor. p. 45 Schæf. c) Plur.  
of soldiers, or rather of the temple guards  
under the direction of the Sanhedrim, *men*,  
Luke 22, 63; comp. v. 47 and Matt. 26, 47.  
So of soldiers 1 Macc. 3, 39. Xen. An. 1.  
2. 1. d) With an adjunct; e. g. with an  
adj. as *άνηρ φρόνιμος* Matt. 7, 24; *άνηρ μω-  
ρός* v. 26; also Luke 5, 8. 12. James 1, 8. al.  
So Hdidan. 2. 15. 1. Xen. An. 1. 3. 20. With  
pron. *τίς*, where άνήρ is pleonast. Luke 8,  
27. Acts 10, 1. 16, 9. So Xen. An. 4. 8.  
4. With a gentile noun, as Acts 8, 27 *άνηρ  
Αἰθιοπίαν* an *Ethiopian*. 10, 28. 23. 3. Plur.  
Matt. 12, 41 *άνδρες Νινευίται*. Luke 11, 32.  
Acts 11, 20. So *Æl. V. H.* 12. 56. Xen.  
An. 1. 8. 1 *άνηρ Πέρσης*. e) In a direct  
and respectful address, simply άνδρες, *men*,  
*sirs*, Acts 14, 15. 19, 25. 27, 10. 21. 25.  
(Xen. An. 1. 4. 14.) With a gentile noun;  
Acts 1, 11 *άνδρες Γαλιλαῖοι*. 2, 14. 22. 5,  
35. 13, 16. 17. 22 *άνδρες Ἀθηναῖοι*, *Athe-  
nians*. 19, 35. 21, 28. So Xen. An. 1. 7.  
3. With *ἀδελφοί*, Acts 1, 16; comp. *άν-  
δρες φίλοι* Xen. An. 1. 6. 6. f) Indef. for  
*άνηρ τις* or simple *τίς*, Luke 9, 38 *άνηρ ἀπὸ  
τοῦ ὄχλου*. Acts 6, 11. So Xen. Cyr. 2. 2.  
22 *άνηρ τοῦ δήμου*.

3. Trop. a man in understanding, intel-  
ligence, true wisdom; opp. a child 1 Cor.  
13, 11; and so τέλειος άνήρ Eph. 4, 13.  
James 3, 2.—So a man worthy of the name,  
Hom. Il. 5. 529. Hdod. 7. 210. Xen. Cyr.  
4. 2. 25.

4. Indef. a man, any man or person, one  
of the human family, Lat. homo. Rom. 4, 8  
*μακάριος άνήρ, ὃ κτλ.* James 1, 12. 20. 23.  
Plur. Luke 11, 31 *μετὰ τῶν άνδρῶν τῆς γε-  
νεᾶς ταύτης*. Acts 4, 4. Matt. 14, 35 *οἱ  
άνδρες τοῦ τόπου ἐκείνου the men of that  
place, the people, the inhabitants*.—Sing.  
Soph. Œd. Col. 567 or 573. Xen. Mem.  
4. 5. 2. Plur. Luc. D. Mort. 24. 1. Xen  
Cyr. 4. 3. 13. +

*ἀνδίστημι*, f. στήσω, (άντρί, ἴστημι,) in  
N. T. only perf. *ἀνξέστηκα*, aor. 2 *ἀνξέστην*,  
Mid. impf. *ἀνξιστάμην*; Act. intrans. *to  
stand against*, Mid. *to set oneself against*; i. e.  
genr. *to withstand, to resist, to oppose*, c. dat.  
Matt. 5, 39 *μὴ ἀντιστῆναι τῷ πονηρῷ*. Luke  
21, 15. Acts 6, 10. 13, 8. Rom. 9, 19. 13,  
2. Gal. 2, 11. 2 Tim. 3, 8 bis. 4, 15. James  
4, 7. 1 Pet. 5, 9; absol. Rom. 13, 2 *οἱ ἀν-  
ξιστηκότες*. Eph. 6, 13. Sept. for *קָרָה*  
Ps. 76, 8; *קָרָה* Deut. 25, 18.—Hdidan. 2.  
10. 11. Plato Conv. 196. d. Absol. Xen.  
An. 7. 3. 11.

*ἀνδομολογέομαι*, οὔμαι, Mid. depon  
(άντρί, ὁμολογέω,) pr. *to utter in turn the  
same things*, said of a person or party as  
*over against* another; hence, *to assent or  
consent in turn*, on one's part, c. dat. Pol.  
28. 4. 4. ib. 17. 6; *to make an agreement*  
Pol. 5. 105. 2; *to confess in turn*, on one's  
part, e. g. *τὰς ἀμαρτίας* Jos. Ant. 8. 10. 3.  
1 Esdr. 8, 91; c. dat. Pol. 30. 8. 7.—In N. T.  
*to profess or declare in turn, to praise, to  
laud*, on one's part, c. dat. Luke 2, 38 *καὶ  
αὐτὴ ἀνδομολογεῖτο τῷ κυρίῳ and she too  
(in turn, on her part) praised the Lord*, i. e.  
as Simeon had done just before, vv. 34. 35.  
So Sept. for *הִלָּל* Ps. 79, 13. Comp. Did.  
Sic. 1. 70 *ἀνδομολογέισθαι τὰς ἀρετὰς τοῦ  
βασιλέως*.

*άνδος*, eos, τό, (άνά, άνω,) a flower,  
James 1, 10. 11. 1 Pet. 1, 24 bis. Sept. for  
*אָנא* Num. 17, 8.—Luc. Nigr. 30. Xen.  
Ven. 5. 5.

*άνδρακία*, ás, ή, (άνραξ,) a fire of coals,  
a heap of burning coals, John 18, 18. 21,  
9.—Ecclus. 11, 32. Dem. 423. 2. Plut.  
Symp. 6. 7. 2.

*άνδραξ*, akos, ό, a coal; Rom. 12, 20  
*άνδρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν  
αὐτοῦ thou shalt heap coals of fire on his  
head*, i. e. awaken feelings of shame and  
compunction; quoted from Prov. 25, 22,  
where Sept. for *הִלָּל*.—Hdidan. 4. 7. 9.  
Plut. C. Mar. 44.

*άνδρωπάρεσκος*, ου, ό, ή, (άνρωπος,  
άρεσκω,) a word of the later Greek, Lob.

αὐτὸν. γ. ο21; Plur. as Subst. *men-pleasers*, Eph. 6, 6. Col. 3, 22.—Sep. Ps. 53, 6. Psalt. Salom. 4, 8. 10. p. 929.

**ἄνθρωπινος**, η, ον, (ἄνθρωπος,) *pertaining to man, human*, i. e. a) As distinctive of man; James 3, 7 ἡ φύσις ἀνθρωπίνῃ *man's nature*, opp. to that of beasts, etc. So Hldan. 1. 13. 12. Xen. Mem. 1. 4. 13. b) As proceeding from or instituted by man, e. g. σοφία ἀνθρωπινή, *man's wisdom*, not the true, 1 Cor. 2, 4. 13. Also 1 Cor. 4, 3 ἀνθρωπίνη ἡμέρα *a man's day*, i. e. a judgment day of man's appointment; antith. ἡμέρα κυρίου. 1 Pet. 2, 13. So Dem. 317. 23. Plato Apol. 20. d, ἄνθρω. σοφία. c) As common to man or to his experience; 1 Cor. 10, 13 πειρασμός . . . ἀνθρώπινος, i. e. *common to man*, and therefore adapted to his weakness; opp. ὑπὲρ ὃ δύνασθε. Neut. as adv. Rom. 6, 19 ἀνθρωπίνον λέγω *I speak in the manner of men*, in language and examples drawn from common life, i. q. κατὰ ἄνθρωπον λέγω Gal. 3, 15. So Pol. 3. 5. 8. Xen. Cyr. 3. 1. 40.

**ἄνθρωποκτόνος**, ου, ὅ, ἡ, adj. (ἄνθρωπος, κτείνω,) *manslaying*; Subst. *a manslayer, murderer*, John 8, 44. 1 John 3, 15 bis. Comp. Wisd. 2, 24.—Eurip. Iph. T. 390.

**ἄνθρωπος**, ου, ὅ, ἡ (kindr. ἀνά, ἄνω, ἄνθος,) *a man*, one of the human family, *man or woman, a person*, Lat. *homo*. Sept. often for אָדָם; אִשָּׁה; אֲנוֹשׁ.

1. Pr. and *definite or indefinite*, as put with or without the article or other adjuncts.

A) *Definite*, with the art. ὁ ἄνθρωπος, οἱ ἄνθρωποι, and also in the Vocative.

a) Where the person spoken of is already known, either from the context or in some other way. a) Simply, e. g. Sing. ὁ ἄνθρωπος, Matt. 12, 13 τότε λέγει τῷ ἀνθρώπῳ, comp. v. 10. 26, 72. 74. Mark 3, 3. 5 comp. v. 1. 5, 8 comp. v. 2. 14, 71. Luko 6, 8 comp. v. 6. 8, 29. 33. 35 comp. v. 27. John 2, 25 bis, where ὁ ἄνθρωπος is the particular person with whom Jesus might at any time have to do. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον *doli our law condemn the man?* i. e. the person accused. John 19, 5 ἵδε ὁ ἄνθρωπος, i. e. the man whose life ye seek. Matt. 12, 43 and Luke 11, 24 *when the unclean spirit is gone out ἀπὸ τοῦ ἀνθρώπου*, i. e. the man in whom he had dwelt. Acts 19, 16. 25, 22 comp. v. 14. 2 Thess. 2, 3.—Plur. οἱ ἄνθρωποι, *the men, the persons*, already known; Matt. 8, 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, i. e. those in the boat with Jesus. Luke 7, 31. John

4, 28 τοῖς ἀνθρώποις, *the men of the city the inhabitants*. John 6, 10. 14 comp. v. 5 2 Thess. 3, 2. Rev. 9, 6. 10. 15. 18. 20, comp. v. 4. β) With an adjunct rendering the person more definite and distinct; e. g. οὗτος, as ὁ ἄνθρω. οὗτος or οὗτος ὁ ἄνθρω. Mark 14, 71. 15, 39. Luke 2, 25. John 7, 46. Acts 5, 28. al. Plur. Acts 4, 16. 5, 35. 38. 16, 17. 20. With ἐκεῖνος, Matt. 12, 45. 18, 7. Mark 14, 21. Luke 11, 26. James 1, 7. Plur. Acts 16, 35. Also with τοιοῦτος, 2 Cor. 12, 3; ὅς, ὅστις with its verb John 9, 24. Acts 4, 22; Plur. John 17 6. Rev. 9, 4. So with a numeral, as ὁ εἷς ἄνθρωπος *the one man* Rom. 5, 15. 19; or a subst. with the art. in apposition, as οἱ ἄνθρωποι οἱ ποιμένες Luke 2, 15; or a participle with the art. Luke 11, 44. John 5, 12. Acts 4, 14. 21, 28. Rev. 16, 2. γ) Vocat. ἄνθρωπε, addressed to a person standing by, and less respectful than ἀνὴρ q. v. Luke 5, 20. 12, 14. 22, 58. 60. Also ὦ ἄνθρωπε, addressed by a writer to the person to whom he writes, or with whom he is discussing or disputing; 1 Tim. 6, 11 σὺ δέ, ὦ ἄνθρωπε τοῦ θεοῦ, *but thou, O man of God*. Rom. 2, 1. 3. 9, 20. James 2, 20 comp. v. 18. So Plut. de sera Num. vind. 8. Xen. Cyr. 2. 7.

b) Where the Sing. ὁ ἄνθρωπος, *the man*, is used in a collective or generic sense, either for all mankind or for a particular class of men; Winer § 27. 1. Matt. 4, 4 οὐκ ἐν ἄνθρω μόνῳ ζήσεται ὁ ἄνθρωπος. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 15, 11 bis. 18. 20 bis. Mark 2, 27. Luke 4, 4. Rom. 7, 1. 10, 5. 1 Cor. 2, 11 bis.—So with an adjunct for greater definiteness, e. g. ὁς with its verb Rom. 4, 6; a participle with the art. Rom. 14, 20.

c) Where the Plur. οἱ ἄνθρωποι, *the men*, is used in a generic sense, more or less limited according to the context. a) As referring mainly to those round about, *the people* with whom we live, in comm. Engl. *the folks*; usually in Engl. without art. *men, people, folks, other men*. Matt. 10, 17 προσέχετε ἀπὸ τῶν ἀνθρώπων *beware of men*, people, i. e. those with whom you are brought in contact. Matt. 5, 13 καταπαύεσθαι ὑπὸ τῶν ἀνθρώπων. v. 16. 19. 6, 1. 2. 5. 14. 15. 16. 18. 7, 12. 13, 25. Mark 8, 27. Acts 18, 13. al. With a particip. without art. Mark 8, 24. β) Where οἱ ἄνθρωποι refers to mankind as a whole, though without including every individual; Engl. usually without art. *men, mankind*. Matt. 12, 31 πάντα ἁμαρτία . . . ἀφεθήσεται τοῖς ἀνθρώποις. 19, 12. Mark 7, 21. John 3, 19. Acts

15, 17, 24, 16. Rom. 14, 18. 1 Cor. 13, 1. Eph. 4, 14. Co. 2, 22. 1 Tim. 6, 9. 2 Tim. 3, 2. Rev. 8, 11. 13, 13. al. With an adj. implying *a class* of mankind, 1 Pet. 2, 15. 2 Pet. 3, 7. Opp. to God, and with a participle with the art. James 3, 9. γ) Where *all* mankind are included; John 1, 4 ἡ ζωὴ ἣν τὸ φῶς τῶν ἀνθρώπων. Acts 17, 30. Rom. 2, 16. Heb. 9, 27. Rev. 16, 18. Matt. 9, 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, i. e. they regarded the power exercised by Jesus as something imparted to mankind or to the human nature.—Also where *οἱ ἄνθρωποι* stands in antith. with *ὁ θεός*, including also the idea of frailty and imperfection; Matt. 10, 32. 33. Mark 7, 8. Luke 12, 8. 9. 16, 15; comp. below in B. c. e.

B) Indef. without the art. *ἄνθρωπος a man*, *ἄνθρωποι men*, i. e. an individual or individuals of the human family.

a) In the predicate of a sentence; Matt. 8, 9 καὶ γὰρ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. Acts 10, 26. 28. James 5, 17. Plur. Acts 4, 13. 14, 15.—Plato Crat. 399. c.

b) When *ἄνθρωπος* is subjoined in apposition by way of explanation; so with *ὅς* after a pron. John 8, 40; after a noun 1 Tim. 2, 5.

c) Genr. and in various relations, viz.

α) For an individual in particular circumstances, but not before known or referred to, *a man*, a certain man; Plur. *men*, certain men. Matt. 13, 31 ἐν λαβῶν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. v. 44. 21, 28. Mark 4, 26. 12, 1. Luke 13, 19. 20, 9. John 9, 1. Plur. of persons slain Rev. 11, 13. So where the writer does not wish to specify the person more nearly; 2 Cor. 12, 2 οἶδα ἄνθρωπον ἐν Χριστῷ. Rev. 13, 18 ἀριμὸς γὰρ ἀνθρώπου ἐστὶ. β) With an adjunct expressing the character or circumstances of a person or persons; e. g. a prep. with its case, Mark 1, 23 ἄνθρ. ἐν πνεύματι ἀκαθάρτῳ. 5, 2. John 3, 1 ἄνθρ. ἐκ τῶν Φαρασαίων. So with an appellative, where we may render merely the latter; Matt. 11, 19 and Luke 7, 34 ἄνθρ. φάγος καὶ οἰνοπότης, i. e. *a glutton and a wine-bibber*. Matt. 13, 45 ἄνθρ. ἔμπορος. v. 52. 18, 23. 20, 1. 21, 33. Comp. Matth. § 430. 6. With a gentile noun, Matt. 27, 32 ἄνθρ. Κυρηναῖος, i. e. *a Cyrenian*. Acts 21, 39. 22, 25. ἄνθρ. Ῥωμαῖος *a Roman*. Plur. Acts 16, 37. (Xen. An. 6. 2. 23.) With an adj. John 9, 16 ἄνθρ. ἀμαρτωλός. Mark 13, 34 ἡ ἀπόδημος. Acts 4, 9 ἄνθρ. ἀσθενής. Matt. 9, 32. 13, 28. Rom. 1, 23. 7, 24. Tit 3, 10. Plur. Luke 24, 7. Acts

4, 13. With *τις* indef. *a certain man*, Matt. 18, 12. Luke 10, 30. 12, 16. 14, 2. John 5 5. al. Plur. 1 Tim. 5, 24. Jude 4. With relat. *ὅς* and its verb, Luke 2, 25. 5, 18. John 4, 29; so with *καὶ* instead of a relat. Luke 6, 6; or also *ὅτι* instead of a relat. John 5, 7. With a participle having the art. Rom. 1, 18. 2, 9. Jude 4; but usually without art. Matt. 9, 9. 11, 8. 12, 10. Mark 3, 1. Luke 4, 33. John 9, 11. Acts 15, 26. al. γ) For *any man* or *men*, whoever he or they may be, of whatever birth, age, country, rank, character. Matt. 12, 12 πόσῳ ὄν διαφέρει ἄνθρωπος προβάτου. Luke 18, 2. 4. John 5, 34. 41. 7, 46. Acts 12, 22. 1 Cor. 6, 18. 15, 21 where the expression is general, though the individual referred to is known, comp. Rom. 5, 15. 17. Gal. 3, 15. 6, 1. Phil. 2, 8. Rev. 4, 7. al. Plur. *ἄνθρωποι men*, Luke 1, 25. Acts 17, 26. 1 Cor. 3, 21 καυχῶσθαι ἐν ἀνθρώποις, comp. v. 32. 4, 9. 14, 2. 3. 2 Cor. 5, 11. 1 Tim. 2, 5. Heb. 5, 1. Rev. 9, 7. al. Sometimes the genit. Plur. *ἀνθρώπων* approaches to the nature of an adj. or compound idea; e. g. *ὁλίεις ἀνθρώπων men-fishers* Matt. 4, 19. Mark 1, 17; ἐντάλματα ἀνθρ. *human commandments* Matt. 15, 9. Mark 7, 7; so Luke 9, 56. Acts 17, 25. Phil. 2, 7. In like manner the genit. Sing. *ἀνθρώπου* is found instead of an adj. 2 Pet. 2, 16 ἐν ἀνθρώπου φωνῇ *with man's voice*, i. e. *a human voice*. Rev. 21, 17. So Sept. Is. 8, 1. δ) With an adjunct of number or quantity; e. g. a numeral, as *εἰς ἄνθρ.* John 11, 50. 18, 14; *δύο ἄνθρ.* Luke 18, 10. John 8, 17. So with *πᾶς*, as *πᾶς ἄνθρ.* John 1, 9. Col. 1, 28 bis. James 1, 19; *πάντες ἄνθρ.* Luke 13, 4. Acts 22, 15. Rom. 5, 12. 18. 1 Cor. 7, 7. Phil. 4, 5. 1 Tim. 2, 1. 4. al. Neg. οὐδεὶς ἀνθρώπων Mark 11, 2. Luke 19, 30. 1 Tim. 6, 16. James 3, 8; *μηδεὶς ἀνθρώπων* Acts 4, 17. With *τίς* interrog. implying a negat. *τίς ἄνθρωπος what man?* Matt. 7, 9. 12, 11. Luke 15, 4. Acts 19, 35; *τίς ἀνθρώπων* 1 Cor. 2, 11. ε) In antithesis with God, Christ, or with the operations of the Holy Spirit, *ἄνθρωπος* includes the idea of frailty, imperfection, error, sin; so opp. God, Matt. 19, 6 ὁ οὖν ὁ θεός συνέχευεν, ἄνθρωπος μὴ χωρίζω. 21, 25. 26. 22, 16. Mark 10, 27. Acts 5, 29. Rom. 2, 29. al. Opp. Christ, Gal. 1, 12 οὐδὲ παρὰ ἀνθρώπων... ἀλλὰ δι' ἀποκαλύψεως Ἰ. Χρ. Col. 3, 23. Heb. 7, 28. Opp. God and Christ, Gal. 1, 1 bis. 10 bis. So too in respect to the agency of the Spirit, as *ψυχικός ἄνθρωπος* opp. *ὁ πνευματικός* 1 Cor. 2, 14 comp. 15. ζ) In the

phrase κατὰ ἄνθρωπον, according to man, i. e. as a man, after the manner of men; Gal. 1, 11 τὸ εὐαγγέλιον... οὐκ ἔστι κατὰ ἄνθρωπον, i. e. not after the manner of men, not such as men would make it, comp. v. 12. 1 Cor. 3, 3 οὐχὶ... κατὰ ἄνθρωπον παραπατεῖτε walk ye not as men? parall. σαρκικοί ἐστε. 1 Cor. 15, 32 see in *θηριομαχία*. So λέγειν v. λαλεῖν κατὰ ἄνθρωπον to speak after the manner of men, i. e. either as men speak, perh. inconsiderately, Rom. 3, 5; or by an example, drawn from common life, Gal. 3, 15; or from human insight or experience, 1 Cor. 9, 8.

2. Spec. ἄνθρωπος with or without the art. stands in place of words expressing various relations which are determined by the context, e. g. a) For a man, vir, a male adult person, Matt. 25, 24. Luke 19, 21. 22. John 1, 6. 3, 1. Acts 4, 13. al. So ἄνθρωπος τοῦ θεοῦ, a man of God, his minister or messenger, 2 Tim. 3, 17. 2 Pet. 1, 21. (Sept. for אֱלֹהִים אִישׁ אֶחָד 1 K. 13, 1. 1 Esdr. 5, 49.) Also ὁ ἄνθρ. τῆς ἁμαρτίας 2 Thess. 2, 3, see in ἁμαρτία no. 1. b) For a husband, opp. a wife, Matt. 19, 3. 5. 10. Mark 10, 7. 1 Cor. 7, 1. Eph. 5, 31. So Sept. and אִשָּׁא Gen. 2, 24. c) For a householder, master, pater-familias, opp. οἱ οἰκιοῖ, Matt. 10, 36. d) For a son, opp. a father, Matt. 10, 35; and genr. for a male child, John 7, 22. 23. 16, 21. So Ecclus. 3, 11. Hdian. 1. 5. 15. e) For a servant, slave, opp. a master, Luke 12, 36 comp. 37. Also Rev. 18, 13 ψυχαὶ ἀνθρώπων men's persons, i. e. slaves; in allusion to Ez. 27, 13 where Sept. for נַפְשֵׁי אָדָם id. See in art. ψυχή no. 3. c. So Xen. Vect. 4. 14. Mem. 2. 1. 15.

3. Trop. in phrases, viz. a) Of the inner and outer man; e. g. ὁ ἔσω ἄνθρωπος the inner man, the mind, the soul, the rational and moral nature, Rom. 7, 22. Eph. 3, 16; called also ὁ κρυπτός τῆς καρδίας ἄνθρωπος the hidden man of the heart 1 Pet. 3, 4. Opp. is ὁ ἔξω ἄνθρωπος the outer man, the body, 2 Cor. 4, 16. b) Of the old and new man; e. g. ὁ παλαιὸς ἄνθρωπος the old man, the carnal unrenewed nature, Rom. 6, 6. Eph. 4, 22. Col. 3, 9. Opp. is ὁ καινὸς ἄνθρωπος the new man, i. e. renewed and sanctified in Christ, Eph. 4, 24; impl. Col. 3, 10. So Christ is said to create in himself the two (Jew and Gentile) εἰς ἓνα καινὸν ἄνθρωπον into one new man, who is neither Jew nor Gentile, Eph. 2, 15; comp. Gal. 3, 28. 6. 15.

4. In the phrase υἱὸς τοῦ ἀνθρώπου, son of man.

a) Without art. a son of man, i. q. e man, one of the human race, parall. with ἄνθρωπος, Heb. 2, 6 τί ἐστὶν ἄνθρωπος... ἢ υἱὸς ἀνθρώπου, quoted from Ps. 8, 5 where Sept. for בֶּן־אָדָם. Spoken of the Messiah as ὅμοιος υἱῷ ἀνθρώπου like unto a son of man, in the likeness of man, Rev. 1, 13. 14, 14; in allusion to Dan. 7, 13, where Sept. for Chald. שֶׁנֶּאֱבָר. John 5, 27 see in lett. b. Plur. οἱ υἱοὶ τῶν ἀνθρώπων the sons of men, i. e. men, Eph. 3, 5. Mark 3, 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, i. q. τοῖς ἀνθρώποις in Matt. 12, 31. So Sept. for בְּנֵי אָדָם Gen. 11, 5. Ecc. 2, 8. al.

b) With the art. ὁ υἱὸς τοῦ ἀνθρώπου the Son of man, pr. n. for the Messiah, used by Jesus of himself, in allusion to Dan. 7, 13; see above in lett. a. Just as the Messiah is called ὁ υἱὸς τοῦ θεοῦ the Son of God, as partaking of the divine nature and sent forth from God (see in υἱός); so he calls himself ὁ υἱὸς τοῦ ἀνθρ. the Son of man, as bearing the human form and nature, born of a woman and made like unto his brethren (Heb. 2, 17); Matt. 8, 20. 9, 6. 10, 23 11, 19. 12, 8. Mark 2, 10. 28. Luke 5, 24. 6, 5. John 1, 52. 3, 13. 6, 27. 53. 62. al. Once without art. John 5, 27 ὅτι υἱὸς ἀνθρώπου ἐστὶ, i. e. because he hath taken upon himself the human nature. In Dan. 7, 13. 14 the Messiah is represented as 'coming with the clouds of heaven,' and this is repeated in Matt. 24, 30. Mark 13, 26. Luke 21, 27; also Matt. 26, 64. Mark 14, 62. Luke 22, 69. In all, Jesus uses this appellation of himself in the Gospels 84 times; elsewhere it is used of him only once, by Stephen Acts 7, 56.—Others: THE Son of man, in distinction from all other men, THE MAN in the highest sense, the model and archetype of man. +

ἀνδραπατεύω, f. εἶσω, (ἀνδραπάτος,) to be proconsul, to govern as proconsul; c. gen. Acts 13, 12.—Hdian. 7. 5. 2. Plut. Comp. Demosth. c. Cic. 3 fin.

ἀνδράπατος, ου, ὁ, (ἀντί, ἥπατος,) a proconsul, Acts 13, 7. 8. 12. 19, 38 καὶ ἀνδράπατοι εἶσαν, a generic Plur. for a proconsul; Winer § 27. 2. So Pol. 21. 8. 11. Plut. Galb. 3.—For the rank and authority of proconsuls, see in art. ἡγεμόνων no. 2. Cyprus was originally a pretorian province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Strabo 14. 684, 685. Dion Cass. 54. 4. See Adam's



Rom. Ant. p. 158. 165. Dict. of Antt. art. *Provincia*.

**ἀνίημι**, f. ἀνήσω, (ἡμι,) aor. 2 ἀνῆν, Pass. aor. 1 ἀνέβην, *to send up or forth*, Od. 4. 568; *to make spring up* Æsch. Supp. 266.—In N. T. *to let up, to let go*, i. e.

1. *to slacken, to loosen*, c. acc. τὰς ζευκτηρίας Acts 27, 40. Pass Acts 16, 26 τὰ δεσμὰ ἀνέβην.—Wisd. 16, 24. Plut. M. Ant. 49. Xen. Mem. 3. 10. 7 opp. ἐντρίνω.

2. *to leave off, to cease from*, c. acc. τὴν ἀπειλήν Eph. 6, 9. (Xen. Cyr. 7. 5. 75.) Also *to leave, not to care for* a person, c. acc. Heb. 13, 5 οὐ μὴ σε ἀνῶ, comp. Deut. 31, 6 where Sept. for הִרְיָ Hiph.

**ἀνίλεως**, ω, δ, ἡ, adj. (a priv. ἰλεως, ἱλαος,) *without mercy, stern*, only James 2, 13.

**ἀνίπτως**, ου, δ, ἡ, adj. (a priv. νίπτω,) *unwashed*, d. χεῖρες Matt. 15, 20. Mark 7, 2. 5.—Hom. Il. 6. 266. Hes. Op. 723. Luc. Demon. 4.

**ἀνίστημι**, f. ἀναστήσω, (ἵστημι,) aor. 1 ἀνέστησα; aor. 2 ἀνέστην, imper. ἀνάστητι, apoc. ἀνάστα Acts 12, 7. Eph. 5, 14. The tenses of this verb, as in ἵστημι q. v. are divided between the trans. and intrans. significations, viz.

I. TRANS. in Act. pres. impf. fut. and aor. 1; *to make stand up, to raise up*, i. e.

1. Pr. from a sitting posture, c. acc. Acts 9, 41. So Pol. 13. 7, 8, comp. Xen. Mem. 1. 4. 11.—Of the dead, *to raise up* sc. from the grave into life, c. acc. John 6, 39. 40. 44. 54. Acts 2, 24. 32. 13, 33; also c. ἐκ νεκρῶν Acts 13, 34. 17, 31. So Hom. Il. 24. 551. Xen. Ven. 1. 6.

2. Trop. *to raise up, to cause to exist or appear*. e. g. τὸν Χριστὸν Acts 2, 30. 3, 26; προφήτην Acts 3, 22. 7, 37, comp. Deut. 18, 18 where Sept. for יִרְאִי. Also c. acc. et dat. as σπέρμα τινί Matt. 22, 24, comp. Sept. and יִרְאִי Gen. 38, 8.—Not elsewhere trans. in N. T.

II. INTRANS. in Act. perf. plupf. and aor. 2; also in Mid. *to stand up, to rise up, to arise*, viz.

1. Pr. from a posture or condition of rest, c. g. a) Of persons sitting, Matt. 9, 9. 26, 62. Mark 2, 14. 14, 60. Luke 4, 16. 29. Acts 9, 18; c. inf. 1 Cor. 10, 7. Sept. for יָשָׁב Ezra 9, 5. (Dem. 228. 18. Xen. An. 3. 2. 34.) Prægn. Luke 4, 38 καὶ ἀναστὰς ἐκ τῆς συναγωγῆς, *and he arose and went out of the synagogue*; comp. Plato Phæd. 116. a, ἀνίστατο εἰς οἶκμά τι. Once of a person kneeling, Luke 22, 45 ἀναστὰς ἀπὸ

τῆς προσευχῆς, comp. v. 41. Sept. and יָשָׁב 1 K. 8, 54.—In the simplicity and particularity of ancient narrative, this verb (usually Part. ἀναστὰς) is often put before verbs of going, and also of undertaking or doing any thing, like Heb. יָשָׁב; see Heb. Lex. יָשָׁב no. 1. b. Winer § 67. 2. n. Mark 7, 24. 10, 1. Luke 1, 39. 15, 18. 20. 23, 1. Acts 8, 26. 27. 9, 11. al. So Sept. and יָשָׁב Gen. 22, 3. 1 Sam. 26, 2. Xen. Cyr. 5. 2. 14 ἀναστὰς ἐξῆλθ. b) Of persons lying down; e. g. those sleeping, Mark 1, 35. Luke 11, 7. 22, 46. So Xen. Cæc. 11. 4. Plato Ax. 367. c. The Atticists disallow this word in respect to sleep, preferring ἡγέρβην or ἐξηγέρβην; so Ammon. ἡγέρβη ἀπὸ ὕπνου, ἀνέστη δὲ ἀπὸ κλίνης. Thom. Mag. art. ἀνέστησα.—Genr. of those lying down for any cause, Mark 5, 42. 9, 27. Luke 17, 19.

Acts 9, 6. 34. 40. 12, 7. Sept. and יָשָׁב Prov. 24, 16. Mic. 7, 8. So Luc. D. Mort. 27. 5. Xen. An. 4. 5. 8. c) Of the dead *to rise up from the grave into life*, to live again; with ἐκ νεκρῶν Matt. 17, 9. Mark 9, 9. 10. Luke 16, 31. 24, 46. John 20, 9. Acts 17, 3; trop. of those dead in sin, Eph. 5, 14. Absol. id. Matt. 20, 19. Mark 12, 23. Luke 18, 33. 24, 7. John 11, 23. 24. Acts 9, 40. 1 Thess. 4, 14. 16. al. So 2 Macc. 7, 9 comp. v. 14. Hom. Il. 24. 756. Palæph. 27. Luc. Philops. 26. Hdot. 3. 62. d) With ἐπὶ τινα, *to rise up against* any one, in a hostile sense, *to assail*, Mark 3. 26. Sept. for יָשָׁב יָשָׁב Gen. 4, 8. So c. εἰς τινα Thuc. 8. 45.

2. Trop. *to rise up, to arise, to appear*, to come into existence, e. g. a king Acts 7, 18; c. inf. Rom. 15, 12; a high priest Heb. 7, 11. 15. So Sept. for יָשָׁב Ex. 1, 8. Also i. q. *to appear, to stand forth*, e. g. before a tribunal Matt. 12, 41. Luke 11, 32. Mark 14, 57; genr. Acts 5, 36. 37. 6, 9. 20, 30. Comp. Sept. and יָשָׁב 2 Chr. 20, 5. +

**Ἄννα**, ης, ἡ, Anna, pr. n. of a prophetess, Luke 2, 36.

**Ἄννας**, α, δ, Annas, pr. n. of a high priest of the Jews, ἀρχιερεύς, Luke 3, 2. John 18, 13. 24. Acts 4, 6. He is called by Josephus Ἄνανος Ananus the son of Seth. He was made high priest by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed by the procurator Valerius Gratus about A. D. 14 or 15. His successor was Ismael, the son of Phabas; then followed not long after (μετ' οὐ πολὺ) Eleazar, a son of Annas; then after a year, Simon son of Kamithus; and after another year, in A. D. 26, Joseph or Caia

phas, the son-in-law of Annas (John 18, 13); see Jos. Ant. 18. 2. 1, 2. As Caiaphas held the office until A. D. 35, he was the actual high priest at the time of our Lord's trial; but Annas is also there so called, as having before held the office. His great influence may be ascribed to this fact, and to his family connection with Caiaphas. Others suppose him to have been the vicar (קִּנְיָן) of Caiaphas; see in ἀρχιερεύς no. 1.

**ἀνόητος**, ου, ὅ, ἡ, adj. (a priv. νοέω,) Pass. *unthought of, unheard of*, Hom. II. Merc. 80; *not to be conceived of* Plato Phaed. 80. b. Act. *not thinking*, incapable of thought, Plato Parm. 132. c.—In N. T. Act. *not understanding, unwise, foolish*, Luke 24, 25. Gal. 3, 1. 3. Tit. 3, 3; opp. σοφοί Rom. 1. 14. Of lusts, *foolish, sensual*, 1 Tim. 6, 9. Sept. for חֲסִידִים Prov. 17, 28; חֲסִידִים Prov. 15, 21. So Dem. 311. 11. Xen. Mem. 2. 1. 31.

**ἀνοια**, as, ἡ, (ἀνοος, ἀνοους,) *want of understanding, folly*, Sept. for חֲסִידִים Prov. 22, 15. Dem. 195. 3.—In N. T. intens. *extreme folly, madness*, Luke 6, 11. 2 Tim. 3, 9. So 2 Macc. 14, 5. 15, 33. Xen. Cyr. 1. 5. 13.

**ἀνοίγω**, f. οἶξω, (οἶγω, οἶγνυμι,) aor. 1 ἀνέωξα John 9, 14. 30, also later ἡνοιξα Matt. 2, 11. John 9, 17. 21. Pausan. 4. 26. 6; perf. 2 ἀνέγωγα. Pass. perf. ἀνέγωμαι, and with triple augm. ἡνέγωμαι Rev. 4, 1. 10, 8; Pass. aor. 1 ἀνεώχθην, later ἡνοιχθην, with triple augm. ἡνεώχθην Rev. 20, 12; Pass. aor. 2 ἡνολέην a later form Rev. 11, 19, 15, 5; Pass. fut. 2 ἀνοιγήσομαι. For all these forms and augments, see Buttm. §114 οἶγω. Kühner §187. 6. Winer §12. 6. b.—*To open*, pr. by throwing up or back the lid or door by which any thing is closed; also in later usage Perf. 2 ἀνέγωγα intrans. *to be open, to stand open*, John 1, 52. 2 Cor. 6, 11. Luc. Navig. 4. Hdian. 4. 2. 14; see Lob. ad Phryn. p. 157, 158. Buttm. §113. n. 3. Attic impf. ἀνέγων is trans. Xen. An. 5. 5. 20.

1. Pr. *to open* what is closed by a lid, cover, door; c. g. a) By a lid or cover, c. acc. Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, *their treasures*, i. e. in caskets or boxes. So Eurip. Ion 923 or 936. Philostr. 47. Of a well or pit, as usually covered by a large stone; Rev. 9, 2 ἡνοιξε τὸ φέρεα τῆς ἀβύσσου. Comp. Gen. 29, 2. n) Of a door or gate, c. acc. Acts 5, 19 ἡνοιξε τὰς θύρας. 12, 14. Pass. Acts 12, 10. 16, 26. 27. Rev. 4, 1. (Hdian. 8. 6. 3. Xen. Hell. 5. 1. 14.) So acc. impf. c. dat.

Matt. 25, 11 κύριε, ἄνοιξον ἡμῖν. Luke 13. 36. 13, 25. John 10, 3. Absol. Acts 5, 23. 12, 16. So Pass. impers. in a proverbial phrase, c. dat. Matt. 7, 7 κρούετε, καὶ ἀνοίγησεται ὑμῖν. v. 8. Luke 11, 9. 10. Trop. ἀνοίγειν τὴν θύραν, *to open the door*, i. e. either in order to receive gladly, Rev. 3, 20; or to present opportunity for preaching or embracing the gospel, c. dat. Acts 14, 27. Col. 4, 3; intrans. 1 Cor. 16, 9; Pass. 2 Cor. 2, 12; ἐνώπιόν σου Rev. 3, 8; also as expressing dominion, sovereignty, absol. Rev. 3, 7 bis. Comp. Diod. Sic. 1. 67 ἀνέφεξε τοῖς ἄλλοις ἔννεσι τὰ . . . ἐμπόρια.—Spoken also of places closed by a door or otherwise; as the temple, ὁ ναός, Pass. Rev. 11, 19. 15, 5; sepulchres, τὰ μνημεῖα, which usually have an upright entrance, Pass. Matt. 27, 52. Trop. Rom. 3, 13 τάφος ἀνεφωγμένος ὁ λάρυνξ αὐτῶν, i. e. as an open sepulchre emits fetid and noisome smells, so the throat of the wicked belches forth noisome slanders against God and the righteous; quoted from Ps. 5, 10 where Sept. for חֲסִידִים קָרָבָה.

2. Of the heavens, Pass. *to be opened*, intrans. *to be open*; the firmament being regarded as opened so as to permit the vision of things in heaven, or also intercourse between heaven and earth; comp. Ez. 1, 1. Is. 64, 1. Plur. c. dat. Matt. 3, 16 ἀνεώχθησαν αὐτῷ οἱ οὐρανοί. Absol. Acts 7, 56. Sing. Luke 3, 21 ἀνεώχθησαν τὸν οὐρανόν. Acts 10, 11. Rev. 19, 11. Intrans. John 1, 52 τὸν οὐρανὸν ἀνεφώγα. So Sept. for חֲסִידִים Ez. 1, 1; קָרָבָה Is. 64, 1.

3. Of a book in the ancient form, *to open, to unroll*, sc. a volume rolled up, τὸ βιβλίον Luke 4, 17 in Mss. Also a sealed volume, Rev. 5, 2. 3. 4. 5. 10, 2. 8. Pass. 20, 12 bis. So of the seals of a volume, τὰς σφραγίδας Rev. 5, 9. 6, 1. 3. 5. 7. 9. 12. 8, 1.—Xen. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

4. Of various organs of the body, which may be closed and opened, e. g.

a) Of the mouth, ἀνοίγειν τὸ στόμα, *to open the mouth*, e. g. a) Of persons who begin to speak, i. q. *to speak*, to discourse, Matt. 5, 2. 13, 35. Acts 8, 35. 10, 34. 18. 14. Rev. 13, 6. Sept. for פִּתְחָה פִּתְחָה Dan. 10, 16. (Ecclus. 15, 5. Luc. Philops. 33.) Intrans. τὸ στόμα ἡμῶν ἀνέφερε πρὸς ὑμᾶς, *our mouth is open towards you*, we speak freely, frankly, 2 Cor. 6, 11. Hence negat. *not to open one's mouth*, not to complain, Acts 8, 32; quoted from Is. 53, 7 where Sept. for פִּתְחָה פִּתְחָה לֹא. β) Pass. ἀνεώχθη δὲ τὸ στόμα αὐτοῦ, *and his mouth was open*

ed, he again spoke, recovered the power of speech, Luko 1, 64. Comp. Sept. and פִּתְּחָהּ Num. 22, 28. γ) Of a fish, Matt. 17, 27; comp. Sept. for פִּתְּחָהּ Ps. 22, 14. δ) Trop. of the earth, to open her mouth, i. e. to open, to cleave open, Rev. 12, 16. So Sept. and פִּתְּחָהּ Num. 16, 30. Deut. 11, 6; פִּתְּחָהּ Num. 26, 10.

b) Of the eyes, ἀνοίγειν τοὺς ὀφθαλμούς, to open the eyes, e. g. one's own, Acts 9, 40. Pass. v. 8; or those of one blind, i. q. to cause to see, to restore sight, John 9, 14. 17. 21. 26. 30. 32. 10, 21. 11, 37. Pass. Matt. 9, 30. 20, 33. John 9, 10. So Sept. and פִּתְּחָהּ Is. 35, 5. 42, 7.—Trop. to open the eyes of the mind, to cause to hear and understand, Acts 26, 18.

c) Of the ears, to open the ears, to cause to hear, to restore hearing, Pass. Mark 7, 35 in Mss. for the comm. διανοίγομαι.

ἀνοικοδομέω, ὦ, f. ἴσω, (οικοδομέω,) to build again, to rebuild, c. acc. Acts 15, 16 bis; comp. Am. 9, 11, where Sept. for בִּנְיָה.—Lycurg. 193. 10. Xen. Hell. 4. 4. 19.

ἀνοίξις, εως, ἡ, (ἀνοίγω,) an opening, the act of opening, e. g. ἐν ἀνοίξει τοῦ στόματός μου, in the opening of my mouth, i. e. whenever I am called to speak or preach, Eph. 6, 19.—P ut. Symp. 9. 2. 3 ἡ ἀν. τῶν χειλῶν. Thuc. 4. 67 ἡ ἀνοίξις τῶν πυλῶν.

ἀνομία, as, ἡ, (ἀνομέω, ἄνομος,) pr. lawlessness; then violation of law, transgression, referring in N. T. to the law of God; 1 John 3, 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, whosoever committeth sin, committeth also transgression; for sin is the transgression sc. of God's law; here ἁμαρτία is the more general term, and ἀνομία the more definite and specific; see in ἁμαρτία no. 1. So genr. Xen. Mem. 1. 2. 44.—Hence commonly ἀνομία is used as parall. and nearly synonymous with ἁμαρτία no. 2, viz. transgression, unrighteousness, iniquity; e. g. as opp. δικαιοσύνη, 2 Cor. 6, 14 τίς γὰρ μετοχή δικ. καὶ ἀνομία. Heb. 1, 9; and so Matt. 23, 28. 24, 12. Rom. 6, 19. 2 Thess. 2, 7. Tit. 2, 14. So οἱ ἐργαζόμενοι v. ποιῶντες τὴν ἀνομίαν, workers or doers of iniquity, Matt. 7, 23. 13, 41. Sept. for יִצְחָק פְּעִיל Ps. 5, 6. Job 31, 3. Plur. iniquities, coupled with ἁμαρτίαι; Heb. 8, 12 and 10, 17 τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, quoted from Jer. 31, 31, where the Heb. has only חַטֹּאתָי Sept. ἁμαρτιῶν αὐτῶν. Also Rom.

4, 7, quoted from Ps. 32, 1 where Sept. for עֲשֵׂה, parall. חָטֵאתִי, Sept. ἁμαρτία.—Opp. δικαιοσύνη Idot. 1 96. Xen. Mem. 1 2. 24.

ἄνομος, ου, ὁ, ἡ, adj. (a priv. νόμος,) without law, i. e.

1. not under law, i. e. the Jewish law; spoken of Gentiles and of Paul as conforming to them, 1 Cor. 9, 21 quater. Hence genr. ἄνομοι, Gentiles, heathen, Acts 2, 23.—Wisd. 15, 7. 1 Macc. 2, 44.

2. lawless, wicked, a transgressor, 1 Tim. 1, 9. 2 Pet. 2, 8. 2 Thess. 2, 8 ὁ ἄνομος, i. e. he in whom ἡ ἀνομία is personified, i. q. ὁ ἄνθρωπος τῆς ἁμαρτίας v. 3. Mark 15, 28 and Luke 23, 37 καὶ μετὰ ἀνὸμῳ ἐλογίσθη, quoted from Is. 53, 12, where Sept. for פְּשָׁעִים. Sept. also for עֲשֵׂה Ez. 18, 24; יִצְחָק Is. 55, 7.—Antiph. 791. 1. Xen. Mem. 4. 4. 13.

ἀνόμως, adv. (ἄνομος,) without law, not under the Jewish law, Rom. 2, 12 bis; comp. v. 14. 15.—Genr. Isocr. 4. 59 Bekk. Thuc. 4. 92.

ἀνορθόω, ὦ, f. ὥσω, (ὀρθόω,) to set upright again, what is bowed down or fallen; e. g. τὰ γόνατα τὰ παραλελυμένα, i. q. to strengthen, Heb. 12, 12, quoted from Is. 35, 3 where Heb. גָּבַהּ. (Comp. ἐπανορθόω Xen. Mem. 2. 4. 6.) Pass. aor. 1, Luke 13, 13 καὶ... ἀνορθώσῃ and she was set upright again, was made straight, stood erect. Sept. for נִבְנְתָהּ Ps. 20, 9; נִבְנְתָהּ Ps. 145, 14.—Of a tent or building in ruins, to set up again, c. acc. Acts 15, 16; quoted from Am. 9, 11 where Heb. בִּנְיָה Sept. ἀνοικοδομέω. So Idot. 1. 19. Xen. Hell. 4. 8. 12.

ἀνόσιος, ου, ὁ, ἡ, adj. (a priv. ὅσιος,) unholy, ungodly, wicked, 1 Tim. 1, 9. 2 Tim. 3, 2.—Jos. Ant. 2. 3. 1. Plut. Pomp. 5. Xen. Mem. 1. 1. 11.

ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) a holding back, delay, e. g. a truce Jos. Ant. 6. 5. 1. Xen. Mem. 4. 4. 17; or for doing any thing, time, opportunity, 1 Macc. 12, 25. Hdtian. 3. 6. 21.—In N. T. forbearance, long-suffering, Rom. 2, 4. 3, 26. So Hesych ἀνοχή· μακροθυμία.

ἀνταγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀντί, ἀγωνίζομαι,) to struggle against, to strive against; with πρὸς τινα Heb. 12, 4.—With dat. Ael. V. H. 2. 8. Xen. Cyr. 1. 6. 8.

ἀντάλλαγμα, atos, τό, (ἀντάλλάσσω,) pr. 'what is exchanged against' any thing,

i. e. an equivalent, a price. Matt. 16, 26 and Mark 8, 37 ἀντάλλαγμα τῆς ψυχῆς the price or ransom of his life; comp. Ps. 49, 8 where Heb. כֶּפֶר, Sept. ἐξέλασμα.—Sept. genr. בְּחֵרֶךְ 1 K. 21, 2. Eccclus. 6, 15. Jos. B. J. 1. 18. 3. Eurip. Or. 1157.

ἀνταναπληρῶ, ὦ, f. ὠσω, (ἀντί, ἀνα-εληρῶ,) to fill up instead of another, c. acc. Col. 1, 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν ἐλπίσεων τοῦ Χρ. I fill up instead (of you) what is wanting of the afflictions of Christ, i. e. instead of you and for you; see the last clause of the verse.—Dem. 182. 22. Dion Cass. 44. 48.

ἀνταποδίδωμι, f. δώσω, (ἀντί, ἀποδίδωμι,) to give back instead of something received, to repay, to recompense; e. g. good, c. acc. et dat. 1 Thess. 3, 9; acc. impl. Luke 14, 14; Pass. c. dat. Luke 14, 14. Rom. 11, 35. Sept. and בְּנֵי 1 Sam. 24, 18. So Eccclus. 3, 31. Plato Parm. 128. c.—Also evil, to requite, to avenge, c. acc. et dat. 2 Thess. 1, 6; absol. Rom. 12, 19 and Heb. 10, 30, quoted from Deut. 32, 35 where Sept. for בְּנֵי. So Sept. also for בְּנֵי 1 Sam. 24, 18. Judith 7, 15. Comp. Thuc. 1. 43.

ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) recompense, requital, of good Luke 14, 12; of evil Rom. 11, 9. Sept. for בְּנֵי Ps. 28, 4. Joel 4, 4.—Eccclus. 12, 2. 14, 6.

ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) a giving back in turn Pol. 6. 5. 3. Thuc. 4. 81.—In N. T. compensation, recompense, reward, Col. 3, 24. Sept. for בְּנֵי Ps. 94, 2. Is. 59, 18. So Diod. Sic. lib. 34. p. 197 Tauchn. Plut. de San. tuend. Præc. 23.

ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) to answer again, to reply against, c. dat. Rom. 9, 20; dat. and πρὸς ταῦτα Luke 14, 6. So Sept. for בְּנֵי Judg. 5, 29. Job 16, 8.

ἀντεῖπον aor. 2, (ἀντί, εἶπον,) to speak against, to gainsay, c. dat. Luke 21, 15; absol. Acts 4, 14. Sept. for בְּנֵי Gen. 24, 50; בְּנֵי Job 20, 2.—Æl. V. H. 3. 26. Xen. Hell. 1. 4. 20. For the present tense, ἀντιλέγω is used, Buttm. § 114 εἰπεῖν. Kühn. 167. 7. n.

ἀντέχω, f. ἀνέξω, (ἀντί, ἔχω,) to hold against, over against, e. g. the hand against the head Soph. Œd. Col. 1651; intrans. to hold out against, to withstand, Hdan. 6. 3. 13. Mid. to hold before oneself over against any thing, Hom. Od. 22. 74.—In N. T. only Mid. ἀντέγχεσθαι, f. ἀντέξομαι, pr. to hold any thing over against oneself, i. q. to hold fast to, to cleave to, c. gen. Matt. 6, 24.

Luke 16, 13. Tit. 1, 9. Trp. to care for, not to neglect, e. g. τῶν ἀσθενῶν 1 Thess. 5, 14. Sept. for חָנַן Is. 56, 2. 4. 6; זָרַם Zeph. 1, 6. So Pol. 5. 1. 8. Xen. Cyr. 2. 2. 27.

ἀντί, prep. c. genit. over against, pr. of place, Xen. An. 4. 7. 6; in war, Hom. Il. 8. 233. ib. 15. 415. Trop. as implying corresponding worth or value, something equivalent to, Hom. Od. 8. 546. Il. 9. 116.—Hence in N. T.

1. Of exchange or requital, for, in return for, e. g. a) Of price, for, Heb. 12, 16 ἀντὶ βρώσεως μῆας. Sept. for בְּנֵי Num. 18, 21. 31. (Jos. Ant. 4. 6. 12. Plato Rep. 371. d.) Also of persons for or in behalf of whom a price is paid, by which they are released from a penalty, Matt. 17, 27. 20, 28. Mark 10, 45. So Soph. Elect. 537. Œd. Col. 1326. b) Of retribution, against, for; Matt. 5, 38 bis, ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ κτλ. Rom. 12, 17 κακὸν ἀντὶ κακοῦ. 1 Thess. 5, 15. 1 Pet. 3, 9 bis. Sept. for בְּנֵי Jer. 11, 17. So Xen. Cyr. 8. 2. 12. c) Of the motive, moving cause, for, on account of, because of; Heb. 12, 2 ἀντὶ τῆς προκειμένης αὐτῷ χάριτος. Eph. 5, 31 ἀντὶ τοῦτου because of this, for this cause. Luke 12, 3 ἀντὶ ὧν because of which things, wherefore. So Wisd. 18, 3. Æsch. Prom. 31. Xen. Cyr. 8. 4. 1. An. 1. 3. 4.—But usually ἀντὶ ὧν is for ἀντὶ τούτων ὅτι, lit. 'because of these things that,' i. q. because that, or simpl. because; Luke 1, 20 ἀντὶ ὧν οὐκ ἐπίστευσας. 19, 44. Acts 12, 23. 2 Thess. 2, 10. Sept. for בְּנֵי Gen. 22, 18; בְּנֵי Jer. 22, 9. So Jos. Ant. 7. 6. 2. Luc. D. Mort. 22. 1. Comp. Xen. Cyr. 6. 1. 48.

2. Of substitution, in place of, instead of. a) Genr. Luke 11, 11 ἀντὶ ἰχθύος ὄψιν. 1 Cor. 11, 15. James 4, 15. So 1 Macc. 2, 11. Luc. D. Mort. 16. 2. Xen. Cyr. 4. 6. 5. Mem. 1. 2. 64. b) Implying succession; Matt. 2, 22 Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου. (Xen. An. 1. 1. 4.) So John 1, 16 χάρις ἀντὶ χάριτος grace instead of grace, i. e. grace for grace, grace upon grace, intensive. Comp. Theogn. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerd. 6. 13 ἔτερον ἀντ' ἑτέρου φροντίδα.

NOTE. In composition ἀντί denotes: a) over against; as ἀντιτάσσω. b) against, contrary to; as ἀντιλέγω, ἀντιδικος. c) Requital, in return, again; as ἀνταποδίδωμι, ἀντικαλέω. d) Substitution, as ἀντίπατος. e) Equivalency, correspondence, as ἀντιτύπος.

**ἀντιβάλλω**, f. βαλῶ, (βάλλω,) to cast back and forth, e. g. weapons Thuc. 7. 25.—In N. T. trop. of words, to bandy, to exchange, c. acc. Luke 24, 17 οὗς ἀντιβάλλετε πρὸς ἀλλήλους, i. q. to discourse. Comp. 2 Macc. 11, 13 πρὸς ἐαυτὸν ἀντιβάλλον τὸ γεγνός.

**ἀντιδιατίσθημι**, (διατίσθημι,) to set or dispose over against; Mid. to set oneself over against, to oppose oneself, absol. once Part. 2 Tim. 2, 25.

**ἀντίδικος**, ου, ὁ, ἡ, (δίκη,) an adversary in a suit, the adverse party; e. g. the plaintiff, complainant, Matt. 5, 25 bis. Luke 12, 58. So Dem. 226. 4. Xen. Apol. Soc. 10. 25.—Also gent. an adversary, enemy, Luke 18, 3. 1 Pet. 5, 8 ὁ ἀντίδικος ὡμὸν διάβολος, i. e. Satan is perh. so called as the accuser and calumniator of men before God; comp. Rev. 12, 10. Zech. 3, 1. Job 1, 6 sq. So Sept. Jer. 50, 34; for מְרִיב 1 Sam. 2, 10; רִיב יִשְׂרָאֵל Is. 41, 11.

**ἀντίθεσις**, εως, ἡ, (ἀντιτίσθημι,) antithesis, opposition; once 1 Tim. 6, 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. antitheses, contrary positions or doctrines.—Luc. D. Mort. 10. 10. Plato Soph. 258. b.

**ἀντικαθίστημι**, aor. 2 ἀντικατέστην, (καθίστημι,) trans. to set down over against, to oppose, c. g. an army Xen. Cyr. 1. 6. 43; to put in place of another Sept. Josh. 5, 7. Pol. 22. 15. 1.—In N. T. only aor. 2 intrans. to stand firm against, to resist, absol. Heb. 12, 4. So Plut. T. Gracch. 10. Thuc. 1. 74.

**ἀντικαλέω**, ὦ, f. ἔσω, (καλέω,) to invite in return, again, e. g. to a feast, c. acc. Luke 14, 12.—Xen. Conv. 1. 15.

**ἀντικείμει**, f. κείσομαι, (κείμει,) to lie over against, opposite to, as a country, c. dat. Hlian. 6. 4. 8.—In N. T. trop. to be opposed, contrary to, c. dat. Gal. 5, 17. 1 Tim. 1, 10. Part. ὁ ἀντικείμενος; one opposing himself, the opposer, adversary, c. dat. Luke 13, 17. 21, 15; absol. 1 Cor. 16, 9. Phil. 1, 28. 2 Thess. 2, 4. 1 Tim. 5, 14. Sept. for מַצֵּי Ex. 23, 22; מִצֵּי Is. 66, 6. So Sext. Emp. Hyp. 2. 14. Plato Soph. 258. b, πρὸς ἄλλα ἀντικείμενον.

**ἀντικρύ**, adv. (ἀντί,) over against, c. gen. Acts 20, 15.—Jos. Ant. 7. 10. 2. Pol. 4. 43. 4. Xen. Hell. 6. 2. 22.

**ἀντιλαμβάνω**, f. λήφομαι, (λαμβάνω,) to take in turn, again, Xen. Cyr. 5. 3. 12.—In N. T. only Mid. ἀντιλαμβάνομαι, to take or lay hold of any thing over against oneself.

1. Of persons, as supporting them, i. q. to help, to aid, c. gen. Luke 1, 54. Acts 20, 35. Sept. for Hiph. of פָּיַן Lev. 25, 35 רִיב 2 Chr. 28, 23. So Diod. Sic. 11. 13 Thuc. 2. 61.

2. Of things, to lay hold of, i. e. to take part or share in, to engage in, c. gen. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι, because they (the masters) are faithful and beloved, part-takers in well-doing, i. e. engaged in doing good, fulfilling Christian duties. So Jos. Ant. 5. 4. 3 τῆς ἐλευθερίας. Plut. de Liber. educ. 10 τῆς φιλοσοφίας. Plato Rep. 534 d, τῆς παιδείας. Xen. Cyr. 2. 3. 6. See Kypke in loc.—Others here translate: the part-takers of the benefit rendered by the servants, i. e. enjoying this benefit; comp. Porphyr. de Abst. 1. 46 μήτε ἐσθίων πλείονων ἢ δονῶν ἀντιλήψεται. See Elsner Obs. in loc.—Others still take εὐεργεσία i. q. χάρις τοῦ θεοῦ, but against the usus loquendi.

**ἀντιλέγω**, f. ξω, (λέγω,) to speak against, to gainsay, to contradict, c. dat. Acts 13, 45; absol. Acts 13, 45. 28, 19. 22. Tit. 1, 9; c. inf. præg. Luke 20, 27. (Ecclus. 4, 25. Xen. Mem. 2. 6. 39; c. inf. Thuc. 3. 41.) Also to contradict, to resist, to disobey, in word and deed, c. dat. John 19, 12; absol. Luke 2, 34. Rom. 10, 21. Tit. 2, 9. Sept. for מְרִיב Hos. 4, 4; מִצֵּי Is. 65, 2. So Jos. Ant. 4. 6. 2. Luc. D. Deor. 8 fin.

**ἀντίληψις**, εως, ἡ, (ἀντιλαμβάνομαι,) a taking in turn, again, Thuc. 1. 120; a laying hold of, seizure, by disease Thuc. 2. 49.—In N. T. help, aid, relief, afforded to the sick and poor, Plur. 1 Cor. 12, 28. This duty devolved on the διάκονοι, both male and female; comp. Acts 6, 1 sq. Rom. 16, 1. Sept. for מְרִיב Ps. 22, 19; מִצֵּי Ps. 108, 9. So Ecclus. 11, 12. 51, 7. Jos. B. J. 4. 3. 10 init.

**ἀντιλογία**, as, ἡ, (ἀντιλέγω,) contradiction, controversy, Heb. 6, 16. 7, 7. (Pol. 28. 7. 4. Plato Rep. 539. b.) Also contradiction, opposition, disobedience, in word and deed, Heb. 12, 3. Jude 11. Sept. for מְרִיב Num. 20, 13. So Xen. Hell. 6. 3. 20.

**ἀντιλοιδορέω**, ὦ, f. ἴσω, (λοιδορέω,) to revile in turn, again, absol. 1 Pet. 2, 23.—Luc. Conv. 40. Plut. M. Anton. 42.

**ἀντίλυτρον**, ου, τό, (λύτρον,) pr. 'an equivalent for redemption,' i. e. a ransom, 1 Tim. 2, 6; comp. Matt. 20, 28.—Anon. Vers. V. T. Ps. 49, 9; where Sept. ἡ τιμὴ τῆς λυτρώσεως.

ἀντιμετρέω, ὦ, f. ἴσω, (μετρέω,) to measure out in turn, again, Pass. c. dat. Luke 6, 38. [Matt. 7, 2]; a proverbial phrase, i. q. to render like for like.—Luc. Amos 19.

ἀντιμισθία, ας, ἡ, (μισθός,) retribution, recompense; spoken of penalty, Rom. 1, 27; of reward, 2 Cor. 6, 13 τὴν δὲ αὐτὴν ἀντιμισθίαν πλατύνετε καὶ ὑμεῖς now by way of a like (corresponding) recompense, be ye also enlarged, i. e. let your hearts be opened towards me, as mine towards you; comp. v. 11.—Found only in N. T.

Ἀντιόχεια, ας, ἡ, Antioch, the name of two cities in N. T.

1. Antioch of Syria was situated on the southern bank of the river Orontes, about 15 miles above its mouth, and was the royal residence and metropolis of all Syria; Jos. B. J. 3. 2. 4. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, Jos. B. J. 7. 3. 3. A large Christian church was early gathered in Antioch, Acts 11, 19 sq. and the distinctive name of *Christians* was here first applied to the followers of Jesus. The modern city is greatly contracted; its former extent being marked by ruins. It still bears the name *Antakia*. See Miss. Herald, 1841, p. 237. Biblioth. Sacra, 1848, p. 455.—Acts 11, 19. 20. 22. 25. 26. 27. 13, 1. 14, 26. 15; 22. 23. 30. 35. 18, 22. Gal. 2, 11.

2. Antioch of Pisidia, was prob. so called, as being then attached to that province; though Strabo places it in Phrygia, and Ptolemy in Pamphylia. It was founded by Seleucus Nicanor, and so named after his father; afterwards it enjoyed the title and rights of a Roman colony; Strabo 12. 577. Ptol. 5. 5. Plin. H. N. 5. 24. Its site has recently been identified near the modern town of Yalobatch; see Arundell's Discov. in Asia Minor, I. p. 268 sq. Hamilton's Res. in As. Minor, I. p. 472 sq.—Acts 13, 14. 14, 19. 21. 2 Tim. 3, 11.

Ἀντιοχεύς, ἑὸς, ὁ, a man of Antioch, an Antiochian, Acts 6, 5.

ἀντιπαρέρχομαι, aor. 2 ἦλθον, Mid. depon. (παίρῃμαι,) to pass along over against, to pass along by turning out of the way; absol. Luke 10, 31. 32.—Wisd. 16, 10. Strato 7, in Anth. Gr. III. p. 70.

Ἀντίπας, α, ὁ Antipas, pr. n. of a martyr, Rev. 2, 13. Contracted for Ἀντίπατρος, Jos. Ant. 14. 1. 2.

Ἀντιπατρίς, ἰδος, ἡ, Antipatris, pr. n. of a city of Palestine, situated on the western plain on the military road from Jerusalem to Caesarea, Acts 23, 31. It was built by Herod the Great on the site of a former place called Καφαρσαβιά, and was so named by him in honour of his father Antipater, Jos. Ant. 16. 5. 2. At the present day a village called Kefr Saba is found in the same region, the ancient name having survived that of Herod's city; though it may be doubtful whether the modern village occupies the precise site of Antipatris; see Bibl. Res. in Palest. III. p. 45 sq. Biblioth. Sac. 1843, p. 493 sq. Traces of the ancient Roman road still exist between Gophna and Kefr Saba; ib. p. 480–482.

ἀντιπέραν, adv. (πέραν,) over against, opposite to, c. gen. Luke 8, 26. Some Mss. have ἀντιπέρα id.—Jos. Ant. 2. 16. 3. Pol. 9. 41. 11. Xen. Hell. 6. 2. 9.

ἀντιπύττω, f. πεσοῦμαι, (πύτω,) to fall against or upon, in a hostile sense. Hidian. 6. 3. 13.—In N. T. trop. to strive against, to resist, c. dat. Acts 7, 51. So Sept. Num. 27, 14. Pol. 25. 9. 5.

ἀντιστρατεύομαι, Mid. depon. (στρατεύω,) to make war against, c. dat. Xen. Cyr. 8. 8. 26.—In N. T. trop. to war against, to oppose, c. dat. Rom. 7, 23. So Hesych. ἀντιστρατεύόμενον· ἀντιστάμενον.

ἀντιτάσσω v. -ττω, f. ξω, (τάσσω,) to range in battle against, to array against, c. dat. Xen. An. 4. 8. 5; Pass. Jos. Ant. 4. 8. 42.—In N. T. Mid. ἀντιτάσσομαι, trop. to array oneself against, to resist, to oppose, absol. Acts 18, 6; c. dat. Rom. 13, 2. James 5, 6. 4, 6 and 1 Pet. 5, 5 quoted from Prov. 3, 34, where Sept. for גָּבַהּ. So Sept. Hos. 1, 6. Dem. 507. pen.

ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί of corresp. τύπος,) antitypical, like, corresponding to a type or model; Neut. as Subst. τὸ ἀντίτυπον, an antitype, likeness, that which corresponds to a type or model, Heb. 9, 24 comp. 8, 5. 1 Pet. 3, 21.—Hesych. ἀντίτυπος· ἴσος, ὅμοιος. So the bread and wine in the eucharist are called ἀντίτυπα of the body and blood of Christ, Macar. Homil. 27. Greg. Naz. Orat. 11. p. 187.—In Gr. writers ἀντίτυπος (ἀντί of opp. τύπω) signifies: struck back, repelled, as by a hard body, echoed, Soph. Phil. 695, 1460; also Act. striking back, repelling, as a hard body

resisting, solid, Xen. Mag. Eq. 1. 4. Plato Tim. 62. c. Comp. Elsner in 1 Pet. 1. c.

**ἀντίχριστος**, ου, ὁ, (Χριστός,) an *anti-christ*, i. e. one who denies that Jesus is the Messiah and that the Messiah is come in the flesh; found only in John's epistles, 1 John 2, 18 bis. 22. 4, 3. 2 John 7. What class of persons the writer had in view is unknown; probably Jewish adversaries. Often in the fathers; see Suicer Thes. s. voc.

**ἀντλέω**, ὦ, f. ἦσω, (ἀντλος,) pr. to *bale out water from the hold of a ship*, Theogn. 973.—In N. T. to *draw out*, e. g. water from a well, wine from a jar, c. acc. John 2, 9. 4, 7; absol. 2, 8. 4, 15. Sept. for רָצַץ Gen. 24, 13. 20; הִצִּיחַ Ex. 2, 16. 19. So Xen. CEC. 7. 40. Plato Tim. 79. a.

**ἀντλημα**, ατος, τό, (ἀντλέω,) 'what is drawn out,' Dioscor. 4. 64.—In N. T. a vessel for drawing water, a bucket, John 4, 11. So Plut. de Solert. Anim. 21.

**ἀντοφθαλμέω**, ὦ, f. ἦσω, (ἀντόφθαλμος, ὀφθαλμός,) to *look in the face*, Barnab. Ep. c. 5 eis ἀκτίνας τοῦ ἡλίου ἀντοφθαλμῆσαι.—In N. T. trop. of a ship, to *look the wind in the face, to bear up against, to withstand*, c. dat. τῷ ἀνέμῳ Acts 27, 15. So genr. Wisd. 12, 14. Pol. 2. 47. 1.

**ἄνυδρος**, ου, ὁ, ἡ, adj. (a priv. ὕδωρ,) *waterless, dry*, e. g. ἄνυδροι τόποι *dry places*, i. e. barren, desert, the abode of evil spirits according to the Jews, Matt. 12, 43. Luke 11, 24; comp. Rev. 18, 2. Tob. 8, 3. Baruch 4, 35. Sept. for חִצְיָה Hos. 2, 3; חִצְיָה Is. 41, 19. So 2 Macc. 1, 19. Pol. 5. 80. 2.—Trop. πηγαὶ ἄνυδροι *wells without water* 2 Pet. 2, 17, also νεφέλαι ἄνυδροι *clouds without water* Jude 12; i. e. wells or clouds that promise water, but yield none; put as an emblem of those who promise much and perform little, boastful deceivers; comp. 2 Pet. 2, 18. 19.

**ἀνυπόκριτος**, ου, ὁ, ἡ, adj. (a priv. ὑποκρίνομαι,) *without hypocrisy, unfeigned, sincere*, Rom. 12, 9. 2 Cor. 6, 6. 1 Tim. 1, 5. 2 Tim. 1, 5. James 3, 17. 1 Pet. 1, 22.—Wisd. 5, 18, 16.

**ἀνυπότακτος**, ου, ὁ, ἡ, adj. (a priv. ὑποτάσσω,) *unsubdued, unsubdued*, i. e. a) Of things, *not made subject to* any one, c. dat. Heb. 2, 8. b) Of persons, *insubordinate, unruly, disobedient*, 1 Tim. 1, 9. Tit. 1, 6. 10. So Symm. for אִישׁ בְּלִיבָהּ 1 Sam. 2, 12. Arr. Epict. 2. 10. 1. Philo Rer. div. Her. T. I. p. 473.

**ἄνω**, adv. (ἀνά,) *up, upwards*, αἰοιε, i. e.

1. Of motion, *up, upwards*, John 11, 41. Heb. 12, 15. Sept. for הַעֲלֵנוּ Is. 8, 21. 1 Chr. 22, 5.—Plut. de Def. Orac. 26. Xen. CEC. 19. 10.

2. Of place where, *up, above*, ἐν τῷ οὐρανῷ ἄνω Acts 2, 19. [Rev. 5, 3.] John 2, 7 ἕως ἄνω *up to the highest part, to the brim, brimful*. Sept. for מֵעַד דֵּי הַשָּׁמַיִם 4, 39; הַשָּׁמַיִם 2, Sept. ἕως ἄνω, 2 Chr. 26, 8. So Pol. 3. 6. 10. Xen. An. 5. 4. 25.—Hence ὁ, ἡ, τὸ ἄνω as Adj. *what is above, the upper*, Buttm. § 125. 6; (genr. Diode. Sic. 4. 55. Xen. Eq. 1. 2 τῆς οἰκίας τὰ ἄνω. An. 7. 4. 11;) in N. T. referred only to heaven, i. q. ἐπουράνιος, *heavenly, celestial*; so τὰ ἄνω *things above*, i. e. either heaven itself John 8, 23 comp. 3, 13; or also *heavenly things, divine things*, Col. 3, 1. 2; ἡ ἄνω Ἱερουσαλήμ Gal. 4, 26; ἡ ἄνω κληῖσις Phil. 3, 14, i. q. ἡ κλ. ἐπουράνιος Heb. 3, 1.

**ἀνώγαιον** v. ἀνώγει; ου, τό, sec τ ἀνάγαιον.

**ἄνωθεν**, adv. (ἄνω,) *from above*, i. e.

1. Of place, c. g. ἀπὸ ἄνωθεν ἕως κάτω *from above to below, from the top to the bottom*, Matt. 27, 51. Mark 15, 8; ἐκ τῶν ἄνωθεν δι' ὅλου *from the parts above throughout, from the top throughout*, John 19, 23. Sept. for מֵעַד Ex. 25, 22. So Hadian. 8. 4. 20. Plato Phaed. 110. b.—Elsewhere *from above*, i. q. *from heaven*, and so *from God*; John 3, 31 ὁ ἄνωθεν ἐρχόμενος. 19, 11. James 1, 17. 3, 15 ἡ σοφία ἄνωθεν κατερχομένη, for which v. 17 ἡ ἄνωθεν σοφία, Buttm. § 125. 6. Here too belongs John 3, 3. 7 γεννηθῆναι ἄνωθεν *to be born from above*, i. e. from God, ἐκ τοῦ θεοῦ (i. q. ἐκ τοῦ πνεύματος v. 6. 8), in accordance with John's usage; comp. 1, 13. 1 John 2, 29. 3, 9. 4, 7. 5, 1. 4. 18. Sept. for מֵעַד Job 3, 4. So Philo de Profug. I. p. 571. 2, εὐρεῖν σοφίαν ἄνωθεν... ἀπ' οὐρανοῦ. Xen. Mem. 4. 3. 14.

2. Of time: a) *from the first, from the beginning*, Luke 1, 3. Acts 26, 5 προγενέσκοντές με ἄνωθεν, *from the first, from my earliest years*. So Hadian. 8. 6. 12. Dem. 1125. 24. b) i. q. *anew, afresh*; Gal. 4, 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, where ἄνωθεν *strengthens πάλιν*. So Wisd. 19, 6.

**ἀνωτερικός**, ἡ, ὄν, (ἄνω, ἀνώτερος,) *upper, higher*; Acts 19, 1 ἀνωτερικὰ μέρη *the higher parts, the inland mountainous parts of Asia Minor*; comp. Acts 18, 23.—Hippocr. 50. 44.

ἀνώτερος, α, ου, (ἄνω,) compar. *higher, superior*, Hippocr. 520. 45. Dio Chrys. 74. —In N. T. Neut. ἀνώτερον as adv. compar. of ἄνω, Buttm. § 115. 5; i. e. a) *higher*, in place, dignity, Luke 14, 10. Sept. for 𐤁𐤏𐤔𐤏 Lev. 11, 21. b) *above, before*, in a book or passage, Heb. 10, 8. So Pol. 3. 1. 1.

ἀνωφελής, ἑος, ὁ, ἡ, adj. (a priv. ὠφελέω,) *useless, unprofitable*, Tit. 3, 9. Heb. 7, 18 τὸ . . . ἀνωφελές, *unprofitableness*. —Sept. Prov. 28, 3. Jos. Ant. 4. 8. 2. Xen. Œc. 1. 20.

ἄξιόν, ης, ἡ, (a euphon. ξίω,) *an axe*, Matt. 3, 10. Luke, 3, 9. Sept. for 𐤁𐤏𐤔𐤏 Deut. 19, 5. —ÆL. V. II. 12. 5. Xen. An. 1. 5. 12.

ἄξιος, ἰα, ἰον, (ἄγω, ἄξω, to weigh,) *pr. of like weight or value; hence of like worth, worthy*.

1. Spoken of value, price, *of like worth, worthy to be compared* with any thing, usually c. genit. but in N. T. with πρὸς τι, c. g. Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. q. ἄξια . . . τῆς μ. δόξης. —So c. gen. Sept. for 𐤁𐤏𐤔𐤏 Prov. 3, 15. Hom. II. 8. 234. Plato Eryx. 393. b. Comp. ἀνάξιος πρὸς τι, Plato Prot. 356. a, τίς ἄλλη ἀναξία ἡδονὴ πρὸς λύπην εἶπιν.

2. Genr. *worthy, deserving*, either of good or evil. a) Of good; spoken of persons, absol. Matt. 10, 11. 13 bis. 22, 8. Luke 7, 4. Rev. 3, 4. With genit. of thing, *worthy of*, Matt. 10, 10 τῆς τροφῆς. Luke 10, 7 and 1 Tim. 5, 18 τοῦ μισθοῦ. Acts 13, 46. 1 Tim. 6, 1. Heb. 11, 8; gen. of pers. οὐκ ἄξιός μου *not worthy of me*, not worthy to be my disciple, friend, Matt. 10, 37 bis. 38. (Wisd. 3, 5.) With an infin. aor. Luke 15, 19. 21 οὐκ ἄξιος κληθῆναι υἱός. Acts 13, 25. Rev. 4, 11. 5, 2. 4. 9. 12. Once with ἵνα, John 1, 27. Of things, c. gen. 1 Tim. 1, 15. 4, 9. So c. gen. Wisd. 6, 16. Hdian 2. 3. 16. Xen. Mem. 1. 2. 62; c. inf. Wisd. 1, 16. Xen. Œc. 21. 12; c. ἵνα comp. Dem. 279. 8 ἀξιούν ἵνα βοηθήσῃ. b) Of evil, penalty, spoken of persons, absol. Rev. 16, 6; c. gen. Rom. 1, 32 ζανίου. Of things, deeds, c. gen. ἄξ. πλῆγῶν Luke 12, 48; ζανίου Luke 23, 15. Acts 23, 29. 25, 11. 25. 26, 31. So Dem. 345. 24. Xen. Mem. 1. 1. 1. ib. 1. 2. 62 ζανίου.

3. Of things, *worthy of, suitable to, fit, meet, due*, c. gen. as καρπὸς ἀξίους τῆς μετανοίας Matt. 3, 8. Luke 3, 8. Acts 26, 20; ἄξια γὰρ ὧν ἐπράξαμεν Luke 23, 41. So 1 Macc. 10. 54. Plut. adv. Celot. 17 fin.

Xen. Œc. 12. 19. —Hence ἀξιόν ἐστι, *it is meet, fit, proper*, 2 Thess. 1, 3; c. inf. 1 Cor. 16, 4. So Dem. 82. 9. Xen. Œc. 4. 43.

ἀξιόω, ὦ, f. ὥσω, (ἀξιος,) 1. *to deem or count worthy of* any thing; c. acc. et gen. 2 Thess. 1, 11. Pass. c. gen. 1 Tim. 5, 17. Heb. 3, 3. 10, 29. With acc. and infin. Luke 7, 7. So ÆL. V. II. 3. 24. Xen. An. 3. 2. 7; c. inf. Sept. Gen. 31, 28. Xen. Mem. 1. 4. 10.

2. *to deem proper, to think good*, c. inf. Acts 15, 38. 28, 22 ἀξιούμεν δὲ παρὰ σοὶ ἀκοῦσαι, *we think it right to hear from thee*, etc. So Jos. 3. 8. 10. Xen. Cyr. 7. 2. 11. —Others in Acts II. cc. *to desire, to wish*, as Sept. for 𐤁𐤏𐤔𐤏 Dan. 1, 8. Xen. An. 1. 7. 8.

ἀξίως, adv. (ἀξιος,) *worthily, suitably, becomingly*, in a manner worthy of any one, c. gen. Rom. 16, 2 ἀξίως τῶν ἀγίων. Eph. 4, 1. Phil. 1, 27. Col. 1, 10. 1 Thess. 2, 12. 3 John 6. —Wisd. 7, 15. Plut. de Exil. 1. Xen. Mem. 4. 5. 9.

ἀόρατος, ου, ὁ, ἡ, adj. (a priv. ὁράω,) *unseen, invisible*, c. g. God Col. 1, 15. 1 Tim. 1, 17. Heb. 11, 27; τὰ ἀόρατα Col. 1. 16; τὰ ἀόρ. τοῦ θεοῦ i. e. his spiritual attributes Rom. 1, 20. —2 Macc. 9, 5. Plut. Romul. 29; of God Xen. Mem. 4. 3. 13.

ἀπαγγέλλω, f. γελῶ, (ἀγγέλλω,) aor. 1 ἀπήγγεila, Pass. aor. 2 ἀπηγγέλην Luke 8, 20. See Buttm. § 101. n. 4; *to bear or bring away word, a message, tidings*, pr from one person or place to another.

1. Of tidings, intelligence, i. q. *to announce, to tell, to show, to relate*; c. acc. et dat. Matt. 28, 11 τινὲς . . . ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Acts 23, 17; acc. simpl. Matt. 8, 33. Acts 4, 23. 15, 27; dat. simpl. Matt. 28, 8. 10. Acts 5, 25; Pass. c. dat. Luke 8, 20. With dat. of pers. and περὶ τίνος of things, Luke 7, 18. (Xen. An. 1. 7. 2.) With περὶ τίνος of pers. and acc. of thing, 1 Thess. 1, 9. With dat. of pers. and ὅτι, Luke 18, 37. John 20, 18; εἰς c. acc. of place, Mark 5, 14. Luke 8, 34. (Xen. An. 6. 4. 25.) With acc. of thing and πρὸς τινα, Acts 16, 36; with an infin. simpl. Acts 12, 14; absol. John 4, 51. —So genr. Sept. for 𐤁𐤏𐤔𐤏 Judg. 13, 10. 1 Sam. 25, 37. Hdian. 3. 10. 16. Xen. An. 2. 3. 4; c. inf. Plut. Mor. II. p. 17.

2. Of messengers or others who return with an answer, *to bring back word, to report*; but the idea *back* lies in the circumstances and not in the prep. ἀπὸ in compo



sition. So c. acc. et dat. Matt. 11, 4. Luke 7, 22, 14, 21; c. dat. Matt. 2, 8. Acts 22, 26; absol. Acts 5, 22. Sept. for רָחַץ Ruth 3, 16.—Hdian. 5. 4. 1. Xen. Cyr. 2. 4. 8.

3. Genr. of any thing not before known, i. q. to announce, to tell, to declare, to make known; c. acc. et dat. Matt. 12, 18 κρίσιν τῆς ἔσσης ἐννοῦν ἀπαγγελεῖ. 1 John 1, 2. 3. Heb. 2, 12 ἀπαγγελὸν τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, quoted from Ps. 22, 23 where Heb. סִפְּרָה Sept. διηγῆσθαι. With dat. of pers. and inf. Acts 26, 20; ὅτι 1 Cor. 14, 25. Sept. for דִּבְּרָה Gen. 24, 49; סִפְּרָה Ps. 78, 4. 6.—Pol. 1. 14. 1. Plato Protæg. 87. p. 345. c. +

ἀπάγχω, f. ξω, (ἀγχω,) to quile choke or strangle, i. e. to death, Od. 19. 230. Pol. 16. 34. 9.—In N. T. Mid. ἀπάγχομαι, to strangle oneself by hanging, to hang oneself, Matt. 27, 5; comp. in λάσκο. Sept. for מָלַךְ 2 Sam. 17, 23. So Ael. V. H. 5. 8. Xen. Ili. 7. 13.

ἀπάγω, f. ξω, (ἀγω,) aor. 2 ἀπήγαγον, Pass. aor. 1 ἀπήχην.

1. to lead off or away, to conduct away; with acc. of pers. and πρὸς τινα, Acts 23, 17; α. c. impl. Luke 13, 15; ἐκ τῶν χειρῶν ἡμῶν Acts 24, 7. Pass. trop. πρὸς τὰ εἰδωλα 1 Cor. 12, 2. Sept. for מָלַךְ Gen. 31, 18; מָלַךְ 1 K. 1, 38. So Ael. V. H. 1. 6. Plato Phæd. 3. p. 60. a.—In a judicial sense, to lead away before a judge, with acc. and πρὸς τινα, Mark 14, 53 καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. John 18, 13; acc. impl. Matt. 26, 57. Mark 14, 44. John 19, 16; acc. simpl. Matt. 27, 2. Also to lead away to prison or to execution, e. g. αὐτὸν εἰς τὸ σταυρῶσαι Matt. 27, 31; (αὐτὸν) εἰς τὴν παρεμβολὴν Acts 23, 10; αὐτὸν ἔσω τῆς αἰλῆς Mark 15, 16; acc. simpl. Luke 23, 26. Pass. absol. ἀπαχθῆναι, to be led away to death, to be put to death, Acts 12, 19.—Sept. ἀπηγμένος for Heb. מִסְּבִיחַ a prisoner, Gen. 39, 22. Ep. Jerem. 18 ἀπ. ἐπὶ τῷ Σα-νᾶτφ. Plato Legg. 879. d, πρὸς τινα. Gorg. 486. a, εἰς τὸ δεσμωτήριον.

2. Intrans. comp. in ἄγω no. 2; spoken of a way, to lead away to a place, with εἰς α. acc. trop. Matt. 7, 13. 14.—So ἄγω Jos. Ant. 8. 7. 4. Philo de Vict. p. 841. a.

ἀπαιδευτος, ου, ό, ή, adj. (α priv. παι-δέω,) untaught, uneducated, ignorant, Jos. Ant. 2. 13. 3. Xen. Mem. 4. 1. 4; unwise, foolish, of persons, Sept. for מְבִטִּיל Prov. 17, 22; מְבִטִּיל Prov. 8, 5. 15, 15.—In N. T. of things, foolish, empty, trifling; 2 Tim. 2, 23 ἀπαιδευτους ζητήσεις. So Aeschin. 7. 12

μαρτυρία. Plato Phædr. 269. b, ῥῆμά τι εἰ πένιν ἀπαιδευτον.

ἀπαίρω, f. ἀρῶ, (αἶρω,) to take or lift off to take away, ξύλα Hdol. 1. 186; to take or lead away, Hdol. 8. 57. Intrans. to take oneself off, to go away, Sept. for מָצַח Gen. 12. 9. Xen. Hell. 6. 5. 32.—In N. T. only Pass. aor. 1 ἀπῆρσεν, to be taken away, c. ἀπὸ τινος Matt. 9, 15. Mark 2, 20. Luke 5, 35.

ἀπαινέω, ω, f. ἴσω, (αἰνέω,) to ask or demand from any one, to require from or at one's hands, Germ. abfordern; c. acc. et ἀπὸ τινος Luke 6, 30. 12, 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου, i. e. 3 plur. indef. for Pass. they shall require thy life of thee, i. q. thy life shall be required of thee; Buttm. § 129. 19. Winer § 49. 1. Sept. for מָצַח Deut. 15, 2. 3.—Ael. V. H. 1. 24. Xen. An. 7. 7. 39; τὴν παρὰ τινος Diod. Sic. 11. 66.

ἀπαλγέω, ω, f. ἴσω, (ἀλγέω,) to grieve out, to leave off grieving for any thing, c. acc. Thuc. 2. 61.—In N. T. to be apathetic, to be past feeling, i. e. past any feeling of shame, of conscience, or the like; absol. Eph. 4, 19. So Heliodor. 5. p. 213 ἀπαλ-γούντες πρὸς τὴν τύχην. Pol. 9. 40. 4.

ἀπαλλάσσω v. -ττω, f. ἄξω, (ἀλλάσσω,) pr. to change from one condition or place to another.—Hence in N. T.

1. to set free, to deliver from a state of fear, bondage, or the like; c. acc. Heb. 2, 15 ἀπαλλάξῃ τοὺτους δοκοὶ φόβῳ Σαβάνου κτλ. Pass. c. ἀπὸ τινος, Luke 12, 58 ἀπηλ-λάχθαι ἀπ' αὐτοῦ, sc. from thy opponent, creditor, by private adjustment.—So c. acc. et gen. Jos. Ant. 11. 6. 12. Diod. Sic. 16. 22. Xen. Cyr. 1. 5. 12; of a litigant Plato Legg. 915. c.

2. Mid. to remove oneself from any one, to depart, c. ἀπὸ τινος Acts 19, 12.—Act. 'to put away or remove from,' Xen. An. 3. 2. 28; intrans. 'to depart,' Sept. Ex. 19, 22. Plato Legg. 938. a. Mid. id. c. ἀπὸ τινος Xen. An. 7. 1. 4.

ἀπαλλοτριῶ, ω, f. ὠσω, (ἀλλοτριῶ,) pr. to abalienate, spoken of persons, to alienate or estrange from; only Pass. to be alienated from, to be a stranger to, c. gen. Eph. 2, 12, 4, 18; absol. Col. 1, 21. Sept. for מָצַח Ps. 58, 4.—So c. ἀπὸ τινος Diod. Sic. 11. 48. Aeschin. 29. 20.

ἀπαλός, ή, όν, (kindr. ἄπτω, ἄφρη,) soft to the touch, tender, as a shoot, sprout, Matt. 24, 32. Mark 13, 28.—So of raiment Hdian. 5. 8. 2; of fruit Xen. CEC. 19. 18.

ἀπαντᾶω, ω, (ἀντάω,) f. ἴσω Mark 14, 13. Diod. Sic. 18. 15; usually f. ἴσομαι

Thuc. 4. 77. Xen. Hell. 1. 6. 3; pr. to come over against from the opposite direction, to come or go to meet, to encounter, to meet; c. dat. pers. Matt. 28, 9. Mark 5, 2. 14, 13. Luke 17, 12. John 4, 51. Acts 16, 16. Sept. for פגשׁ 1 Sam. 10, 5. So Plut. Demetr. 36. Xen. An. 2. 3. 17.—In a hostile sense, to meet, to encounter, c. dat. Luke 14, 31. Sept. for פגשׁ Judg. 8, 21. So Xen. Hell. 5. 4. 10.

ἀπαντησις, εως, ἡ, (ἀπαντάω,) a meeting, encountering; only in the construction εἰς ἀπάντησιν for meeting, after a verb of motion, instead of the inf. ἀπαντᾶν to meet; so c. dat. Acts 28, 15; c. gen. Matt. 25, 1. 6. 1 Thess. 4, 17. Sept. for לִקְרָא, c. gen. 1 Sam. 9, 14; c. dat. Jer. 41, 6.—Pol. 5. 26. 5. Diod. 18. 59.

ἅπαξ adv. of time, once, one time, 2 Cor. 11, 25. Heb. 9, 26. 12, 26 ἔτι ἅπαξ. v. 27; c. gen. Heb. 9, 7 ἅπαξ τοῦ ἐνιαυτοῦ. Sept. for אֶחָדָּ Ex. 30, 11. (Hdian 1. 10. 8. Plato Conv. 185. e.) So ἅπαξ καὶ δις once and again, several times, Phil. 4, 16. 1 Thess. 2, 18. Sept. for אֶחָדָּ נֶחְמָ Neh. 13, 20. 1 Macc. 3, 30.—Emphat. once and no more, once for all, already, Heb. 6, 4. 9, 27. 28. 10, 2. 1 Pet. 3, 18 [20.] Jude 3. 5. Sept. for אֶחָדָּ Ps. 89, 36. So Jos. Ant. 5. 3. 2. Plato Legg. 711. a.

ἀπαράβατος, ον, ὁ, ἡ, adj. (a priv. παραβαίνω,) a word of the later Greek, Lob. ad Phryn. p. 313; Act. not having transgressed, not a transgressor, Jos. Ant. 18. 8. 2. contr. Ap. 2. 41; oftener Pass. not to be transgressed, inviolable, Plut. de Fat. 1 λόγος ἕλιος ἀπαράβατος. Id. Symp. 9. 14. 6 νόμος.—Hence in N. T. unchangeable, perpetual, spoken of Christ's priesthood as ever remaining to him inviolate, never passing from him to another, ἀδιάδοχος, Heb. 7, 24. So Plut. ascribes to the sun τὴν τάξιν ἀπαράβατον, de Defect. Orac. 3.

ἀπαρασκευάστος, ον, ὁ, ἡ, adj. (a priv. παρασκευάζω,) unprepared, 2 Cor. 9, 4; comp. v. 3.—Jos. Ant. 4. 8. 41. Hdian. 3. 9. 19. Xen. Cyr. 2. 4. 15.

ἀπαρνέομαι, οὔμαι, f. ἵσονται, Mid. depon. (ἀρνέομαι,) Pass. fut. 1 ἀπαρνηθήσομαι in Pass. signif. Luke 12, 9. Soph. Phil. 527; see Butt. § 113. n. 6. Winer § 39. 7. d.—To deny utterly, to deny, e. g. things, c. infin. Luke 22, 34 πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με. (Eurip. Hipp. 1280. Plato Gorg. 461. e.) Also persons, to deny, to disown, not to acknowledge; so of Peter

denying his Lord, c. acc. Matt. 26, 34. 3f 75. Matt. 14, 30. 31. 72. Luke 22, 61. John 13, 38; comp. Luke 22, 34 above. Of those whom Christ does not acknowledge, Pass. Luke 12, 9. Sept. for שָׁחַד Is. 31, 7. So Plato Rep. 468. c. Dem. 575. 25 τὸ ὄνομα.—Also c. ἐαυτὸν, to deny oneself, to abstain from gratifying one's own appetites and desires, Matt. 16, 24. Mark 8, 34. Luke 9, 23. Comp. Phil. 3, 7. 8.

ἀπάρτι, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in later editions; from now, i. q. ἀπὸ τοῦ νῦν.

1. Referring to a future more or less remote, henceforth, hereafter, Matt. 23, 39. 26, 29. 64. John 1, 52; comp. Luke 1, 48.

2. Referring to the future as immediately connected with the present, from now on, even now, John 13, 19. 14, 7. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι, who die in the Lord from now on, i. e. just now under the trial of heavy persecutions.—The Attics prob. did not use ἀπάρτι in respect to time; Lob. ad Phryn. p. 20, 21.

ἀπαρτισμός, οῦ, ὁ, (ἀπαρτίζω, a verb of the later Greek, Lob. ad Phryn. p. 447,) a finishing off, completion; Luke 14, 28 αἱ ἔχει τὰ πρὸς ἀρτισμόν, whether he have wherewith to finish.—Dion. Hal. de Comp. 24. p. 370 ed. Schaeff.

ἀπαρχή, ἧς, ἡ, (ἀπαρχομαι,) the beginning, first-fruits, viz.

1. Of things, the first part or portion, the earnest of any thing; Rom. 8, 23 τὴν ἀπαρχὴν τοῦ πνεύματος the first-fruits of the Spirit, the earnest (ἀρραβὼν) of future and higher gifts; comp. 2 Cor. 1, 22. Eph. 1, 14.—So of the first-fruits offered to God, Sept. for ראשית Lev. 23, 10 Plur. Sept. Ex. 23, 19. Ael. V. H. 1. 31. Xen. Oec. 5. 10.

2. Concr. of persons, the first in time or of whom any thing may be predicated; Rom. 11, 16 ἡ ἀπαρχὴ (τοῦ φυχράματος) the first-fruits of the mass or lump, trop. for the patriarchs of the Jewish people, parall. ἡ ρίζα. Rom. 16, 5 ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first to believe on Christ. 1 Cor. 16, 15. James 1, 18. Rev. 14, 4. So Christ is ἡ ἀπαρχὴ τῶν κεκοιμημένων the first-fruits of them that slept, the first to rise from the dead in the gospel sense, 1 Cor. 15, 20. 23.

ἅπας, ασα, αν, (ἅμα, πᾶς,) strengthened for πᾶς, quite all, all together, e. g. a) Sing. before a subst. with the art. Luke 3, 21 ἅπαντα τὸν λαόν. 8, 37. 21, 4. Acts 25, 24. Sept. for כָּל Ps. 22, 24. (Hdian. 3. 8. 4. Plato Rep. 442. b.) After a subst. with

de art. Mark 16, 15. Luke 4, 6. 19, 48. So Plato Phil. 21. a. b) Plur. before a subst. or participate with the art. Matt. 28, 11 *ἅπαντα τὰ γενόμενα*. (Plato Rep. 338. e. 463. d.) With pron. of 2 pers. *ὑμεῖς* Gal. 3 28; 1 pers. *ἡμεῖς* impl. Acts 16, 28. James 3, 2; 3 pers. absol. *ἅπαντες* all, *ἅπαντα* all things, Matt. 24, 39. Mark 11, 32. Luke 3, 16. 5, 11. 26. 28. Acts 2, 44. Eph. 6, 13. al.—Both in Sing. and Plur. *ἴσας* (like *pās*) is spoken indefinitely of a large number, without necessarily including every individual of that number; see Mark 8, 25. 11, 32. Luke 3, 21. 8, 37. 19, 48. +

*ἁπασπάζομαι*, Mid. depon. (*ἀσπάζομαι*), to finish taking leave of, c. acc. Acts 21, 6 in Mss.—Himer. 194.

*ἁπατάω*, ὦ, f. ἥσω, (*ἄπτω*, ἄφη, Buttm.) to deceive, to beguile, to lead astray, c. acc. Eph. 5, 6. James 1, 26; Pass. 1 Tim. 2, 14 bis. Sept. for *ἁψῆ* Gen. 3, 13.—Hdian. 2. 7. 2. Xen. Mem. 1. 7. 5.

*ἁπάτη*, ης, ἡ, (*ἀπατάω*), deceit, deceitfulness, as an attribute c. g. τοῦ πλούτου Matt. 13, 22. Mark 4, 19; τῆς ἀδικίας 2 Thess. 2, 10; τῆς ἀμαρτίας Heb. 3, 13. Also Eph. 4, 22 αἱ ἐπιθυμίαι τῆς ἀπατῆς *deceitful lusts, propensities*, Col. 2, 8. 2 Pet. 2, 13.—Judith 9, 10. Pol. 2. 56. 12. Xen. Cyr. 1. 2. 6.

*ἁπάτωρ*, ορος, ὁ, ἡ, adj. (a priv. πατήρ,) fatherless, orphan, Eurip. Orest. 304; as disowned by the father, Plato Legg. 929. a.—In N. T. without father, i. e. whose father is not mentioned in the genealogies, Heb. 7, 3; see fully in ἀμήτωρ.

*ἀπαύγασμα*, ατος, τό, (*ἀπαυγάζω* 'to flash forth' rays or brightness, Callim. H. in Del. 181,) a flashing forth, radiance, effulgence; Heb. 1, 3 ἀπαύγασμα τῆς δόξης (τοῦ Θεοῦ) the effulgence of God's glory, i. e. in whom, as proceeding from the Father, the divine majesty is manifested; comp. Col. 1, 15. So Wisd. 7, 26 ἀπαύγασμα φωτὸς αἰδίου. Philo de Concup. § 11. T. II. p. 356 Mang. Hesych. ἀπαύγασμα· ἡλίου φέγγος. See Bleek Br. an d. Heb. in loc.—Others: reflected brightness; but against both the etymology and the usus loquendi.

*ἀπέδον* aor. 2, (εἶδον, εἶδω,) used as aor. of ἀφοράω, Buttm. § 114 εἶδω, ὀρώ; to look away from where one is, at or upon any thing, πρὸς τι Thuc. 7. 71; to look at, to have respect to, πρὸς τι Jos. Ant. 2. 6. 1. Plato Soph. 250. b.—In N. T. to see fully, i. e. to the end, to know certainly, c. acc. Phil. 2, 23 ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ. So

Sept. Jon. 4, 5 ὥς οὐ ἀπιδῇ τί ἔσται τῷ πάλαι, for פָּנָךְ.

*ἀπειθεῖα*, as, ἡ, (*ἀπειθείς*), unpersuadableness, unbelief, disobedience, unwillingness to receive and obey the truth, Rom. 11, 30. 32. Heb. 4, 6. 11; οἱ υἱοὶ τῆς ἀπειθείας the children of unbelief or disobedience, i. e. unbelievers, Eph. 2, 2. 5, 6. Col. 3, 6; see in υἱός A. 4, and comp. Heb. Gr. § 104. 2. Lehrs. p. 647.—Jos. Ant. 3. 15. 2. Plut. Sertor. 25. Xen. Mem. 3. 5. 5.

*ἀπειθέω*, ὦ, f. ἥσω, (*ἀπειθείς*), to be unpersuadable, unbelieving, disobedient, c. g. a) In respect to Christ and the gospel, not to believe, to reject, c. dat. John 3, 36 ὁ δὲ ἀπειθῶν τῷ υἱῷ. Rom. 2, 8. 1 Pet. 2, 8. 3, 1. 4, 17; absol. Acts 19, 9. Rom. 11, 31; Part. ἀπειθοῦντες unbelieving Acts 14, 2. 17, 5. Rom. 15, 31. In respect to God, τῷ Θεῷ Rom. 11, 30; absol. Heb. 3, 18. 11, 31. So Plato Phædr. 271. b, ἡ μὲν (ψυχὴ) πείθεται, ἡ δὲ ἀπειθεῖ. b) Stronger, not to obey, to disobey, pr. in consequence of unbelief; Part. ἀπειθῶν, ἀπειθήσας, disobedient, rebellious, 1 Pet. 2, 7. 3, 20. Rom. 10, 21 quoted from Is. 65, 2 where Sept. for סִרְרָר. So c. dat. Baruch 1, 18. Piod. Sic. 5. 71. Xen. Cyr. 1. 2. 2.

*ἀπειθήης*, εός, οὖς, ὁ, ἡ, adj. (a priv. πείθομαι,) unpersuadable, unbelieving, disobedient, c. dat. Acts 26, 19. Rom. 1, 30. 2 Tim. 3, 2; absol. Luke 1, 17. Tit. 1, 16. 3, 3. Sept. for סִרְרָר Deut. 21, 18; בְּזִיזָה Num. 20, 10.—So c. dat. Hdian. 2. 4. 10. Plato Legg. 936. b.

*ἀπειλέω*, ὦ, f. ἥσω, to threaten, absol. 1 Pet. 2, 23 πάσχων οὐκ ἠπέλειε. So Ecclus. 19, 17. Hdian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Later also Mid. depon. ἀπειλέομαι, οὔμαι, f. ἥσομαι, to threaten; once c. dat. of pers. and a noun of like signif. as dat. of manner, intens. Acts 4, 17 ἀπειλῇ ἀπειλησάμεθα αὐτοῖς let us strongly threaten them. So Polyæn. 7. 35.

*ἀπειλή*, ἡς, ἡ, (*ἀπειλέω*), a threat, threatening, Acts 4, 17 see in ἀπειλέω. 4, 29. 9, 1. Eph. 6, 9.—Sept. Prov. 19, 12. Hdian. 1. 10. 5. Xen. Cyr. 4. 5. 18.

*ἄπειμι*, f. ἔσομαι, (εἶμι to be,) to be away, absent, Col. 2, 5. Part. ἀπών, absent, 1 Cor. 5, 3. 2 Cor. 10, 1. 11. 13, 2. 10. Phil. 1, 27.—Wisd. 9, 6. Hdian. 2. 7. 8. Xen. Conv. 8. 18.

*ἄπειμι*, (εἶμι to go,) impf. ἀπῆεν Buttm. § 108. V. Kühn. § 226; to go away to a place, once εἰς τὴν συναγωγὴν Acts 17, 10

—jos. Ant. 1. 2. 1. Plut. de cap. ex inim. util. 5; c. εἰς Xen. Conv. 1. 2.

**ἀπεῖπον** aor. 2, (εἶπον,) Mid. aor. 1 ἀπειπάμην, Buttm. § 114 εἶπειν. Kühn. § 167 7; to *speak off or out*, in full, bluntly, Hom. Il. 7. 416; to *forbid* Hdot. 1. 155.—In N. T. Mid. to *speak or declare oneself off* from any thing, to *renounce*, to *disown*, c. acc. 2 Cor. 4, 2. Sept. for חָזַק Job 10, 3. So Dem. 1133. 7. Diod. Sic. 18. 39. Plato Legg. 928. d.

**ἀπειραστος**, ου, ό, ή, adj. (a priv. πειρά-ζω,) *untried, untempted, not templeable*, instead of the earlier ἀπειρατος. James 1, 13 ό θεός ἀπειραστός ἐστι κακῶν, *πειράζει δὲ αὐτὸς οὐδὲνα*, *God cannot be tempted in respect of evils* (i. e. to do evil), and *himself tempteth no man*; for the gen. see Buttm. § 132. 10. d. Kühn. § 273. 5. g. Winer § 30. 4. So Ignat. Ep. ad Philipp. τί πειράξεις τὸν ἀπειραστον (θεόν). Constit. Apost. 1. 8 λέγει ἡ γραφή· ἀνὴρ ἀδόκιμος ἀπειραστος παρὰ θεῷ. —Others less well: *God is untried* (inexperienced) in respect of evils, i. q. ἀπειρόκακος Thuc. 5. 105; comp. Jos. B. J. 5. 9. 3 οὐκ ἀπειραστὸν ἐστὶν αὐτοῖς. Comp. also ἀπειρατος κακῶν Diod. Sic. 1. 1; ἀπειρατος καλῶν Pind. Ol. 11. 19. See Wetstein in loc.

**ἄπειρος**, ου, ό, ή, adj. (a priv. πείρα,) *untried, unskilled, ignorant*, c. gen. Heb. 5, 13 ἄπειρος λόγου δικαιοσύνης *unskilled (ignorant) as to the doctrine of righteousness before God*; for the gen. see in ἀπειραστος. Sept. for חֲזָקָה 1 Sam. 17, 39.—Wisdom. 13, 18. Hdian. 5. 5. 1. Xen. Mem. 4. 7. 1, 3.

**ἀπεκδέχομαι**, f. ἐξομαι, Mid. depon. (ἐκδέχομαι,) to *wait out, to wait long for, to await, to expect*, c. acc. Rom. 8, 19. 23. 1 Cor. 1, 7. Gal. 5, 5. Phil. 3, 20. Heb. 9, 28; absol. Rom. 8, 25. [1 Pet. 3, 20.]—Heliod. 106. 296. ed. Cor.

**ἀπεκδύομαι**, f. δύσομαι, Mid. (ἐκδύω,) to *put off wholly, to strip off a garment or the like from oneself*; c. acc. trop. Col. 3, 9 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον. So Act. Jos. Ant. 6. 14. 2 ἀπεκδὺς τὴν βασιλικὴν ἐσθῆτα.—Also to *strip any one for oneself, to despoil*; c. acc. τὰς ἀρχάς Col. 2, 15. Comp. Act. ἐκδύω. Plut. Lucull. 33 ἐκδύσαι τοὺς βασιλεῖς. Dem. 763. 26.

**ἀπέκδυσις**, εως, ή, (ἀπεκδύομαι,) a *putting off*, of a garment or the like; trop. Col. 2, 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.—Only in N. T.

**ἡπελαύνω**, f. ἐλάσω, (ἐλαύνω,) to *drive off or away*, c. acc. et ἀπό, Acts 18, 16 καὶ

ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος. Sept. for בָּרַחְתִּי Ez. 34, 12.—Xen. Mem. 2. 6. 12; c. gen. Plut. C. Mar. 17 ἡπελαύνων τοῦ βήματος.

**ἡπελεγμός**, ου, ό, (ἡπελέγχω to *refute* fully, Antiph. 131. 35,) *refutation*; Acts 19, 27 εἰς ἡπελεγμὸν ἐλθεῖν to *come into refutation*, i. e. into dispute, contempt.—Not found in Gr. writers.

**ἡπελεύθερος**, ου, ες, ή, adj. (ἐλεύθερος,) *set free from bondage, a freed-man*, 1 Cor. 7, 22.—Jos. Ant. 7. 11. 2. Æschin. 59. 25. Xen. Athen. 1. 10.

**Ἀπέλλης**, ου, ό, Apelles, pr. n. of a Christian, Rom. 16, 10.

**ἡπελπίζω**, f. ἰσω, (ἐλπίζω,) to *hope fully, to expect*, sc. from others; c. acc. Luke 6, 35 ἀγαθοποιεῖτε καὶ δανείζετε [παρ' ὧν] μηδὲν ἡπελπίζοντες, *do good and lend expecting nothing* in return, i. e. lend to those from whom (παρ' ὧν) ye can expect nothing; see παρ' ὧν in v. 34, and comp. there ἀπολαβῆναι. The idea back which some insert, belongs to the circumstances, and not to ἀπό in composition.—Others, against the analogy of v. 34, to *hope out*, i. e. to have done hoping, to *despair*; hence: *lend never despairing*, not doubting of requital from God, as in the next clause. So 2 Macc. 9, 18. Pol. 1. 19. 12; περὶ τινος Diod. Sic. 2. 25.

**ἡπέναντι**, adv. (έναντι,) pr. over against a person or place, i. e.

1. *over against, opposite to*, c. gen. Matt. 21, 2. 27, 61 καθήμεναι ἡπέναντι τοῦ τάφου. Sept. for חֲזָקָה Gen. 2, 16; חֲזָקָה Neh. 7, 3.—Pol. 1. 86. 3.

2. *before, in the presence of*, c. gen. Matt. 27, 24 ἡπέναντι τοῦ ὄχλου. Acts 3, 16. Sept. for חֲזָקָה Lev. 6, 14. Josh. 7, 13. Trop. Rom. 3, 18 οὐκ ἔστι φόβος θεοῦ ἡπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36, 2 where Sept. for חֲזָקָה חֲזָקָה.

3. *against, contrary to*, c. gen. Acts 17, 7 ἡπ. τῶν δογμάτων Καίσαρος. Comp. Eclus. 37, 4.

**ἡπέπω**, see ἡπέιπον.

**ἡπέραντος**, ου, ό, ή, adj. (a priv. περάω, πέρας,) *boundless, endless*; 1 Tim. 1, 4 γενεαλογίαι ἡπέρανται. Sept. for חֲזָקָה Job. 36, 26.—Pol. 1. 57. 3. Plato Parm. 144. b.

**ἡπερισπάστως**, adv. (a priv. περισπάω,) *without distraction, not distracted* about worldly things, 1 Cor. 7, 35; cō p. vv. 32–34.—Pol. 2. 20. 11. Arr. Epict. 1. 29. 59.

ἀπεριτμητός, ου, ό, ή, adj. (a priv. περτέμνω,) *uncircumcised*, pr. Sept. for עָרֵל Gen. 17, 14. 2 Macc. 1, 51.—In N. T. trop. Acts 7, 51 ἀπεριτμητοὶ τῇ καρδίᾳ καὶ τοῖς ὠσὶν *uncircumcised in heart and ears*, whose heart and ears are still covered so that they neither understand nor hear; comp. Sept. and עָרֵל-לֵב Lev. 26, 41. Ez. 44, 7; עָרֵל-לֵב Jer. 6, 10.

ἀπερχομαι, aor. 2 ἀπῆλθον, (ἐρχομαι,) f. ἀπελεύσομαι Matt. 25, 46. Rom. 15, 28. Sept. Gen. 19, 2; also in epic and later prose writers for the Attic ἄπειμι, Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. Winer § 15.

1. *to go away, to depart from a place or person.*

a) Pr. and genr. construed: a) Absol. Matt. 13, 25 ἐσπείρε ζιζάνια ... καὶ ἀπῆλθεν. v. 28. 46. 16, 4. 18, 30. 19, 22. Mark 5, 20. Luke 17, 23. John 16, 7. al. (Dem. 283. 8. Xen. Mem. 4. 2. 39.) Of one departing by water, John 6, 1. 22; comp. on horseback Palaph. Fab. 1. β) With ἀπό c. gen. Mark 5, 17. Luke 1, 38. 8, 37. γ) With εἰς c. acc. of place whither; Matt. 8, 33. 14, 15 εἰς τὰς κόμας. 16, 21. 22, 5 εἰς τὸν ἴδιον ἀγρόν ... εἰς τὴν ἐμπορίαν αὐτοῦ (others ἐπὶ τὴν ἐμπορίαν). 25, 46. 28, 10. John 4, 8. Rom. 15, 28. Gal. 1, 17. (Sept. Josh. 2, 16. Luc. D. Deor. 16. 1.) Also Matt. 10, 5 εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε *go not away into the way of the gentiles*, i. e. leading to their territories. 8, 32. Mark 9, 43. So too by water, Matt. 8, 18. Mark 8, 13. John 10, 40; with τῷ πλοίῳ added Mark 6, 32. δ) With ἐπὶ c. acc. of place whither; Luke 23, 33 ἐπὶ τὸν τόπον κτλ. 24, 24 ἐπὶ τὸ μνημεῖον. So Luc. D. Deor. 17. 1. ε) With πρὸς c. acc. of pers. *to go away to any one*; Matt. 14, 25 ἀπῆλθε πρὸς αὐτούς. John 6, 68. Rev. 10, 9. So Xen. An. 1. 9. 29. ζ) With ὅπου of place, Matt. 8, 19. η) With πέραν c. gen. John 6, 1; with εἰς c. acc. of place added John 10, 40. θ) From the Heb. with ὀπίσω τῶς, *to go away after a person or thing, to follow*, e. g. a person Mark 1, 20. John 12, 19; things, σαρκὸς ἐτέρας Jude 7. So Heb. יָרַח אַחֲרָי, Sept. πορεύμαι ὀπίσω, Jud. 2, 12. 1 Sam. 6, 12.

b) Spec. *to go away apart, to go aside*, Matt. 26, 36. Acts 4, 15.

c) Of those who *go back* to the place whence they came; but the idea *back*, when so expressed, arises from the circumstances, and not from the force of ἀπό in composition; Matt. 8, 21. Luke 7, 24. (Xen. 1. 4.

29.) With εἰς c. acc. of place, Matt. 9, 7 Mark 7, 30. Luke 1, 23. John 4, 3. 22. (Hdian. 8. 8. 18. Xen. An. 4. 8. 6.) With ἀπό τινος added Luke 2, 15. With εἰς τὰ ὀπίσω, *to go away backward from a person*, pr. John 18, 6; trop. 6, 66. With ἐκεῖ Matt. 2, 22.

2. Trop. of things: a) *to go away, to depart from any one*, with ἀπό c. gen. as leprosy, Mark 1, 42. Luke 5, 13; enjoyments, Rev. 18, 14. So Luc. D. Mort. 3. 2. b) Of a report, fame, *to go forth, to be spread abroad*, Matt. 4, 24. c) *to pass away*, aor. 2 *to be past, ended*; e. g. a war Rev. 9, 12. 11, 14; the present order of things Rev. 21, 1. 4. So Sept. ό ὑερὸς ἀπῆλθεν for עָרַל Cant. 2, 11. Plato Legg. 954. d, ἀπελθόντος ἐναντιοῦ. +

ἀπέχω, f. ἀφέξω, (ἔχω,) *to hold off or keep off*, e. g. a ship from land Hom. Od. 15. 33; *to hold back, to withhold*, Hom. Il. 1. 97. Hdor. 8. 22. Sept. for עָרַךְ Joel 1, 13.—Hence in N. T.

1. Mid. ἀπέχομαι, *to hold oneself off from any thing, to abstain*, with ἀπό c. gen. of thing, Acts 15, 20 ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων. 1 Thess. 4, 3. 5, 22; genit. simply Acts 15, 29 ἀπέχεσθαι εἰδωλοσύνων. 1 Tim. 4, 3. 1 Pet. 2, 11.—So c. ἀπὸ Sept Job 1, 1. Eccles. 28, 8; c. gen. Hdian. 4. 7. 10. Xen. Mem. 4. 6. 11.

2. Act. intrans. or with ἐαυτὸν impl. *to hold off, to keep away, to be far off, distant*; with ἀπό c. gen. Luke 7, 6 ἥδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας. 24, 13; absol. 15, 20. Trop. of the heart, Matt. 15, 8 and Mark 7, 6 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for עָרַךְ רָחֵק.—So c. ἀπὸ 2 Macc. 12, 29. Xen. An. 4. 3. 5; c. gen. Diod. Sic. 5. 42. Xen. An. 2. 4. 10.

3. Act. *to have or receive in full*, (ἀρὸς of compl.) *to have all that one can expect*; of things c. acc. as μισθόν Matt. 6, 2. 5. 16; παράκλησιν Luke 6, 24; πάντα Phil. 4, 18. Of a person, *to have for good*, c. acc. Philom. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς. So Sept. Num. 32, 19. Jos. B. J. 1. 30. 6. Plut. Solon 22 τὸν μισθόν.—Hence impers. ἀπέχει, lit. 'it has in full,' *it is enough, sufficient*, Mark 14, 41; comp. Luke 22, 46. So Anacr. 28. 33 ἀπέχει, βλέπω γὰρ αὐτὴν Hesych. ἀπέχει· ἀπόχη, ἐξαρκεῖ.

ἀπιστέω, ᾠ, f. ἤσω, (ἀπιστος,) *not to believe, to disbelieve*, e. g. persons testifying, c. dat. Luke 24, 11; testimony or the like, absol. Mark 16, 11. Luke 24, 41. Acts 28, 24; the gospel, absol. Mark 16, 16. Sc

Wisd. 1, 2. Palæph. Proæm. 1. Xen. An. 2. 5. 6.—Also, *to be unfaithful, disobedient*, comp. ἀπιστος no. 2. a; absol. Rom. 3, 3. 2 Tim. 2, 13. So Wisd. 10, 7. Xen. Conv. 4 48.

ἀπιστία, as, ἡ, (ἀπιστος,) *unbelief, disbelief*, i. e. want of faith in God, in Christ, in the gospel, Matt. 13, 58. 17, 20. Mark 6, 6. 9, 24. 16, 14. Rom. 4, 20. 11, 20. 23. 1 Tim. 1, 13 ἐν ἀπιστία, i. e. ἀπιστος ὢν. Heb. 3, 12. 19, comp. 4, 2 sq. So genr. Jos. Ant. 2. 4. 3. Dem. 291. 11. Plato Phæd. 88. c.—Also, *unfaithfulness, disobedience*, comp. ἀπιστος no. 2. a. Rom. 3, 3. So Pol. 3. 99. 7. Xen. An. 2. 5. 21.

ἀπιστος, ου, δ, ἡ, adj. (a priv. πίστις.)

1. Act. *unbelieving, disbelieving*, without faith, genr. John 20, 27. So of want of faith in Christ and his gospel, Matt. 17, 17 γενεὰ ἀπίστος. Mark 9, 19. Luke 9, 41; also 2 Cor. 4, 4. Tit. 1, 15. So genr. Hdor. 9. 98. Dem. 349. 15.—Spec. *an unbeliever*, not a Christian, a *gentile, heathen*, 1 Cor. 6, 6. 7, 12. 13. 14 bis. 15. 10, 27. 14, 22 bis. 23. 24, see in σημείον no. 2. a. 2 Cor. 6, 14. 15. 1 Tim. 5, 8. Sept. for תי Is. 17, 10.

2. Pass. *not to be believed or trusted*, e. g. a) Of persons, *unfaithful, faithless, false*; Rev. 21, 8. Luke 12, 46 μετὰ τῶν ἀπίστων, parall. μετὰ τῶν ὑποκριτῶν Matt. 24, 51. So Plut. Dion 47. Xen. Mem. 2. 6. 19. b) Of things, *incredible*; Acts 26, 8 τί ἀπίστον κρίνεται. So Jos. Ant. 6. 10. 2 ἐργον ἀπίστον. Xen. Hi. 1. 9.

ἀπλός ους, ὅη ἡ, ὅον οὖν, (kindr. ἁμα.) *one-fold, single*, Lat. *simplex*; opp. διπλός two-fold, double, Lat. *duplex*, Xen. Cyr. 4. 5. 41; *simple, not complex*, Xen. Cyr. 1. 6. 27.—In N. T. of the eye, *simple, unclouded*, i. e. not affected with disease, *clear, sound*; opp. πονηρός diseased; Matt. 6, 22. Luke 11, 34. Comp. Themist. Or. 22. p. 281 βλέμμα ἀπλοῦν καὶ γενναῖον.

ἀπλότης, τητος, ἡ, (ἀπλός,) *singleness* of mind, *simplicity*, genr. 2 Cor. 1, 12. 11, 3 So ἐν ἀπλότητι καρδίας in *singleness of heart*, mind, Eph. 6, 5. Col. 3, 22. Sept. for עין 2 Sam. 15, 11; עֵינַי 1 Chr. 29, 17. So Wisd. 1, 1 ἀπλ. καρδίας. Jos. B. J. 5. 7. 4. Pol. 1. 78. 8.—Spec. as implying *kindness, benevolence, liberality*, Rom. 12, 8. 2 Cor. 8, 2. 9, 11. 13. So Jos. Ant. 7. 13. 4.

ἀπλῶς, adv. (ἀπλός,) *simply*, with singleness of mind, i. e. *kindly, liberally*, see in ἀπλότης ult. James 1, 5 τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς.—Pol 32. 13. 14 τοῖς φίλοις

ἀπλῶς χρῆσθαι καὶ γενναίως. Also sincerely, Dem. 328. 3.

ἀπό, a prop. governing only the genitive, i. q. Lat. *ab, abs*; pr. *from, away from* any place, person, object, *from* which a person or thing goes away, is parted, or is derived. It marks in strictness the separation of such objects only as were before *on, at, by, near, with* another, externally; not *in* or *within* another, for in respect to such ἐκ is used. The relation implied by ἐκ is therefore nearer; that by ἀπό remoter. See note 1 below, Kühner § 288. 1. Ausf. Gr. 598. Winer § 51. p. 443. ed. 5.

1. Of PLACE, which is the primary signification.

a) Before a genit. of place or person, and implying external motion *from, away from*, e. g. a) After verbs of *separating*; Matt. 25, 32 bis, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων κτλ. 1 Thess. 2, 17 ἀπορφανισθέντες ἀφ' ὑμῶν. So Plato χωρίζειν ἀπὸ Phæd. 45. p. 97. b. β) After verbs of *going away, departing from* a place or person; so with gen. of place, e. g. πορεύεσθαι ἀπὸ τοῦ ἱεροῦ Matt. 24, 1; ἀφίστασθαι ἀπὸ τοῦ ἱεροῦ Luke 2, 37; after ἀποβαίνειν Luke 5, 2; φεύγειν Mark 16, 8. So ἀναβαίνειν ἀπὸ τοῦ ὕδατος *from the water* Matt. 3, 16. Mark 1, 10; μεταβαίνειν Matt. 8, 34, comp. 9, 1. Prægn. ἐξέρχεσθαι ἀπὸ, *to go out and away from* a place, *to go out from, to depart from*, Matt. 13, 1 ἐξελθὼν δ' Ἰησοῦς ἀπὸ τῆς οἰκίας. 28, 8. Mark 11, 12. Heb. 11, 15; ἐκπορεύεσθαι ἀπὸ id. Matt. 20, 29. Mark 10, 46. Oftener with gen. of pers. e. g. after ἀπέρχεσθαι Luke 1, 38. 2, 15. 8, 37; ἀποσπᾶσθαι Luke 22, 41. Acts 21, 1; ἀφίστασθαι, ἀποσπᾶσθαι, Luke 4, 13. 13, 27. Acts 12, 10. 15, 38. 19, 9; ἀποχωρεῖν Matt. 7, 23. Luke 9, 39. Acts 13, 13; ἀποχωρίζεσθαι Acts 15, 39; διασπᾶσθαι Luke 24, 51; διαχωρίζεσθαι Luke 9, 33; ἐρχεσθαι John 3, 2; πορεύεσθαι Matt. 25, 41. Luke 4, 42. Acts 5, 41; φεύγειν Mark 14, 52. John 10, 5. James 4, 7. Rev. 9, 6. (Xen. Mem. 2. 6. 11. An. 7. 1. 4.) Prægn. ἐξέρχεσθαι ἀπὸ τινος, *to come or go out from* any one, e. g. ἀπὸ θεοῦ John 13, 16, 30; ἐξελθε ἀπ' ἐμοῦ Luke 5, 8. So of evil spirits, ἐξέρχεσθαι ἀπὸ τινος *to go out from* a person Matt. 12, 43. 17, 18. Luke 4, 35. 41. 8, 2. 29. 11, 24. Acts 16, 18. Also ἐγείρεσθαι ἀπὸ τῶν νεκρῶν *to rise from* with or among *the dead* Matt. 14, 2. 27, 64. 28, 7. Prægn. αἰσχύνεσθαι ἀπὸ τινος *to be ashamed from* any one, i. e. *to turn away from* him with shame, 1 John 2, 28. Sept. for יָרָא עֵינַי Jer. 22, 22. (Ecclesi. 41, 17.) Also of those *avoiding* any one, after ἀπο-

στῆναι 1 Tm. 6, 5; ἐκκλίνειν Rom. 16, 17; προσέχειν Matt. 7, 15. Mark 10, 17. Luke 20, 46; στέλλεσθαι 2 Thess. 3, 6; or of those *turning back* or *forsaking* any one, as after ἀποστῆναι Acts 21, 21. Heb. 3, 12; μετατίθεσθαι Gal. 1, 6. (Xen. Cyr. 5. 4. 1.) Trop. of diseases *departing* from any one, as leprosy, after ἀπαλλάσσεσθαι Acts 19, 12; ἀπέρχεσθαι Mark 1, 42. Luke 5, 13. γ) After verbs implying motion *dounwards*, or the like; e. g. with a genit. of place, as ἀποπίπτειν Acts 9, 18; ἀποτινάζειν Luke 9, 5; καταβαίνειν Matt. 8, 1. 14, 29. 27, 40. 42; κατέρχεσθαι Luke 9, 37; καθαίρειν Luke 1, 52. Acts 13, 29; πίνειν Matt. 15, 27. 24, 29. Luke 16, 21. Acts 20, 9; συλλέγειν Matt. 7, 16 bis. (So with ἀφαιρείν Theophr. Char. 2; καταβαίνειν Plut. Pericl. 28. Xen. Cyr. 8. 3. 10.) With gen. of pers. as καταβαίνειν ἀπὸ τοῦ θεοῦ James 1, 17. Rev. 3, 12. 20, 9. δ) After verbs of *rising up*, *returning* from a place; with genit. of place, e. g. ὑποστρέφειν Luke 4, 1. 24. 9. Acts 1, 12; ἐγγίρεσθαι ἀπὸ τῆς γῆς Acts 9, 8. So ὑπανίστασθαι ἀπὸ τῶν ἁδίκων Xen. Hi. 7. 2. ε) After verbs of *taking* or *driving away*, *removing*, and the like; with gen. of place, as αἶρειν Matt. 9, 16; of pers. Luke 19, 24; and so αἶρειν ἀπὸ τῆς γῆς, *to take away from the earth*, see in αἶρω no. 4, Acts 8, 33. 22, 22; ἀπαίρειν c. gen. of pers. Matt. 9, 15. Mark 2, 20; ἀπελαύνειν Acts 18, 16 (Xen. Mem. 2. 6. 12); ἀποκυλίνειν Matt. 28, 2. Luke 24, 2; ἀφαιρείν ἀπὸ τοῦ ξύλου τῆς ζωῆς Rev. 22, 19; διώκειν Matt. 23, 34; with gen. of pers. after ἀναλαμβάνειν Acts 1, 11. 22. Also ἐκβάλλειν ἀπὸ *to cast out from*, c. gen. pers. Mark 16, 9; gen. of place Matt. 7, 4. Acts 13, 50; after ἐξελείφειν Rev. 21, 4; ἐξωθεῖν Acts 7, 45. ζ) After verbs of *leading* or *casting away*, *receiving from*, and the like; with gen. of place after ἐπανάγειν Luke 5, 3; gen. of pers. after ἄγειν John 18, 28; ἀπολαμβάνειν Mark 7, 33; βάλλειν Matt. 5, 29. 30; ὑπολαμβάνειν Acts 1, 9. η) After verbs of *loosing*, *letting go*, e. g. c. gen. of thing after λύνειν Luke 13, 15. 16. [Acts 22, 30.] Sept. Jer. 40, 4. After ἀπολύεσθαι c. gen. pers. Acts 15, 33; so Plato Phædo 9. p. 65. a. Comp. Matth. Gr. § 353. n.

b) Before a genit. of person, thing, event, or the like, and implying *separation* or *removal* of any kind, not merely external; *from*, *away from*. Several classes of words which sometimes take ἀπό for the sake of clearness, are also construed with the sim-

ple genitive; see Buttm. § 132. 3. Wines § 51. 1. a) After verbs of *separating*, *loosing from*, and the like; as ἀπολυέσθαι ἀπὸ ἀνδρός Luke 16, 18; καταργίεσθαι Rom. 7, 2. 6. Gal. 5, 4; χωρίζειν 1 Cor. 7, 10. Rom. 8, 35. 39. (Plato Phædo 12. p. 67. c.) Prægn. ἀνάθεμα εἶναι ἀπὸ τοῦ Χρ. *to be accursed from Christ*, i. e. separated from his love, Rom. 9, 3, comp. 8, 35. 39; ἀποζήσκειν ἀπὸ τινος *to be dead from* any thing, i. e. delivered from by death, trop. Col. 2, 20; φθείρεσθαι ἀπὸ τινος *to be corrupted away from* 2 Cor. 11, 3; ὑστεροῦν ἀπὸ τινος *to fall short from*, to fail of, Heb. 12, 15. β) After verbs of *departing from*, *avoiding*, *abstaining*, *desisting from*, and the like; with gen. of thing, as ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων Acts 15, 20; also 1 Thess. 4, 3. 5, 22; ἀποστῆναι ἀπὸ ἀδικίας 2 Tim. 2, 19; id. c. gen. pers. Acts 5, 38. 22, 29. 2 Cor. 12, 8; βλέπειν c. gen. of thing, *to beware of*, Mark 8, 15; gen. of pers. 12, 38; ἐκκλίνειν c. gen. of thing, 1 Pet. 3, 11; παύειν 1 Pet. 3, 10; καταπαύειν Heb. 4, 4. 10. (Plut. Alex. 25. Thuc. 7. 73.) After προσέχειν Matt. 16, 6. 11. 12 bis; προσέχειν ἑαυτῷ Luke 12, 1. Sept. for יִרְחַק 2 Chr. 35, 21. Ecclus. 6, 13. So after φυλάσσεσθαι Luke 12, 15, and φυλάσσειν ἑαυτὸν 1 John 5, 21. Sept. for יִרְחַק Ps. 18, 24. (Xen. Cyr. 2. 3. 9.) Also after φέγγειν c. gen. of thing, i. q. *to avoid*, 1 Cor. 10, 14. γ) After verbs of *rising up from*, *going forth*, *returning*, with gen. of that with which one was occupied; as ἀποστῆναι ἀπὸ τῆς προσευχῆς Luke 22, 45; ὑποστρέφειν Heb. 7, 1; διεγείρεσθαι ἀπὸ τοῦ ὕπνου Matt. 1, 24. With gen. of pers. *from whom* any thing proceeds; so of thoughts ἐκπορεύεσθαι ἀπ' αὐτοῦ Mark 7, 15; healing power, ἐξέρχεσθαι Luke 8, 46. δ) After verbs of *asising*, *requiring*, *forbidding*, with gen. of pers. as ἀπατεῖν Luke 6, 30. 12, 20; ἐκδικεῖν Luke 18, 3. Rev. 6, 10; ἐκζητεῖν Luke 11, 50; κωλύειν Luke 6, 29. ε) After verbs of *taking away*, *removing*, *depriving*, and the like; sometimes with simple genit. Matth. § 418. n. So with gen. of pers. after αἶρειν Matt. 13, 12. John 10, 18. Eph. 4, 31; ἀφαιρείν Luke 10, 42. 16, 3; ἀπόλεσθαι ἀπὸ, prægn. *to perish away from*, Rev. 18, 14; comp. Sept. for יִרְחַק Jer. 18, 18. Also ἄφαντος γίνεσθαι ἀπὸ τινος *to disappear from* any one, Luke 24, 31. With gen. of thing, as αἶρειν Luke 8, 12; παρέρχεσθαι ἀπὸ *to pass away* (be taken away) from Matt. 5 18; μετακινεῖσθαι Col. 1, 23

συνεστῆσαι 2 Thess. 2, 2. ζ) After verbs of *turning away*, *averting*, and the like; sometimes with the simple gen. Matth. 5, 354. γ. So with gen. of pers. after ἀποστρέφειν Rom. 11, 26; κλείνει τὰ σπλάγχνα ἀπὸ τινος 1 John 3, 17; ἐπιστρέφειν Acts 15, 19. With gen. of thing, after ἀποστρέφειν Acts 3, 26; διαστρέφειν Acts 13, 8; ἐπιστρέφειν 1 Thess. 1, 9. Acts 14, 15; also 26, 18. 2 Tim. 4, 4. Prægn. μετανοεῖν ἀπὸ τοῦ περὶ and turn from, Acts 8, 22. Heb. 6, 1. η) After verbs of *hiding*, *concealing*, and the like; with gen. of pers. after ἀποκρύπτειν Matt. 11, 25. Luke 10, 21. 18, 34; κρύπτειν Luke 19, 42. John 12, 36; gen. of thing Rev. 6, 16; παρακαλύπτειν ἀπὸ of pers. Luke 9, 45. Sept. for כִּי יִסְתָּר Gen. 4, 14; כִּי יִסְתָּר 2 K. 4, 27. So Ecclus. 17, 15. 20. Hom. Od. 23, 110. 2) After adjectives and verbs of *freeing from*, *cleansing*, *healing*, *escaping*, and the like, which are also construed by Gr. writers with the simple genitive; Matth. 5, 353 and note. Winer 5, 30. 6. So after adjectives, ἀπὸ c. gen. of thing, as ἀσθεὺς Matt. 27, 24; ἥσυχος James 1, 27; εὐεστῆρος Rom. 7, 3; καθαρὸς Acts 20, 26; ἁγίος Mark 5, 34. After verbs, with gen. of thing; as δικαιῶν Acts 13, 39. Rom. 6, 7; ἐκκαθαίρειν 2 Tim. 2, 21; ἑλπιεῖν Rom. 6, 18. 22. 8, 2. 21; θεραπεύειν Luke 5, 15. 7, 21. 8, 2; ἰάσθαι Mark 5, 29. Luke 6, 17; καθαρίζειν 2 Cor. 7, 1. Heb. 9, 14. 1 John 1, 7. 9; λούειν Rev. 1, 5; λυτροῦν Tit. 2, 14; ῥαντίζειν Heb. 10, 22; ῥύεσθαι Matt. 6, 13. 1 Thess. 1, 10. 2 Tim. 4, 18; σώζειν Matt. 1, 21. Rom. 5, 9; φεύγειν ἀπὸ to flee or escape from Matt. 3, 7. 23, 33; φυλάσσειν 2 Thess. 3, 3. With gen. of pers. after ἀπαλλάσσειν Luke 12, 58; ῥύεσθαι Rom. 15, 31. 2 Thess. 3, 2; σώζειν Acts 2, 40. Prægn. ἐνδυναμοῦσθαι ἀπὸ ἀσθενείας to be made strong (healed) from weakness Heb. 11, 34. Acts 16, 33 ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πληγῶν he washed (cleansed) them from their stripes, from the blood and filth of their wounds. So perh. once Heb. 5, 7 εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας being heard and delivered from his fear; but see in εὐλάβεια, and below in no. 3. e.

c) Before a genit. of place or person from which one goes or comes away, sets off, or the like, and expressing the *terminus a quo*. a) Pr. and genr. implying the direction from which one goes or comes to another place; after verbs of *departing* or *going*, *coming*, *rising*, *sending*, *following*, and the like. So with gen. of place, after ἀναβαίνειν, Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ

ἀπὸ τῆς Γαλιλαίας... εἰς τὴν Ἰουδαίαν, see below in note 1. Acts 25, 1; ἀνέγειν Acts 13, 13. 16, 11; ἀνατέλλειν Luke 12, 54; ἀποστέλλειν Acts 11, 11; διέρχεσθαι Acts 13, 14; ἐκπλεῖν Acts 20, 6; ἐξέρχεσθαι Rev. 16, 17 bis; ἐπέρχεσθαι Acts 14, 19; ἔρχεσθαι Mark 1, 9. 7, 1. 2 Cor. 1, 16; impl. Mark 7, 4 καὶ [ἐλθόντες] ἀπὸ ἀγορᾶς, see in ἀγορά. So after ἦκειν Matt. 8, 11. Luke 13, 29 bis; impl. Rev. 16, 12; καταβαίνειν Mark 3, 22. Luke 10, 30; καταντῶν Acts 21, 7; κατέρχεσθαι Acts 11, 27. 12, 19. 15, 1; μεταίρειν Matt. 19, 1; παραγίνεσθαι Matt. 3, 13; πέμπειν Acts 20, 17; συναγαβαίνειν Acts 13, 31; συνέρχεσθαι Acts 21, 16; συντρέχειν Mark 6, 33. So ἀκολουθεῖν ἀπὸ to follow one from a place, Matt. 27, 55. Luke 23, 49. Trop. after μεταμορφοῦσθαι, 2 Cor. 3, 18 ἀπὸ δόξης εἰς δόξαν. With gen. of pers. id. as οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου Acts 10, 17; after ἐγγιγέσθαι 1 Thess. 1, 8; ἐξέρχεσθαι 1 Cor. 14, 36; ἔρχεσθαι Mark 5, 35. Gal. 2, 12. 1 Thess. 3, 6; impl. Matt. 26, 47; ἐπιφέρεσθαι Acts 19, 12. So Luc. D. Deor. 14. 2. ib. 24. 2 ἦκοντα με ἀπὸ Σιδῶνος. Xen. Hell. 6. 4. 3. β) By Hebraism, like Heb. 17, it once marks the quarter or direction in or towards which a thing is; Rev. 21, 13 quater, ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ κτλ. lit. from the east, from the north, etc. where we say on the east, on the north. The oriental passes in mind from the place specified to himself; we from ourselves to the place specified. So Heb. 17 Sept. ἀπὸ βορρᾶ Judg. 7, 1; 17 Sept. κατ' ἀνατολᾶς Gen. 2, 8. 12, 8; see Heb. Lex. 17 no. 3. h. Comp. Diod. Sic. 1. 31 init. Comp. also Lat. a fronte, a tergo; Fr. dessous, dessus, dehors, dedans. γ) Spec. with gen. of the place from which any thing proceeds, begins, is done, and the like; as Acts 15, 38 τὸν ἀποστάνα ἀπ' αὐτῶν ἀπὸ Παμφυλίας. So after ἔρχεσθαι Luke 24, 27; δέχεσθαι τι Acts 28, 21; τρέφεσθαι Acts 12, 20. Also ἀπὸ... ἕως, after ἐξέρχεσθαι Matt. 24, 27; ἐπισυναίγειν v. 31. Mark 13, 27; ἀπὸ... μέχρι after πληροῦν Rom. 15, 19. (So ἀπὸ... ἕως Diod. Sic. 1. 31; ἀπὸ... ἕχρι Xen. An. 5. 5. 4.) In the phrase ἀπὸ τοῦ οὐρανοῦ, ἀπ' οὐρανοῦ, from heaven, Mark 8, 11. Luke 21, 11. 22, 43. Acts 9, 3. Rom. 1, 18. 2 Thess. 1, 7. 1 Pet. 1, 12. al. Sometimes, as in poetic and later usage, ἀπὸ is prefixed to an adv. of place in -θεν, c. g. ἀνωθεν, Matt. 27, 51 ἀπὸ ἠνωθεν ἕως κάτω. Mark 15, 38. Comp. Hom. Il. 8. 365 ἀπ' οὐρανόθεν. ib. 24. 492. Lob. ad Phryn. p. 45 sq. Winer 5, 54. 7. n. 1



Kühner's Ausf. Gr. § 512. n. 3.—Hence δ) Trop. of *order* or *succession*, i. e. as marking the person or place from which the order begins to be reckoned; so with gen. of pers. Jude 14 ἔβδομος ἀπὸ Ἀδάμ. Matt. 2, 16 ἀπὸ διετούς καὶ κατωτέρω. So with ἔως, Acts 8, 10 ἀπὸ μικροῦ ἔως μεγάλου. Matt. 20, 8. John 8, 9. Heb. 8, 11. Also ἄρχεσθαι ἀπὸ c. gen. of place or thing, Luke 24, 27. Acts 8, 35. 10, 37; with ἔως Luke 23, 5. So with ἀρξάμενος impl. after διαλέγεσθαι, πείθειν, Acts 17, 2. 28, 23; comp. Luke 24, 27. Comp. Plato Phædr. 228. d, ἀρξάμενος ἀπὸ τοῦ πρώτου. Xen. Mem. 2. 1. 1.

d) Implying *distance* of one object from another, with or without the idea of previous motion; from, away from, far from; so ἀπὸ προσώπου τινος far from the presence of any one 2 Thess. 1, 9. Rev. 12, 14. (Xen. An. 3. 3. 9.) After ἀπέχειν Matt. 15, 8. Mark 7, 6. Luke 7, 6. 24, 13; so Diod. Sic. 5. 42. Xen. An. 4. 3. 5. Also μακρὰν ἀπὸ Matt. 8, 30. Mark 12, 34. John 21, 8. Acts 17, 27; so Pol. 5. 99. 3. Arr. Alex. 1. 1. 5.—In the later Gr. manner ἀπὸ is likewise prefixed to the noun of measure marking the distance, as John 11, 18 ἡν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε, instead of ὡς σταδίου δεκ. ἀπὸ Ἱεροσ. in Luke 24, 13; also John 21, 8. Rev. 14, 20. So Jos. Ant. 5. 1. 4. Plut. Philop. 4 ἡν ἀγρός... ἀπὸ σταδίων εἴκοσι τῆς πόλεως. Diod. Sic. 1. 51. See Winer § 65. 4 ult.—Put before adv. of distance in -θεν, e. g. ἀπὸ μακρόθεν from afar, afar off, Matt. 26, 58. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for פָּרָחָה Ps. 138, 6. Also Sept. Ps. 139, 2. Ezra 3, 13. Polemo Physiogn. 1. 6. See Lob. ad Phryn. p. 45 sq. Winer § 54. 7. n. 1.

e) Before a genit. expressing a *whole* from which a *part* is taken away; i. e. in a *partitive* sense, like ἐκ and Heb. מִן. a) With a gen. of the number or class to which a person belongs; e. g. Matt. 27, 9 ὁ ἐτιμήσαντο (τινὲς) ἀπὸ υἱῶν Ἰσραὴλ. v. 21 τίνα... ἀπὸ τῶν δύο. Luke 6, 13. 9, 38. 16, 30. 19, 39. Heb. 7, 2. 13. So Sept. and מִן Ex. 17, 5. Hdot. 6. 27. Thuc. 1. 116 λαβὼν ἐξήκοντα ναὺς ἀπὸ τῶν ἐφορμοσῶν. But usually Gr. writers here employ the simple genitive; Buttm. § 132. 5. Kühner § 273. 3. a. β) After the verbs ἐσθίειν, πίνειν, to eat or drink of (from) any thing, to partake of it, Matt. 15, 27. Mark 7, 28. Luke 22, 18. Sept. ἐσθίειν ἀπὸ for מִן חֶמֶד

Lev. 11, 40; πίνειν ἀπὸ for מִן חֶמֶד Jer. 51. 7. So ἀπολαύειν ἀπὸ τινος Plato Apol. Socr. 10. p. 31. b. But the usual construction of these verbs in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. γ) After verbs of *giving*, *imparting*, *receiving*, *taking away*, and the like, i. e. to give or take of any thing, a part of it; e. g. after αἶρειν Mark 6, 43; ἀφαιρεῖν, as ἀφ. ἀπὸ τῶν λόγων κτλ. Rev. 22, 19; διδόναι Luke 20, 10. Rev. 2, 17; ἐκχεῖν Acts 2, 17. 18; ἐπιδιδόναι Luke 24, 42; λαμβάνειν Mark 12, 2; νοσφίζεσθαι Acts 5, 2. 3; φέρειν John 21, 10. So Sept. λαμβάνειν ἀπὸ Ex. 12, 7; comp. Gen. 25, 30. Greek writers employ here only the simple genitive; see Matth. § 323. Buttm. § 132. 5. c. Kühner § 273. 3. b. Winer § 30. 7.

NOTE 1. The mutual relation of ἐκ as the nearer and ἀπὸ as the remoter preposition,—the former referring to what is inner and special, and the latter to what is outer and general,—is seen in Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ, comp. also Acts 23, 34. On the other hand ἀπὸ and ἐκ are used apparently without distinction John 11, 1: Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κόμης Μαρίας κτλ. comp. also Rev. 9, 18. 1 Thess. 2, 6. In other instances ἀπὸ is employed interchangeably with ἐκ in the same constructions, either because the more general is put for the special as including it, or because of less precision on the part of the writer; comp. Winer § 51. 5. Thus Matt. 7, 4 ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ, comp. v. 5 ἐκ τοῦ ὀφθ. Luke 9, 5 ἐξερχομένου ἀπὸ τῆς πόλεως, comp. John 4, 30 ἐκ τῆς πόλεως. Luke 4, 35 of an evil spirit: ἐξῆλθε ἐκ αὐτοῦ... ἐξῆλθεν ἀπ' αὐτοῦ, and so Matt. 17, 18 comp. Mark 1, 25. 26. Matt. 1, 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, comp. Rom. 13, 11 ἐξ ὕπνου ἐγερσῆναι. Matt. 14, 2 ἡγέρθη ἀπὸ τῶν νεκρῶν and so 27, 64. 28, 7, comp. Mark 6, 14. 16 ἐκ νεκρῶν and so John 12, 1. 9. Acts 3, 15. 13, 30. etc.—So Xen. Mem. 2. 7. 2 λαμβινομεν οὔτε ἐκ τῆς γῆς οὐδὲν... οὔτε ἀπὸ τῶν οἰκίων. Hi. 1. 38.

2. Of TIME, as marking the point at epoch from which time is reckoned.

a) Before the genit. of nouns, from, e. g. α) With gen. of a noun implying time, as ἀπὸ τῆς ὥρας ἐκείνης from that very hour Matt. 9, 22. 15, 28. 17, 18; ἀπὸ τῆς ἑκτῆς ὥρας Matt. 27, 45; ἀπ' ἐκείνης τῆς ἡμέρας Matt. 22, 46. John 11, 53. (Xen. An. 7. 5. 6.) Acts 20, 18. Phil. 1, 5. Acts 15, 7 ἀφ' ἡμερῶν

ἀρχαίων. (Iliod Sic. 1. 6.) Luke 8, 43 ἀπὸ ἐτῶν δώδεκα. Rom. 15, 23. Also ἀπ' αἰῶνος Luke 1, 70. Acts 3, 21; ἀπὸ τῶν αἰώνων Eph. 3, 9. Col. 1, 26; ἀπ' ἀρχῆς Matt. 19, 4. 8. Luke 1, 2. John 8, 44. 2 Pet. 3, 4. al. So Dem. 288. 10. Plato Crit. 112. c, ὡς ἀπ' ἀρχῆς ἐγένετο. β) With a gen. of pers. *from* whom time is reckoned; Matt. 1, 17 ἀπὸ Ἀβραάμ, ... ἀπὸ Δαυὶδ. Acts 3, 24. Rom. 5, 14. (Hdian. 6. 2. 5.) Also ἀπὸ βρέφους *from* a child 2 Tim. 3, 15; so ἀπὸ παιδων Xen. Cyr. 1. 5. 11. γ) With gen. of an event or condition *from* which time counts; as ἀπὸ τοῦ αἵματος Δβελ Matt. 23, 35; ἀπὸ καταβολῆς κόσμου Matt. 13, 35. 25, 34. Luke 11, 50. al. Matt. 1, 17. Acts 1, 22. Rom. 1, 20. Of a condition, Luke 2, 36 ἀπὸ τῆς παρθενίας αὐτῆς. Comp. Thuc. 7. 43 ἀπὸ τοῦ πρώτου ὕπνου.

b) Before the gen. of a relat. pronoun, with or without the antecedent expressed; as ἡμέρα ἀφ' ἧς Acts 20, 18; ἀφ' ἧς ἡμέρας *from what day or time, since*, Col. 1, 6. 9 (Plato Rep. 461. d); simpl. ἀφ' ἧς id. Luke 7, 45. Acts 24, 11. 2 Pet. 3, 4; so Plut. Pelop. 15. Xen. Hell. 4. 6. 6.—Also ἀφ' οὗ (χρόνου) *from what time, since*, Luke 24, 21. Rev. 16, 18; ἀφ' οὗ ἂν *from whatever time* Luke 13, 25. Sept. for יִשְׁרָאֵל Ex. 5, 23. So Luc. D. Mort. 26. 1. Xen. Conv. 4. 62.

c) Before adverbs of time, e. g. α) With the art. where the adv. then becomes an adjective; Buttm. § 125. 6. Matth. § 272. So ἀπὸ τοῦ νῦν (χρόνου) *from now*, henceforth, Luke 1, 48. 5, 10. Acts 18, 6. al. β) Without the art. as ἀπὸ πέρου *from a year ago*, since the past year, 2 Cor. 8, 10. 9, 2; ἀπὸ πρῶτ' Acts 28, 23; ἀπὸ τότε *from then*, from that time, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16.—This is a later usage, not found in the best Gr. writers; see Sturz de Dial. Alex. p. 210. Lob. ad Phryn. p. 47. Winer § 54. 7. n. 1.

3. OF ORIGIN, SOURCE, CAUSE, that *from* which a person or thing proceeds or is derived. Here too ἀπό marks the remoter, mediate, ultimate origin or cause; while the nearer, immediate, direct source or cause is expressed by ἐκ, ἐν, παρὰ; see Herm. ad Soph. Electr. 65. Winer § 51. p. 437, 444, edit. 5.

a) Of the person *from* whom or the place *whence* any one is derived or comes. α) With genit. of the person *from* whom one is descended by birth, after γεννᾶσθαι, Heb. 11, 12 ἀφ' ἐνὸς ἐγενήθησαν κτλ. β) With genit. of place, i. e. of the home, city, country, people, *whence* one comes, where

he belongs; so after εἶναι, John 1, 45 ἦν δε ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ; elsewhere often with part. ὧν impl. as Matt. 2, 1 μάγοι ἀπὸ ἀνατολῶν. 4, 25. 15, 1. 27, 57. Luke 23, 51. John 11, 1. Acts 2, 5. 23, 34. 24, 18; after ἔρχεσθαι John 7, 42. Once of a covenant, Gal. 4, 24 μία μὲν ἀπὸ ὅρουσιν αἰνῶ. (Xen. Hell. 3. 2. 17. Comp. Lat. 'pastor ab Amphrysto,' Virg. Georg. 3. 2.) With the art. inserted before ἀπό, as Matt. 21, 11 ὁ προφήτης ὁ ἀπὸ Ναζαρέτ. Mark 15, 43. John 1, 46. 12, 21. 19, 38. Acts 6, 9. al. So Pol. 5. 70. 8. Xen. Cyr. 2. 1. 5. γ) With gen. of a collective noun, expressing the *body* or *sect* to which one belongs; Acts 12, 1 τῶν ἀπὸ τῆς ἐκκλησίας. 15, 5 τῶν ἀπὸ τῆς αἰρέσεως κτλ. So Plut. Brut. 2. Hdian. 7. 1. 11 τῶν ἀπὸ τῆς βουλῆς. 7. 9. 2.—Of things, e. g. with gen. of a ship, τὰ ἀπὸ τοῦ πλοίου things *from the ship*, i. e. the broken pieces, furniture, Acts 27, 44; of a garment, Luke 5, 36 τὸ ἀπὸ τοῦ καινοῦ.

b) Of a person or thing as the *source* of information or knowledge, i. e. *from* whom one hears, learns, knows any thing. So with gen. of pers. after ἀκούειν Acts 9, 13. 1 John 1, 5. (Thuc. 1. 25.) Luke 22, 71 ἀπὸ τοῦ στόματος αὐτοῦ, i. q. ἀπ' αὐτοῦ. Also after γινώσκειν Mark 15, 45; μαρτάνειν Matt. 11, 29. Gal. 3, 2. Col. 1, 7. (Plato Ion 537. e.) So λατρεύειν, 2 Tim. 1, 3 φ λατρεύω ἀπὸ προγόνων whom I serve *from my forefathers*, as I have received and learned from them. (Pol. 5. 55. 9.) With gen. of thing, after ἐπιγινώσκειν Matt. 7, 16. 20; μαρτάνειν Matt. 24, 32. Mark 13, 28. Heb. 5, 8.

c) Of a person as the ultimate cause or agent *from* whose will or efficiency any thing proceeds, comes, is done, or the like; strictly through some intervening agency or means, i. e. mediately. α) With gen. of pers. *from* or *by* whose will, power, authority, any thing takes place; Matt. 12, 38 ἔλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Gal. 1, 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. So ἀπ' ἑμαυτοῦ, ἀφ' ἑαυτοῦ, of myself, of oneself, i. e. of one's own will or accord, without authority or command from another, e. g. after ἔρχεσθαι John 8, 42; λαλεῖν 7, 17. 18. 14, 10. 16, 13; ποιεῖν 5, 19. 30. 8, 28; τρῆναι 10, 18; also, without help from others, after γινώσκειν Luke 21, 30; εἰπεῖν John 11, 51; λέγειν 18, 34; λογιζέσθαι 2 Cor. 10, 7. So Thuc. 5. 60. Xen. Mem. 2. 10. 3. β) With gen. of pers. *from* whom one asks, receives, has, or becomes any thing; so after ἀπολαμβάνειν Col. 3, 24. 3 John 7; δακνέσθαι Matt. 5, 42; ἔχειν 1 Cor. 6, 9. 2

Cor. 2, 3. 1 Tim. 3, 7. 1 John 2, 20. 4, 21. (Plut. Mor. II. p. 398.) After ἔρχεσθαι, Acts 3, 19; ζητεῖν 1 Thess. 2, 6, see in note 1; λαμβάνειν Matt. 17, 25. 26, see Winer § 51 p. 444. edit. 5; μεταλαμβάνειν Heb. 6, 7; παραλαμβάνειν 1 Cor. 11, 23; in anacoluthon Gal. 2, 6. (Plut. Aem. Paul. 5. Moral. II. p. 100.) In all such cases ἀπό implies pr. a receiving by means of some intervening person or thing; see Winer l. c. Also after εἶναι, γίνεσθαι, Rom. 13, 1. 1 Cor. 1, 30. So Xen. Hi. 1. 38. γ) After passive and neuter verbs, where ἀπό c. gen. marks the remote author or source of the action, not the immediate and direct agent; the latter idea being denoted by ὑπό or παρά, Winer p. 444. edit. 5; comp. note 2 below. After passive verbs, as ἀναπαύεσθαι, 2 Cor. 7, 13; ἀποδείκνυσθαι Acts 2, 22; δικαιоυσθαι Matt. 11, 19. Luke 7, 35; ἐτοιμάζεσθαι Rev. 12, 6; μεταμορφοῦσθαι, καθάπερ ἀπὸ κυρίου πνεύματος 2 Cor. 3, 18; πειράζεσθαι James 1, 13. So Jos. Ant. 7. 14. 5 ἵνα γινῶ ὁ λαὸς ἀποδεδειγμένον αὐτὸν ἀπὸ τοῦ πατρὸς βασιλεία. Comp. Thuc. 3. 36 γινώμει ἀφ' ἐκδοτῶν ἔλεγοντο. See note 2 below.—After neuter verbs, as πάσχειν Matt. 16, 21. (Luc. D. Deor. 6. 4.) So γίνεσθαι ἀπὸ τοῦ Θεοῦ 1 Cor. 4, 5; also with γένοιτο or the like implied in the formula: χάρις καὶ εἰρήνη ἀπὸ Θεοῦ κτλ. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. Eph. 1, 2. 6, 23. Phil. 1, 2. al. Here belongs also φοβεῖσθαι ἀπὸ τινος to be put in fear from any one, i. e. to be afraid of, to fear, Matt. 10, 28. Luke 12, 4. Sept. for יְיָ לִי יִרְאָה Jer. 1, 17. So 1 Macc. 8, 12; φόβος ἀπὸ τινος Xen. An. 7. 2. 37.

d) Of the *motive* or inciting cause, especially an emotion of mind, from, by reason of; so ἀπὸ τοῦ φόβου Matt. 14, 26. Luke 21, 26; ἀπὸ τῆς χαρᾶς Luke 24, 41. Acts 12, 14. Matt. 13, 44. So Sept. and יְיָ Ex. 2, 23. Plut. Mor. II. p. 101 μὴ ἀπὸ δειλίας ἦξεν.

e) Of the *occasion* or incidental cause, from, i. e. because of, by reason of, on account of; so after passive verbs, as ἀποκρίνεσθαι Rev. 9, 18; διασπείρεσθαι Acts 11, 19; καταφέρεισθαι Acts 20, 9; σείεσθαι Matt. 28, 4; σπιλῶσθαι Jude 23. Heb. 5, 7 ἰσακουθεὶς ἀπὸ τῆς εὐλαβείας was heard because of his fear of God, his piety; others as in no. 1. b. 3; see in εὐλάβεια. After neuter verbs, as κοιμῶμασθαι ἀπὸ τῆς λύπης Luke 22, 45; after φεύγειν i. q. to vanish away, Rev. 20, 11; after verbs implying inability, Luke 19, 3. John 21, 6. Acts 22, 11. So Jos. Ant. 9. 4. 3 ἀχλύν

ἀφ' ἧς ἀγνοήσεν αὐτὸν ἔμελλον.—Once οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων Matt 18, 7.

f) Of the *instrument* or means from οἰ with which any thing is done; so after διακονεῖν Luke 8, 3; γερνίζειν 15, 16; χορτάζεσθαι 16, 21; πλουτεῖν Rev. 18, 15 οἱ πλουτίσαντες ἀπ' αὐτῆς.—Ecclus. 11, 18. Xen. Mem. 1. 2. 9. An. 1. 1. 9.

g) Of the *material* from or of which any thing is made; Matt. 3, 4 ἔνδυμα ἀπὸ τριχῶν καμήλου.—1 Esdr. 8, 57. Luc. D. Deor. 7. 4. Hidot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

h) Of the *manner*; as Matt. 18, 35 ἐὰν μὴ ἀφήτε ... ἀπὸ τῶν καρδιῶν ὑμῶν, if ye forgive not from your hearts. So ἀπὸ ψυχῆς φιλεῖν Theophr. Char. 17 or 19. 1.—Luke 14, 18 ἤρξαντο ἀπὸ μιᾶς παρατεῖσθαι, i. e. either for ἀπὸ μιᾶς γνώμης with one consent, as Philo de Legg. spec. II. p. 311. b; or for ἀπὸ μιᾶς φωνῆς with one voice, as Diod. Sic. 16. 10 τὸ πλῆθος ὥσπερ ἀπὸ μιᾶς φωνῆς ἀνεβόησε.—Hence ἀπὸ μέρους, Lat. ex parte, in part, partly, Rom. 11, 25. 15, 15. 24. 2 Cor. 1, 14. 2, 5. So Diod. Sic. 13. 108.

NOTE 2. In a few instances ἀπό after a passive verb is thought to stand for ὑπό as denoting the immediate agent; so Luke 9, 22 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων κτλ. 17, 25. Mark 8, 31. But here it is implied that he was 'to suffer and be rejected on the part of the elders,' i. e. through their machinations and emissaries. James 5, 4 ὁ μισθός ... ὁ ἀπεσπηρετημένος ἀφ' ὑμῶν, i. e. by your agents or orders. Rom. 13, 1 εἰ μὴ ἀπὸ Θεοῦ, see above in no. 2. c. β. In Luke 6, 18 οἱ ὀχλοῦμενοι ἀπὸ [ὑπὸ] πνευμάτων ἀκαθάρτων, the reading is doubtful, and ὑπό is to be preferred. Very often ἀπό and ὑπό were confounded by copyists; see Bast ad Greg. Corinth. ed. Schaef. p. 794, 823. Schweigh. Not. ad Pol. 1. 34. 8. Winer p. 444. n. edit. 5.

NOTE 3. In composition ἀπό implies: a) Separation, from, off, asunder; as ἀπολύνω, ἀποτέμνω. b) Removal, departure, from, away from; as ἀποβάλλω, ἀποβαίνω. c) Cessation, leaving off; as ἀπαλγέω. d) Completeness, in full, thus strengthening the simple verb; as ἀπέχω, ἀπολαμβάνω, ἀποσνήσκω. e) Almost like a priv. it sometimes reverses the signification of the simple word; as ἀποδοκιμάζω, ἀποκαλύπτω.—Some assign also to ἀπό in comp. the meaning back again, and cite ἀποδίδωμι, ἀπέρχομαι, and the like. But this sense

lies in the context and circumstances, and not in ἀπό itself. +

ἀποβαίνω, ἰ. βήσομαι, (βαίνω,) *to go away, to depart*, c. ἀπό Pol. 23. 11. 4. Xen. Mag. Eq. 1. 16.—Hence in N. T.

1. Spec. *to go away* from a ship or boat, *to disembark, to land*, e. g. ἀπ' αὐτῶν (τῶν πλοίων) Luke 5, 2; *eis tēn gēn* John 21, 9. —Pol. 3. 19. 2. Xen. Hell. 1. 1. 18.

2. Trop. like Lat. *evenire, to turn out, to result*, c. *eis*, Luke 21, 13 ἀποβήσεται ὑμῖν *eis* μαρτύριον. Phil. 1, 19. Sept. for לָךְ לָךְ Job 13, 5.—Pol. 1. 71. 2. Xen. Mem. 4. 8. 8.

ἀποβάλλω, aor. 2 ἐπέβαλον, (βάλλω,) *to cast away, to throw off*, c. acc. τὸ ἱμάτιον Mark 10, 50. So Sept. Is. 1, 30. Luc. D. Deor. 20. 6. Plato Conv. 179. a, τὰ ὅπλα.—Trop. i. q. *to lay aside, to lose*, e. g. τὴν παρρησίαν Heb. 10, 35. So Plato Crit. 44. c, *πάσαν τὴν οὐσίαν*. Xen. Hell. 6. 2. 9 μέγα ἡγάσθον.

ἀποβλέπω, f. ψω, (βλέπω,) *to look away, c. eis towards any person or thing, to look steadfastly upon*, Pol. 6. 50. 3. Plato Euthyd. 273. b.—In N. T. trop. *to regard, to have respect to, eis τὴν μισαποδοσίαν* He. 11 26. Sept. for תִּיָּה Ps. 11, 4; תִּיָּה Hos. 3, 11. So Pol. 2. 39. 10. Plato Rep. 545. c.

ἀπόβλητος, ου, ό, ή, adj. (ἀποβάλλω,) *to be cast away as worthless; trop. to be rejected, refused, despised*, 1 Tim. 4, 4.—Hom. Il. 3. 65. Luc. Tim. 37 οὗτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. Plato Phædr. 260. a.

ἀποβολή, ης, ή, (ἀποβάλλω,) *a casting away*, e. g. τῶν ὅπλων Plato Rep. 943. c.—In N. T. trop. *a casting away, rejection*, Rom. 11, 15. Spec. *loss of life* Acts 27, 22. So Hdtian. 4. 14. 8. Plato Phædr. 246. d.

ἀπογίνομαι, aor. 2 ἀπέγενόμην, (γίνομαι,) *to be away from, c. gen. τῆς μάχης* Hdtot. 9. 69; *to become absent, to depart*, Plato Tim. 82. b; hence *to depart from life, to die*, Thuc. 2. 34.—In N. T. trop. *to die to any thing, to renounce*, c. dat. ταῖς ἡμαρτίαις 1 Pet. 2, 24; comp. Rom. 6, 4 sq.

ἀπογραφή, ης, ή, (ἀπογράφω,) *a writing off; a register, enrolment*, as of property, Plato Legg. 745. d; of persons capable of military service Pol. 23. 9; of citizens, their names and property, *a census*, Jos. Ant. 18. 1. 1.—Hence in N. T. *an enrolment, census*, Luke 2, 2. Acts 5, 37. In the latter passage it included persons and property, Jos. l. c. In the former 't may

have been a mere enumeration of persons; see more in art. Κυρήνιος.

ἀπογράφω, f. ψω, (γράφω,) *to write off, to copy, to delineate* a coast, Hdtot. 3. 136; *to write down*, Sept. for כָּתַב Judg. 8, 14.—In N. T. *to write off* in a register, *to inscribe, to enrol*; Pass. part. Heb. 12, 23 ἀπογεγραμμένοι ἐν οὐρανοῖς, in allusion to the book of life, יְהִי כְּסֵפֶר Ps. 69, 29. (Hdtot. 7. 100. Xen. Hell. 3. 3. 11.) Mid. *to enrol oneself, to give one's name to the census*, Luke 2, 1. 3. 5. So Pol. 2. 17. 10. Xen. Hell. 2. 4. 8.

ἀποδείκνυμι, f. δείξω, (δείκνυμι,) *to point away from other objects to or at one, to point out, to show*, Sept. Job 33, 21. Xen. Hell. 4. 4. 8.—Hence in N. T.

1. Of persons, *to show forth, to set forth, to declare*, with two acc. of object and predicate; see Winer § 32. 4. b. Kühner § 280. 4. 1 Cor. 4, 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν κτλ. With acc. and ὅτι, 2 Thess. 2, 4 ἀποδεικνύμενοι ἑαυτὸν ὅτι ἐστὶ θεός.—So c. dupl. acc. Jos. Ant. 6. 3. 3. Hdtian. 3. 9. 1. Xen. An. 1. 1. 2.

2. Genr. *to show forth by arguments, to prove*, c. acc. Acts 25, 7 ὁ οὐκ ἔσχυον ἀποδείξαι. Pass. part. ἀποδεδειγμένος *δυνάμει approved by miracles*, proved to be what he claims to be, Acts 2, 22.—Plut. non posse suav. vivi sec. Epic. 2. Xen. Hell. 7. 1. 23.

ἀπόδειξις, εως, ή, (ἀποδείκνυμι,) *a showing forth, manifestation, demonstration*, 1 Cor. 2, 4.—Pol. 5. 16. 7. Xen. Mem. 4. 6. 13.

ἀποδεκατόω, ᾧ, f. ὥσω, (δεκατόω,) *to tithe off, i. e.*

1. Of things, *to pay or give tithes of*, c. acc. Luke 18, 12 ἀποδεκατῶ πάντα ὅσα κτῶμαι. 11, 42. Matt. 23, 23. Sept. for יִצְחָק Pi. and Hiph. Gen. 28, 22. Deut. 26, 12.

2. Of persons, *to take or levy tithes of any one*, Heb. 7, 5, comp. v. 8. Comp. Sept. for יִצְחָק 1 Sam. 8, 15. 17.

ἀποδέκτος, ου, ό, ή, adj. (ἀποδέχομαι,) *accepted, acceptable*, 1 Tim. 2, 3. 5, 4.—Hesych. ἀποδέκτον· ἐπαινετον.

ἀποδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) pr. *to accept or receive as in full; hence*

1. Of persons, *to receive gladly, to welcome*, c. acc. Luke 8, 40. Acts 15, 4. 18, 27. 28, 30.—2 Macc. 3, 9. Pol. 3. 66. 8. Diod. Sic. 1. 18.

2. Of things, *to receive, to approve*, c. acc. as τὸν λόγον Acts 2, 41; acc. impl. μετὰ ... εὐχαριστίας Acts 24, 3.—7 Macc. 9, 71.

Diod. Sic. 4. 42, 46. Plato Phaed. 41. p. 92. a.

**ἀποδημέω**, ὦ, f. ἴσω, (ἀπόδημος,) *to be away from one's people or country*, Xen. Mem. 2. 3. 12.—In N. T. genr. *to go abroad, to go on one's travels*, absol. Matt. 21, 33. 25, 14 (comp. Luke 19, 12). Matt. 25, 15. Mark 12, 1. Luke 20, 9; with εἰς τι of place Luke 15, 13. So Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1; εἰς c. acc. Diod. Sic. 1. 67. Plato Crit. 51. a.

**ἀπόδημος**, ον, ὅ, ἡ, adj. (δῆμος,) *away from one's people or country, absent in foreign lands, abroad*, Mark 13, 34.—Pind. Pyth. 4. 8. Artemid. 2. 8.

**ἀποδίδωμι**, f. δώσω, (δίδωμι,) impf. 3 pers. plur. ἀπέδιδον Acts 4, 33, see Winer § 14. 1. c. Buttm. § 106. n. 5; aor. 1 ἀπέδωκα Luke 9, 42, see Buttm. § 106. 11. § 107. n. I. 8; aor. 2 ἀπέδων, Opt. ἀποδῶην 2 Tim. 4, 14, a late form, Buttm. § 107. n. I. 3. Lob. ad Phrym. p. 345 sq.

1. *to give away, to give up or over to another*, e. g.

a) Pr. *to deliver* to any one, with acc. and dat. Luke 4, 20 τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ. 9, 42. In these two passages some find the idea of *back, again*; but this lies in the circumstances, and not in ἀπό. Pass. Matt. 27, 58 ἐκέλευσεν ἀποδοῖναι τὸ σῶμα. Trop. στέφανον τῆς δικαιοσύνης 2 Tim. 4, 8. Sept. for נָתַן 2 Sam. 3, 14. Gen. 30, 26. So Pol. 1. 7. 13. Xen. Cyr. 4. 5. 26. Hell. 2. 2. 9.—Trop. of testimony, *to give forth, to give, to render*, c. acc. τὸ μαρτύριον Acts 4, 33. (So ὅρκους ἀποδ. Dem. 234. 5.) Also ἀποδιδόναι λόγον *to give account, to render an account*, pr. Luke 16, 2; trop. Matt. 12, 36. Acts 19, 40. Heb. 13, 17. 1 Pet. 4, 5. [Rom. 14, 12.] So Sept. pr. Dan. 6, 2. Plut. Mor. II. p. 40 λόγους.

b) Of trees, *to give forth fruit, to yield*, c. acc. Rev. 22, 2. Trop. Heb. 12, 11. Sept. pr. for נָתַן Lev. 26, 4.—Of the earth, Hdt. 1. 193. Xen. Cyr. 8. 3. 38.

c) Mid. *to give away of one's own*, sc. for a price, *to sell*, with acc. and gen. of price, Acts 5, 8 εἰ τοσούτου τὸ χαρίον ἀπέδοσθε. Also with acc. and ἀντὶ c. gen. of price Heb. 12, 16; acc. et εἰς Acts 7, 9. Sept. for מָכַר c. acc. et gen. Am. 2, 6; acc. et dat. Gen. 37, 27; c. εἰς v. 36. So c. acc. et gen. Dem. 349. 24. Xen. Hell. 2. 3. 48; acc. et εἰς Hdt. 2. 56

2. *to give in full, to render fully, to pay off*, e. g.

a) In a pecuniary sense, with acc. and dat. as wages, Matt. 20, 8 ἀπόδος αὐτοῖς

τὸν μισθόν. Sept. for נָתַן Deut. 24, 15. (Xen. 1. 2. 12.) Of rents, τοὺς καρποὺς Matt. 21, 41; of tribute and the like, Matt. 22, 21. Mark 12, 17. Luke 20, 25. Rom. 13, 7. (So τοὺς φόρους Jos. Ant. 9. 13. 3. Xen. Hell. 3. 1. 11.) Of debts, *to pay off* or *up in full*, c. acc. et dat. Matt. 18, 28. 29. Luke 10, 35; acc. simpl. Matt. 5, 26. 18, 25 bis. 26. 30. 34. Luke 7, 42. 12, 59. 19, 8. Sept. for יָצַח Num. 5, 7. 8. So Dem. 911. 10.—Trop. of duties, obligations, c. acc. et dat. 1 Tim. 5, 4 ἀμειβὰς ἀποδιδόναι τοῖς προγόνοις, see in art. ἀμοιβή. 1 Cor. 7, 3. (Hdian. 3. 6. 6 ἀμοιβάς. Xen. Mem. 2. 2. 13 χάριν.) Of vows, Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Sept. for יָצַח Deut. 23, 22. So Xen. Mem. 2. 2. 10. εὐχάς.

b) Trop. *to render* to any one good or evil, *to requite, to reward*. a) Of God or his minisers, with dat. and κατὰ τι, Matt. 16, 27 ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Rom. 2, 6. Rev. 22, 12. Sept. for יָצַח Prov. 24, 12. (Ecclus. 11, 26.) So in the sense of *rewarding*, with dat. and ἐν τῷ φανερῷ Matt. 6, 4. 6. 18; in the sense of *punishing*, c. dat. et κατὰ 2 Tim. 4, 14; dat. or absol. Rev. 18, 6 bis, comp. Is. 40, 2. 61, 7. Sept. for יָצַח Ps. 94, 23. Ecclus. 12, 6. β) Genr. of evil, *to render, to requite*, with acc. and dat. and also ἀντὶ c. gen. Rom. 12, 17 μηδὲν κακὸν ἀντὶ κακοῦ ἀποδιδόντες. 1 Thess. 5, 15; dat. once 1 Pet. 3, 9.

**ἀποδιορίζω**, f. ἴσω, (διορίζω,) pr. *to set off by drawing a boundary through or between*; hence *to divide off, to separate*, i. e. to create schism, c. acc. ἐαντούς Jude 19. Comp. ἀφορίζω Gal. 2, 12.—Found only in N. T.

**ἀποδοκιμάζω**, f. ἴσω, (δοκιμάζω,) *to reject on proof or trial, to disapprove, to disallow*; so of things, c. acc. Matt. 21, 42 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, and so Mark 12, 10. Luke 20, 17. 1 Pet. 2, 7, quoted from Ps. 118, 22, where Sept. for בָּצָר; also 1 Pet. 2, 4. So Hdian. 4. 3. 21. Xen. Cyr. 6. 2. 16.—Of persons, *to reject, to refuse*; so of Jesus rejected by the Jews, Pass. with ἀπό c. gen. see art. ἀπό note 2. Mark 8, 31 ἀποδοκιμασθήναι ἀπὸ τῶν πρεσβυτέρων. Luke 9, 23. 17, 25. Absol. of Esau Heb. 12, 17. Sept. for בָּצָר Jer. 6, 30. So Pol. 3. 86. 3. Xen. Cyr. 6. 2. 36.

**ἀποδοχή**, ἡς, ἡ, (ἀποδέχομαι,) *a receiving in full* Thuc. 4. 81; *reception* of a guest Diod. Sic. 4. 51.—In N. T. trop

*reception, acceptance*, 1 Tim. 1, 15, 4, 9. So Pol. 1. 5. 5. Diod. Sic. 4. 84.

**ἀπόδεσις**, εως, ἡ, (ἀποτίθημι,) *a putting off, a laying aside*, trop. 1 Pet. 3, 21. 2 Pet. 1, 14.—Plato, *a laying by for preservation*, Legg. 844. d.

**ἀποθήκη**, ης, ἡ, (ἀποτίθημι,) ‘*place of laying by or up, a repository*, c. g. of arms, an arsenal Hdian. 7. 11. 14. Thuc. 6. 97; *a treasury* Sept. 1 Chr. 29, 8.—In N. T. *a storehouse for grain, a granary, barn*, Matt. 3, 12. 6, 26. 13, 30. Luke 3, 17, 12, 18. 24. So Sept. for מִגְדָּלֶיךָ Jer. 50, 26.

**ἀποθησαυρίζω**, f. ἴσω, (θησαυρίζω,) *to treasure away, to lay up in store*, trop. c. acc. 1 Tim. 6, 19; comp. Matt. 6, 20.—Pr. Eccles. 3, 4. Diod. Sic. 5. 40.

**ἀποθλίβω**, f. ψω, (θλίβω,) *to press wholly, from every side, to crowd*, c. acc. Luke 8, 45. Sept. for ὀπίθω Num. 22, 25.—Plut. Aem. Paul. 14; comp. Jos. Ant. 2. 5. 2 βύτρως . . . ἀποθλίβειν εἰς φιάλην. Diod. Sic. 3. 62.

**ἀποθνήσκω**, f. θανόμεναι, (θνήσκω,) aor. 2 ἀπέθανον, *to die off or out, to become quite dead*; stronger than θνήσκω and commonly used instead of it, i. e. *to die*.

1. Pr. and genr. a) Of persons who die a natural death, absol. Matt. 9, 24. 22, 24. 27. Mark 9, 26. 15, 44. John 4, 47. Phil. 1, 21. al. sarp. Luke 8, 42 καὶ αὕτη ἀπέθνησκειν and she was dying; so from the force of the imperfect tense. Heb. 7, 8 ἀποθνήσκοντες ἄνθρωποι dying men, mortal. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες those who die in the Lord, believing and trusting in him, i. e. as true Christians. Sept. for מָתָה Gen. 2, 17. 3, 3. 4. So Aeschin. 20. 23. Xen. Hell. 3. 1. 10. b) Of a violent death, *to die, to be put to death*; of persons, Acts 21, 13. 25, 11. Rom. 5, 6. 7. 8. 14, 15. 1 Thess. 5, 10. Heb. 11, 37. So as a punishment, John 19, 7. Heb. 10, 28. With dat. Rom. 6, 10 τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ he died for sin once, i. e. on account of sin. With ἐκ c. gen. of cause, Rev. 8, 11 ἀπέθανον ἐκ τῶν ὕδατων. Sept. for מָתָה Deut. 17, 6. 12. (Hdian. 3. 15. 8. Xen. Mem. 4. 8. 9; comp. δ' ἐκ πληγῆς θάνατος Plut. Arat. 26.) Matt. 26, 35 κἀν δέγωμε σὺν σοὶ ἀποθανεῖν though I should die with thee; so Luc. Tim. 43 ἦν δέγω ἀποθανεῖν. Jos. Ant. 6. 6. 2 κἀν ἀποθανεῖν δεοί. Spoken of animals, Matt. 8, 32. Rev. 8, 9. 16, 3. c) Of any kind of death; c. dat. Rom. 14, 7. 8 οὐδεὶς ἑαυτῷ ἀποθνήσκει . . . τῷ κυρίῳ ἀποθνήσκομεν κτλ. for oneself, for the Lord.

i. e. not as his own but as the Lord's, i. q. τοῦ κυρίου ἐσμέν. 1 Cor. 15, 22. Heb. 9, 27. 11, 4. d) Implying constant exposure to death; 1 Cor. 15, 31 καὶ ἡμέραν ἀποθνήσκω. 2 Cor. 6, 9. Comp. Sept. and מָתָה Gen. 48, 21.

2. Trop. of eternal death, comp. ‘the second death’ Rev. 20, 14. So John 11, 26 ὁ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, comp. v. 25. John 6, 50 comp. v. 51. Rom. 7, 10 comp. v. 9. Rom. 8, 13.

3. Trop. c. dat. *to die to any thing, to renounce it, to be no longer under its influence and power*; Rom. 6, 2 ἀπεθάνομεν τῇ ἁμαρτίᾳ. Gal. 2, 19 νόμῳ. So with dat. impl. Rom. 6, 7 ὁ γὰρ ἀποθανὼν (sc. τῇ ἁμαρτίᾳ v. 2. 6) δεδικαίωται ἀπὸ τῆς ἁμαρτίας, he who is dead to sin is alone freed from sin. Col. 3, 3 ἀπεθάνετε γάρ sc. τοῖς ἐπὶ τῆς γῆς, comp. v. 2; absol. Rev. 3, 2.—Once with ἀπὸ c. gen. *to die from any thing, to be delivered from it*, Col. 2, 20. See in ἀπὸ no. 1. b. a.

4. Of vegetable nature, *to die*; c. g. trees, Jude 12 δένδρα . . . δις ἀποθανόντα twice dead. Of seeds, trop. i. q. *to be decomposed, dissolved*, John 12, 24. 1 Cor. 15, 36. +

**ἀποκαθίστημι**, f. ἀποκαθιστήσω, (καθίστημι, ἵστημι,) Pass. aor. 1 ἀποκατεστάην, or ἀπεκατεστάην with double augm. Buttm. § 86. n. 5. Kühner § 126. There is likewise a form of the Pres. contr. in -άω Mark 9, 12; comp. καθιστᾷ Dan. 2, 21, ιστᾷ Hdot. 4. 103. Buttm. § 106. n. 5. § 107. I. 2. Also a Pres. in -άνω Acts 1, 6. Pol. 3. 98. 9, found only in late writers, Buttm. § 112. 10. *To set or put down fully*; and so *to bring fully into any state or condition; to make, constitute, establish fully*; see in καθίστημι.—In N. T. only trans. and Pass. and spoken of recovery from a state of disease, decay, or the like; hence i. q. *to restore, to re-establish*, viz. a) From disease; Pass. Luke 6, 10 καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὥς ἡ ἄλλη, lit. and his hand was established (made) quite whole as the other, i. q. was restored whole. Matt. 12, 13. Mark 3, 5. 8, 25. Sept. for מָשַׁח Ex. 4, 7. So Diod. Sic. 1. 25. Xen. Lac. 6. 3. b) Of the expected restoration and glory of the Jewish theocracy in the times of the Messiah; Act. c. acc. Matt. 17, 11. Mark 9, 12. Acts 1, 6. Sept. for מָשַׁח Ez. 16, 57. So 1 Macc. 15, 3. Pol. 25. 1. 1. c) Of restoration to one's friends and country, Pass. Heb. 13, 19. Sept. for מָשַׁח Jer. 16, 15. So Jos. Ant. 11. 1.

1 εἰς τὴν πατριὸν γῆν. Pol. 8. 29. 6 εἰς οἶκον.

ἀποκαλύπτω, f. ψω, (καλύπτω,) to uncover, Sept. for פָּתַח Ruth 3, 4. 7. Hdian. 7. 4. 10.—In N. T. trop.

1. to reveal, to bring to light, to make known or manifest; so of God or Christ as revealing what was before unknown, c. acc. et dat. Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10, 21. Phil. 3, 15; dat. c. acc. impl. Matt. 11, 27. 16, 17. Luke 10, 22. 1 Cor. 2, 10. Also Gal. 1, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, i. e. in my soul, spirit, consciousness. Sept. for פָּתַח Jer. 11, 20. So genr. Plato Gorg. 455. d. 460. a.—Pass. of things, to be revealed, made known, absol. Matt. 10, 26. Luke 12, 2. Rom. 1, 18. Gal. 3, 23. 1 Pet. 1, 5. 5, 1; c. dat. John 12, 38. Spec. from God, c. dat. 1 Cor. 14, 30. Eph. 3, 5. 1 Pet. 1, 12. Also c. ἐκ τινος of place whence, Luke 2, 35; ἐν c. dat. of instr. 1 Cor. 3, 13; εἰς ἡμᾶς in our behalf Rom. 8, 18. With ἐκ and εἰς, Rom. 1, 17 δικαιοσύνη θεοῦ... ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, where ἐκ πίστεως from or through faith marks the condition; and εἰς πίστιν unto faith marks either the object, i. q. εἰς τοὺς πιστεύοντας, comp. 3, 22; or, better, the purpose, i. q. for the furtherance of faith, comp. τῇ ἀνομίᾳ εἰς τὴν ἀνομιαν 6, 19; also 2 Cor. 2, 16.

2. Pass. of persons, to be revealed, to appear, e. g. the Son of man Luke 17, 30; antichrist 2 Thess. 2, 3. 6. 8. Sept. for פָּתַח of Jehovah 1 Sam. 3, 21.

ἀποκάλυψις, εὼς, ἡ, (ἀποκαλύπτω,) an uncovering, Sept. 1 Sam. 20, 30. Plut. Æmil. Paul. 14.—In N. T. only trop.

1. a revealing, revelation, manifestation; so from God of things before unknown, Rom. 16, 25 κατὰ ἀποκάλυψιν μυστηρίου. 1 Cor. 14, 6. 26. 2 Cor. 12, 1. 7. Gal. 1, 12. 2, 2. Eph. 3, 3. (Comp. Eccles. 11, 27. 42, 1.) Eph. 1, 17 πνεῦμα ἀποκαλύψεως a spirit of revelation, i. e. which can fathom and unfold the deep things of God. Rom. 2, 5 ἐν ἡμέρᾳ... ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ. 8, 19 ἡ ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ, put for ἡ ἀποκ. τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, comp. v. 18. 21. Of the Messiah, Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἔσθαι a light for revelation to the Gentiles, to reveal to them the will of God in the gospel. Once of future events, revelation, apocalypse, Rev. 1, 1.

2. Of persons, manifestation, appearance, so of Christ's future coming, 2 Thess. 1, 7. 1 Cor. 1, 7. 1 Pet. 1, 7. 13. 4, 13

ἀποκαρδοκία, ας, ἡ, earnest expectation, Rom. 8, 19. Phil. 1, 20.—It comes from ἀποκαρδοκέω, i. q. τῇ κεφαλῇ προβλέπειν Etym. Mag. i. e. 'to look away towards any thing with the head bent forward'; hence to await, to expect earnestly, Aquil. for בְּיִתְּהִי Ps. 37, 7. Jos. B. J. 3. 7. 26 Pol. 18. 31. 4.

ἀποκαταλλάσσω v. -ττω, f. ξω, (καταλλάσσω,) to reconcile fully, c. acc. Col. 1 21; acc. and dat. Eph. 2, 16; acc. and εἰς ἐαυτὸν Col. 1, 20; comp. Eph. 1, 10.—So καταλλάσσω c. dat. Xen. An. 1. 6. 2; c. πρὸς τινα Jos. Ant. 14. 11. 3.

ἀποκατάστασις, εὼς, ἡ, (ἀποκαθίστημι,) pr. full establishment; hence restoration, restitution, from decay or ruin; Acts 3, 21 χρόνοι ἀποκαταστάσεως πάντων, i. q. καιροὶ ἀναψύξεως in v. 19; comp. Heb. 9, 10.—Jos. Ant. 11. 4. 6. Pol. 4. 23. 1. Plato Ax 370. b.

ἀπόκειμαι, f. κείσομαι, (κείμεναι,) to be laid away, laid up, in store or for preservation; Luke 19, 20 ἀποκειμένην ἐν σουδαρίῳ. So Dem. 1040. 26. Xen. An. 5. 4. 27 σῖτον ἀποκείμενον.—Trop. of things, c. dat. of pers. to be laid up, prepared, appointed, for any one, Col. 1, 5. 2 Tim. 4, 8. (2 Macc. 12, 45. Plut. Lucull. 24.) Of death, Heb. 9, 27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. So Dion. Hal. Ant. 5. 8 τοῖς κακοῦργοις ἀπόκειται παθεῖν.

ἀποκεφαλίζω, f. ἴσω, (κεφαλίζω, κεφαλῇ,) to behead, c. acc. Matt. 14, 10. Mark 6, 16. 27. Luke 9, 9.—Arr. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθηται. Dion Cass. 71. 28. Not found in Attic writers, Lob. ad Phryn. p. 341.

ἀποκλείω, f. εἴσω, (κλείω,) to shut off from, to exclude, τινὰ πύλειον Hdot. 5. 104.—In N. T. to shut fully, to shut fast, e. g. τὴν σύραν Luke 13, 25. Sept. for חָסַם Gen. 19, 10. So Hdian. 1. 12. 16. Xen. Mem. 2. 1. 16.

ἀποκόπτω, f. ψω, (κόπτω,) to cut off, e. g. a member of the body, c. acc. Mark 9, 43. 45. John 18, 10. 26; the ropes of a boat Acts 27, 32. Sept. for חָסַם 1 Sam. 31, 9. So Æl. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. 5, 12 θηλον καὶ ἀποκόψονται, spoken of Judaizing teachers, would that for themselves they would (not only circumcise but) even cut off sc. the parts usually circumcised, i. e. make themselves eunuchs: comp. the allusions to their impurity in vv. 13. 19. 24. So Chrysost. εἰ βούλονται, μὴ περιτεμῆσθωσαν μόνον, ἀλλὰ καὶ περικο-

πείσῳσαν. Jerome: 'Si putant sibi hoc prodesset, non solum circumcidantur, sed etiam abscindantur. Si enim exspoliatio membri proficit, multo magis abolitio.' So Sept. and **רָחַץ** Deut. 23, 1. Arr. Epict. 2 20. 19 οἱ ἀποκοπτόμενοι τὰς γε προθυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύνανται. Lucian Eun. 8. Hesych. γάλλος, ὁ ἀπόκοπος, ἦτοι ὁ εὐνούχος.—Others: *would that they might cut themselves off* sc. from the Christian community, separate themselves. But this is feeble; and besides, καί here implies antithetic gradation from v. 11.

**ἀπόκριμα**, ατος, τό, (ἀποκρίνομαι.) a response, sentence, Jos. Ant. 14. 10. 6. **ἄλ.** H. An. 9. 15.—In N. T. τὸ ἀπόκριμα τοῦ θανάτου, the death-response, sentence of death, i. e. utter despair of life, 2 Cor. 1, 9; comp. v. 8. So Hesych. ἀπόκριμα· κατάκριμα, ψήφος.

**ἀποκρίνομαι**, Mid. depon. (κρίνω,) from Act. ἀποκρίνω to separate from something else, Theophr. de Caus. Plant. 1. 6 οἷος ὁσμὴν λαμβάνει ὅταν ἀπεκρίνη τι ὑδατώδες αὐτοῦ. Plato Polit. 303. d; to distinguish, to make different, Hdot. 1. 194; to select or choose out from, Hdot. 6. 130; to judge off; i. e. to reject after inquiry, Plato Legg. 751. d. Mid. to give response, as expressing one's judgment or sentence after inquiry and deliberation, e. g. kings to suppliants Xen. Cyr. 7. 5. 37; magistrates or others to ambassadors Xen. An. 2. 1. 9, 10; an oracle Xen. Mem. 4. 3. 16.—Hence in N. T. Mid. genr. to respond, to answer; with aor. 1 ἀπεκρινάμην Luke 23, 9. al. Pass. aor. 1 ἀπεκρίθην, fut. 1 ἀποκριθήσονται, the two latter forms being found only in late writers (Diod. Sic. 4. 31. Luc. Demon. 26), and censured by the grammarians, Lob. ad Phryn. p. 108.

1. Pr. to answer, to reply, e. g. a) As a judge, or to complaints, charges, etc. c. inf. Acts 25, 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηροῦν τὸν Παῦλον κτλ. (Xen. Hell. 2. 2. 18.) With πρὸς τινα ὅτι Acts 25, 16; dat. John 5, 17. Col. 4, 6; dat. and λέγοντες Matt. 25, 37. b) To an inquiry, e. g. c. dat. Mark 11, 30. 12, 28. 34. Luke 22, 68. (Plato Parm. 137. b.) So with acc. and dat. Matt. 15, 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 22, 46. Mark 14, 40; acc. simpl. οὐδὲν Matt. 26, 62. 27, 12. Mark 14, 61. (Acc. and dat. Xen. An. 1. 4. 14.) So with dat. of pers. and πρὸς τι, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα. (πρὸς τι Plato Gorg. 447. c.) Other constructions are: ἀπεκρίθη καὶ εἶπεν αὐτοῖς John 2, 19; ἀπο-

κρίσεις εἶπεν Matt. 16, 16. 17, 17; ἀποκρίσεις εἶπεν αὐτοῖς Matt. 11. 4. 13. 11. 19, 4; ἀποκρίσεις πρὸς αὐτοὺς εἶπε Luke 6, 3. c) To a request, entreaty, exhortation, or the like, in various phrases: ἀποκρίσεις λέγων Matt. 25, 9. Luke 23, 40; ἀποκρίσεις εἶπεν τινί Matt. 12, 39. 48. 13, 37. Mark 10, 20; ἀποκρίσεις εἶπε (ἔφη) Matt. 4, 4. 8, 15, 13; ἀπεκρίθη καὶ λέγει (εἶπεν) αὐτῷ Mark 7, 28. John 2, 18. 3, 9; ἀποκρίσεις εἶπεν πρὸς αὐτόν Matt. 3, 15; ἀπεκρίθη πρὸς αὐτὸν λέγων Luke 4, 4; ἀποκρίσεις πρὸς αὐτοὺς εἶπε 14, 5.

2. By Hebr. like **רָחַץ**, to speak up, to begin to speak, to speak, perh. with reference to what has been said by another, but not recorded; see Heb. Lex. art. **רָחַץ** I. no. 2. So c. dat. John 5, 17; πρὸς τινα Acts 3, 12; also ἀποκρίσεις εἶπε (λέγει) Matt. 11, 25. Mark 12, 35. Luke 1, 60; id. c. dat. Matt. 17, 4. 26, 63. 28, 5. Mark 9, 5. 10, 51. 11, 14; ἀπεκρίθη λέγων μοι Rev. 7, 13; ἀποκρίσεις εἶπε πρὸς τινα Luke 14, 3. So Sept. and **רָחַץ** Deut. 26, 5. 27, 14. Cant. 2, 10. Is. 14, 10. al.—1 Macc. 8, 19. +

**ἀπόκρισις**, εως, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2, 47. 20, 26. John 1, 22. 19, 9. Sept. for **רָחַץ** Job 32, 5 — Diod. Sic. 14. 25. Xen. **ἄλ.** 12. 20.

**ἀποκρύπτω**, f. ψω, (κρύπτω,) to hide away, to conceal; c. acc. τὸ ἀργύριον Matt. 25, 18. So 2 Macc. 10, 37. Xen. An. 4. 4. 11.—Trop. to hide, i. e. not to reveal or make known, e. g. τὸ μυστήριον τὸ ἀποκρυμμένον Eph. 3, 9. Col. 1, 26; ἡ σοφία ἡ ἀποκεκρ. 1 Cor. 2, 7. (Plato Theat. 155. c.) With acc. and ἀπὸ c. gen. of pers. Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν. Luke 10, 21. (Comp. ἐκρύβη ἀπ' αὐτοῦ Eccl. 42, 20.) Sept. for **רָחַץ** 2 K. 4, 27; **רָחַץ** Ps. 119, 19. So Dem. 73. 17. Xen. Mem. 4. 4. 1.

**ἀποκρυφος**, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, hid, pr. Eurip. Herc. F. 1071. —In N. T. trop. a) not revealed, not known, Mark 4, 22. Luke 8, 17. So Sept. Dan. 2, 22. Xen. Conv. 8. 11. b) laid up, treasured up, Col. 2, 3. So Sept. and **רָחַץ** Is. 45, 3; pr. 1 Macc. 1, 23.

**ἀποκτείνω**, f. κτενῶ, (κτείνω,) also Pres ἀποκτείνω in later editions Rev. 6, 11, as elsewhere in Mss. and Sept. Dan. 2, 13. Hab. 1, 17. 1 Esdr. 4, 7. Wisd. 16, 14, a form used by the later Greeks, who often resolved **ειν** into **ενν**, see Greg. Corinth. ed. Schaeef. p. 588, 597. Sturz de Dial. Alex. p. 119, 128. Winer p. 94. ed. 5. Part. plur



genit. ἀποκτενόντων Matt. 10, 28. Luke 12, 4 in some editions, is prob. corrupted for ἀποκτείνοντων, or better for ἀποκτενόντων as found in some Mss. and editions; see Winer l. c. Pass. aor. 1 ἀπεκτάνθη Matt. 16, 21. Mark 8, 31. al. is also a late form, comp. Dion Cass. 65. 4; Lob. ad Phryn. p. 36, 756. Buttm. §101. n. 6. §114 κτείνω. Ausf. Sprachl. II. p. 227. Winer l. c.

1. to kill off, to slay outright, i. q. κτείνω strengthened; so of persons, to kill, to slay, c. acc. Matt. 10, 28. Mark 12, 5. 8. Luke 13, 31. John 16, 2. Acts 21, 31. al. sarp. John 8, 22 μήτι ἀποκτενεῖ ἐαυτόν; will he kill himself? Subj. Matt. 21, 38 ἀποκτείνωμεν αὐτόν let us kill him. Mark 12, 7. Luke 20, 14; see Buttm. §139. m. 3. Pass. Rev. 9, 18 see in ἀπό no. 3. e, and note 1. Once of a falling tower, Luke 13, 4. Sept. for יִרְדָּ Gen. 4, 8; יִרְדָּ Gen. 18, 25; יִרְדָּ Josh. 11, 11. So Hdian. 2. 12. 1. Xen. An. 2. 3. 19.—Spoken of death as a punishment, to kill, to put to death, c. acc. Matt. 14, 5. Mark 8, 31. Luke 9, 22. John 5, 18. Acts 3, 15. Rom. 11, 3. 1 Thess. 2, 15. al. sarp. With ἐν θανάτῳ added like Heb. inf. absol. Rev. 2, 23. Sept. for יִרְדָּ Num. 35, 19. 21. So Xen. Mem. 1. 1. 18. Plato Gorg. 24. p. 468. d.

2. Trop. to kill, to destroy, c. g. a) With acc. ψυχὴν life, Mark 3, 4. With acc. τὴν ψυχὴν the soul, i. q. to bring under sentence of eternal death, Matt. 10, 28, comp. Luke 12, 5; also Rom. 7, 11. 2 Cor. 3, 6. b) With acc. τὴν ἐχθράν Eph. 2, 16. +

ἀποकुέω, ὦ, f. ἴσω, (κυέω,) to breed out or forth, to bring forth offspring, 4 Macc. 15, 17. Hdian. 1. 5. 14.—In N. T. trop. e. g. θάνατον James 1, 15; so God his children, to beget, ἡμῶς λόγῳ ἀληθείας James 1, 18.

ἀποκυλίω, f. ἴσω, (κυλίω,) to roll away, e. g. τὸν λίθον ἀπὸ τῆς θύρας Matt. 28, 2, and Pass. Luke 24, 2; τὸν λ. ἐκ τῆς θ. Mark 16, 3; Pass. absol. 16, 4. Sept. for יִרְדָּ Gen. 29, 3.—Judith 13, 9. Apollod. Bibl. 3. 14. 7.

ἀπολαμβάνω, f. λήψομαι, (λαμβάνω,) to receive. 2 ἀπέλαβον.

1. to take or have from any one, to receive. a) Genr. c. acc. of thing, Luke 6, 34. 18. 30. 23, 41; id. c. παρά τινος 6, 34; acc. of pers. 15, 27. Sept. for יִרְדָּ Num. 34, 13. So τὴν παρά τινος Dios. Sic. 13. 31. Thuc. 5. 30; acc. Plato Legg. 956. d. b) Spec. of those who receive what is laid up or prepared for them; c. acc. of thing, Gal.

4, 5 τὴν νόσον. 2 John 8; with ἐν εαυτοῖς Rom. 1, 27; with ἀπὸ c. gen. Col. 3, 24. c) Of persons, to receive as a guest, c. acc. 3 John 8.

2. to take apart or aside, Mid. with ἀπὸ τοῦ ὅχλου κατ' ἰδίαν Mark 7, 33.—2 Macc. 6, 21. Jos. B. J. 2. 7. 2. Hdot. 1. 209.

3. to receive in full, (ἀπὸ of compl.) c. acc. Luke 16, 25 ἀπελαβες τὰ ἀγαθὰ σου. Comp. ἀπέχω no. 3.

ἀπόλαυσις, εως, ἡ, (ἀπολαύω,) enjoyment; with gen. of object, Heb. 11, 25 πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν to have the enjoyment of sin for a season, i. e. to enjoy the sinful pleasures of the Egyptian court. Absol. 1 Tim. 6, 17 πάντα πλουσίως εἰς ἀπόλαυσιν all things richly for enjoyment, i. e. richly to enjoy.—Jos. Ant. 2. 7. 3. Hdian. 6. 3. 8. Xen. Mem. 2. 1. 33. Hi. 1. 26.

ἀπολείπω, ψω, (λείπω,) to leave away from oneself, i. e.

1. to leave behind, with acc. and ἐν of place, 2 Tim. 4, 13 ὃ ἀπέλειπον ἐν Τρωάδι. 4, 20. Tit. 1, 5 Lachm. Pass. to be left, to remain, Heb. 4, 6. 9. 10, 26. Sept. Pass. for יִרְדָּ Ex. 14, 28.—Comp. Jos. Ant. 4. 8. 21. Xen. An. 6. 5. 4. Pass. Pol. 3. 39. 12. Plato Tim. 19. a.

2. to forsake, to abandon, τὸ ἴδιον οἰκτῆριον Jude 6. Sept. for יִרְדָּ Prov. 2, 17.—Luc. D. Deor. 5. 2. Xen. Ag. 2. 29.

ἀπολείχω, f. ξω, (λείχω,) to lick off, c. acc. Luke 16, 21 οἱ κύνες... ἀπέλειχον τὰ ἔλκη αὐτοῦ.—Aristoph. Vesp. 27. Athen. 6. p. 250. a.

ἀπόλλυμι, f. ὀλώ 1 Cor. 1, 19, (ὀλλυμι,) also later fut. ἀπολέσω Matt. 21, 41. al. Luc. Asin. 33. Longin. 3. 17; see Buttm. Ausf. Sprachl. II. p. 254. Aor. 1 ἀπόλεσα, Perf. 2 part. ἀπολωλώς. Imperat. ἀπόλλυε Rom. 14, 15 is from a Pres. ἀπολλύνω. Mid. f. ἀπολοῦμαι, aor. 2 ἀπολόμην.

1. to destroy utterly, (ἀπὸ of compl.) i. q. ὀλλυμι strengthened; Mid. to perish utterly, to perish.

a) Of persons e. g. a) i. q. to put to death, to kill, to slay; c. acc. Matt. 2, 13 τοῦ ἀπολέσαι αὐτόν. 12, 14. 22, 7. 27, 20. Mark 3, 6. 9, 22. 11, 18. 12, 9. Luke 17, 27. 29. 19, 47. 20, 16. Mid. to perish, to be killed, to die, Matt. 8, 25. Mark 4, 38. Luke 8, 24. 11, 51. 13, 33. Acts 5, 37; so ἀπολέσσει ἐν μαχαίρᾳ Matt. 26, 52; ἀπ. λιμῷ Luke 15, 17; ὑδατι 2 Pet. 3, 6; ὑπο τινος 1 Cor. 10, 9. 10; also ὑπὲρ τινος Joh. 18, 14. Sept. for יִרְדָּ Esth. 9, 12; יִרְדָּ

Esth. 9 16. So 1 Macc. 2, 37. Xen. Cyr. 4. 6. 5. Mid. Jos. Ant. 1. 2. 1. Xen. An. 7. 4. 5 τῷ λιμῷ. β) Genr. *to destroy, to let perish, to put an end to*; c. acc. Mark 1, 24. Luke 4, 34. 6, 9. 9, 56. Jude 5; absol. John 10, 10. Intens. *κακοὺς κακῶς ἀπολέσαι αὐτούς* Matt. 21, 41. (Comp. ἀπολλύνται κακὸς κακῶς Ceb. Tab. 32. Plut. Cic. 26.) Mid. *to perish, to come to an end*, John 11, 50 μὴ ὅλον τὸ ἔθνος ἀποληται. Luke 13, 3. 5. 2 Cor. 4, 9. Jude 11. Sept. for רָבַח Jos. 23, 13; רָבַח Jer. 48, 35. So Ecclus. 10, 3. Xen. Mem. 2. 6. 38. Plato Rep. 421. a. γ) Of eternal destruction, the second death; see in ἀποζήσκω no. 2. So c. acc. Matt. 10, 28 comp. 5, 29. Rom. 14, 15. James 4, 12. Mid. John 3, 15. 16. 10, 28. Rom. 2, 12. 1 Cor. 8, 11. 15, 18. 2 Pet. 3, 9. So οἱ ἀπολλύμενοι, *those that perish*, who are exposed to eternal death, *the lost*, 1 Cor. 1, 18. 2 Cor. 2, 15. 4, 3. 2 Thess. 2, 10.

b) Of things, *to destroy, to bring to an end or to nought*; c. acc. 1 Cor. 1, 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, quoted from Is. 29, 14 where Sept. for רָבַח. (Pol. 1. 43. 7.) Mid. *to perish, to come to an end, to pass away*, c. g. ἐν τῶν μελῶν σου Matt. 5, 29. 30; ἡ εὐπρέπεια James 1, 11; βρώσις John 6, 27; χρυσίον 1 Pet. 1, 7. So οἱ ἄσκοι Matt. 9, 17. Mark 2, 22. Luke 5, 37; οἱ οὐρανοὶ Heb. 1, 11, quoted from Ps. 102, 27 where Sept. for רָבַח. Rev. 18, 14 τὰ λαμπρά ἀπόλετο ἀπὸ σοῦ, see in ἀπό no. 1. b. e. —Dem. 262. 19. Xen. Mem. 1. 1. 14. Hell. 1. 1. 36.

2. *to lose utterly, to lose*; Mid. *to lose oneself, to be lost*.

a) Pr. of things, c. acc. as τὸν μισθόν Matt. 10, 42. Mark 9, 41; πρόβατον Luke 15, 4; δραχμὴν v. 8. 9; also 2 John 8. Mid. τὸ πρόβατον τὸ ἀπολωλός Luke 15, 4. 6; ῥίξ Luke 21, 18. Acts 27, 34; τι John 6, 12. Sept. for רָבַח Prov. 29, 3. So Ecclus. 6, 4. Ael. V. H. 5. 10. Xen. Hell. 1. 1. 25.—Spec. τὴν ψυχὴν in sententious sayings, Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33 bis. John 12, 25.

b) Of persons, c. g. a) Of the prodigal son, Mid. Luke 15, 24 ἀπολωλὸς ἦν καὶ εὐρέθη. v. 32. So Israel forsaking God is likened to a flock wandering and lost, Mid. Matt. 10, 6. 15, 24. 18, 11. 14. Luke 19, 10; so in O. T. comp. Sept. and רָבַח Ez. 34, 4. 16. Jer. 50, 6. Ps. 119, 176. β) Of those lost eternally, exposed to the second death; comp. in no. 1. a. γ. Luke 9, 25 *ἑαυτὸν*. John 6, 39. 19, 9. Mid. John

17, 12. Comp. Ecclus. 20, 22. Here *to* might be referred Part. οἱ ἀπολλύμενοι *the lost*; see in no. 1. a. γ.

Ἀπολλύων, οντος, ό, (ἀπολλύω, pres. part.) Apollyon, pr. 'the destroyer,' i. q. Ἀβαδδὼν where see. Rev. 9, 11.

Ἀπολλωνία, as, ή, Apollonia, a city of Macedonia in the province Mygdonia, situated nearly midway between Amphipolis and Thessalonica, Acts 17, 1. See Plin. H. N. 4. 17. Itin. Antonin. ed. Wess. p. 320, 330. Leake's Trav. in Northern Greece, III. p. 458.

Ἀπολλῶς, ώ, ό, Apollon, pr. n. of a Jewish Christian, born at Alexandria, distinguished for his eloquence and for the influence of his preaching upon the Jews. For his history and character as given by Luke, see Acts 18, 24 sq. 19, 1; he is mentioned also by Paul, 1 Cor. 1, 12. 3, 4. 5. 6. 22. 4, 6. 16, 12. Tit. 3, 13.

ἀπολογέομαι, οὔμαι, f. ἵσσομαι, Mid. depon. (λόγος,) *to talk oneself off, to plead or answer for oneself, to defend oneself*, before a tribunal or elsewhere; absol. Luke 21, 14. Acts 26, 1. Rom. 2, 15; c. *ἔτι* Acts 25, 8; acc. of thing uttered Luke 12, 11. Acts 24, 10. 26, 24. (So absol. Jos. Ant. 4. 7. 3; c. *ἔτι* Xen. Ec. 11. 22; acc. Dem. 407. 19. Xen. Mem. 4. 8. 4.) Also with *περί* c. gen. of thing charged, Acts 26, 2; with dat. of pers. to or before whom one speaks, Acts 19, 33. 2 Cor. 12, 19. So c. *περί* Dem. 407. pen. Xen. Cyr. 2. 2. 13; c. dat. Plato Prot. 359. a.

ἀπολογία, as, ή, (ἀπολογέομαι,) a plea, defence, before a tribunal or elsewhere, absol. Phil. 1, 7. 16 [17]. 2 Cor. 7, 11. 2 Tim. 4, 16; with *περί* c. gen. of the charge Acts 25, 16; with dat. of pers. to or before whom, 1 Cor. 9, 3. 1 Pet. 3, 15; c. *πρός τινα* id. Acts 22, 1.—So absol. Wisd. 6, 10. Xen. Mem. 4. 8. 4; *πρός τινα* ib. 4. 8. 5.

ἀπολούω, f. λούσω, (λούω,) *to wash off or away, to wash clean*, e. g. gore Hom. Il. 18. 345. Mid. Luc. Lexiph. 2 et 4.—In N. T. trop. *to wash away sin, to cleanse from sin*; c. acc. τὰς ἁμαρτίας Acts 22, 16; Mid. 1 Cor. 6, 11. So Sept. Job 9, 30. Plato Crat. 405. b, ό καθαιρων ζεδς καὶ δ ἀπολούων.

ἀπολύτρωσις, εως, ή, (ἀπολυτρώω,) pr. 'a letting off for a ransom,' i. e. *redemption, deliverance* on account of a ransom paid Hesych. ἀπολύτρωσιν ἀποδυναι.—In N. T. 1. *redemption*, v. g. from the power and

consequences of sin through Christ, who gave his life as a ransom, λύτρον (Matt. 20, 28); Rom. 3, 24. Eph. 1, 7. Ccl. 1, 14. Heb. 9, 15. Meton. the author of redemption 1 Cor. 1, 30.

2. Genr. *deliverance*, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21, 28. Heb. 11, 35; of believers from the body and from the power of this world, Rom. 8, 23 (comp. 7, 24). Eph. 1, 14. 4, 30.

ἀπολύω, f. ὕσω, (λύω,) to loose from, to loosen, to unbind, c. acc. et gen. pt. Hom. Od. 21. 46.—In N. T. to free from, to set free, i. e.

1. to loose or relieve from any evil, as disease; Pass. c. gen. τῆς ἀσθενείας Luke 13, 12.—2 Macc. 6, 30. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

2. to let go free, to set free, to release from bonds or arrest; with acc. of pers. Luke 22, 68. 23, 16. 20. 22. John 19, 10. 12 bis. Acts 3, 13. 4, 21. 5, 40. 16, 35. 17, 9. 28, 18; acc. and dat. of pers. Matt. 27, 15. 17. 21. 26. Mark 15, 6. 9. 11. 15. Luke 23, 17. 25. John 18, 39 bis. Once from arrest for debt, Matt. 18, 27. Pass. Acts 4, 23. 16, 36. 26, 32; also Heb. 13, 23 Τιμώσων ἰποδευμένον, where others: is let go, is gone away, as in no. 3. So 2 Macc. 12, 25. Plut. Phocion 18. Xen. Hell. 4. 8. 21. —Trop. i. q. to forgive, absol. and Pass. Luke 6, 38 bis. Comp. 2 Macc. 12, 45 τῆς ἁμαρτίας ἀπολυθήναι.

3. to let go, to dismiss, to send away from attendance on any one, from a person or from any place. a) Pr. and with acc. of pers. Matt. 14, 15 ἀπολύσον τοὺς ὄχλους. v. 22. 23. 15, 23. 39. Mark 6, 36. 45. 8, 9. Luke 8, 38. 9, 12. Acts 15, 30. 19, 41. 23, 29; acc. impl. Luke 14, 4. Acts 13, 3. With acc. and predic. Mark 8, 3 εἰς ἀπολύσω αὐτοὺς νῆστες. Matt. 15, 32. (Sept. Ps. 37, 1. Jos. Ant. 5. 2. 8. Xen. Hell. 6. 5. 21.) Pass. to be let go, to go away, to depart, Acts 28, 25; ἀπό τινος 15, 33. So Jos. Ant. 5. 1. 25. Pol. 2. 34. 12. b) Spec. to let depart this life, to let die; c. acc. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. Sept. Pass. for 21 Num. 20, 29. So 2 Macc. 7, 9. Plut. Consol. ad Apoll. 13. T. I. p. 251. Pass. Ael. V. H. 13. 19.

4. to let go, to put away, to divorce from the marriage tie; c. acc. τὴν γυναῖκα Matt. 5, 31. 32. 19, 3. 7. 8. 9. Mark 10, 2. 4. 11. Luke 16, 18; once of a woman betrothed, Matt. 1, 19. Pass. part. ἀπολελυμένη Matt.

5, 32. 19, 9. Luke 16, 18. Once vice versa, c. acc. τὸν ἄνδρα Mark 10, 12.—Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

ἀπομάσσω v. -ττω, f. ξω, (μάσσω,) to wipe off, τὰ δάκρυα Pol. 15. 26. 3.—In N. T. Mid. to wipe off from oneself; c. acc. et dat. incommodi, Luke 10, 11 τὸν κοινορτὴν ... ἀπομασσόμεθα ὑμῖν.

ἀπονέμω, f. μῶ, (νέμω,) to divide off or out, to distribute, to assign, Sept. for פָּרַץ Deut. 4, 19. Pol. 14. 4. 2.—In N. T. simply, to assign, to bestow, c. acc. 1 Pet. 3, 7 ἀπονέμοντες τιμὴν. So Jos. Ant. 1. 7. 1 τιμὴν. Plato Prot. 341. e.

ἀπονίπτω, f. ψω, (νίπτω,) to wash off, e. g. αἷμα Sept. 1 K. 22, 38.—In N. T. Mid. to wash off oneself, to wash; c. acc. of the members, Matt. 27, 24 ἀπενίψατο τὰς χεῖρας he washed his own hands, as a symbol of his innocence; see Deut. 21, 6. 7. Jos. Ant. 4. 8. 16. Schol. in Soph. Ajac. 663.—Hom. Od. 22. 478 χεῖρας. Absol. Plato Conv. 223. d.

ἀποπίπτω, aor. 2 ἀπέπεσον, (πίπτω,) to fall off from, with ἀπό c. gen. Acts 9, 18. —Sept. Job 24, 24. Xen. Hell. 1. 6. 33.

ἀποπλανᾶω, ᾶ, f. ἦσω, (πλανᾶω,) to make wander away, to cause to go astray, Sept. for פָּרַץ Jer. 50, 6.—In N. T. Trop. to lead astray, to seduce, c. acc. Mark 13, 22. Pass. to go astray, to err, ἀπὸ τῆς πίστεως 1 Tim. 6, 10. Sept. for פָּרַץ Prov. 7, 21. So Pol. 3. 57. 4. Aeschin. 79. 6. Pass. Eccles. 4, 19. Plato Ax. 369. d.

ἀποπλέω, f. πλεύσω, (πλέω,) to sail away, with εἰς c. acc. of place whither, Acts 13, 4. 14, 26. 27, 1; κακεῖθεν of place whence, Acts 20, 15.—Dem. 932. 17. Xen. An. 5. 4. 12.

ἀποπλύνω, f. νῶ, (πλύνω,) to wash off or out, to rinse, e. g. nets, c. acc. Luke 5, 2. Sept. for פָּרַץ 2 Sam. 19, 24.—Jos. Ant. 8. 15. 6. Plato Tim. 65. d.

ἀποπνίγω, f. ξω, (πνίγω,) to quite choke or strangle, i. q. πνίγω strengthened; e. g. by drowning, Pass. Luke 8, 33. Trop. of plants, c. acc. Matt. 13, 7. Luke 8, 7.—Tob. 3, 8. Hdian. 1. 17. 24. Xen. Hell. 3. 1. 14.

ἀπορέω, ᾶ, f. ἦσω, (ἀπορος; a priv πόρος,) to be without way or means, to be at a loss, Jos. Ant. 1. 21. 1. Ael. V. H. 8. 5. Xen. Mem. 4. 4. 5.—In N. T. Mid. ἀποροῦμαι, to be at a loss with oneself, τι ἔτι ἐν σοὶ δι

perplexed; absol. John 13, 22. 2 Cor. 4, 8; ἐν ὑμῖν *as to you* Gal. 4, 20; εἰς c. acc. id. Acts 25, 20; περὶ c. gen. Luke 24, 4 Lachm. So Sept. Gen. 32, 7. Pol. 20. 5. 8. Xen. An. 7. 3. 29.

ἀπορία, *as, ἡ*, (ἀπορέω,) 'the being at a loss,' i. e. *doubt, perplexity of mind*, Luke 21, 25. Sept. for ἡρῶ Is. 8, 22.—Hdian. 2. 12. 5. Xen. Cyr. 1. 3. 13.

ἀπορρίπτω, *f. ψω, (ρίπτω,) to throw off or away*, τὰ ὅπλα Hdian. 8. 4. 27. Sept. for ἡρῶ Ex. 22, 31.—In N. T. reflex. with ἐαυτῶν impl. *to throw oneself off*; e. g. from a ship into the sea; Acts 27, 43 ἐκέλευσε τοὺς . . . ἀπορρίψαντας [ἐαυτοὺς] πρῶτους κτλ. So. Luc. V. Hist. 1. 30 καὶ ἀπορρίψαντες ἐνηχόμεθα.

ἀπορφανίζω, *f. ἰσω, (ορφανίζω,) to make wholly orphan, to bereave wholly*, Pass. Aeschyl. Choëph. 247.—In N. T. Pass. trop. *to be wholly bereaved*, præg. c. ἀπό τινος, 1 Thess. 2 17, ἀπορφανισθέντες ἀφ' ὑμῶν *being bereaved and separated from you*.

ἀποσκευάζω, *f. άσω, (σκενάζω,) to pack away, to clear away*, Sept. for ἡρῶ Lev. 14, 36; τὴν ὁροφὴν Lycurg. 166. 9. Mil. id. in respect to oneself, Jos. Ant. 14. 6. 2. B. J. 1. 13. 5 τὴν ὑποφίαν. ib. 1. 31. 1. Hdian. 1. 9. 1. Pol. 2. 26. 6.—In N. T. Mid. Acts 21, 15 ἀποσκευασάμενοι ἀνελθόμενοι εἰς Ἱερουσαλὴμ, lit. *having packed away we went up to Jerusalem*, i. e. prob. having deposited or stored away in Caesarea the luggage which had been necessary on a long sea-voyage. Later editions read ἐπισκευασάμενοι q. v.

ἀποσκίασμα, *ατος, τό, (ἀποσκιάζω,) a shading off, shadow, obscuration*; James 1, 17 οὐκ ἐν παραλλαγῇ ἢ τροπῇ ἀποσκίασμα, *in whom is no alternation neither shadow from change*, i. e. obscuration connected with the changes or revolutions of a heavenly body, as the moon, or as in the case of eclipses. See Wetst. in loc.

ἀποσπάω, *ω, f. άσω, (σπάω,) to draw from or out, to draw away*, viz.

1. Of things, *to draw out*, e. g. a sword from the scabbard, τὴν μάχαιραν, Matt. 26, 51. Comp. Dem. 845, 18 τὰ θυράματα.

2. Of persons, e. g. disciples, *to draw away from any one*, c. acc. et ὅπως τινός Acts 20, 3. (Æl. V. H. 13. 31.) Pass. aor. 1 ἀπεσπάζην in Mid. sense, *to draw off oneself, to go away, to depart*; with ἀπό c. gen. Luke 22, 41. Acts 21, 1. So 2 Macc. 12, 10. 17. Diol. Sic. 20. 39. Act. c. acc. Xen. An. 1. 8. 13.

ἀποστασία, *as, ἡ, (ἀφίστημι,) apostasy, defection, a falling away*, Acts 21, 21. 2 Thess. 2, 3. Sept. for ἡρῶ Jer. 29, 32.—Plat. Galb. 1. A later word for the earlier ἀπόστασις, Lob. ad Phryn. p. 528.

ἀποστάσιον, *ιον, τό, (ἀφίστημι,) de section, desertion, e. g. of a freedman from his patron* Dem. 940. 15.—In N. T. a *putting away, divorce*, hence βιβλίον ἀποστασίον *a bill of divorce*, Matt. 19, 7. Mark 10, 4. Meton. simply ἀποστάσιον id. Matt. 5, 31. So Sept. βιβλίον ἀποστασίον for ῥῆμα ἡρῶ Deut. 24, 1. 3. Is. 50, 1.

ἀποστεγάζω, *f. άσω, (στεγάζω,) to unroof, i. e. to dig through (ἐξορύσσειν) the flat roof of an oriental house*, c. acc. τὴν στέγην Mark 2, 4; comp. Luke 5, 19.—Strabo 4. p. 303. a. ib. 8. p. 542. e, ἀποστεγάσει τὸν νεών.

ἀποστέλλω, *f. ελώ, (στέλλω,) aor. 1 ἀπέστειλα, Perf. ἀπέσταλκα, Pass. aor. 2 ἀπεστάλην.*

1. *to send off or away, to send forth*. a) Genr. of persons, *as sent with a message or commands*, i. e. a messenger, agent, or the like; c. acc. Matt. 10, 5 τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς. v. 16. 40. 24, 31. Mark 9, 37. 11, 1. Luke 10, 3. 16. John 3, 34. 7, 29. Acts 3, 20. al. sarp. Pass. John 1, 24. Rom. 10, 15. al. Sept. for ἡρῶ Gen. 28, 5. (Diod. Sic. 11. 28. Thuc. 1. 91. Xen. Hell. 5. 4. 9.) Mark 6, 7 ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο *to send them forth two and two*. So with two accus. of pers. and predic. Acts 7, 35 τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν. 1 John 4, 10. Acts 3, 26. Mark 12, 3. With acc. and an adjunct of pers. *to whom* or of place *whither*; e. g. acc. and dat. of pers. Matt. 22, 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν (see Winer § 31. 2. par. 2). So with acc. and εἰς c. acc. of place Matt. 20, 2. Luke 1, 26. John 3, 17. Acts 7, 34. al. or εἰς c. acc. of pers. Matt. 15, 24. Luke 11, 49; or εἰς c. acc. of purpose, Pass. Luke 4, 43. Heb. 1, 14. With acc. and πρὸς c. acc. of pers. Matt. 23, 34 ἀποστέλλω πρὸς ὑμᾶς προφήτας Mark 12, 6. Acts 8, 14. 9, 38. 2 Cor. 12, 17; Pass. Matt. 23, 37. Luke 13, 34. With acc. and πρὸ προσώπου τινος Matt. 11, 10 (comp. Mal. 3, 1). Mark 1, 2. Luke 7, 27. 10, 1. (Sept. Ex. 23, 20.) Also ἔμπροσθέν τινος John 3, 28; ὁπίσω τινος Luke 19, 14. Also with acc. and an adjunct of place *whence*; e. g. acc. and ἐκ c. gen. of place, John 1, 19; or ἀπό c. gen. of place 1 Pet. 1, 12; also c. πρὸς τινα Acts 11, 11; or ἀπό c. gen. of pers. Acts 10, 17:

also with *παρά* c. gen. of pers. John 1, 6; *ἔξω* c. gen. of place Mark 5, 10. Further, with acc. and infin. of purpose, Matt. 22, 3 *ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι κτλ.* Mark 3, 14. Luke 1, 19, 4, 18. John 4, 38. 1 Cor. 1, 17, al. and so infin. after acc. and *εἰς τινα* Acts 26, 17; also after acc. and *πρός τινα* Matt. 21, 34. With acc. of pers. and *ἵνα*, John 7, 32; also *ἵνα* after acc. and *πρός τινα* Mark 12, 2, 13. Luke 20, 10. With acc. of pers. and *ὅπως*, Acts 9, 17; also *ὅπως* after acc. and *πρός τινα* Luke 7, 3. b) Spec. *to send away* a prisoner to another tribunal; with acc. and *πρός τινα*, John 18, 24 *ἀπέστειλεν οὖν αὐτὸν ὃ Ἄννας δεδεμένον πρὸς Καϊάφαν*, i. e. *Annas had sent him*; see Buttm. § 137. 3. Winer § 41. 5. c) Intrans. or with acc. impl. *to send off or forth*, to dispatch a messenger or agent for some purpose; Matt. 2, 16 *καὶ ἀποστείλας ἀνέιλε πάντας τοὺς παῖδας κτλ.* and *sending forth he slew all the children.* Mark 6, 17. Acts 7, 14. Rev. 1, 1. (Comp. Plut. de Puer. educ. 14 *pen. πέμψας ἀνέιλε τὸν Θεόκριτον*. Xen. Cyr. 3. 1. 6.) With *εἰς* c. acc. of place, Matt. 14, 35. Acts 5, 21, 11, 13; *πρός* c. acc. of pers. Matt. 27, 19. Mark 3, 31. John 5, 33, 11, 3. Acts 11, 30, 13, 15; *ἵνα* Acts 16, 36. So Sept. intrans. Gen. 20, 2, 1 Sam. 16, 11, 12. al. sēp. d) i. q. *to dismiss*, *to let go*; c. acc. et *εἰς*, Mark 8, 26 *ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ*. Matt. 8, 31 Griesb. *ἀποστείλον ἡμᾶς εἰς τὴν ἀγέλην*. Also Luke 4, 19 [18] *ἀποστείλα τετρασμένους ἐν ἀφέσει*, quoted from Is. 58, 6 where Sept. for *וְיִשְׁלַח בְּיָדָם* *וְיִשְׁלַח בְּיָדָם*. So Pol. 5. 10. 4. Xen. An. 2. 1. 5.

2. Of things, *to send away*, *to send forth*, e. g. from one person to another; as a beast, c. acc. Matt. 21, 3. Mark 11, 3. (So *τὴν ἐπιστολήν* Ael. V. H. 12. 51; *τὰ πλοῖα* Xen. Hell. 5. 1. 23.) Mark 4, 29 *ἀποστελλεῖ τὸ δρέπανον*, he sendeth forth the sickle; comp. Joel 4, 9 [3, 13], where Heb. *בְּיָדָם* *וְיִשְׁלַח*, Sept. *ἐξαποστελλω δρέπανα*. Sept. *ἀποστελλω τὴν χεῖρα* for *וְיִשְׁלַח* Ex. 9, 15. Also John 9, 7 *Σιλωάμ ὃ ἐρμηνεύεται ἀποσταλμένος*, i. e. Heb. *וְיִשְׁלַח* pr. *a sending forth of water*, a conduit, aqueduct; see in Σιλωάμ. With acc. and dat. of pers. *to send any thing to a person*; Acts 10, 36 *τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ*. Pass. c. dat. Acts 13, 26, 28, 28. Also with acc. and *ἐπὶ τινα*, as a thing promised, *τὴν ἐπαγγελίαν* . . . *ἐφ' ἧς* Luke 24, 49. —Ael. V. H. 12. 57 *οἱ μὲν θεοὶ σημεῖα αὐτοῦ καὶ τέρατα ἀπέστελλον*. +

*ἀποστέρω*, f. ἴσω, (στερέω,) *to deprive*, *to defraud*, *to despoil*, *ἀπό* being thus ex-

pressed by *lat. de* in composition; absol. Mark 10, 9; c. acc. of pers. 1 Cor. 6, 8 *ἀποστερεῖτε . . . ἀδελφούς*. 1 Cor. 7, 5, comp. Ex. 21, 10. Mid. or Pass. *to let defraud oneself, to be defrauded*; absol. 1 Cor. 6, 7; with gen. of thing, 1 Tim. 6, 5 *ἀποστηρμένων τῆς ἀληθείας defrauded (destitute) of the truth*. So with acc. of pers. Hdot. 7. 155; acc. of pers. and gen. of thing Eccles. 29, 6. Dem. 207. 9. Xen. Mem. 1. 2. 63. — Also pr. with acc. of thing; Pass. James 5, 4 *ὁ μισθὸς . . . ὁ ἀποστηρημένος, the hire . . . kept back by fraud*. So Act. c. acc. *μισθόν*, Sept. for *וְיִשְׁלַח* Deut. 24, 14. Jos. Ant. 4. 8. 38. Plut. Demosth. 4.

*ἀποστολή*, ἡς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, of ships Thuc. 8. 9; of a person Plut. Timol. 1. — In N. T. *apostle-ship*, the office of an apostle, Acts 1, 25. Rom. 1, 5. 1 Cor. 9, 2. Gal. 2, 8.

*ἀπόστολος*, ου, ὁ, (ἀποστέλλω,) *one sent forth, a messenger, apostle*.

1. Genr. of any messenger, John 13, 16. 2 Cor. 8, 23. Phil. 2, 25, comp. 4, 18. Sept. for *וְיִשְׁלַח* 1 K. 14, 6. — Hdot. 1. 21.

2. Of messengers or ambassadors sent from God, joined with *προφήται*, Luke 11, 49. Eph. 3, 5. Rev. 2, 2, 18, 20. So of the Messiah, Heb. 3, 1.

3. Spec. *an apostle of Christ*, e. g. *α*, οἱ δώδεκα ἀπόστολοι, *the twelve apostles*, Matt. 10, 2. Luke 6, 13, 9, 10, 22, 14 1 Cor. 12, 28, 2 Pet. 3, 2. Jude 17. Rev. 21, 14. al. These are called by Paul *ε* *ὑπερλίαν ἀπόστολοι*, 2 Cor. 11, 5, 12, 11; and are also spoken of after the fall of Judas as *οἱ ἔνδεκα ἀπ.* Acts 1, 26, comp. Mark 16, 14. So of 'Paul, as being *καρ' ἐξοχήν* the apostle of the gentiles, Rom. 11, 13, 1 Tim. 2, 7, 2 Tim. 1, 11; also Rom. 1, 1, Gal. 1, 1, Eph. 1, 1. al. *β*) In a wider sense of the *helpers* and *companions* of the twelve or of Paul; e. g. of Paul and Barnabas Acts 14, 4, 14; perh. of Andronicus and Junias, Rom. 16, 7. +

*ἀποστοματίζω*, f. ἴσω, (στόμα,) lit. *to moulh it off*; pr. i. q. *ἀπό στόματος εἶπεν*, *to speak or repeat from the lips*, by heart, off-hand; so of teachers *dictating* to their pupils, as was the custom at Athens, Plato Euthyd. 276. c. 277. a; comp. Ruhnk. ad Plat. Tim. p. 43, 44. So too of teachers *causing their pupils to repeat by heart*; Suid. *ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κενεύει τὸν παῖδα λέγειν ἅπαντα ἀπὸ στόματος*. Also of the Sybil repeating or dictating an oracle or response, Plut. Thea 24 fin. — Hence in N. T. *to make one answer*

*off hand*, to draw out by artful questions, c. acc. Luke 11, 53.

**ὑποστρέφω**, f. ψω, (στρέφω,) 1. to turn away or aside; c. acc. et ἀπό c. gen. 2 Tim. 4, 4 ἀπὸ τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν. Luke 23, 14 ἀποστρέφοντα τὸν λαόν sc. ἀπὸ τοῦ καίσαρος v. 2. Trop. Acts 3, 26. Rom. 11, 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Sept. Is. 59, 20 where Sept. for פָּשַׁע פָּרַשׁ. Sept. for חָסִיר Ex. 23, 25. Prov. 4, 27.—1 Macc. 3, 8; c. acc. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.

2. Mid. ἀποστρέφομαι, Pass. aor. 2 ἀπεστρέφην with Mid. signif. to turn oneself away from, c. acc. see Buttm. § 113. 4. Kühner § 197. 3. Hence genr. to turn away from, to refuse, to reject, c. acc. Matt. 5, 42. Tit. 1, 14. Heb. 12, 25; to forsake, c. acc. 2 Tim. 1, 15. Sept. for חָזַק Hos. 8, 3; פָּשַׁע Jer. 15, 6.—Jos. Ant. 2. 4. 3. Plut. Cato Maj. 24 pen. Pol. 9. 39. 6.

3. Spec. and from the context, to turn away back, to return, see in ἀπό note 3; c. acc. et eis, Matt. 26, 52 ἀποστρέψον σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς. So acc. et dat. Matt. 27, 3 τὰ ἀργύρια τοῖς ἱερεῦσι. Sept. for חָזַק Gen. 24, 5. 28, 15. Comp. Dem. 1491. 9 εἰς κεφαλὴν αὐτῶν ἀποστρέψεται οἱ θεοί.

**ἀποστυνέω**, ὦ, f. ἦσω, (στυνέω,) to hate utterly, to abhor, c. acc. Rom. 12, 9.—Eurip. Ion 500 τὸν ἄπαιδα δ' ἀποστυνῶ βίον. Hdt. 6. 129.

**ἀποσυνάγωγος**, ου, ὅ, ἡ, adj. (συναγωγή,) put away, out, from the synagogue, excommunicated, John 9, 22. 12, 42. 16, 2.—The Rabbins speak of three kinds of excommunication, called נִדְּרִי, חֲרֵם, שִׁטְמָה. The first continued for 30 days; the person might not bathe, nor shave his head, nor approach another nearer than four cubits; he was as a mourner, but might be present at public assemblies. If he remained obstinate at the end of the 30 days, the second kind was superadded; by which he was laid under a heavy curse, was excluded from all assemblies, and from all intercourse with others. The third species is mentioned only by the later Rabbins, who describe it as an utter and perpetual exclusion from all the privileges of the Jewish people, both civil and religious. See Buxtorf Lex. Chald. col. 1303, 827, 2466. Lightfoot Hor. Heb. in Joh. 9, 22 et 1 Cor. 5, 5. Winer Realw. art. *Bann*.

**ἀποτάσσω** v. -τω, f. ξω, (τάσσω,) to set off in a certain order, to assign separately, to separate, 11. 3. Jos. B. J.

3. 4. 2. Plato Theat. 153. c.—In N. T. Mid. ἀποτάσσομαι, f. ξομαι, to separate oneself, and so to take leave, to bid farewell, a signif. of the Alexandrian dialect and espec. in Josephus and Philo; see Lob. ad Phryn. p. 23, 24. a) Pr. of a person who himself goes away, c. dat. Luke 9, 61. Acts 18, 18, 21. 2 Cor. 2, 13. So Jos. Ant. 8. 13. 7. Liban. Decl. 30. p. 399. a. b) Oī one who sends others away, i. q. to send away, to dismiss, c. dat. Mark 6, 46: parall. is ἀπολύω Matt. 14, 23. So Jos. Ant. 11. 8. 6. c) Trop. i. q. to forsake, c. dat. Luke 14, 33. So Jos. Ant. 11. 6. 8. Jamblich. Vit. Pyth. 28. p. 145.

**ἀποτελέω**, ὦ, f. ἔσω, (τελέω,) to finish off, to complete fully, 2 Macc. 15. 39. Xen. Hell. 3. 2. 10.—In N. T. Pass. to be finished off, completed; James 1, 15 ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίει θάνατον, sin when completed, i. e. brought out into full exercise; comp. τελεῖν ἐπιθυμίαν σαρκὸς Gal. 5, 16. So Plato Gorg. 503. d, τὰς ἐπιθυμίας ἀποτελεῖν. Xen. Conv. 8. 34.

**ἀποτίδημι**, f. τήσω, (τίδημι,) to put off or away, a crown Sept. Cod. Alex. for חָרִיר Ez. 21, 31 [26]; to expose a child, Plato Theat. 161. a.—In N. T. only Mid. to put off from oneself, to lay aside, c. acc. τὰ ἱμάτια Acts 7, 58. (2 Macc. 8, 35. Acl. V. H. 3. 3. Xen. Cyr. 4. 4. 11.) Trop. to put off or away, to renounce, c. acc. Rom. 13, 12 τὰ ἔργα τοῦ σκότους. Eph. 4, 22. 25. Col. 3, 8. Heb. 12, 1. James 1, 21. 1 Pet. 2, 1. So Luc. D. Mort. 10. 8 τὸ ψεῦδος. Dion. Hal. 9. 33 τὴν ὀργὴν.

**ἀποτινάσσω**, f. ξω, (τινάσσω,) to shake off, c. acc. et ἀπό Luke 9, 5; acc. et eis Acts 28, 5. Sept. Mid. for נָתַן Niph. Judg. 16, 20.—Eurip. Bacch. 253 οὐκ ἀποτινάξεις κισσόν.

**ἀποτίνω**, f. ἴσω, (τίνω,) to pay off or in full, and so to repay, absol. Philom. 19. Sept. for נָתַן Prov. 22, 27.—Hdian. 2. 11. 14. Xen. Mem. 2. 9. 5.

**ἀποτολμᾶω**, ὦ, f. ἦσω, (τολμᾶω,) to have full courage, to be quite bold, very bold i. q. toλμᾶω strengthened; absol. Rom. 10 20 Ἡσαῖα δὲ ἀποτολμᾷ καὶ λέγει but *Isaias is very bold and saith*, comes out boldly.—Aeschin. 72. 17 ἀποτολμᾶν λέγειν. Diod. Sic. 12. 17. Plato Rep. 503. b.

**ἀποτομία**, as, ἡ, (ἀπότομος, ἀποτέμνω,) pr. a cutting off, and hence steepness, comp. ὄρη ἀπότομα Xen. An. 4. 1. 2.—In N. T. trop. decisiveness, severity, Rom. 11, 22 bis So Diod. Sic. 12. 16 ἀπ. τῶν νόμων. Plut de Puer. c. 18.

**ἀποτόμῶς**, adv. (ἀπότομος,) *pr. with a cutting off, utterly, Wisd. 5, 22; absolutely Dem. 1402. 16.—In N. T. trop. decisively, severely, 2 Cor. 13, 10. Tit. 1, 13. So Pol. 17. 11. 2.*

**ἀποτρέπω**, f. ψω, (τρέω,) *to turn away or aside, trans. Ecclus. 20, 29. Xen. Conv. 4. 7.—In N. T. only Mid. to turn oneself away from any one, i. q. to turn away from, to avoid, c. acc. 2 Tim. 3, 5; see Buttm. § 135. 4. Kühner § 250. 1. b. So Aeschyl. Sept. adv. Theb. 1060 φοβούμαι ἀποτρέπομαι δῆμα πολιτῶν. Antiphon. 721. 6. Plut. Cleom. 9.*

**ἀπουσία**, as, ἡ, (ἄπειμι,) *absence, Phil. 2, 12.—Jos. Ant. 2. 4. 5. Dem. 10. 5. Xen. Vect. 9. 10.*

**ἀποφέρω**, (φέρω,) aor. 1 ἀπήνεγκα Mark 15, 1; aor. 2 infin. ἀπενεγκεῖν 1 Cor. 16, 3; Pass. aor. 1 inf. ἀπενεχθήναι Luke 16, 22; *to bear or carry away from one place or person to another; with acc. and eis of place, 1 Cor. 16, 3. Rev. 17, 3; Pass. Luke 16, 22; acc. and ἐπὶ c. acc. of place Rev. 21, 10. [Acts 19, 12]; acc. impl. Mark 15, 1. Sept. for אָפּוּר 2 Chr. 36, 7.—Lys. 395. 2. Xen. Cyr. 2. 4. 19.*

**ἀποφεύγω**, f. ξω, (φεύγω,) *to flee away, to escape from any thing, c. acc. 2 Pet. 2, 18. 20. (Plato Tim. 44. c. Xen. Mem. 3. 11. 8.) Once with gen. because of ἀπὸ in comp. 2 Pet. 1, 4 τῆς φθορᾶς. See Winer § 56. 4. c.*

**ἀποφθέγγομαι**, f. ξομαι, Mid. depon. (φθέγγομαι,) *to utter forth, to speak out, to declare, absol. Acts 2, 4; acc. of thing Acts 26, 25; dat. of pers. Acts 2, 14. Sept. for אָפּוּר 1 Chr. 25, 1.—Diog. Laert. 1. 63. Philo de Mos. II. p. 139. 32.*

**ἀποφορτίζομαι**, f. ισομαι, Mid. (φορτίζω,) *to unload one's own burden, to unlade, so of a ship, c. acc. Acts 21, 3 ἀποφορτιζόμενον τὸν γόμον, i. e. about to unlade HER burden.—Philo de Præm. p. 915. b. Dion. Hal. 3. 44 αἱ δὲ μέζους (νῆες)... ἀποφορτίζονται σκάφαις.*

**ἀπόχρησις**, εως, ἡ, (ἀποχράομαι,) *a using up, consumption by use; Col. 2, 22 ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει, which all are to perish with the using, i. e. all which things so forbidden perish in being used up, consumed. The clause is parenthetical; and the next words, κατὰ τὰ ἐντάλματα κτλ. are then to be connected with v. 20. (Plut. Quæst. Rom. 18 χαίρειν ταῖς τοιαύταις ἀποχρήσεισι καὶ συστολαῖς τῶν περιττῶν. Dion. Hal. I. p. 47.) Others*

connect κατὰ τὰ ἐντάλματα directly with τῇ ἀποχρήσει, thus: *which all are for perdition in the using* (comp. Gal. 6, 8), *according to the precepts of men; see Kypke, De Wette, in loc.*

**ἀποχωρέω**, ω, f. ἴσω, (χωρέω,) *to give way from, to go away, to depart; with ἀπὸ c. gen. Matt. 7, 23 (comp. Ps. 6, 8). Luke 9, 39. Acts 13, 13. Sept. for יָצָא Jer. 46, 5.—Pol. 1. 11. 15. Xen. Mem. 4. 2. 3.*

**ἀποχωρίζω**, f. ισω, (χωρίζω,) *to separate off or out, Plato Soph. 226. d; to set apart, to appoint, Sept. Ez. 43, 21. Lys. 147. 17.—In N. T. genr. to separate, to part asunder; Pass. aor. 1 ἀπεχωρίσθην with Mid. signif. Rev. 6, 14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, and the heavens parted asunder as a scroll rolled up, i. e. the heavens were rent and the parts rolled away as a scroll; comp. Is. 34, 4. With ἀπὸ c. gen. Acts 15, 39 ἀποχωρίσθησαν αὐτοὺς ἀπ' ἀλλήλων.*

**ἀποψύχω**, f. ξω, (ψύχω,) *to leave off breathing, and so to faint, to swoon, Od. 24. 348. Jos. Ant. 19. 1. 15; to expire, to die, Thuc. 1. 134.—In N. T. trop. to faint, to fail at heart; absol. Luke 21, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, parall. is ὥστε νεκροί Matt. 28, 4. So Lat. expro Senec. Nat. Quæst. 2. 59.*

**Ἀππίος**, ου, ὁ, Appius, i. e. Appian Claudius Cæcus, a censor of Rome, who built the celebrated Appian way leading from Rome to Brundisium; portions of which remain at the present day in many places.—In N. T. Ἀππίου φόρον, Lat. Appii Forum, Acts 28, 15; the name of a small town on the Appian way, 43 Roman miles from Rome according to the Itin. Anton. p. 107, or 37 R. miles according to the Itin. Hieros. p. 611, ed. Wesseling. It lay in the Pontine marshes; and is described by Horace as 'diffortum nautis, cauponibus atque malignis,' Sat. 1. 5. 4.—The place called Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, Engl. the Three Taverns, Acts 1. c. lay on the same road, 10 R. miles nearer to Rome; Itin. Anton. 1. c.—Cicero writes, ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram comode ex Antiati in Appiam ad Tris Tabernas.'

**ἀπρόσιτος**, ου, ὁ, ἡ, adj. (a priv. πρόσ-εμι,) *not to be approached, unapproachable; 1 Tim. 6, 16 φῶς ἀπρόσβτον light unapproachable, excessive; comp. Ez. 1, 4. 26-28.—Pol. 3. 49. 7 ἀπρόσιτα ὄρη. DioI. Sic 19. 96.*

ἀπρόσκοπος, ου, ὁ, ἡ, adj. (a priv. προσκόπτω,) not striking against, not stumbling, i. e.

1. Act. not causing to stumble; trop. not causing to fall, not leading into sin, 1 Cor. 10, 32.—Pr. of a way, Ecclus. 35, 21.

2. Pass. not made to stumble; trop. not falling into sin, faultless, Acts 24, 16. Phil. 1, 10.

ἀπροσωποληπτως, adv. (a priv. προσωποληπτέω,) without respect of persons, impartially, 1 Pet. 1, 17. For this Hebraism see in λαμβάνω and πρόσωπον.

ἀπταιστος, ου, ὁ, ἡ, adj. (a priv. πταίω,) not stumbling, of a horse Xen. Eq. 1. 6.—In N. T. trop. not falling into sin, faultless, parall. ἄμωμος, Jude 24. So 3 Macc. 6, 39. Luc. Amos. 46 δι' ἀπταιστου καὶ ἀκλινούς βίου.

ἄπτω, f. ψω, to adapt, to apply one thing to another, to fix or fasten upon, pr. Hom. Od. 21. 408.—In N. T.

1. Of fire as applied to any thing, to set fire to, to kindle, to light, c. acc. λύχνον Luke 8, 16. 11, 33. 15, 8; πῖρ 22, 55; ἑρᾶν Acts 23, 2 Lachm.—Judith 13, 13 ἱ. c. Ἐschin. 27. 7. Thuc. 4. 100.

2. More freq. is Mid. ἀπτομαι, to apply meself to, i. q. to touch, constr. with a gen. of pers. or thing, or of the part touched; Butt. § 132. 5. e. Kühner § 273. 3. b.

a) Pr. and genr. c. gen. of pers. some part of whom is touched; Matt. 8, 3 ἥψατο αὐτοῦ ὁ Ἰησοῦς. 17, 7. Mark 1, 41. 3, 10. 5, 31. 6, 56. 8, 22. 10, 13. Luke 5, 13. 6, 19. 7, 39. 8, 45 bis. 46. 47. 18, 15. John 20, 17 μὴ μου ἅπτου, comp. Matt. 28, 9. With gen. of the member touched, Matt. 8, 15 ἥψατο τῆς χειρὸς αὐτῆς. 9, 29. 20, 34. Mark 7, 33. Luke 22, 51. With gen. of a garment, τοῦ ἱματίου Matt. 9, 21. Mark 5, 27. 28. 30; also τοῦ κρασπέδου τοῦ ἱματίου Matt. 9, 20. 14, 36. Mark 6, 56. Luke 8, 44; id. impl. Matt. 14, 36. Once τῆς στοῦ Luke 7, 14. Sept. for נָצַץ 2 K. 13, 21. Is. 6, 7. So Antiphon. 785: pen. ἐμοῦ. Xen. Mem. 2. 1. 24.—Spec. to touch in order to do harm or violence, c. gen. 1 John 5, 18. Sept. for נָצַץ 1 Chr. 16, 22. So Ἐschin. 73. 30. Plato Conv. 221. b.

b) In the Levitical sense, to touch, to come in contact with; see Lev. 5, 2. 3, where Sept. for נָצַץ. So c. gen. 2 Cor. 6, 17 ἡκαθάρτου μὴ ἅπτεσθαι, in allusion to Is. 52, 11 where Sept. for נָצַץ. Absol. Col. 2, 21 μὴ ἄψη, μηδὲ γένεση, μηδὲ βίλης, sc. forbidden food or other like things; a precept of Judaizing teachers; see in ἀπόχρησις.

(Xen. Cyr. 1. 3. 5.) Others. to touch food i. q. to eat; so Kypke in loc. comp. Hom. Od. 4. 60 σίτου β' ἅπτεσθον. Xen. Mem. 2. 1. 2. Diog. Laert. 8. 1. 19 ἀλεκτρύνος μὴ ἅπτεσθαι λευκοῦ.

c) Spec. ἅπτεσθαι γυναικός, to touch a woman, to have carnal intercourse with her, 1 Cor. 7, 1. Sept. for נָצַץ Gen. 20, 6; נָצַץ Gen. 20, 4.—Jos. Ant. 1. 8. 1. Plut. Alex. M. 21. Xen. Mem. 1. 3. 8.

Ἀπφία, as, ἡ, Apphia, Appia, pr. n. fem. Philem. 2. According to Chrysostom and Theodoret she was the wife of Philemon.

ἀπωθέω, ὦ, f. ἀπόσω, (ἀΐσω,) to thrust away, to cast off, Sept. for נָצַץ Ps. 43, 2. Hdot. 1. 173.—In N. T. Mid. ἀποθέομαι, οὔμαι, aor. 1 ἀποσάμην (in Attic writers always with the augment, ἔω- Thuc. 7. 52. Xen. Cyr. 6. 1. 26. Thom. Mag. p. 403,) to thrust away from oneself, i. e. a) Genr. to thrust away, to drive off, c. acc. Acts 7, 27. Sept. for נָצַץ Ez. 11, 16. So Hdian. 4. 14. 18. Pol. 12. 23. 4. b) Spec. i. q. to reject, to refuse, c. acc. of pers. or thing, Acts 13, 46. Rom. 11, 1. 2. 1 Tim. 1, 19; acc. impl. Acts 7, 39. Sept. for נָצַץ Hos. 9, 17. Jer. 6, 19. So Plut. J. Cæs. 61. Xen. Cyr. 6. 1. 26.

ἀπόλεια, as, ἡ, (ἀπολλυμι,) utter destruction, perdition, viz.

1. Of persons: a) Pr. destruction, death; Acts 25, 16 R. χαρίζεσθαι τινα... εἰς ἀπόλειαν. Sept. for נָצַץ Esth. 7, 4, נָצַץ Is. 34, 5. So Hdian. 8. 8. 9. Ἐsop. Fab. 48. b) Spec. eternal destruction, perdition, the second death; see in ἀπολλυμι no. 1. a. γ. and ἀποσνήσκω no. 2. Matt. 7, 13 ὁ δὲδς ἡ ἀπάγουσα εἰς τὴν ἀπόλειαν, opp. εἰς τὴν ζωὴν v. 14. Acts 8, 20. Rom. 9, 22. Phil. 1, 28. 3, 19. 1 Tim. 6, 9. Heb. 10, 39. 2 Pet. 2, 1 fin. 3. 3, 7. 16. Rev. 17, 8. 11. So 2 Pet. 2, 1 αἰρεσεὶς ἀπολείας destructive heresies, destroying the soul. Meton. id. v. 2, where later edit. ταῖς ἀσελγείαις. Also ὁ υἱὸς τῆς ἀπολείας the son of perdition, by Hebr. 'one doomed to perdition,' John 17, 12. 2 Thess. 2, 3. So Sept. τέκνα τῆς ἀπολείας for נָצַץ יְלָדֵי Is. 57, 4.

2. Of things, destruction, a consuming, Hdian. 1. 14. 11; and so loss, waste, Matt. 26, 8. Mark 14, 4. Sept. for נָצַץ loss, a thing lost, Lev. 5, 22. 23 [6, 3. 4].

ἀρά, as, ἡ, prayer, supplication, Hom. Il. 15. 598. Hdot. 6. 63.—In N. T. imprecation, execration, cursing, Rom. 3, 14. Sept. for נָצַץ Num. 5, 23. Is. 24, 6. So Pol. 9. 40. 6. Plato Legg. 742. b.



**ἀπα**, π. a. illative particle; see Buttm. § 149. 2. m. 260. Kühner § 324. 3. Herm. ad. Vig. p. 820 sq.

1. In a direct conclusion, *therefore, then*, *now*, marking transition to what naturally follows by inference from what precedes. Thus

a) As in Gr. usage, not first in a clause, Winer § 65. 5. Rom. 7, 21 εὐρίσκω ἀπα τὸν νόμον κτλ. 8, 1. Gal. 3, 7; ἐπεὶ ἀπα *since then*, *since in that case*, 1 Cor. 5, 10. 7, 14. So Wisd. 6, 20. Luc. D. Mort. 13. 1. Xen. Hell. 4. 8. 4. Plato Lys. 213. a.

b) Contrary to Gr. usage ἀπα stands also first in a clause; Winer l. c. So genr. Luke 11, 48 ἀπα μαρτυρεῖτε καὶ κτλ. Rom. 10, 17. 2 Cor. 7, 12. Gal. 4, 31. Heb. 4, 9. (So Sept. Ps. 139, 11. Xen. Ephes. 1. 11.) After εἰ in a conditional clause, ἀπα begins the apodosis, *then*, Matt. 12, 28. Luke 11, 20. 1 Cor. 15, 18. 2 Cor. 5, 14. Gal. 2, 21. 3, 29. 5, 11. Heb. 12, 8. Once ἀπα in apodosis does not stand first, 1 Cor. 15, 14.

c) With other particles subjoined, e. g. a) ἀπα γε or ἀπαγε, i. e. ἀπα strengthened, *therefore then*, *so then*, at the beginning of a clause, Matt. 7, 20, 17, 26. Acts 11, 18; see also in no. 2. β) ἀπα οὖν, *therefore then*, *so then*, *wherefore*, at the beginning of a clause, often used by Paul, Rom. 5, 18. 7, 3. 25. 8, 12. 9, 16. 18. 14, 12. 19. Gal. 6, 10. Eph. 2, 19. 1 Thess. 5, 6. 2 Thess. 2, 15. In Gr. writers ἀπ' οὖν does not stand first in a clause; or, if so, is to be changed to ἀπ' οὖν interrogative; see Herm. ad Vig. p. 821. Buttm. § 149. 2. marg.

2. In an indirect conclusion, after interrogative words, and expressing only a slight consequence or reference to what precedes, *then*, *indeed*, *perhaps*; sometimes not rendered in English; see Kühner § 324. 3. So after τίς, τί, as τίς ἀπα *who then?* *who?* Matt. 18, 1. 19, 25. 24, 45. Mark 4, 41. Luke 8, 25. 12, 42. 22, 23; τί ἀπα *what then?* *what?* Matt. 19, 27. Luke 1, 66. Acts 12, 18. (Eurip. Iph. in Aul. 797. Luc. Amor. § 20.) So εἰ ἀπα *if perhaps*, in an oblique clause, Mark 11, 13. Acts 7, 1. 8, 22; once εἴτερ ἀπα *id.* 1 Cor. 15, 15. Once strengthened, εἰ ἀπαγε *if perhaps*, *if haply*, Acts 17, 27. (Sept. Gen. 18, 3. Num. 22, 11. Xen. Mem. 2. 2. 2.) Also οὐκ ἀπα interrog. Acts 21, 38; μήτι ἀπα 2 Cor. 1, 17.

**ἀπα**, interrog. part. (ἀπα with the accent strengthened.) i. q. Lat. *num*, marking an interrogation to be answered in the negative, like Engl. *then*; see Kühner § 344. 5. b. Ausf. Gr. § 834. 2. Winer § 61. 2. n. So

Luke 18, 8 ἀπα εὐρήσει τὴν πίστιν ἐν τῇ γῇ; Gal. 2, 17. Sept. for הַ Nah. 3, 34 [4, 2]. So Xen. Cyr. 1. 4. 11. Plato Phaed. 103. d.—Once strengthened, ἀπα γε, Acts 8, 30 ἀπα γε γινώσκεις ἀ ἀναγινώσκεις; *understandest thou then what thou readest?* Sept. for הַ Gen. 18, 13. 26, 9. So Xen. Céc. 1. 1. Plato Conv. 192. d.

**Ἀραβία**, as, ἡ, *Arabia*, (Heb. אֲרָבִי.) the name of a vast region, including, as used by geographers, the desert and peninsula extending between Syria, Palestine, and the Red Sea on the one side, and the Indian ocean, the Persian gulf, and Babylonia on the other. It is usually divided into *Arabia Felix* occupying the peninsula in the South; *Arabia Petraea*, so called from the city Petra (Jos. B. J. 1. 6. 2), south of Palestine, along the 'Arabah, and including the peninsula of Sinai; and *Arabia Deserta*, the great inland tract of desert, extending from Arabia Petraea and Palestine to the Persian gulf and Babylonia. In the O. T. the name Arabia seems to have comprised only the two latter divisions; comp. Jer. 25, 23. 24. Gesen. Comm. in Is. 21, 13. So also apparently in N. T. for Eusebius in the fourth century says of Midian: *κεῖται ἐπέκεινα τῇς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολῆς*, Onomast. art. Μαδιάν. For Arabia Petraea, see Bibl. Res. in Pal. II. p. 559 sq.—In N. T. spoken: a) Of Arabia Petraea, Gal. 4, 25. b) Prob. of Arabia Deserta, i. e. the northern portion adjacent to the territory of Damascus, Gal. 1, 17.

**ἀραγε**, see in ἀπα no. 1. c.

**Ἀράμ**, indec. *Aram*, Heb. אֲרָם (high) pr. n. of an ancestor of David, Matt. 1, 3. 4 Luke 3, 33. Comp. Ruth 4, 19.

**Ἀραψ**, αβος, ὁ, an *Arabian*, Acts 2, 11

**ἀργέω**, ὦ, f. ἥσω, (ἀργός,) *not to work*, *to be idle*, Xen. Mem. 1. 2. 57. Plato Rep. 561. d.—In N. T. trop. *to be inactive*, *slow to linger*; absol. 2 Pet. 2, 3 οἷς τὸ κρῖμα... οὐκ ἀργεῖ. Sept. for אֲרָבִי Ecd. 12, 3. So 1 Esdr. 2, 30. Pol. 3. 5. 8.

**ἀργός**, ἡ, ὁ, (ἀεργός; a priv. ἔργον,) a later form occurring in Plut. Aristid. 16 ἡμέρα ἀργή. Aristot. H. An. 10. 27. Artamid. 1. 32; instead of the earlier ὁ, ἡ ἀργός, Xen. Cyr. 1. 6. 17 σπαρτῖαν ἀργόν. Plato Enthyd. 272. a. μάχη ἀργός. See Lob. ad Phryn. p. 104.

1. *not working*, *unemployed*, *idle*; of persons, Matt. 20, 3. 6 bis. With the idea of choice, habit, 1 Tim. 5, 13 b's. So *Lycurg*

172. 8. Xen. Mem. 1. 2. 57.—Hence, *indolent, slothful, slow*, e. g. in christian duty 2 Pet. 1, 8. Trop. Tit. 1, 12 γαστέρες ἀργαί *slow bellies, lazy gormandizers*. So Ecclus. 37, 11. Æl. V. H. 10. 14. Plato Rep. 421. d.

2. Of things, *idle, useless, fruitless*; so pr. of land untilld Xen. Cyr. 3. 2. 2; of money lying without interest Dem. 815. 15.—Hence in N. T. trop. Matt. 12, 36 πᾶν ῥῆμα ἀργόν *every idle word*, i. e. morally useless, and so by force of the context, *evil*, i. q. πομπρόν in v. 35, which is read in some Mss. for ἀργόν. So Symm. for לִבְיָדָה Lev. 19, 7 where Sept. אִשְׁטוּן. Comp. Xen. Mem. 1. 2. 57 τὸ μὲν ἐργάτην εἶναι, ὠφέλιμον τε ἀνδρώπῳ καὶ ἀγαθὸν εἶναι· τὸ δὲ ἀργόν, βλαβερὸν τε καὶ κακόν. Comp. also the sophism, ἀργὸς λόγος, Cic. de Fat. 12.—Also James 2, 20 Lachm. ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστι, where other edit. νεκρά.

ἀργύρεος οὖς, ἑα ᾧ, εὖν οὖν, adj. (ἀργυρος,) *silver, of silver*, Acts 19, 24. 2 Tim. 2, 20. Rev. 9, 20.—Sept. Gen. 24, 53. Xen. An. 4. 7. 27.

ἀργυρίου, ἰου, τό, (dim. ἀργυρος,) *silver*, genr. Sept. for כֶּסֶף Job 28, 1. Xen. Iect. 4. 10. Ag. 8. 6.—In N. T. meton. *silver for silver money*.

1. Genr. Matt. 25, 18. 27. Mark 14, 11. Luke 9, 3. 19, 15. 23. 22, 5. Acts 7, 16. 8. 20; also Acts 19, 19, see in no. 2 fin. Sept. for כֶּסֶף Gen. 23, 9. 12. So Hdian. 2. 13. 12. Xen. An. 7. 3. 5.—Coupled with gold, τὸ χρυσίον, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Sept. Gen. 13, 2. Xen. Athen. 3. 3.

2. Spec. *a silverling, a piece of silver*, a silver coin, put usually for the Jewish *shekel*, כֶּסֶף, σίκλος, *sielus*, only Plur. τὰ ἀργύρια Matt. 26, 15. 27, 3. 5. 6. 28, 12. 15. So Matt. 27, 9, comp. Zech 11, 13 where Sept. τοὺς τριάκοντα ἀργυροὺς for Heb. כֶּסֶף תְּשִׁימִשָּׁלֹשִׁים.—The Jewish shekel was originally a weight; and both gold and silver in bars or bits passed current by weight, and not by tale; Gen. 23, 15. 16. Ex. 21, 32. Josh. 7, 21. The first mention of coined money among the Hebrews is in the time of the Maccabees; when Simon received authority from Antiochus king of Syria to stamp money in his own name; 1 Macc. 15, 6. Silver coins equivalent to the shekel and its parts, were accordingly struck, bearing the inscription: שֶׁקֶל יִשְׂרָאֵל *shekel of Israel*; specimens of which are still extant in modern cabinets; Boeckh

Metrolog. Untersuchungen p. 56. Bayer de nummis Hebr. Samar. p. 171. Valent. 1781. The LXX often translate the Heb. כֶּסֶף by διδραχμῶν *a double drachma* Josh. 7, 21. Neh. 5, 15; and this compares well with the ancient didrachm of Ægina; the heaviest specimen extant of the shekel weighing 271½ Paris grains, and the calculated weight of the Æginetan didrachm being 274 Par. grains; Boeckh l. c. p. 55–57. But Josephus and later writers give the value of the shekel at four Attic drachmæ; Ant. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα Ἑβραίων ὄν, Ἀττικὰς δέχεται δραχμὰς τέσσαρας. This statement is reconciled with the usage of the LXX, by the fact that the Attic drachma was originally less than that of Ægina; and that after the East came under the sway of the Roman emperors, the Roman *denarius* was regarded and became current as equivalent to the Attic drachma. Under Augustus the denarius averaged 71.2 Par. grains of silver; under Tiberius 69.5; under Nero 65.85; and under Vespasian, when Josephus wrote, 63.45 Par. grains; while the fourth part of the shekel, as also the fourth part of the Æginetan didrachm, was 68.5 Par. grains; Boeckh l. c. p. 62, 63, 299. Comp. Plin. H. N. 2. 109 'Drachma Attica denarii argei habet pondus.' From these data the value of the earlier denarius is reckoned at 8½d. sterling, or 17 cents; the later denarius at 7½d. or 15 cents. The latter value is that of the time of Josephus; and the shekel is therefore rightly estimated at 2s. 6d. sterling, or 60 cents; comp. Dict. of Ant. art. *Denarius*.—In Acts 19, 19 καὶ εὗρον ἀργυρίον μυριάδας πέντε i. e. *fifty thousand of money*, prob. not the shekel, but the drachma or denarius is to be understood, making an amount of £1562½ sterling, or \$7500. Others understand the shekel; which would quadruple the amount. In any case we must take into account the very high price of all ancient books; and especially of those prepared by the γόητες or magicians.

ἀργυροκόπος, ου, ὁ, (ἀργυρος, κόπτω.) *a worker in silver, a silver-smith*, Acts 19, 24.—Sept. Jer. 6, 29. Plut. de vitand. Ære alien. 7.

ἀργυρος, ου, ὁ, (kindr. ἀργός white.) *silver*, as wrought, e. g. a) *silver work*, shrines, plate, vessels, Acts, 17, 29. 1 Cor. 3, 12. James 5, 3. Rev. 18, 12. Sept. for כֶּסֶף Is. 60, 9. So Hdian. 1. 14. 4. Xen. Cyr. 8. 7. 25. b) *silver money*, Matt. 10 9. So Jos. Ant. 9. 4. 4. Hdian. 2. 6. 11 Pol. 16: 31. 3. 5.

Ἀρειος, ου, ὁ, ἡ, adj. (Ἀρης,) consecrated to Mars, of Mars; in N. T. only Ἀρειος πάγος, Gen. Ἀρείου πάγου, Areopagus, Mars' Hill, pr. n. of a hill in Athens, where the supreme judicial tribunal, instituted by Solon, was held in the open air, Acts 17, 19. 22; see Potter's Gr. Antt. I. p. 101 sq. Dict. of Antt. sub voc. So Dem. 641. 17. Xen. Mem. 3. 5. 20.—The hill of the Areopagus is a narrow ridge of naked limestone rock, rising gradually from the northern end, and terminating abruptly on the south over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and towards the S. W. is a descent by a flight of steps, also cut in the rock, into the valley below. See more in Bibl. Res. in Palest. I. p. 10 sq.

Ἀρεοπαγίτης, ου, ὁ, an Areopagite, a judge of the court of the Areopagus, Acts 17, 34; see the preced. art.—Æschin. 11. ult. Luc. Hermot. 64. For other less approved forms, see Lob. ad Phryn. p. 599, 698.

ἀρέσκεια, as, ἡ, (ἄρεσκος, ἀρέσκω,) act of pleasing, a pleasing of any one; Col. 1, 10 εἰς πᾶσαν ἀρέσκειαν unto all pleasing sc. of him, the Lord. Sept. for הָרָא of him, a pleasing person and address, Prov. 31, 30.—Philo de Opif. Mundi p. 33. c, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως. Pol. 6. 2. 12 τοῦ βασιλέως

ἀρέσκω, f. ρέσω, (ἄρω,) aor. 1 ἤρεσα, comp. Butt. § 114; to please, to gratify, to make oneself acceptable; c. dat. to any one, Matt. 14, 6. Mark 6, 22. Rom. 8, 8. 15, 1. 3. 1 Cor. 7, 32. 33. 34. Gal. 1, 10 bis. 1 Thess. 2, 15. 4. 1. 2 Tim. 2, 4. Pres. de conatu, Rom. 15, 2. 1 Cor. 10, 33. 1 Thess. 2, 4. Sept. for רָצוֹן Josh. 22, 30. 33. So Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—Once with ἐνώπιόν τινος, id. Acts 6, 5. So Sept. for רָצוֹן Deut. 1, 23. 1 K. 3, 10; also 1 Macc. 8, 21.

ἀρεστός, ἡ, ὁ, adj. (ἀρέσκω,) pleasing, acceptable; c. dat. to any one, John 8, 29 τὰ ἀρεστὰ τῷ θεῷ. (Ecclus. 48, 25. Plut. Fab. M. 14. Xen. Conv. 8. 42.) With ἐνώπιόν τινος, id. 1 John 3, 22; comp. in ἀρέσκω. So Sept. for רָצוֹן Is. 38, 3; רָצוֹן Ezra 10, 11.—Hence, ἀρεστόν ἐστι, placet, to be pleasing, to please, c. dat. Acts

12, 3; with acc. and inf. to be well, rightly Acts 6, 2. Sept. for רָצוֹן Gen. 16, 6

Ἀρέτας, α, ὁ, Aretas, pr. n. of a king of Arabia Petraea, whose daughter Herod Antipas married, but afterwards repudiated in order to marry Herodias; see Matt. 14, 3. 4. Mark 6, 17. 18. Luke 3, 19. Upon this Aretas made war upon Herod and to tally defeated him. Vitellius, then proconsul of Syria, undertook to chastise him; but on the death of Tiberius withdrew his troops and went to Rome. It was probably about this time, in A. D. 38 or 39, that Aretas made an incursion into Syria and seized upon Damascus; which he held for a time under the rule of an ethnarch, as related by Paul, 2 Cor. 11, 32; comp. Acts 9, 24. 25. See Jos. Ant. 18. 5. 1–3. Bibl. Res. in Palest. II. p. 560 sq.

ἀρετή, ἡς, ἡ, (ἀρης, ἀρῆην,) manliness valour in war, Lat. virtus, Xen. Ag. 10. 2; good quality, excellence, of any kind, as of land Jos. Ant. 4. 5. 3; of a chariot Xen. Hi. 2. 2.—In N. T. virtue, i. e. a) i. q. efficacy, power; 2 Pet. 1, 3 διὰ δόξης καὶ ἀρετῆς through his glory and power. Plur. 1 Pet. 2, 9. So plur. of deity Diod. Sic. 5. 71. b) Genr. moral goodness, excellence. Phil. 4, 8. 2 Pet. 1, 5 bis. Comp. Wisd. 4, 1. Xen. Mem. 4. 8. 11. ib. 2. 6. 39.

ἀρήν obsol. nom. whence gen. ἀρνός. dat. ἀρνί, acc. ἄρνα, by sync. for ἀρένος, etc. Butt. § 58; a lamb, trop. Luke 10, 3. Sept. for פָּרִשׁ Gen. 30, 32.—Æl. V. H. 1. 29. Plato Phædr. 241. d. Others derive the form from an obsol. nom. ἄρς.

ἀριθμέω, ὦ, f. ἡσω, (ἀριθμός,) to number, to count, c. acc. Rev. 7, 9. Pass. Matt. 10, 30. Luke 12, 7. Sept. for מִסְפָּר Gen. 15, 5.—Dem. 1303. 1. Xen. Conv. 4. 43.

ἀριθμός, οὔ, ὁ, number, a number, Luke 22, 3. Acts 4, 4. 5. 36. 6, 7. 11, 21. 16, 5. Rom. 9, 27. Rev. 5, 11. 7, 4. 9, 16 bis. 20, 8. So John 6, 10 οἱ ἄνδρες τὸν ἀριθμὸν ὥστε πετακισχίλιοι, i. e. in number, Butt. § 131. 7. Rev. 13, 17 and 15, 2 ὁ ἀριθμὸς τοῦ ὀνόματος the number of the name, i. e. which the letters of the name make out. 13, 18 ter, ἀριθμὸς ἀνθρώπου a man's number, made out by the letters of a man's name. Sept. for מִסְפָּר 1 Sam. 6, 4. Hos. 1, 10.—Hidian. 7. 2. 2. Xen. An. 1. 7. 10.

Ἀριμαθαία, as, ἡ, Arimathea, pr. n. of a town in Palestine, Heb. רָמָה Ramah; perh. the Ramah of Samuel, called also

חֲרָמַתַּיִם צוֹפִים *Haramathaim-zophim*, 1 Sam. 1, 1, whence the Gr. Ἀριμαθαία is readily derived. But the position of this place is yet unsettled; see Heb. Lex. art. חֲרָמַתַּיִם no. 2. b. Eusebius and Jerome mention an *Armatha-sophim* near to Lydda, prob. towards the east, and regard it as the *Arimathea* of Scripture; but they also suppose it to be the Ramah of Samuel in Mount Ephraim, which is impossible; Onomast. sub v. The same is doubtless the Παμαθέμ of 1 Macc. 11, 34, and the Παμαθά of Jos. Ant. 13. 4. 9. It may have been the Arimathea of the N. T. Its site has not been found; but it was not the same with Ramleh, as some suppose; this latter being a modern place. See Bibl. Res. in Palest. III. p. 33, 40, 43, 44.—Matt. 27, 57. Mark 15, 43. Luke 23, 51. John 19, 38.

Ἀρισταρχος, ου, ό, (ἄριστος, ἄρχω,) *Aristarchus*, pr. n. of a Thessalonian, one of Paul's companions, who was seized in the tumult at Ephesus, and was afterwards carried as a prisoner with Paul to Rome; Acts 19, 29. 20, 4. 27, 2. Col. 4, 10. Philom. 24.

ἄριστάω, ώ, f. ήσω, (ἄριστον,) *to break-fast, to lunch*, i. e. to take an early meal before the δείπνον or chief meal, John 21, 12. 15, comp. v. 4; also Luke 11, 37. See in ἄριστον. Sept. for אֶרֶב לֶחֶם Gen. 43, 25.—So of an early breakfast, Xen. Cyr. 6. 3. 21; of a later lunch, Ael. V. H. 9. 19. Xen. Mem. 2. 7. 12.

ἄριστερός, ά, όν, *left, laevus*; Matt. 6, 3 ή ἀριστερά sc. χεῖρ. (Xen. Cyr. 8. 4. 3.) Plur. Luke 23, 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. 6, 7. So Xen. Eq. 7. 11.

Ἀριστόβουλος, ου, ό, (ἄριστος, βουλή,) *Aristobulus*, pr. n. of a Christian, Rom. 16, 10.

ἄριστον, ου, τό, (kindr. ήρι, ear-ly,) *breakfast, a morning meal, at sunrise* Hom. II. 24. 124. Od. 16. 2. Later, *breakfast, lunch*, Lat. *prandium*, taken about the middle of the day; the principal meal being the δείπνον *dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over; as at the present day in London and Paris; see Potter's Gr. Ant. II. p. 352 sq. Adam's Rom. Ant. p. 433. Dict. of Antt. art. *Deipnon*.—In N. T. *breakfast, lunch*, Luke 11, 38. 14, 12. Matt. 22, 4. So Sept. 2 Sam. 24, 15. Thuc. 4. 90. Xen. Cyr. 1. 3. 11; comp. 1. 2. 11; espec. Plut. Symp. 8. 6. 4.

ἀρκεός, ή, όν, (ἀρκέω,) *sufficient, enough*; c. dat. 1 Pet. 4, 3. Matt. 10, 25

ἀρκετόν τῷ μαθητῇ, ὡς κτλ. *enough for the disciple, that*, etc. 6, 34 ἀρκετόν τῇ ἡμέρᾳ ή κακία αὐτῆς, where for the neut. see Buttin. § 129. 8. Kühner § 241. 2.—Aquil. for יָרִי Deut. 25, 2. Anthol. Gr. III. p. 110 ἀρκετόν οἶνον αἰεσεσθαι κραδίην. Athen. 113. b.

ἀρκεώ, ώ, f. έσω, *to keep off, to ward off*, something from a person, τί τιμι Hom. II. 6. 16. ib. 15. 534; *to help, to assist*, c. dat. Hom. II. 21. 131. Od. 16. 261.—In N. T. *to avail, to suffice, to be enough for any purpose or thing*. a) Genr. with nom. of thing and dat. of pers. 2 Cor. 12, 9 ἀρκεί σοι ή χάρις μου. John 6, 7. Matt. 25, 9 μήποτε οὐκ ἀρκέση (τὸ ἔλαιον) ἡμῖν καὶ ὑμῖν. So Sept. 1 K. 8, 27. Hdian. 4. 7. 9. Xen. Mem. 3. 6. 12. b) Impers. ἀρκεί ἡμῖν; *it sufficeth us*, we are content, John 14, 8. Sept. Prov. 30, 16. Plato Prot. 355. a. c) Pass. ἀρκοῦμαι, *to be sufficed, satisfied, content, with any thing*; c. dat. Luke 3, 14. 1 Tim. 6, 8. Heb. 13, 5; with ἐπί c. dat. 3 John 10. So c. dat. 2 Macc. 5, 15. Pol. 13. 2. 4. Plato Ax. 369. e.

ἄρκος, ου, ό, ή, *a bear*, Rev. 13, 2 Griesb. see in ἄρκτος.

ἄρκτος, ου, ό, ή, *a bear*, Rev. 13, 2. Sept. for יָרִי 1 Sam. 17, 34. So Ael. V. H. 13. 1. Xen. Cyr. 1. 4. 7.—Griesbach and others read ἄρκος id. as Jos. Ant. 6. 9. 3. Ael. H. An. 1. 31.

ἄρμα, ατος, τό, (kindr. ἄρω,) *a chariot*, Acts 8, 28. 29. 38; for war, Rev. 9, 9. Sept. for מִגְדּוֹ Gen. 41, 43. Joel 2, 5.—Ael. V. H. 2. 27. Hdian. 4. 7. 11; for war Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών or Ἀρμαγεδών, indec *Armageddon*, pr. n. of a place, Rev. 16, 16. The corresponding Heb. is מְגִדּוֹ מִן הַר mount of Megiddo, prob. a Tell or acropolis near the city Megiddo; comp. מְגִדּוֹ מִן הַר plain of Megiddo 2 Chr. 35, 22. Zech. 12, 11. This latter was a part of the great plain of Esdraelon adjacent to Megiddo, the present Legio or Lejjün, where king Josiah was slain and great mourning was made; 2 Chr. 35, 22–25. Zech. 12, 11. The name *Armageddon* therefore stands emblematically for a place of slaughter and mourning.—For Megiddo, see Bibl. Res. in Pal. III. p. 177–180.

ἀρμόζω, f. έσω, (ἀρμός,) for which the Attics used ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241; *to fit or join together, τί τιμι* Hom. Od. 5. 247; spec. *to join together in marriage, to marry to any one*, e. g. a daughter, Sept. Prov. 19, 14. Hdoi

9. 108; Mid. *to marry, to take to wife*, Hdot. 5. 32.—In N. T. Mid. ἀρμόζομαι, spoken of one who woos for another, *to cause to be married to any one, to espouse to any one*; trop. c. acc. et dat. 2 Cor. 11, 2 ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρί.

ἀρμός, οὐ, ὁ, (ἀρω,) *a joining, joint, of the body*, Heb. 4, 12.—Eccclus. 27, 2. Plut. conjugal. Præc. 3. Xen. Ven. 5. 29.

ἀρνέομαι, οὔμαι, f. ἵσσομαι, Mid. depon.

1. *to deny*, e. g. followed by λέγων, Matt. 26, 70 ὁ δὲ ἠρνήσατο... λέγων. Mark 14, 68; impl. Matt. 26, 72. John 1, 20; by καὶ εἶπεν John 18, 25; absol. Mark 14, 70. Luke 8, 45. John 18, 27. (Sept. Gen. 18, 25. Ael. V. H. 14. 28.) Followed by ὅτι οὐ, 1 John 2, 22 ὁ ἀρνούμενος, ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ Χρ. for the negat. comp. Luke 20, 27. (Xen. Ath. 2. 17; ὡς οὐ Dem. 124, ult.) With an acc. of pers. *to deny any one to be what he claims to be*; 1 John 2, 22 ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, i. e. denying God to be the Father of Christ, and Christ to be the Son of God. v. 23; acc. impl. Tit. 1, 16. Also of things, acc. impl. Acts 4, 16 οὐ δυνάμεθα ἀρνήσασθαι sc. αὐτό. So Dem. 955. 10 τὴν διαθήκην. Xen. Mem. 4. 2. 10 ταῦτο.

2. Spec. *to deny, to disown, to reject*, not to acknowledge. a) With acc. of pers. Acts 7, 35 τὸν Μωϋσῆν, ὃν ἠρνήσαντο. So Christ as master Luke 22, 57. John 13, 38 Lachm. or oftener as the Messiah, Matt. 10, 33. Luke 12, 9. Acts 3, 13. 14. 2 Pet. 2, 1. Jude 4; acc. impl. 2 Tim. 2, 12; also τὸ ὄνομα αὐτοῦ Rev. 3, 8. Also Jesus is said *to deny any one*, i. e. not to acknowledge him as his disciple and friend, Matt. 10, 33. 2 Tim. 2, 12. Further, ἐαυτὸν ἀρνεῖσθαι, *to deny oneself*, i. e. either to refrain from the gratification of one's own appetites and desires, Luke 9, 23; or, to be untrue to one's own character and declarations, to be inconsistent with oneself, 2 Tim. 2, 13. b) With acc. of thing, i. q. *to renounce, to abjure*, e. g. τὴν ἀσέβειαν Tit. 2, 12; τὴν πίστιν Ἰησοῦ, i. e. practically to disown and forsake it, 1 Tim. 5, 8. Rev. 2, 13; τὴν δύναμιν τῆς εὐσεβείας 2 Tim. 3, 5. c) With an infin. i. q. *to refuse*, Heb. 11, 24. So Wisd. 16, 16. Antiph. 123. 12. Hdot. 6. 13.

ἀρνίον, ον, τό, (dim. ἀρνῆν,) *a lamb, lambkin*, Sept. for אֶרְנָן Jer. 11, 19. Lys. 906. 2.—In N. T. only trop. of Christians John 21, 15; of Christ himself, only in the Apocalypse, Rev. 5, 6. 8. 12. 13. 6, 1. 16. 7, 9. 10. 14. 17. 12, 11. 13, 8. 11. 14, 1. 4 bis.

10. 15, 3. 17, 14 bis. 19, 7. 9 bis. 21. 5. 14. 22. 23. 27. 22, 1. 3.

ἀρνός genit. see ἀρνῆν.

ἀροτριάω, ᾠ, f. ἄσω, (ἀροτρον,) *te plough*, absol. Luke 17, 7. 1 Cor. 9, 10 bis. Sept. for אֶרְבֵּי Deut. 22, 10.—Eccclus. 6, 19. Theophr. de Caus. Plant. 4. 14. The Attics preferred the form ἀρώω, Lob. ad Phryn. p. 254.

ἀροτρον, ον, τό, (ἀρώω,) *a plough*, in the proverb Luke 9, 62; comp. Wetst. N. T. in loc.—Sept. for אֶרֶב Is. 2, 4. Luc. Contempl. 24. Xen. Cyr. 8. 2. 5.

ἀρπαγή, ἡς, ἡ, (ἀρπάζω,) *seizure, pulage, spoiling*, i. e. the act, Heb. 10, 34. So Sept. Ecc. 5, 7. Hdian. 7. 9. 22. Xen. Cyr. 7. 2. 11, 12.—Trop. of a disposition, *ravening, rapacity*, parall. πονηρία, ἀκρασία, Luke 11, 39. Matt. 23, 25. (Xen. Cyr. 5. 2. 17.) Others less well, *prey, spoil*; as Sept. Is. 3, 14. Xen. Holl. 3. 2. 26.

ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) pr. *seizure, spoiling, robbery*, i. q. ἀρπαγή. Phil. 2, 6 οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ i. e. not as an act of robbery, not as the appropriation of something not his own. So Plut. de Puer. educ. 15 καὶ τοὺς μὲν θήβησι καὶ τοὺς ἡλιδι φευκτέον ἔρωτας καὶ τὸν ἐκ Κρήτης καλούμενον ἀρπαγμὸν. Comp. Wetst. N. T. in loc.—Others meton. *something seized, booty*, i. q. ἀρπαγμα, i. e. something to be eagerly coveted and held fast; comp. Butt. § 119. n. 4. Ausf. Sprachl. § 119. n. 11. So the Greek commentators; comp. Cyrill Alex. ed. Adorat. 1. p. 25, in Wetst. ad loc.

ἀρπάζω, f. ἄσω, Pass. aor. 1 ἡρπάσθη Rev. 12, 5; but Pass. aor. 2 ἡρπάγην, a later form Butt. § 114, comp. Lob. ad Phryn. p. 241.

1. *to seize and bear off, to catch up or away, to carry off*; e. g. of spoilers, or also beasts of prey, c. acc. John 10, 12 ὁ λύκος ἀρπάξει αὐτά. Trop. Matt. 13, 19. Sept. for אֶרְבֵּי Ez. 22, 25. 27. So of spoilers Luc. Hermot. 22. Xen. Mem. 4. 2. 15, 17; of wolves ib. 2. 7. 14.—With acc. and ἐκ τῆς χειρὸς τινος, John 10, 28. 29. So Sept. 2 Sam. 23, 11; comp. παρὰ τινος Xen. Cyr. 4. 6. 4.

2. Without the idea of prey; *to catch away, to carry off*, for safety, for one's benefit, etc. John 6, 15 ἀρπάξεν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα. Acts 8, 39. (Xen. An. 4. 3. 6.) With acc. and ἐκ c. gen. of place, Acts 23, 10; acc. impl. Jude 23. Pass. with an adjunct of place whither, e. g.

προς c. acc. Rev. 12, 5; εἰς c. acc. 2 Cor. 12, 4. 1 Thess. 4, 17; ὥς c. gen. 2 Cor. 12, 2.

3. 'Trop. and without the idea of bearing off; i. e. *seize, to take eagerly for oneself*; c. g. τὴν βασιλείαν τῶν οὐρανῶν Matt. 11, 12, implying the eagerness with which multitudes embraced the gospel; comp. πᾶς εἰς αὐτὴν διαζέται Luke 16, 16.—Comp. Ildian. 2. 6. 10. Plat. Rep. 521. b, τὰ γὰρ ζῴον.

ἄρπαξ, αἰγος, ὁ, ἡ, adj. (ἀρπάζω,) *ravens, ravenous, of wild beasts*, Matt. 7, 15 λύκοι ἄρπαγες, an emblem of wicked men. Sept. for אֶרְבֵּי Gen. 49, 27.—Subst. *a robber, extortioner*, Luke 18, 11. 1 Cor. 5, 10. 11. 6, 10. So Xen. Mem. 3. 1. 6.

ἄρραβών, ὥσος, ὁ, Heb. אֶרְבֹּן, *a pledge, earnest*, a mercantile term adopted from the Phenicians as the founders of commerce, Sept. and Heb. Gen. 38, 17. 18. 20. Isæus 71. 20, 22. Plut. Galb. 17.—In N. T. trop. of the Holy Spirit imparted to Christians, as the *pledge, earnest*, of their reception into the kingdom of Christ and its privileges, 2 Cor. 1, 22. 5, 5. Eph. 1, 14.

ἄρραφος, ου, ὁ, ἡ, adj. (a priv. ῥάπτω,) *unsewed, without seam*; John 19, 23 ἦν ὁ χιτὼν ἄρραφος, *the tunic was without seam*, i. e. not made of two parts sewed together with seams on the shoulders and sides (ὥστε ῥαπτὸς εἶναι), but woven whole; like the tunic of the high priest, as described Jos. Ant. 3. 7. 4.

ἄρρῆν, ενος, ὁ, neut. τὸ ἄρρῆν, adj. later Att. for ἄρσην q. v. Buttm. § 16. n. 3; *male*, of the male sex, Rom. 1, 27. Rev. 12, 5. 13. Sept. for אֶרֶב Lev. 27. 7.—Hdian. 1. 2. 1. Xen. CEC. 7. 18.

ἄρρητος, ου, ὁ, ἡ, adj. (a priv. ρητός, ερεῖν,) *unsaid, unspoken*, Hom. Od. 14. 466; *not to be said or told, secret*, Hldot. 5. 83.—In N. T. *not to be spoken, unspeakable, unutterable*, c. g. ῥήματα 2 Cor. 12, 4.

ἄρρώστος, ου, ὁ, ἡ, adj. (a priv. ῥώννυμι,) *infirm, weak, feeble*, of the sick, Matt. 14, 14. Mark 6, 5. 13. 16, 18. 1 Cor. 11, 30. Sept. for אֶרֶב 1 K. 14, 5.—Ecclus. 7, 37. Xen. CEC. 4. 2.

ἄρς, ἀρρός, see ἀρήν.

ἀρσεινοκοίτης, ου, ὁ, (ἄρσην, κοίτη,) *a sodomite*, one who lies with a male as with a female, 1 Cor. 6, 9. 1 Tim. 1, 10; comp. Rom. 1, 27.—Diog. Laert. 6. 65.

ἄρσην, ενος, ὁ, neut. τὸ ἄρσεν, adj. Hom. and old Att. for the later ἄρρῆν q. v. Buttm. § 16. n. 3. *male*, of the male sex, Matt. 19

4. Mark 10, 6. Luke 2, 23. Rom. 1, 27 bis Gal. 3, 28. [Rev. 12, 5.] Sept. for אֶרֶב Gen. 1, 27.—Hom. II. 8. 7. Soph. CEd. Col 339.

Ἀρτεμῆς, ἁ, ὁ, Artemas, pr. n. of a Christian, Tit. 3, 12.

Ἀρτεμις, ἰδος v. ιος, ἡ, Artemis, Lat. Diana, the goddess of hunting in the heathen mythology, Acts 19, 24. 27. 28. 34. 35. For the celebrated temple of Diana at Ephesus, see Ἐφεσός.

ἀρτέμων, ονος, ὁ, (ἀρτάω,) prob. *a top-sail*, Lat. *supparum*, Acts 27, 40. Others, *a jib*, Lat. *dolon*; and others still, *the mizen-sail*, Ital. *artimone*. Comp. Dict. of Antt. arts. *Ships, Makum*.

ἄρτι, adv. of time, (perh. ἄρω,) *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9, 18. 1 Thess. 3, 6. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. So 2 Macc. 3, 28. Diod. Sic. 19. 102. Xen. Mem. 3. 6. 10. b) *now, at present*, at this moment; Matt. 3, 15 ἄφες ἄρτι, *suffer now*, i. e. for the present. 26, 53. John 9, 19. 25. 13, 7 opp. μετὰ ταῦτα. 13, 33. 37 opp. ὕστερον. 16, 12. 31. 1 Cor. 13, 12 bis, ἄρτι... τότε. 16, 7. Gal. 1, 9. 10. 4, 20. 2 Thess. 2; 7. 1 Pet. 1, 6. 8. Rev. 12, 10. So Jos. Ant. 1. 6. 1. Καπαδόκαί μὲν ἄρτι κέκληνται. Xen. An. 4. 6. 1.—Hence ἡ ἄρτι ὥρα *the present hour* 1 Cor. 4, 11; comp. Buttm. § 125. 6. So ἔως ἄρτι *until now*, i. e. up to the present moment, Matt. 11, 12. John 2, 13. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9. c) ἀπ' ἄρτι, *from now, henceforth*, see art. ἀπάρτι.

ἀρτυγέννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός,) *just now born, new born*; trop. of those who have just embraced the Christian faith, 1 Pet. 2, 2.—Pr. Luc. Alex. 13. ib. D. Mar. 12. 1.

ἄρτιος, ου, ὁ, ἡ, adj. (ἄρω, ἄρτι,) *complete, perfect in its kind*; so of a religious teacher, who should be wanting in nothing, 2 Tim. 3, 17.—Theophr. Hist. Plant. 2. 7. Philo Legat. ad Cai. p. 1000. Etymol. M. ἄρτιος σημαίνει τὸν ὑγιὲ καὶ πεπληρωμένον.

ἄρτος, ου, ὁ, bread, Sept. for Heb. אֶרֶב.

1. Pr. as made of flour, *bread, a loaf*, Plur. ἄρτοι *loaves*, usually in the form of round cakes or sheets, but of no regular size or thickness; see Bibl. Res. in Palest. II. p. 444, 496. III. p. 76. Winer Realw. art. *Bucken*. a) Genr. Matt. 4, 3. 7, 9. 14, 17. 19. 15, 33. 34. 36. Mark 6, 41. John 21, 9. 13. al. Sept. for אֶרֶב 1 Sam.

67, 17. So Hdian. 4. 7. 9. Xen. Mem. 2. 7. 5. b) Of the *shew-bread* in the tabernacle, οἱ ἄρτοι τῆς προθέσεως Matt. 12, 4. Mark 2, 26. Luke 6, 4; comp. 1 Sam. 24, 4-7. Also ἡ πρόθεσις τῶν ἄρτων Heb. 9, 2. See genr. Lev. 24, 5-9. Heb. Lex. ἄρτος no. 2. c) Of the bread in the Lord's supper, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 20, 7. 1 Cor. 10, 16. 17. 11, 23. 26. 27. 28.

2. By Hebr. like ἄρτος, *meal, food* of any kind. a) Pr. Matt. 15, 26 τὸν ἄρτον τῶν τέκνων *the children's food*, intended for them. Mark 7, 27. Luke 15, 17. John 6, 31. 32. 34. 41. al. Sept. for ἄρτος Gen. 43, 31. 32. Is. 8, 7. al. So φαγεῖν ἄρτον Mark 3, 20. Luke 14, 1, also ἐσθίειν ἄρτον Matt. 15, 2. Mark 7, 5, *to eat meal*, i. e. *to take food*, to take a meal, to eat, generally; so Sept. and ἄρτος Gen. 37, 24. 1 K. 13, 8-23. al. Luke 7, 33 μίτη ἄρτον ἐσθίων μίτη οἶνον πίνων *neither eating (usual) food nor drinking wine*, i. e. living abstemiously as a Nazarite. Also John 13, 18 ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, i. e. my table-friend, familiar companion; quoted from Ps. 41, 10 where Heb. אֹכְלֵי לֶחֶם, Sept. ὁ ἐσθίων ἄρτους μου. Hence ἄρτον φαγεῖν παρὰ τινος *to eat meal from any one, to be sustained by*, 2 Thess. 3, 8; opp. τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to sustain themselves*, v. 12; comp. Sept. and Heb. 2 Sam. 9, 7. 10. Trop. Luke 14, 15 μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ, *the joy and bliss of the kingdom of heaven being represented under the emblem of a feast*; comp. Matt. 8, 11. Luke 13, 28. 29. 22, 16. Rev. 19, 9. b) In a wider sense, i. q. *provision, sustenance, living*, Matt. 6, 11. Luke 11, 3. Sept. for ἄρτος Ecc. 9, 11. Neh. 5, 14. 15; so ἄρτος, Sept. τὰ δέοντα, 1 K. 5, 2 [4, 22]. c) Trop. of *spiritual food*, ὁ ἄρτος ἐκ τοῦ οὐρανοῦ v. τοῦ θεοῦ v. τῆς ζωῆς, i. e. that divine aliment presented to the life and soul of Christians in the person of Christ, John 6, 32. 33. 35. 48. 51. 58; contrasted with the manna, v. 49. 58. Comp. ὁ ἄρτος σοφίας Prov. 9, 5. Ecclus. 15, 3. +

ἀρτύω, f. ὕσω, (ἄρω), *to filly arrange, to prepare*, e. g. an army for battle, Hom. Il. 15. 303.—In later writers and N. T. a culinary word, *to season, to flavour* food or the like; c. acc. Mark 9, 50 ἐν τίνι αὐτὸ ἀρτύετε; *wherewith will ye season it?* i. e. recover the salt. Pass. Luke 14, 34; comp. Matt. 5, 13 and ἀλίζω. Trop. of discourse, ὁ λόγος... ἀλατὴ ἡρηγμένος Col. 4, 6. So genr. Symm. ἡρηγμένον for ἡρῶν Cant. 8, 2.

Soph. Fragm. 601. Athen. 2. p. 67 Ca saub.

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, Heb. אֲרַפְּחָאֵד, a son of Shem, Luke 3, 36 Comp. Gen. 10, 22. 24. 11, 10. 12.

ἀρχάγγελος, ου, ὁ, (ἀρχή, ἄγγελος, *an archangel*, 1 Thess. 4, 16. Jude 9.—Sept. εἰς τῶν ἀρχόντων, Heb. אֲחֵי הַקְּדוּשִׁים, Dan. 10, 13; also ὁ ἀρχων ὁ μέγας, Heb. הַקְּדוּשִׁים, Dan. 12, 1. Of the archangels there are said to be seven, who stand immediately before the throne of God, Rev. 8, 2. Luke 1, 19. Tob. 12, 15; who have authority over other angels, Rev. 12, 7; and are the patrons of particular nations, Dan. 10, 13. 12, 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Jude 9. Rev. 12, 7. Dan. 10, 13. 21. 12, 1; *Gabriel*, Luke 1, 19. 26. Dan. 8, 16. 9, 21; and *Raphael*, Tob. 12, 16. The book of Enoch adds that of *Uriel*; Lib. Henoch. p. 187 οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαήλ, καὶ Οὐριήλ, καὶ Ραφαήλ, καὶ Γαβριήλ. p. 190, 191, 193.

ἀρχαῖος, αἶα, αἰων, (ἀρχή), *ancient, old, of former days, of old*; Matt. 5, 21. 27. 33 where Christ is speaking of Jewish traditions. Luke 9, 8. 19. Acts 15, 7. 21. 21, 16. 2 Cor. 5, 17. 2 Pet. 2, 5. Rev. 12, 9. 20, 2. Sept. for ἄρχος 1 K. 4, 30; קְדָמָי Is. 43, 18.—2 Macc. 6, 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. B. J. 1. 28. 4. Herod bequeathed to him his kingdom proper (Ant. 17. 8. 1, 2, 4. B. J. 1. 33. 8); but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. 2. 8. 1. In N. T. he is said βασιλεύειν *to be king* Matt. 2, 22, referring to the interval immediately after the death of his father, when according to Herod's testament he was king; comp. Ant. 17. 8. 4.

ἀρχή, ἥς, ἡ, *a beginning, what is first in time or place*.

1. Of time, *the beginning, commencement*, Matt. 24, 8. Mark 1, 1. 13, 9. John 2, 11. Heb. 7, 3. Sept. for רֵאשִׁית Job 40, 14;

הָרִאשִׁית Hos. 1, 2. So Hdian. 1. 5. 26. Xen. Cyr. 5. 5. 16.—Hence ἀρχὴν λαμβάνειν, *to take beginning, to begin*, Heb. 2, 3. (Ael. V. H. 2. 28.) Also Heb. 3, 14 τὴν ἀρχὴν τῆς ὑποστάσεως *the beginning of our confidence*, i. e. our first confidence, our faith as at first. Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments; and so 6, 1 ὁ λόγος τῆς ἀρχῆς τοῦ Χρ.—With Prepositions, etc. a) ἀπ’ ἀρχῆς, *from the beginning, from the first*. So from eternity, from everlasting; as of God’s purposes of grace, 2 Thess. 2, 13; of the Logos 1 John 1, 1, 2, 13, 14; comp. John 1, 1. Also *from the beginning* of the world, of creation, of old; fully ἀπ’ ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24, 21. Mark 10, 6, 13, 19. 2 Pet. 3, 4; absol. id. Matt. 19, 4, 8. So of Satan, *from the beginning* of his existence or agency as such, John 8, 44. 1 John 3, 8. (Sept. for מֵרִאשִׁית Hab. 1, 12; מֵרִאשִׁית Eccl. 3, 11: Hdot. 2. 104, 113.) Further, *from the beginning* of the gospel history, Luke 1, 2. John 15, 27; of the gospel as preached, 1 John 2, 7 bis. 24 bis. 3, 11. 2 John 5, 6; of one’s life Acts 26, 4. b) ἐν ἀρχῇ, *in the beginning, in the very first*, before the world began, from eternity, John 1, 1, 2; comp. 17, 5. 24. (Sept. and מֵרִאשִׁית of the creation Gen. 1, 1.) Also of any event, *in the beginning* of the gospel, Acts 11, 15. Phil. 4, 15. So genr. Diod. Sic. 19. 110. Pol. 8. 3. 1. c) ἐξ ἀρχῆς, *from the beginning, from the first*, sc. of Christ’s ministry, John 6, 64. 16, 4. So genr. Xen. Mem. 1. 4. 5. d) κατ’ ἀρχάς, *at the beginning* sc. of the world, of old, Heb. 1, 10; quoted from Ps. 102, 26 where Sept. for בְּרִאשִׁית. So genr. Plut. Solon 3. Plato Legg. 780. b. c) Acc. τὴν ἀρχὴν, *adv. at first, first*, Sept. for הָרִאשִׁית Gen. 43, 18. 20. (Hdian. 3. 1. 15. Plato Conv. 190. b.) Hence, *first of all, altogether, wholly*; John 8, 25 τὴν ἀρχὴν εἶπε καὶ λαλῶ ὑμῖν *first of all (altogether) that which I also say unto you*; so Euthym. ὁλως. Plato Lysis 215. b, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχὴν, κατλ. Philo de Abrah. p. 366. c. Oftener with a negat. i. q. Iat. *omnino non, not at all*, Philo de spec. Legg. 796. a. Hdot. 4. 25, 28. Plato Theæt. p. 185. d. 2. Meton. of a person, *the first, primus*; c. g. Christ, Col. 1, 18 ὅς ἐστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. (Comp. Sept. ἀρχὴ τέκνων *first-born* for אֲדָמָה Gen. 49, 3. Deut. 21, 17.) Rev. 3, 14 ἡ ἀρχὴ τῆς κτίσεως, comp. Prov. 8, 22. Also ἡ ἀρχὴ καὶ τὸ τέλος *the beginning and the end, the*

*first and the last*, Rev. [1, 8.] 21, 6. 22, 13 where it is i. q. πρῶτος καὶ ἔσχατος. So Jos. c. Ap. 22 22 εἰς . . . ἀρχὴ καὶ μέγα καὶ τέλος πάντων.

3. Of place, *a beginning, extremity, corner*, e. g. of a sheet, Acts 10, 11. 11, 5. Sept. for חֵצִי, Ez. 48, 1; חֵצִי Ex. 28, 23.—Diod. Sic. 1. 35. Hdot. 4. 60.

4. Of rank, dignity, *the first place or power*. a) Genr. i. q. *power, dominion, rule*; Luke 20, 20 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ . . . τοῦ ἡγεμόνος. Jude 6. Sept. for מְלָכִים Mic. 4, 8. So Pol. 3. 40. 9. Xen. Mem. 1. 1. 16. b) Meton. in Plur. or collect. *rulers, magistrates, princes, potentates*, or the like; so of civil rulers, Luke 12, 11. Tit. 3, 1. (Sept. for מְלָכִים Mic. 3, 1. Pol. 23. 10. 2. Xen. Cyr. 1. 2. 12.) Of the chief powers or potentates among angels, Eph. 1, 21. 3, 10. Col. 2, 10; among demons, 1 Cor. 15, 24. Eph. 6, 12. Col. 2, 15; genr. of the powers of the other world, Rom. 8, 38. Col. 1, 16. Comp. in ἐξουσία no. 4. c.

ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω or ἡγέομαι,) pr. ‘one first leading,’ i. e. *a leader, founder, author*, c. gen. of thing, Acts 3, 15. Heb. 2, 10. 12, 2. So Sept. Mic. 1, 13. Hdian. 7. 1. 22. Xen. Hell. 3. 3. 5.—Absol. *a leader, chief, a prince*, Acts 5, 31. Sept. for מֶלֶךְ Is. 30, 4. So Dem. 1378. 6. Thuc. 1. 132

ἀρχι-, insepr. part. (ἀρχή,) Engl. *arch-*, i. e. *first, chief*, prefixed to names of office or dignity.

ἀρχιερατικός, ἡ, ὄν, (ἀρχιερεὺς,) *of the high priest, high priestly*; Acts 4, 6 ἐκ γένους ἀρχιερατικοῦ.—Jos. Ant. 4. 4. 7 ἀρχιερατικὴ στολή. ib. 6. 6. 3.

ἀρχιερεὺς, ἑως, ὁ, (ιερεὺς,) *a chief priest, the high priest*, Heb. לֵוִי־כֹהֵן; for which Sept. once ἀρχιερεὺς Lev. 4, 3; but usually ὁ ἱερεὺς ὁ μέγας Lev. 21, 10. Num. 35, 25. al. So ἀρχιερεὺς 1 Macc. 10, 20. Jos. Ant. 3. 7. 1; comp. Pol. 23. 1. 2. ib. 32. 22. 5.—Hence in N. T.

1. Sing. *the high priest* of the Jews, Matt. 26, 3. 62. 63. 65. Mark 2, 26. 14, 47. 53. Luke 22, 50. John 11, 49. 51. al. According to the divine appointment, the high priest was to be of the family of Aaron, Ex. 29, 9. He held office for life, and was succeeded by his son; comp. Jos. Ant. 20. 10. p. 978 Haverc. Herod the Great first gave the office to other and even obscure priests; and his example was followed by the Romans; Jos. l. c. p. 980. The latter made it venal and temporary; bestowing it even on foreign Jews; 2 Macc. 4, 7. Jos. Ant.



15. 3. 1 Hence there were often several persons living at one time who had borne the office, and still retained by courtesy the title of *high priest*; Jos. B. J. 4. 5. 2. Ant. 20. 9. 2, comp. 15. 3. 1. In the O. T. we find *שני* *בית*, the *second priest*, 2 K. 25, 18. Jer. 52, 24; he was prob. the priest next in rank to the high priest. From him seems to have been derived the more doubtful *נזיר* or *נזיר* of the Rabbins, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; as when accidentally unclean; see Buxtorf. Lex. art. *נזיר*. Lightfoot Hor. Heb. ad Luc. 3. 2. Reland Antt. p. 89. Winer Realw. art. *Hohenpriester*, ult. Comp. Jos. Ant. 17. 6. 4. For one or more of these reasons, Annas is called *high priest*, Luke 3, 2. John 18, 13. Acts 4, 6; see *Ἀννας*. Other high priests mentioned in N. T. are Abiathar, Caiaphas, and Ananias; see in *Ἀβιάθαρ*, *Καϊάφας*, *Ἀνανίας*.—The chief and peculiar duty of the high priest in the times of the N. T. was to go alone once a year into the holy of holies in the temple to make expiation for the people on the great day of atonement; Lev. 16, 1 sq. Heb. 9, 7. 25. He might also take part in all the ordinary services of the priests; but seldom did so except upon the sabbath or a high festival; Jos. B. J. 5. 5. 7. He had the oversight of the service and treasures of the temple (2 K. 22, 4. 2 Macc. 3, 4–12); and was the presiding officer in the earlier supreme court of the priests and of the later Sanhedrim; Deut. 17, 8–12. Matt. 26, 57. Acts 5, 21. 7. 1. 23, 2. The high priest was thus the ecclesiastical head of the nation, even for the Jews living out of Palestine; Acts 9, 1. 2. 14. Jos. c. Ap. 2. 23.—Spec. in the Epist. to the Hebrews, Christ is called *ἀρχιερεύς*, as having offered up himself as an atoning sacrifice; the true and great high priest, of whom those of the Jewish dispensation were only types and shadows; Heb. 2, 17. 3, 1. 4, 14. 5, 5. 10. 6, 20. 7, 26. 8, 1. 9, 11; comp. 8, 2. 5 sq.

2. Plur. *the chief priests*, as members of the Sanhedrim, Matt. 2, 4. 16, 21. 26. 3. Mark 8, 31. 14, 1. Luke 9, 22. 22, 2. John 7, 32. 18, 35. Acts 4, 23. 26, 10. al. These included those priests who were of the immediate kindred of the high priest, Acts 4, 6; as also the heads of the twenty-four classes of priests, 1 Chr. c. 24; who are there called *לפניהם* *לפניהם*, Sept. *ἀρχοντες τῶν πατριῶν τῶν ἱερέων*, v. 6. 31. Others, with the Rabbins, include also the

heads of the families of priests in each class and, further, those who were set over the different parts of the temple service; Lightfoot Hor. Heb. ad Matt. 2, 4. So genr. *ἀρχιερεύς* Jos. Ant. 20. 8. 8. B. J. 4. 3. 6.—Different phrases, of which *οἱ ἀρχιερείς* always forms part, are used by periphrasis for the Sanhedrim; see Matt. 2, 4. 16, 21. 20, 18. 26, 3. 59. 27, 1. +

*ἀρχιποιμήν*, *enos*, *δ*, (*ποιμήν*), a *chief shepherd*; trop. of Christ as the chief teacher and head of the church, 1 Pet. 5, 4.

*Ἀρχιππος*, *ov*, *δ*, *Archippus*, pr. name of a Christian, Col. 4, 17. Philēm. 2.

*ἀρχισυνάγωγος*, *ov*, *δ*, (*συναγωγή*), the ruler of a *synagogue*, the chief director, Mark 5, 35. 36. 38, Luke 8, 49. 13, 14. Acts 18, 8. 17; synonym. is *ὁ ἄρχων τῆς συναγωγῆς* Luke 8, 41. There were *πρεσβύτεροι*, *elders*, in each synagogue (Luke 7, 3), who had the general oversight of all matters; and these apparently are called *ἀρχισυνάγωγοι* Mark 5, 22. Acts 13, 15. But the name seems usually applied to their chief or presiding elder. See Vitringa de Synag. Vet. 2. 11. ib. 3. 1. 9.

*ἀρχιτέκτων*, *ovos*, *δ*, (*τέκτων*), an *architect*, a *master-builder*, 1 Cor. 3, 10. Sept. for *שֹׁרֵט* Is. 3, 2.—Pol. 13. 4. 6. Xen. Mem. 4. 2. 10.

*ἀρχιτελώνης*, *ov*, *δ*, (*τελώνης*), a *chief publican*, a chief collector or agent of the farmers of the taxes, having authority over subordinate collectors, Luke 19, 2. See in *τελώνης*.

*ἀρχιτρικλινος*, *ov*, *δ*, (*τρικλινος*, Lat. *triclinium*), the *master of a feast*, Lat. *magister convivii*, who had the direction of an entertainment, arranged the guests, and the like, John 2, 8. 9 bis. See Adam's Rom. Ant. p. 456. Dict. of Antt. art. *Symposium*; and for the triclinium see Adam, ib. p. 436. Dict. of Antt. art. *Triclinium*.—In Eccclus. 35 [32], 1 he is called *ἡγούμενος*; by the Greeks, *συμποσιαρχος*, *συμποσίον ἐπιμελητής*, *τραπέζοποιός*, etc. See Potter's Gr. Ant. II. p. 386.

*ἄρχω*, *f*. *ξω*, (*ἀρχή*) to *begin*, to *be first* in any thing, Hom. II. 1. 495. Xen. Mem. 2. 3. 14.—Hence in N. T.

1. Act. to *be first* in rank, power, i. q. *to rule*, to *reign*, c. gen. Mark 10, 42. Rom. 15, 12, quoted from Sept. Is. 11, 10. Sept. for *שֹׁרֵט* Gen. 1, 18.—1 Macc. 1, 4. Hlian. 8. 8. 1. Xen. An. 6. 6. 9.

2. Mid. depon. *ἀρχομαι*, fut. *ἄρξομαι* once Luke 13, 26, aor. 1 *ἤρξαμην*, to *begin*, construed: a) With an infin. expressing

what one *begins* to do, be, or suffer; Matt. 4, 17 ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν. 11, 7. 20. 12, 1. Mark 5, 20. 8, 11. Luke 4, 21. 7, 15. John 13, 5. Acts 2, 4, 11, 15. 2 Cor. 3, 1. al. sarp. Sept. for אֲרִיָּה Gen. 6, 1; אֲרִיָּה Deut. 1, 5. (Æschin. 4. 16. Xen. Mem. 3. 6. 3.) In the simplicity and particularity of the ancient manner, a person is often said to *begin* to do what he is to be understood as having actually done; Matt. 16, 22 ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτόν. 26, 74. Mark 4, 1. 5, 17. 6, 2. 7. 34. 8, 31. 32. 10, 32. Luke 5, 21. 7, 49. al. Comp. in ἀνίστημι II. 1. a. b) Particip. with infin. e. g. Pres. Luke 21, 28 ἀρχομένων τούτων γίνεσθαι. Aor. 1, Matt. 14, 30 ἀρχόμενος καταποντίζεσθαι. 18, 24. Absol. aor. 1, Acts 11, 4 ἀρχόμενος δὲ ὁ Πέτρος [sc. λέγειν] ἐξερρίβετο. Pres. Luke 3, 23 καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος and Jesus himself was about thirty years old as he began sc. his public ministry, i. e. by his baptism and the descent of the Spirit upon him, v. 22; so Euthym. Zig. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ ἡτοῦ τῆς διδασκαλίας. Others here connect ἦν ἀρχόμενος and make it govern ἐτῶν, q. d. he was beginning about thirty years; but though ἄρχεσθαι εἶπας τριακοστού might be allowed, yet not ἄρχεσθαι ἐτῶν τριάκοντα, and still less with ὥσει. c) Constr. with ἀπὸ c. gen. of that *from* or *at* which one begins; so 1 Pet. 4, 17 ὁ καιρὸς τοῦ ἀρξάσθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, i. e. at the house of God, the church; comp. 1 Tim. 3, 15. (Sept. Ez. 9, 6.) Elsewhere only Part. ἀρξάμενος ἀπὸ τινος, as Matt. 20, 8 ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Luke 23, 5. 24, 27. 47. John 8, 5. Acts 1, 22. 8, 35. 10, 37. So Sept. Gen. 44, 12. Theophr. Char. 2. 1. Xen. Mexi. 2. 1. 1. +

ἀρχων, οντος, ὁ, (ἀρχω,) pr. one *first* in power, authority, dominion; hence a ruler, lord, a chief person, a magistrate, Matt. 20, 25. Acts 4, 26. 7, 27. 35. 16, 19. 23, 5. Rom. 13, 3. 1 Cor. 2, 6, 8; of a judge, i. q. ὁ κρίτης, Luke 12, 58; of Moses as the leader of Israel Acts 7, 35; of Christ as King of kings Rev. 1, 5. Sept. for מֶלֶךְ Is. 14, 5; מֶלֶךְ Gen. 12, 15; מֶלֶךְ Gen. 49, 24. So Hdian. 4. 2. 8. Xen. Cyr. 1. 2. 2, 5. Mem. 3. 9. 10, 11.—Elsewhere in a Jewish usage, e. g. a ruler of a synagogue, Luke 8, 41. Matt. 9, 18. 23. So of persons of weight among the Pharisees and other sects, who were members of the Sanhedrim. Luke 14, 1. 18, 18. 23, 13. 35.

24, 20. John 3, 1 (comp. 7, 45. 50). 7, 26 48. 12, 42. Acts 3, 17. 4, 5. 8. 13, 27. 14, 5; comp. Sept. for מַגְנָתָא magnates Neh. 4. 8. 13. 5, 7. Jos. Ant. 20. 1. 2 ἀρχοντες Ἱεροσολυμιτῶν. Aiso of Satan as prince of the fallen angels, ἀρχων τῶν δαιμονίων Matt. 9 34. 12, 24. Mark 3, 22. Luke 11, 15; ἀρχων τοῦ κόσμου τούτου John 12, 31. 14, 30 16, 11; ἀρχων τῆς ἐξουσίας τοῦ αἵρος Eph. 2, 2, see in ἀήρ.

ἄρωμα, atos, τό, aroma; Plur. ἀρώματα, aromatics, spices, spicery, e. g. myrrh and aloë, John 19, 40 comp. 39. Mark 16, 1. Luke 23, 56. 24, 1. Sept. for מִשְׁחָה Cant. 4, 10. 16.—Hdian. 3. 15. 16. Xen. An. 1. 5. 1.

Ἀσά, ὁ, indec. Asa, Heb. אֲסָא (perh. physician), a pious king of Judah, Matt. 1, 7. 8. See 1 K. 15, 9 sq. 2 Chr. c. 14–16.

ἀσάλευτος, ου, ὁ, ἡ, adj. (a priv. σαλεύω,) unshaken, immovable, Acts 27, 41. Trop. firm, enduring, Heb. 12, 28.—Plut Pericl. 39 ἀσφαλὲς ἔδος καὶ ἀσάλευτος Trop. Diod. Sic. 2. 48. Plato Ax. 370. d.

ἄσβεστος, ου, ὁ, ἡ, adj. (a priv. σβέννυμι,) unquenched, unextinguished, e. g. lamps Strabo 9. p. 606. c.—In N. T. unquenchable, eternal, of fire Matt. 3, 12 Mark 9, 43. 45. Luke 5, 17; comp. Mat. 18, 8. So Hom. Od. 4. 534. Æschyl Prom. 531.

ἀσεβεια, as, ἡ, (ἀσεβής,) irreverence towards God, ungodliness, in heart or deed, Rom. 1, 18. 11, 26. 2 Tim. 2, 16. Tit. 2, 12. Jude 15 τὰ ἔργα ἀσεβείας the works of ungodliness, i. q. ungodly works; also v. 18. Sept. for מַעֲשֵׂי Jer. 5, 6; מַעֲשֵׂי Prov. 4, 17. —Æt. V. H. 5. 12, 19. Xen. Cyr. 8. 8. 7.

ἀσεβέω, ὦ, f. ἡσω, (ἀσεβής,) to be irreverent, to live ungodly, absol. 2 Pet. 2, 6. Also c. acc. to do or commit irreverently, wickedly, by attract. ὦν for ἀ Jude 15; see Winer ὁ 32. 1. Sept. for מַעֲשֵׂי Zeph. 3, 12; מַעֲשֵׂי Dan. 9, 5.—Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 9; c. acc. Plato Legg. 910. c. ἀσεβήσας ἀσεβήμα.

ἀσεβής, εος, ους, ὁ, ἡ, adj. (a priv. σέβομαι,) irreverent towards God, ungodly, wicked, Rom. 4, 5. 5, 6. 1 Tim. 1, 9. 1 Pet. 4, 18. 2 Pet. 2, 5. 3, 7. Jude 4. 15 bis. Sept. for מַעֲשֵׂי Hos. 14, 10; מַעֲשֵׂי Ps. 1, 1.—Dem. 786. 12. Xen. Mem. 1. 2. 2.

ἀσελγεια, as, ἡ, (ἀσελγής,) excess, intemperance, in any thing, e. g. language conduct, insolence, Jos. Ant. 4. 6. 12. Dem. 131. 11.—In N. T. excess in lust, lascivi

*rustiness, lewdness, debauchery*, Mark 7, 22. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 2 Pet. 2, 7. Jude 4. Plur. Rom. 13, 13. 1 Pet. 4, 3. 2 Pet. 2, 18; also v. 2 in later editions, comp. Jude 4. So Wisd. 14, 26. Alciph. Ep. 3. 69. Pol. 37. 2. 4. Lob. ad Phryn. p. 184.

**ἄσῃμος**, ου, ὁ, ἡ, adj. (a priv. σῃμα,) *without sign or mark*, as cattle Sept. Gen. 30, 42; *uncoined*, as money Sept. Job 42, 11. Diod. Sic. 19. 46.—In N. T. trop. *undistinguished, unknown, mean*; Acts 21, 39 οὐκ ἀσῃμου πόλεως πολίτης. So Hldian. 2. 3. 3. Plut. Fab. M. 14.

**Ἀσῃρ**, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), the eighth son of Jacob, born of Leah, Luke 2, 36. Rev. 7, 6. See Gen. 30, 13.

**ἀσθένεια**, as, ἡ, (ἀσθενής,) 1. *want of strength, weakness*, in a physical sense, of the body; 1 Cor. 15, 43 σπείρεται ἐν ἀσθενείᾳ sc. τὸ σῶμα. 2 Cor. 13, 4. (Sept. Job 37, 7. Plato Phaed. 17. a.) Spec. *infirmity, disease, sickness*, Matt. 8, 17. Luke 5, 15. 8, 2. 13, 12. John 5, 5. 11, 4. Acts 28, 9. Gal. 4, 13. 1 Tim. 5, 23. Heb. 11, 34. Luke 13, 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease; comp. v. 16. So 2 Macc. 9, 21. 22. Hldian. 1. 4. 16. Xen. Hell. 6. 4. 18.

2. In a moral sense, *weakness, frailty, infirmity*: a) As seated in man's carnal nature, liable to error and sin, Heb. 4, 15. 5, 2. 7, 28. So Rom. 6, 19. 8, 26; comp. 1 Cor. 3, 1. b) In respect to mind, purpose, character, as manifested in fears, doubts, or prejudices; 1 Cor. 2, 3. 2 Cor. 11, 30. 12, 5. 9 bis. 10. Comp. Xen. Ag. 9. 5 δὲ ἀσθένειαν ψυχῆς.

**ἀσθενέω**, ὦ, f. ἡσσω, (ἀσθενής,) *to be without strength, to be weak*.

1. Of persons, *to be weak, feeble*, e. g. a) Genr. and absol. 2 Cor. 13, 3 δε [Χριστός] εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν, *who towards you is not weak (so that he cannot punish), but is mighty among you*, sc. in the power of the Spirit, in wonders and judgments. v. 4 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ *for we also are weak in him*, i. e. as mere men in our union with him; and so v. 9 ironically. Comp. Xen. Cyr. 5. 2. 28. b) Spec. of the body, *to be sick, ill, to have disease*; also part. ὁ ἀσθενῶν, οἱ ἀσθενῶντες, *a sick person, the sick*; absol. Matt. 10, 8 ἀσθενούντας θεραπεύετε. 25, 36. [39.] Mark 6, 56. Luke 4, 40 ἀσθενούντας νόσοις ποικίλαις. 7, 10. 9. 2. John 4, 46. 5, 3. 7. 6. 2. 11, 1. 2. 3. 6. Acts 9, 37. 19, 12.

Phil. 2, 26. 27. 2 Tim. 4, 20. James 5, 14 Sept. for ἰσχυρῶς Judg. 16, 7. 11. So Dem. 13. 2. Xen. An. 1. 1. 1. c) Trop. of the poor; Part. οἱ ἀσθενούντες *the weak, feeble*, sc. in this world's goods, Acts 20, 35. So Aristoph. Pac. 636 τοὺς πένητας ἀσθενούντας. Comp. Dem. 555. 10 οἱ πενέστατοι καὶ ἀσθενέστατοι. Lys. 5. 8. Eurip. ap. Stob. 145 ὅ τε γὰρ ἀσθενέστερος, ὁ πλοῦσιός τε, τὴν δίκην ἴσῃν ἔχει.

2. Of persons, in a moral sense, *to be weak, frail, infirm*, sc. in mind, purpose, character, as manifested in fears, doubts, or prejudices; 2 Cor. 11, 21 opp. τολμᾶν. v. 29 bis (comp. 1 Cor. 9, 22). 2 Cor. 12, 10.—Spec. in faith, ἀσθενεῖν τῇ πίστει, *to be weak in faith*, i. e. either, to want confidence, to distrust, Rom. 4, 19; or, to be in doubt, wavering, hesitating, as to the lawfulness of doing any thing, Rom. 14, 1 and so with τῇ πίστει impl. Rom. 14, 2. 21. 1 Cor. 8, 9. 11; spec. of conscience, v. 12.

3. Trop. of things, *to be weak*, not adapted to the proposed end; e. g. the Mosaic law, absol. Rom. 8, 3.

**ἀσθένημα**, ατος, τό, (ἀσθενέω,) *weakness, infirmity*, as manifested in doubts and scruples, Rom. 15, 1; see in ἀσθενέω no. 2.

**ἀσθενής**, εος, ους, ὁ, ἡ, adj. (a priv. σθένος,) *without strength, weak*.

1. Physically, e. g. woman, 1 Pet. 3, 7 ὡς ἀσθενεστέρῳ σκευεῖ τῷ γυναικεῖ. Also of members of the body, 1 Cor. 12, 22. So Plato Rep. 455. e. ἐπὶ πᾶσι . . . ἀσθενέστερον γυνὴ ἀνδρὸς. Xen. Mem. 1. 6. 7; also ib. 1. 4. 6 ἀσθενής ἡ ὕψις.—Spec. *infirm* in body, *sick, diseased*, Matt. 25, 39. 43. 44. Luke [9, 2.] 10, 9. Acts 4, 9. 5, 15. 16. 1 Cor. 11, 30. Comp. in ἀσθένεια, ἀσθενέω.

2. Morally, *weak, feeble, infirm*. a) Of mind, purpose, character, as manifested in fears, doubts, or prejudices, 1 Cor. 4, 10 (comp. 2, 3). 2 Cor. 10, 10. Spec. in respect of conscience, 1 Cor. 8, 7. [9.] 10. 9, 22 ter. 1 Thess. 5, 14. b) Of any thing without moral power, whether as connected with a carnal nature, or not adapted to the proposed end; Matt. 26, 41 and Mark 14, 38 ἡ δὲ σὰρξ ἀσθενής, comp. Rom. 7, 22. 23. Gal. 4, 9 ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ. Neut. τὸ ἀσθενές as Subst. *weakness*, Heb. 7, 18. 1 Cor. 1, 25 τὸ ἀσθενές τοῦ θεοῦ, i. e. what the world would call weakness. v. 27. c) Spec. *weak, helpless*, in sin and misery; Rom. 5, 6 ὄντων ἡμῶν ἀσθενῶν, parall. ἀσθενῶν, also ἀμαρτωλῶν v. 8.

**Ἀσία**, as, ἡ, *Asia*, i. e. in N. T. Ἀσία Minor comprehending the provinces ο

Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained among the people, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; see Acts 2, 9. 6, 9. 19, 10. Jos. Ant. 12. 2. 3. ib. 14. 10. 11 sq. b. 16. 2. 3.—In N. T. Asia stands for:

1. *Asia Minor*, generally, Acts 19, 26. 27. 21, 27. 24, 18. 27, 2.

2. *Proconsular Asia*, of which Ephesus was the capital, comprehending the western provinces of Mysia, Lydia, Caria, and part of Phrygia, i. e. *Asia cis Taurum*, or ἡ ἰδίας καλουμένη Ἀσία, Ptol. 5. 2. Strab. 12. p. 577. Cic. pro Placc. 27 "namque, ut opinor, Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." It was made a proconsular province by Augustus. So prob. Acts 2, 9. 6, 9. 16, 6. 19, 10. 22. 20, 4. 16. 18. [Rom. 16, 5.] 1 Cor. 16, 19. 2 Cor. 1, 8. 2 Tim. 1, 15. 1 Pet. 1, 1. Rev. 1, 4. 11.

Ἀσιανός, ου, ό, ή, adj. (Ἀσία,) *Asiatic*, an Asiatic, an inhabitant of proconsular Asia, Acts 20, 4.

Ἀσιάρχης, ου, ό, (Ἀσία, ἀρχω,) an *Asiarch*, Acts 19, 31. So Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the worship of the temples, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the province to which they belonged, as Κυριάρχης, 2 Macc. 12, 2, Συριάρχης, Λυκιάρχης, Φοινικάρχης, Καριάρχης, and the like; and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected apparently by the cities and approved by the proconsul. One was the chief Asiarch and would seem to have resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein N. T. ad loc. Dict. of Antt. art. *Asiarchæ*.

ἄσντία, ας, ή, (ἄσντος,) *abstinence from food, fasting*, Acts 27, 21; comp. v. 34 sq.—Jos. Ant. 12. 7. 1. Plut. de tuend. Sanit. 20 pen. Aristot. Eth. 10. 9.

ἄσντος, ου, ό, ή, adj. (a priv. σίτος,) *abstaining from food, fasting*, Acts 27, 33.—

Jos. Ant. 6. 14. 6. Plut. Eumen. 19. Xen. Cyr. 8. 1. 43.

ἄσκέω, ώ, f. ήσω, *to work up materials*, e. g. εἶρα Hom. Il. 3. 388; *to practise, to exercise* an art, e. g. την ἱππικήν Xen. Mag. Eq. 1. 19; and so *to ruin*, e. g. τὸ σώμα Xen. Mem. 1. 2. 19; ψυχὰς πρὸς ἀρετήν Jos. Ant. 4. 8. 41.—In N. T. absol. *to practise, to exercise or train oneself in* any thing; with ἐν c. dat. Acts 24, 16. So Symm. Judg. 3, 1. Xen. Œc. 11. 13; c. περί τινος Pol. 9. 20. 9.

ἄσκος, ου, ό, a *wine-skin, water-skin, a bottle*, made of the skin of an animal taken off whole; see Bibl. Res. in Pal. II. p. 440. Matt. 9, 17 quater. Mark 2, 22 quater Luke 5, 37 ter. 38. Sept. for נֶאֱרֹךְ Josh 9, 4; נֶבֶל Jer. 13, 12.—Plut. Pomp. 35 Xen. An. 3. 5. 9.

ἄσμένως, adv. (ήδομαι, part. perf. ήσμενος,) *gladly, joyfully*, Acts 2. 41. 21, 17.—2 Macc. 4, 12. Hdian. 3. 14. 3. Plato Rep. 475. c.

ἄσσοφος, ου, ό, ή, adj. (a priv. σόφος,) *unwise, foolish*, i. e. without true wisdom in Christ, Eph. 5, 15.—Pind. O. 3. 81. Plut. de Alexand. Orat. 1. 8. Xen. Mem. 3. 9. 4.

ἠσπάζομαι, f. ἠσπομαι, Mid. depon. (ἠσ for ἀμφοσπάομαι.)

1. *to welcome, to greet, to salute*; e. g. of persons meeting or separating, c. acc. a) On meeting, where the Jewish formulas were: בָּרְכִי בְּשֵׁם יְהוָה Judg. 19, 20; אָמֵן הַשְׁלֹמֶה 2 Sam. 20, 9, comp. 1 Sam. 25, 6; וְהָיָה בְּרָכָה Ruth 2, 4; and in N. T. εἰρήνη ὑμῖν Luke 24, 36, comp. 10, 5. So genr. c. acc. of those one happens to meet, Matt. 5, 47. Luke 10, 4 μηδένα κατὰ τὴν ὁδὸν ἠσπάσσησθε, i. e. lose no time in salutations; comp. 2 K. 4, 29. Oftener with acc. of pers. whom one salutes on coming to him, Matt. 10, 12. Mark 9, 15. Luke 1, 40. Acts 21, 19. Sept. for בְּרָכָה בְּשֵׁם יְהוָה Ex. 18, 7. Judg. 18, 15. (1 Macc. 7, 29. 33. Isæus 232. 7. Xen. Cyr. 1. 3. 2.) With the adjunct ἐν φιλήματι, *to salute with a kiss*, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26. 1 Pet. 5, 14. As connected with a brief sojourn or visit, i. q. 'to pay one's respects,' Acts 18, 22. 21, 7. 25, 13. (Jos. Ant. 6. 11. 1.) Once of the salutation or homage paid to a king, Mark 15, 18, comp. v. 19; so Jos. Ant. 10. 10. 5. Hdian. 5. 8. 14. b) On separating, where the Jews said: בְּרָכָה בְּשֵׁם יְהוָה 2 Sam. 15, 9; בְּרָכָה בְּשֵׁם יְהוָה Judg. 18, 6; and in N. T. ὑπάγε εἰς εἰρήνην Mark 5, 34 Here ἠσπάζομαι is i. q. *to take leave of*. ἠ

*ad farewell*, c. acc. Acts 20, 1. 21, 6. So Plut. *Æm. Paul.* 29. Xen. *An.* 7. 1. 40. c) Of salutations sent by letter, Rom. 16, 3. 5-16. 21-23. 1 Cor. 16, 19 bis. 20. 2 Cor. 13, 12. Phil. 4, 21 bis. 22. Col. 4, 10. 12. 14. 15. 2 Tim. 4, 19. 21. Tit. 3, 15 bis. Philem. 23. Heb. 13, 24 bis. 1 Pet. 5, 13. 2 John 13. 3 John 15 bis.

2. Of things, *to welcome, to embrace*, e. g. *ἡ ἀπαγγελία* Heb. 11, 13.—Jos. *Ant.* 7. 8. 4 *τοὺς λόγους*. Arr. *Epict.* 4. 7. 5. Plato *Rep.* 475. a.

**ἀσπασμός**, οὗ, ὁ, (ἀσπάζομαι) *a greeting, salutation*, by word or letter, Matt. 23, 7. Mark 12, 38. Luke 1, 29. 41. 44. 11, 43. 20, 46. 1 Cor. 16, 21. Col. 4, 18. 2 Thess. 3, 17.—Theogn. 858. Plut. *Æm. Paul.* 2. Plato *Legg.* 919. c.

**ἄσπιλος**, οὗ, ὁ, ἡ, adj. (a priv. *σπίλος*), *spotless, without blemish*, pr. of a victim, 1 Pet. 1, 19. Trop. *spotless, pure*, of doctrine 1 Tim. 6, 14; of one's life and conduct, James 1, 27. 2 Pet. 3, 14.—Hdian. 5. 6. 16. Anthol. Gr. II. p. 156.

**ἀσπίς**, ἴδος, ἡ, *an asp*, a serpent of the most deadly venom, Rom. 3, 14; quoted from Ps. 140, 4, where Sept. for *נָחָשׁ*. See Plin. H. N. 8. 35. Hasselq. *Reise* p. 239, 367. So Hdot. 4. 191. *Æl. H. An.* 1. 54.—In Sept. and Gr. writers *ἀσπίς* is also usually a *shield*.

**ἄσπονδος**, οὗ, ὁ, ἡ, adj. (a priv. *σπονδή*), *without truce or treaty*, Thuc. 1. 37. ib. 2. 22.—In N. T. *granting no truce, implacable*, Rom. 1, 31. 2 Tim. 3, 6. So Jos. *Ant.* 4. 8. 24 *ἐχθρὸς ἀσπόνδους*. Pol. 1. 65. 6. *Æschin.* 38. 38.

**ἀσσάριον**, ἰόν, τό, (dimin.) Lat. *as*, Rabb. *אֲסָרִיּוֹן*, *assarion*, a Roman coin of copper or *as*, equal to one tenth part of the *denarius* or later *δραχμή*, i. e. 3 farthings sterling or 1½ cents; see in *ἀργύριον* no. 2. Adam's R. *Antt.* p. 492 sq. *Dict. of Antt.* art. *As*.—In N. T. put for the most trifling value, like Engl. *farthing, mite*, Matt. 10, 29. Luke 12, 6. So pr. Plut. *Cato M.* 4 bis. Dion. Hal. 9. 27.

**ἀσσον**, adv. (compar. of *ἄγχυ*), *nearer, close by*, Acts 27, 13.—Jos. *Ant.* 1. 20. 1. Luc. *Tragod.* 283. Hdot. 3. 52.

**Ἄσσος**, οὗ, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, called also *Apollonia*, situated on the *Ægean* about nine miles south of *Troas*, and having the island of *Lesbos* over against it towards the south; Acts 20, 13. 14. See Plin. H. N. 5. 32. Strabo 13. p. 581, 614 C v. Richter, p.

465 sq. The site is now occupied by miserable village called *Beiram*.

**ἀστατέω**, ὦ, f. ἦσω, (ἀστατος; a priv. *ῥσταμαι*), *to be unsteady, uncertain*, pr. of the sea agitated by winds, App. *Bell. Syr.* p. 221 *ἐν ἀστατούσης χειμῶνι τῆς θαλάσσης*. Anthol. Gr. III. p. 225.—In N. T. *to be unsettled, homeless*, to have no fixed abode, 1 Cor. 4, 11.

**ἀστέος**, οὗ, ὁ, ἡ, adj. (ἀστυ), *urbanæ, polite*, Xen. *Cyr.* 2. 2. 12.—In N. T. *good in appearance, fair*, e. g. a child, Heb. 11, 23 (comp. Ex. 2, 2). Acts 7, 20 *ἀστέος τῷ θεῷ fair unto God*, God being judge, i. e. *intens. exceedingly fair*; comp. for the idiom, Sept. *μεγάλη τῷ θεῷ* for *מְאֹד גְּדוֹלָה* Jon. 3, 3. Gesen. *Lehrg.* p. 693 d. Winer *§ 37. 3*.—Sept. for *נָכוֹן* Ex. 2, 2. So *Judith* 11, 23. *Aristænet.* 1. 4, 19; of a garment *Hdian.* 4. 12. 4.

**ἀστήρ**, ἑρος, ὁ, *a star*, spoken of the fixed stars, planets, comets, etc. Matt. 2, 2. 7. 9. 10. 1 Cor. 15, 41 ter. Rev. 8, 12. 12, 1. 4. In Matt. 24, 29. Mark 13, 25. Rev. 6, 13, the stars are said to fall from heaven, a symbol of great civil commotions and judgments; comp. Joel 2, 10. Ez. 32, 7. Is. 13, 10. 34, 4. al. Hom. II. 17. 366. Ovid *Metam.* 15. 782 sq. See *Biblioth. Sac.* 1843, p. 545-8. Sept. for *נָכוֹן* Gen. 1, 16. Hdian. 1. 14. 1. Xen. *Mem.* 4. 7. 5.—Trop. a) To Christ is ascribed ὁ ἀστήρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2, 28. 22, 16; comp. Is. 14, 12. Dan. 12, 3. b) Put symbolically for an angel, Rev. 9, 1; perh. also 8, 10. 11; comp. Luke 10, 18. c) As the symbol for the *prophet or chief teacher* in a church, Rev. 1, 16. 20 bis. 2, 1. 3, 1. Hence also of false and erring teachers, Jude 13 *ἀστέρες πλανῆται wandering stars*, meteors, soon to be quenched.

**ἀστηρικτος**, οὗ, ὁ, ἡ, adj. (a priv. *στηρίζω*), *not made steadfast, unstable*, trop. of character, 2 Pet. 2, 14. 3, 16.—Longin. de *Subl.* 2. 2.

**ἀστοργος**, οὗ, ὁ, ἡ, adj. (a priv. *στοργή*), *without natural affection*, spec. towards one's parents or children, Rom. 1, 31. 2 Tim. 3, 3.—*Æschin.* 47. 29. *Athen.* 14. p. 655. *ἀστοργον πρὸς τὰ τέκνα*.

**ἀστοχέω**, ὦ, f. ἦσω, (ἀστοχος; a priv. *στόχος*), *to miss the mark*, and genr. *to miss, to err, to swerve from*, c. gen. 1 Tim. 1, 6: *περί* c. acc. 1 Tim. 6, 21. 2 Tim. 2, 18.—So c. gen. *Ecclus.* 8, 9. Pol. 7. 14. 3. Plut. de *def. Orac.* 10; *περί* c. acc. Plut. *Symp*

7. 5. 3 περί ἐδωδὶς . . καὶ πότους ἀστοχοῦν-  
τες.

**ἀστραπή**, ἡς, ἡ, *lightning*, Matt. 24, 27.  
28. 3. Luke 10, 18. 17, 24. Rev. 4, 5. 8, 5.  
11, 19. 16, 18. Sept. for אֶרֶב Ex. 19, 16.  
Nuh. 2, 4. So Diod. Sic. 3. 34. Xen. Cyr.  
1. 6. 1.—Trop. *a shining, brightness*, Luke  
11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη  
σε. Comp. Sept. and אֶרֶב Deut. 32, 41.  
Soph. Fr. 421 ἀστρ. ὑμμάτων.

**ἀστράπτω**, f. ψω, (ἀστραπή,) *to lighten,  
to flash*, as lightning, absol. Luke 17, 24.  
Sept. for אֶרֶב Ps. 144, 6. So Hom. Il. 2.  
353.—Trop. *to give forth light, to shine*;  
Part. ἀστράπτων *shining* Luke 24, 4. So  
of the eyes Wisd. 11, 18; of brass Xen.  
An. 1. 8. 8.

**ἄστρον**, ου, τό, *any heavenly body, a  
constellation*, Xen. Mem. 4. 3. 4.—In N. T.  
*a star*, i. q. ἀστήρ, Luke 21, 25 ἐν ἡλίῳ καὶ  
σελήνῃ καὶ ἄστροις. Acts 27, 20. Heb. 11,  
12. Sept. for אֶרֶב Ex. 32, 13. (Plato  
Rep. 488. d. Hesych. ἄστρα Ἀττικοὶ τοὺς  
ἀστέρας.) Acts 7, 43 τὸ ἄστρον τοῦ θεοῦ  
ἱμῶν Ῥεμφάν *the star of your god Rem-  
phan*, i. e. as an emblem of the planet-god  
thus worshipped; see in Μολόχ and Ῥεμ-  
φάν.

**Ἀσύγκριτος**, ου, ὁ, *Asyncritus*, p. n.  
of a Christian, Rom. 16, 14.

**ἀσύμφωνος**, ου, ὁ, ἡ, adj. (a priv. σύμ-  
φωνος,) *not symphonious, discordant*, Wisd.  
18, 10.—In N. T. genr. *not agreeing, dis-  
agreeing*; Acts 28, 25 ἀσύμφωνοι ὄντες  
πρὸς ἀλλήλους. So Diod. Sic. 4. 1 πρὸς  
ἀλλήλους. Plato Gorg. 482. c, ἑαυτῷ.

**ἀσύνετος**, ου, ὁ, ἡ, adj. (a priv. συνετός,  
συνήμι,) *without understanding, foolish*,  
Matt. 25, 16. Mark 7, 18. Sept. for אֶרֶב  
Ps. 92, 7. So Eccles. 27, 12. Thuc. 2. 34.  
—By Hebr. *wicked, ungodly*, neglecting the  
true wisdom and cleaving to sin, Rom. 1,  
21. 31. 10, 19, quoted from Deut. 32, 21  
where Sept. for אֶרֶב. So too אֶרֶב, Sept.  
ἄφρων, Ps. 14, 1. Job 2, 10.

**ἀσύνδετος**, ου, ὁ, ἡ, adj. (a priv. σύν-  
δετος, συντίθεμαι,) *uncompounded* Plato  
Phaed. 78. c.—In N. T. *not bound by cove-  
nant, faithless, a covenant-breaker*, Rom. 1,  
31. Sept. for אֶרֶב Jer. 3, 7. 8. So Dem.  
383. 6.

**ἀσφάλεια**, as, ἡ, (ἀσφαλής,) *firmness,  
stability, security*, e. g. of a prison Acts 5,  
23. Sept. for אֶרֶב Jer. 104, 6. (Hdian. 1.  
14. 4.) Also of condition, *security, safety*,  
1 Thess. 5, 3 Sept. for אֶרֶב Lev. 26, 5.

So Pol. 3. 27. 3 Xen. 3. 12. 7.—Trop  
*surely, certainly*; τῶν λόγων Luke 1, 4. St  
Thuc. 2. 11.

**ἀσφαλής**, ἑος, οὖς, ὁ, ἡ, adj. (a priv.  
σφάλλομαι,) *not liable to fall or fail, firm,  
steadfast*, e. g. an anchor Heb. 6, 19. (Sept.  
Prov. 8, 28. Xen. An. 3. 2. 19.) Also of  
condition or character, *safe, secure*; Phil. 3,  
1 ἡμῖν δὲ ἀσφαλές. So Plato Legg. 672. b.  
Xen. Mem. 2. 6. 39.—Trop. neut. τὸ ἀσφα-  
λές, *surely, certainly*, Acts 21, 34. 22, 30. 25,  
26. So Æschin. 24. 14.

**ἀσφαλίζω**, f. ἴσω, (ἀσφαλής,) *to make  
firm, fast*, c. acc. Pol. 18. 13. 3.—In N. T.  
only Mid. depon. ἀσφαλίζομαι, f. ἴσο-  
μαι, id. Acts 16, 24 τοὺς πύδας εἰς τὸ ξύλον.  
(Sept. for אֶרֶב Neh. 3, 15. Pol. 1. 22. 10.)  
Also *to make safe, secure*, by seals, guards,  
c. g. τὸν τάφον Matt. 27, 65. 66; Pass. v  
64. So Wisd. 10, 12. Diod. Sic. 18. 53.

**ἀσφαλῶς**, adv. (ἀσφαλής,) *firmly, se-  
curely*, Xen. Mag. Eq. 8. 3.—In N. T. *se-  
curely, safely*, sc. against escape, Mark 14, 44.  
Acts 16, 23. Sept. for אֶרֶב Gen. 34, 25.  
(Hdian. 2. 9. 7. Xen. Mag. Eq. 6. 2.) Also  
*assuredly, certainly*, Acts 2, 36. So Wisd.  
18, 6. Xen. Cyr. 6. 3. 18.

**ἀσχημονέω**, ὦ, f. ἴσω, (ἀσχήμων,) *to  
be deformed*, Æl. V. H. 11. 4.—In N. T. *to  
behave unseemly, to act indecorously, impro-  
perly*, absol. 1 Cor. 13, 5; also 7, 36 εἰ δε  
τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νο-  
μίξει, but if any man think that he behaveth  
unseemly (acteth improperly) in respect to  
his virgin-daughter, i. e. by not giving her  
in marriage. So Sept. Ez. 16, 7. 22. Æl.  
V. H. 2. 15. Xen. Eq. 11. 6.—Others less  
well in 1 Cor. 7, 36: *to suffer shame or re-  
proach*; as Sept. Deut. 25, 3. Diod. Sic.  
14. 10.

**ἀσχημοσύνη**, ης, ἡ, (ἀσχήμων,) pr. *de-  
formity*; hence *unseemliness, indecorum*,  
Plut. Mor. II. p. 169. Plato Rep. 401. a.—In  
N. T. *indecentcy, shame*, Rom. 1, 27. (Eccles.  
26, 8. Jos. Ant. 16. 7. 6.) By euphemism,  
*shame, for nakedness, pudenda*, Rev. 16, 15;  
so Sept. for אֶרֶב Ex. 20, 26. Lev. 18, 6. 7.

**ἀσχήμων**, ονος, ὁ, ἡ, adj. (a priv. σχή-  
μα,) *deformed, ugly*, βαφαῖς ἀσχήμων  
Hdian. 5. 6. 24.—In N. T. *unseemly, unbe-  
coming, uncomely*, 1 Cor. 12, 23. Sept. for  
אֶרֶב Deut. 24, 1. So Plut. Mor. II. p. 171  
Xen. Apol. Socr. 7.

**ἀσωτία**, as, ἡ, (ἄσωτος; a priv. σώζω,)  
'the life of an ἄσωτος,' i. e. *debauchery, re-  
velry, riot*, Eph. 5, 18. Tit. 1, 6. 1 Pet. 4

\*.—Sept. Prov. 28, 7. Hdian. 2 5. 2. Plato Rep. 560. c.

ἀσώτως, adv. (ἀσώτος,) *with revelry, riotously*, Luke 15, 13.—Jos. Ant. 12. 4. 8 et Dem. 1025. 19 ἀσώτως ζῆν.

ἀτακτέω, ᾧ, f. ἦσω, (ἀτακτος,) *to be disorderly*, of soldiers not keeping the ranks, Xen. Cyr. 7. 2. 6.—In N. T. trop. *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 7. So Xen. Œc. 5. 15. ib. 7. 31.

ἀτακτος, ου, ὁ, ἡ, adj. (a priv. τάσσω,) *disorderly, not in array*, of soldiers not keeping the ranks, Xen. Mem. 3. 1. 7.—In N. T. trop. *disorderly, unruly*, leading a disorderly life, 1 Thess. 5, 14. So Plut. de Puer. educ. 7 ἀτακτοὶ ἵδοναι. Plato Legg. 806. c.

ἀτάκτως, adv. (ἀτακτος,) *disorderly, without order*, Xen. Mem. 3. 1. 7.—In N. T. trop. ἀτάκτως περιπατεῖν, *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 6. 11. So ἀτάκτως ζῆν Isocr. ad Nicod. p. 16. ed. Wolf. comp. Plato Philib. 29. a.

ἄτεκνος, ου, ὁ, ἡ, adj. (a priv. τέκνον,) *childless*, Luke 20, 28. 29. 30. Sept. for אֲתֵקְנוֹ Gen. 15, 2.—Ecclus. 16, 3. Eurip. Hec. 514.

ἀπειρίζω, f. ἴσω, (ἀρενής; a intens. τείνω,) *to look at intently, steadfastly, earnestly, to fix the eyes upon*; with dat. see Matth. 23, 35; Luke 4, 20. 22, 56. Acts 3, 12. 10, 4. 14. 9. 23, 1. So ἐπαπειρίζω τοῖς βρέφεσιν Synes. Ep. 1.—With εἰς c. acc. Acts 1, 10. 3, 4. 6, 15. 7, 55. 11, 6. 13, 9. 2 Cor. 3, 7. 13. So Jos. B. J. 5. 12. 3. Pol. 6. 11. 7.

ἄτερ, adv. c. gen. *without, in the absence of*, mostly poetical, Luke 22, 6. 35; see Buttm. § 146. 1, 3.—2 Macc. 12, 15. Plut. de cap. ex inim. utilit. 1. Hom. Od. 7. 325.

ἀτιμάζω, f. ἴσω, (ἀτιμος,) *to dishonour*, c. g.

1. Pr. by withholding the honour and respect due, i. q. *to condemn, to despise*, c. acc. as God Rom. 2, 23; Christ John 8, 49; τὸν πτωχόν collect. James 2, 6, comp. v. 2. 3.—Sept. Mic. 7, 6. Gen. 16, 4. Plato Rep. 551. a, τὸν πένητα. Xen. An. 1. 9. 4.

2. Intens. i. q. *to treat with indignity, shamefully*, c. acc. Luke 20, 11; Pass. Acts 5, 41. Mid. with acc. of thing, Rom. 1, 24 τὰ σῶματα αὐτῶν, where others Pass. and αὐτῶν.—Sept. Prov. 22, 22. Xen. Cyr. 1. 6. 20. Comp. Plato Phæd. 65. c, τὸ σῶμα.

ἀτιμάω, see ἀτιμός.

ἀτιμία, as, ἡ, (ἀτιμος,) *dishonour*, 1. e.

1. Pr. 'absence of honour,' i. q. *vileness, meanness*, sc. of condition 1 Cor. 15, 43; of use, as vessels, Rom. 9, 21. 2 Tim. 2, 20.

2. Genr. i. q. *shame, reproach*, 1 Cor. 11, 14. 2 Cor. 6, 8. 11, 21 κατὰ ἀτιμίαν λέγω, *I say it to my reproach*, spoken ironically. So Rom. 1, 26 πάση ἀτιμίας, i. e. *shameful passions*.—Sept. Jer. 23, 40. Hdian. 2. 4. 9. Xen. Cyr. 2. 2. 13.

ἄτιμος, ου, ὁ, ἡ, adj. (a priv. τιμή,) *without honour, unhonoured*, Matt. 13, 57. Mark 6, 4. 1 Cor. 4, 10; of parts of the body 1 Cor. 12, 23. Sept. for אֲתֵקְנוֹ Is. 3, 5.—Ecclus. 10, 19. Diod. Sic. 17. 66. Xen. An. 7. 7. 46, 50.

ἀτιμός, ᾧ, f. ὴσω, (ἄτιμος,) *to dishonour, to treat with indignity, shamefully*, like ἀτιμάζω, Pass. Mark 12, 4.—Sept. 2 Sam. 10, 5. Hermog. p. 347. 5, ex Demosth.

ἀτιμός, ἴδος, ἡ, (kindr. ἀτιμός, ἀημι,) *va-pour*, James 4, 14; comp. Wisd. 2, 4. Also Acts 2, 19 καὶ ἀτιμίδια καπνοῦ, quoted from Joel 3, 3 [2, 30], where Sept. for אֲתֵקְנוֹ אֲתֵקְנוֹ. Sept. for אֲתֵקְנוֹ Lev. 16, 13.—Hdian. 1. 6. 5. Plato Tim. 87. c.

ἄτομος, ου, ὁ, ἡ, adj. (a priv. τομή, τέμνω,) *uncut*, as a meadow Soph. Trach. 200; *not to be cut, indivisible*, Plut. Phoc. 3. Plato Soph. 229. d.—In N. T. of time, neut. ἄτομον, *an atom, a moment*; 1 Cor. 15, 52 ἐν ἀτόμῳ. So Hesych. ἐν ἀτόμῳ ἐν μιτῇ-ματι, ἐν τάχει.

ἄτοπος, ου, ὁ, ἡ, adj. (a priv. τόπος,) *out of place*, i. e.

1. Of conduct or the like, *amiss, wrong*, Luke 23, 41. Acts 28, 6 μηδὲν ἄτοπον *nothing amiss*, i. e. no harm. [25, 5.]—2 Macc. 14, 23. Hdian. 4. 11. 7. Xen. Cyr. 2. 4. 11.

2. Of persons, *wrongful, wicked*, 2 Thess. 3, 2.—Athen. 7. p. 279. d; see Wetst. N. T. in loc.

Ἀττάλεια, as, ἡ, *Attalia*, a maritime city of Pamphylia in Asia Minor, Acts 14, 25. It lay near the mouth of the river Catarrhacte, not far from the border of Lycia; and was built by Attalus Philadelphus, king of Pergamus. Now *Adalia* or *Antali*. Strabo 14. p. 667. Leake's Asia Minor p. 193.

αὐγάζω, f. ἴσω, (αὐγή,) *to shine upon to illumine*, c. acc. Eurip. Hec. 636.—In N. T. intrans. *to shine, to be radiant*; trop. c. dat. in some edit. 2 Cor. 4, 4. So Sept pr. Lev. 13, 24–26.

αὐγή, ἡς, ἡ, *light, radiance, brightness* as of the day, the sun; Acts 20, 11 ἄχρως

αὐγῆς, *until day-light*. Sept. for מִן Is. 59, 9.—Polyæn. 4. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 ἀνευ ἡλίου αὐγῆς.

Αὐγουστος, ου, ὁ, *Augustus*, the surname conferred by the Roman senate upon Octavianus, the nephew of Julius Cæsar, and the first Roman emperor; under whose reign Christ was born; Luke 2. 1. See Flor. 4. 12. Sueton. Octav. 7. Augustus died A. D. 14, at the age of 76; and was succeeded by Tiberius, whom he had already admitted to the throne as co-regent; Sueton. Oct. 99 sq. ib. Tib. 21. Tac. Ann. 1. 3.

αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδῶμαι,) *self-complacent*; hence *self-willed*, *stubborn*, Tit. 1, 7. 2 Pet. 2, 10. Sept. for יצ Gen. 49, 3. 7.—Pol. 27. 8. 8. Plato Legg. 692. a.

αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέ-  
τός, αἰρῶ,) *self-chosen*, *self-elected*, *στρατη-  
γοί* Xen. An. 5. 7. 29; *voluntary*, *ζάνατος*  
Xen. Hell. 6. 2. 36.—In N. T. *acting from  
choice*, *spontaneous*; in place of an adv.  
*voluntarily*, *spontaneously*, 2 Cor. 8, 3. 17;  
see Butt. § 123. 6. So Lucian. Cat. vl. 4  
ἵκετο αὐθαίρετός μοι. Plut. de Garrul. 1.

αὐθεντέω, ὦ, f. ἦσω, (αὐθεντης; αὐτός,  
ἐντα,) *to have authority over*, c. gen. 1 Tim.  
2, 12. Only in N. T. and eccl. writers;  
Hesych. αὐθεντεῖν ἐξουσιάζειν. Basil. M.  
Ep. 52, 86. Comp. Lob. ad Phryn. p. 120.

αὐλέω, ὦ, f. ἦσω, (αὐλός,) *to pipe*, *to  
play on the pipe*, c. dat. commodi, Matt. 11,  
17. Luke 7, 32. Pass. part. neut. τὸ αὐλού-  
μενον 1 Cor. 14, 7.—Æl. V. H. 14. 8. Xen.  
Eccl. 1. 10.

αὐλή, ἦς, ἡ, (kindr. αῶ, ἀημι,) *pr. a yard,  
a court*, any enclosed space in the open air  
exposed to the weather; in Hom. *the court-  
yard* before the house, surrounded by out-  
buildings and serving also for the cattle, Il.  
4. 433, Od. 9. 185.—In N. T.

1. *a fold* for sheep, into which the flocks  
are driven at night, John 10, 1. 16.—So of  
the circle in which nomadic shepherds pitch  
their tents, Jos. Ant. 1. 11. 2; comp. Bibl.  
Res. in Palest. II. p. 201.

2. *the court* of an oriental house, *the  
quadrangle* around which the house itself  
was built, which served also as a place of  
waiting for visitors and attendants; Matt.  
26, 58. 69. Mark 14, 54. 66. 15, 16.  
Luke 22, 55. John 18, 15. Sept. for צֶלֶל  
2 Sam. 17, 18. Esth. 1, 5.—Jos. Ant. 12. 4.  
11. Æl. V. H. 3. 4. Plato Conv. 212. d.

3. *the outer court* of the Jewish temple  
known as the court of the gentiles, Rev  
11, 2. Sept. and צֶלֶל 2 Chr. 29, 16. 33. 5  
Neh. 13, 7, comp. v. 5; צֶלֶל 2 Chr. 6, 13  
—1 Macc. 4, 38.

4. Synecd. *a house, mansion, palace*.  
Matt. 26, 3. Luke 11, 21. Comp. Sept.  
and צֶלֶל Esth. 4, 2.—Hdian. 1. 14. 8. Pol.  
5. 26. 9.

αὐλητής, οὔ, ὁ, (αὐλέω,) *a piper, min-  
strel*, Matt. 9, 23. Rev. 18, 22. For min-  
strels employed in mourning, see Jos. B. J.  
3. 9. 5; comp. Jer. 9, 17. Buxtorf Lex.  
Chald. 766, 1524.—Æl. V. H. 14. 8. Xen.  
Mem. 1. 7. 2.

αὐλιζομαι, f. ἴσμαι, Mid. depon. (αὐ-  
λή,) also Pass. aor. 1 ἠλίσθη, *to lie in a  
fold, to be folded*, so cattle Hom. Od. 12.  
265. ib. 14. 412; of an army, *to bivouac*  
for the night, *to rest upon their arms*, Pol. 8.  
34. 2. Xen. An. 4. 1. 11.—In N. T. *to pass  
the night, to lodge*, absol. Matt. 21, 17.  
Luke 21, 37. Sept. for לָן Judg. 19, 6. 7.  
So Jos. Ant. 1. 19. 1. Xen. An. 4. 5. 21.

αὐλός, οὔ, ὁ, (kindr. αῶ, ἀημι. αῶ,) *a  
pipe, tibia*, 1 Cor. 14, 7. It had a gene-  
ral resemblance to the hautboy or flageo-  
let; see Dict. of Antt. art. *Tibia*. Sept.  
for צֶלֶל 2 Sam. 10, 5.—Hdian. 5. 3. 15.  
Xen. Conv. 6. 4.

αὐξάνω and αὐξω, f. αὐξήσω, aor. 1  
ἠύξησα, Pass. aor. 1 ἠύχην, Matt. 13, 32.  
1 Pet. 2, 2. The form αὐξω occurs twice,  
Eph. 2, 21. Col. 2, 19; also in the Greek  
poets, and Jos. 4. 4. 1. Xen. Cyr. 5. 5. 33  
Plato Tim. 82. d.—Lat. *augeo*, i. e. *to aug-  
ment, to increase*, both trans. and intrans.

1. Trans. i. q. *to make grow, to give in-  
crease*; so of plants or fruits, trop. c. acc.  
2 Cor. 9, 10; acc. impl. 1 Cor. 3, 6. 7.  
Pass. *to grow, to grow up, to be increased*,  
as plants Matt. 13, 32; trop. 2 Cor. 10, 15.  
Col. 1, 6 in later edit. So Pass. trop. with  
eis c. acc. Col. 1, 10. 1 Pet. 2, 2 in later  
edit. Sept. for מִצְרֵי Is. 61, 11.—Hdian.  
3. 8. 9. Xen. Eq. 5. 7. Plato Prot. 320. e.

2. Intrans. *to grow, to grow up, to re-  
ceive increase*; only in late writers, Wetst.  
N. T. I. p. 335. Winer § 31. 1. Absol.  
Matt. 6, 28 τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει.  
Mark 4, 8. Luke 1, 80. 2, 40. 12, 27. 13,  
19. John 3, 30. Acts 6, 7. 7, 17. 12, 24.  
19, 20. Col. 2, 19 αὐξεῖ τὴν αὐξησιν τοῦ  
θεοῦ increaseth (with) the increase of God,  
which God imparts; comp. John 17, 26 in  
art ἀγαπάω no. 2. With εἰς τι, *to grow up  
into any thing*, Eph. 2, 21; (εἰς μέκος Xen.



Luc. 2. 5;) also εἰς τινα, Eph. 4, 15 αὐξήσωμεν εἰς αὐτὸν (Χριστὸν) τὰ πάντα, *we should grow up unto him in all things*, i. e. for him as the head, comp. 1, 5. With εἰν 2 Pet. 3, 18.—Jos. Ant. 4. 4. 1. Æsop. Fab. 48. Diod. Sic. 4. 64. Comp. Lucian. Pseudosph. 4.

**αὐξεσις**, εὐσ, ἡ, (αὐξάνω,) *increase, growth*, Eph. 4, 16. Col. 2, 19 see in αὐξάνω no. 2.—2 Macc. 5, 16. Pol. 17. 6. 4. Xen. Œc. 5. 1.

**αὐξω**, see αὐξάνω.

**αὔριον**, adv. (αὔρα, ἥω, ἄημι,) *the morrow, to morrow*, absol. Matt. 6, 30. Luke 12, 28. Acts 23, 15. 20. 25, 22. 1 Cor. 15, 32. Sept. for רִמָּה Ex. 8, 10. 2 Sam. 11, 12. (Antiph. 775. 5. Xen. Cyr. 3. 3. 31.) Hence of fut. time indefinite, James 4, 13 σήμερον ἢ αὔριον κτλ. Luke 13, 32. 33 σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ *to day and to morrow and the day following*, i. e. for a brief season.—With the article ἡ αὔριον (ἡμέρα; as adjective, Butt. § 125. 6; *the morrow, the next day*, Matt. 6, 34 bis, εἰς τὴν αὔριον κτλ. Luke 10, 35. Acts 4, 3. 5. James 4, 14. So Pol. 1. 60. 5. Xen. An. 6. 4. 15; comp. Œc. 11. 6.

**αὐστηρός**, ἄ, ὄν, (kindr. ἥω, αὔω, ἄζω,) *austere*, i. e. pr. *rough, astringent* to the taste, Dioscor. 5. 6; ὕδωρ Plato Phil. 61. c. —In N. T. trop. *austere, harsh*, in a moral sense, Luke 19, 21. 22. So 2 Macc. 14, 30. Pol. 4. 20. 7. Plut. Quæst. Gr. 40 σώφρων καὶ αὐστηρός.

**αὐτάρκεια**, ας, ἡ, (αὐτάρκης,) *sufficiency in oneself*, spoken: a) Of a mind satisfied with its own lot, *contentment*, 1 Tim. 6, 6. So Diog. Laert. 10. 130. Diod. Sic. lib. 33. p. 183 Tauchn. b) Of things, *a sufficiency, competency*, 2 Cor. 9, 8.

**αὐτάρκης**, εος, ους, ὁ, ἡ, adj. (αὐτός, ἀρκέω,) *self-sufficing, self-competent, πρὸς τι* Xen. Mem. 4. 8. 11.—In N. T. *content, satisfied* with one's lot, Phil. 4, 11. So Ecclus. 40, 18. Pol. 6. 48. 7. Xen. Mem. 2. 6. 2.

**αὐτοκατάκριτος**, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω,) *self-condemned*, Tit. 3, 11.—Epiphani. p. 704. b. Photius: οἱ ἀσεβεῖς αὐτοκατάκριτοι.

**αὐτόματος**, η, ου, adj. (αὐτός, μάω, μέμα,) *self-acting, self-moving*, as tripods Hom. Il. 18. 376.—In N. T. *spontaneous, of oneself, of one's own accord*, in place of an adverb, Butt. § 123. 6. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Acts 12,

10. So Wisd. 17, 6. Diod. Sic. 1. 8. Plac. Polit. 272. a, αὐτομάτῃ ἀναδιδούσης τῇ γῇ.

**αὐτόπτης**, ου, ὁ, (αὐτός, ὄπτομαι,) *seeing for oneself, an eye-witness*, Luke 1, 2.—Pol. 1. 46. 4. Xen. Cyr. 5. 4. 18.

**αὐτός**, ἡ, ὁ, pron. *emphat. self*; in the oblique cases often *him, her, it*; with the art. ὁ αὐτός *the very one, the same*; see Butt. § 127. 2. Kühner § 303. 3.

1. *Self, oneself*, marking emphatically a person or thing as distinguished from a. others.

a) Joined with a noun or pronoun, as if in apposition; and put either before the noun and its article, or after them both; the article being omitted only before proper names, or at most before nouns denoting individuals. α) With proper names, e. g. with the art. Acts 8, 13 ὁ δὲ Σίμων καὶ αὐτός. Luke 24, 15 αὐτὸς ὁ Ἰησοῦς. John 4, 44. Matt. 3, 4. Mark 6, 17. al. (Plut. Mor. II. p. 3 αὐτὸς ... ὁ Ζώπυρος.) Without the art. John 4, 2 Ἰησοῦς αὐτός. Heb. 11, 11 αὐτῇ Σάρρα. Mark 12, 36. 37 αὐτὸς Δαυὶδ. Luke 20, 42 al. So Plut. J. Cæs. 7 αὐτὸς Κικέρων. Luc. D. Mort. 29. 2. Xen. Cyr. 1. 4. 6. β) With other nouns, usually with the art. John 5, 36 αὐτὰ τὰ ἔργα. 14, 11 διὰ τὰ ἔργα αὐτά. Gal. 6, 13 οἱ περιτεμνόμενοι αὐτοί. Rom. 8, 21. 1 Cor. 11, 14. 15, 28. 2 Cor. 11, 14. 1 Thess. 4, 16. Rev. 21, 3. al. (Hdian. 3. 13. 10. Xen. An. 1. 8. 14. Hi. 6. 4.) In Luke we find the formulas: αὐτῇ v. ἐν αὐτῇ τῇ ἡμέρᾳ v. ὥρα, ἐν αὐτῷ τῷ καιρῷ, *emphat. in that very day or time*, Luke 2, 38. 7, 21. 10, 21. 12, 12. 13, 1. 31. 20, 19. 23, 12. 24, 13. 33. Acts 16, 18. Spec. once i. q. of *oneself, of one's own accord*; John 16, 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς. So Luc. D. Deor. 20. 10. Xen. An. 2. 1. 5. γ) With pronouns; e. g. pron. personal, as αὐτὸς ἐγὼ Luke 24, 39. Rom. 15, 14. 2 Cor. 10, 1; καὶ γὰρ αὐτός Acts 10, 26. (Hdian. 2. 3. 10. Xen. Mem. 1. 6. 14.) So ὑμεῖς αὐτοί Mark 6, 31. 1 Thess. 4, 9; αὐτοὶ ὑμεῖς John 3, 28; ὑμεῖς αὐτῶν Acts 20, 30. 1 Cor. 5, 13. 11, 13. Eph. 6, 9. (Hdian. 1. 4. 14. Xen. Cyr. 2. 1. 11. Hi. 1. 24.) With a relat. pron. Matt 27, 57 ὅς καὶ αὐτός *who himself also*. Mark 15, 43. 1 Pet. 2, 24. (Plut. J. Cæs. 5. Hdian. 7. 1. 24.) With a pron. demonstr. as αὐτοῦ δὲ τούτου Acts 25, 25; αἱ τοὶ οὗτοι Acts 24, 15. 20; οὗ Hdian. 3. 13. 7. Thuc. 6. 33 Ἀθηναῖοι αὐτοὶ οὗτοι.

b) Where the noun to which αὐτός refers

αε followed by a clause or by several words; here αὐτός is inserted after the clause for the sake of distinctness or emphasis. α)

Genr. Matt. 4, 16 τοῖς κατημένους ... φῶς ἐνέτειλεν αὐτοῖς. 5, 40. 12, 36. 25, 29. Luke 1, 36. John 6, 15 αὐτὸς μόνος. 15, 2 bis. Rev. 2, 7. 26. 6, 4. So Palaph. Fab. 20. Xen. Cyr. 1. 3. 15. ib. 3. 3. 38 αὐτὸς μόνος. β) Spec. where αὐτός takes up again the subject (or object) of the verb, in apodosis or elsewhere, emphat. i. q. δ αὐτός or οὗτος. Matt. 6, 4 καὶ ὁ πατήρ σου ... αὐτὸς κτλ. John 7, 4. 14, 10. Matt. 12, 50 ὅστις γὰρ ἂν ποιήσῃ ... αὐτὸς μου ἀδελφός, comp. Mark 3, 45 where it is οὗτος. So in apodosis, Xen. An. 1. 9. 29 ὃν ᾤετο πιστόν ... ταχὺ αὐτὸν εὗρε κτλ.

c) Where the personal pronoun to which αὐτός refers, is implied in the form of the verb, and not expressed; here αὐτός thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself, thyself, himself*, and the like; or at least for *I, thou, he*, etc. pronounced with emphasis. α)

Genr. and so too καὶ αὐτός, *I myself also, I also*; Matt. 1, 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, for *he shall save his people*. 3, 11 αὐτὸς ὑμᾶς βαπτίσει, *he shall baptize you*. 25, 17 ἐκέρδησε καὶ αὐτὸς ἄλλα δύο, *he also gained other two*. Mark 1, 8, 2, 25. 3, 13. Luke 1, 17. 22. 6, 35. 42 αὐτὸς τὴν ... δοκὸν οὐ βλέπων *himself not beholding the beam*, etc. 10, 1. 11, 14. 15, 14. John 9, 21 bis. Acts 2, 34. 21, 24. 1 Cor. 3, 15. Phil. 2, 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, i. e. *I myself also*. Heb. 5, 2. Rev. 21, 7. al. sarp. Rev. 19, 12 εἰ μὴ αὐτός. With a participle, Acts 17, 25 οὐδὲ ὑπὸ χειρὸν ἀνθρώπων ἔραπείνεται ... αὐτὸς διδοὺς πᾶσι ζωὴν κτλ. So genr. Hdtan. 1. 8. 3. Plut. J. Ctes. 2. Xen. Cyr. 1. 8. 10; καὶ αὐτὸς Xen. Cyr. 1. 6. 2; with particip. Plut. Mor. II. p. 9 αὐτὸς ... κλεύσας. Thuc. 6. 5.—PLUR. nom. Luke 11, 4 καὶ γὰρ αὐτοὶ ἀφίεμεν, for *we also forgive*. 22, 71. Gal. 2, 17. Luke 11, 46 καὶ αὐτοὶ ... οὐ προσφάετε, and *ye yourselves*. v. 52. Acts 2, 22. 18, 15. 20, 34. Rom. 15. 14. 1 Thess. 5, 2. Heb. 13, 3. Matt. 5, 4 ὅτι αὐτοὶ παρακληθήσονται, for *they shall be comforted*. v. 5-9. Luke 14, 1. 12. John 4, 45. Acts 13, 14. 1 Thess. 1, 9. Heb. 8, 9. Rev. 21, 3. al. So 1 and 2 pers. Xen. Cyr. 8. 1. 4; 3 pers. Ht. 2. 8. ib. 5. 2. β) Spec. of a person not named, but well known; like Engl. *He* emphatic; e. g. of God, Heb. 13, 5 αὐτὸς γὰρ εἶρηκεν for *He hath said*. So of Jesus, *He*, i. q. *the Master, the Lord*, Mark 4, 38. Luke 5, 17. 10, 38. Acts 10, 42.

(Comp. the αὐτὸς ἔφη, *ipse dixit*, of the Pythagoreans, Jamblich. Vit. Pythag. 18. Cic. Nat. Deor. 1. 5.) Genr. of any one some time before spoken of; e. g. John the Baptist, Matt. 11, 14; Zaccheus, Luke 19, 9. Also in epanorthosis, as Mark 2, 25 τι ἐποίησε Δαυὶδ, ὅτε ... ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Luke 6, 3. John 2, 12. γ)

With an ordinal number; Rev. 17, 11 αὐτὸς ὄγδοός ἐστι *himself is the eighth*, i. e. there are himself and seven others, he (αὐτὸς) being the chief; comp. 2 Pet. 2, 5. So Thuc. 1. 46. Xen. Hell. 2. 2. 17. δ)

Rarely in an oblique case, and only when it begins the construction; Buttm. § 127. 2. b. Luke 24, 24 αὐτὸν δὲ οὐκ εἶδον. John 9, 21 αὐτὸν ἐρωτήσατε. Eph. 2, 10 αὐτοῦ γὰρ ἐσμεν ποίημα. So Plato Lys. 204. α, αὐτοῦ πρῶτον ἡδέως ἀκούσαμεν' αὐ. Xen. Ht. 6. 10.

2. For the simple pers. pronoun of the third person, *he, she, it*; but only in the oblique cases, never in the nominative, and never at the beginning of a clause; Buttm. § 127. 2.

α) Genr. as Matt. 3, 16 ἀνέφχθησαν αὐτῷ οἱ οὐρανοί. 6, 26 bis, αὐτὰ ... αὐτῶν. v. 34 αὐτῆς. 7, 9. 10. Mark 1, 10. 4, 36. 12, 19. Luke 1, 22 bis, αὐτοῖς. 4, 41. John 1, 5. 6. 4, 39. 40. Acts 5, 9. Rom. 1, 20 αὐτοῦς. Rev. 2, 18. al. sarp. Rom. 10, 5 et Gal. 3, 10. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, quoted from Sept. Lev. 18, 5, where αὐτὰ refers to τὰ προστάγματα καὶ τὰ κρίματα τοῦ Θεοῦ. So Plut. J. Ctes. 2. Xen. Mem. 3. 1. 3, 4.—Sometimes genit. αὐτοῦ is put before the noun governing it, but without emphasis; John 2, 23 θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίη. 3, 19. 21. 4, 47. 12, 40. 2 Cor. 8, 2. Rev. 18, 5; also before two nouns, Acts 3, 7. Tit. 1, 15. Occasionally the pronoun is two or three times repeated, where it may either refer to the same person, as Matt. 26, 71. Mark 10, 33. 34; or to different persons, as Mark 8, 22 καὶ φέρονσιν αὐτῷ [Ἰησοῦ] τυφλόν, καὶ παρεκαλοῦσιν αὐτόν [Ἰησοῦν], ἵνα αὐτοῦ [τοῦ τυφλοῦ] ἀφῆται. 9, 27. 28. In other examples the first pronoun belongs to the construction of the case absolute, as Matt. 8, 1. 5. Mark 5, 2. Acts 7, 21. al.

β) Where there is no direct grammatical subject or antecedent expressed, but the pronoun refers to one implied, e. g. α) To a gentile noun or the like implied in the mention of a place, country, region; Matt. 4, 23 and Luke 4, 15 ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν sc. τῶν Γαλιλαίων. 9, 35. 11, 1 (comp. Luke 9, 6). 12, 9 αὐτῶν, i. e. the people of that place, comp. v. 1 Acts

8, 5 ἐκήρυσσεν αὐτοῖς τὸν Χριστόν, sc. τοῖς Σαμαρείταις. 20, 2. 2 Cor. 2, 13 comp. v. 12. So Lucian. Tim. 9. Dial. Mort. 12. 4. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης. See Winer § 22. 3. β) To a noun implied in a preceding one; e. g. an abstract in a concrete, John 8, 44 ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους. Vice versa, Rom. 2, 26 ἐὰν ἡ ἀκροβυστία . . . οὐχὶ ἡ ἀκρ. αὐτοῦ [τοῦ ἀκροβύστου] εἰς περιτομὴν λογισθήσεται. Also Luke 23, 51, where αὐτῶν refers to the Sanhedrim, as implied in the Sing. βουλευτής v. 50. Comp. Sept. Jon. 1, 3 καὶ εἶρε πλοῖον βαδίζον εἰς Θαρσίς . . . καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν. See Winer l. c. γ) To a subject implied in a preceding verb or other words; Luke 18, 15 ἐπετίμησαν αὐτοῖς, sc. τοῖς προσφέρουσιν τὰ βρέφη. 1 Pet. 3, 14 τὸν δὲ φόβον αὐτῶν μὴ φοβησῆτε, sc. ἀφ' ὃν πάσχετε. Eph. 5, 12 τὰ γὰρ κρυφῇ γινώμενα ὑπ' αὐτῶν, sc. τῶν τὰ ἔργα τοῦ σκότους ποιοούντων v. 11. Winer l. c. Here some include also Acts 12; 21: ὁ Ἡρώδης ἐδημιγῶρει πρὸς αὐτούς, as if i. q. πρὸς τὸν δῆμον; but αὐτούς refers rather to those sent by the Tyrians and Sidonians in v. 20, to whom Herod gave audience before the people; see Winer § 21. n. 1. δ) When the subject is presupposed as known, or must be gathered from the whole context; Luke 2, 22 αἱ ἡμέραι τοῦ κατ'αρισμοῦ αὐτῶν, i. e. of both mother and child. 5, 17 εἰς τὸ ἰάσαι αὐτούς, i. e. those present who needed healing, without reference to v. 15. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν, sc. τὸν κύριόν μου v. 13. Acts 4, 5 συναχθῆναι αὐτῶν τοὺς ἄρχοντας, i. e. of the Jews, τοῦ λαοῦ v. 1; so Heb. 4, 8. 8. 11, 28. So too Matt. 8, 4 τὸ δῶρον, ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, i. e. to the Jews, on whom this law of Moses was binding; Winer § 22. 3. 4.—Spec. αὐτόν refers sometimes to Jesus as the Messiah, the Lord and Master, though he is not named; Luke 1, 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, comp. v. 76. So Mark 5, 2. John 9, 22 ἐάν τις αὐτὸν ὁμολογήσῃ. 1 John 2, 12. 27. 28. 2 John 6. al. A like use of the pronoun without an antecedent is frequent in Hebrew; see Lehrg. p. 740.

c) In or after a relative clause with ὅς, e. g. α) Where the relative construction might properly be continued, but the writer falls out of it; Acts 3, 13. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς

ὃν ἡμεῖς. *ibid.* δι' οὗ τὰ πάντα καὶ ἡμεῖς θεοὶ αὐτοῦ. 2 Pet. 2, 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, for καὶ ὃν ἡ ἀπώλεια κτλ. See also Rev. 2, 18. So Xen. Cyr. 3. 1. 38; comp. Ael. V. II. 12. 18. Strabo 8. p. 371. Kühner § 334. 1. β) In a following clause, for distinctness or explanation; Luke 12, 8. 10. 48 καὶ ὃ παρέθεντο πολὺ, περισσότερον αἰγίσουσιν αὐτόν. John 6, 39. 17, 2. But here do not belong Matt. 3, 12 and Luke 3, 17: οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ whose winnowing-fork is in his hand, i. e. ready for use; comp. Matt. 3, 10. Matth. § 472. 3. Winer § 22. 4. α) γ) In the simplicity of ancient expression, αὐτόν etc. is put by pleonasm after a relative in the same clause and in the same case; Mark 1, 7 and Luke 3, 16 οὗ οὐκ εἰμι ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, comp. Matt. 3, 11 where αὐτοῦ is not inserted. Mark 7, 25 ἃς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts 15, 17. Rev. 3, 8. 7. 2. 13, 13; once with a relat. adverb, Rev. 17, 9 ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. This is the well-known Hebrew construction of the relat. *וְכֵן* with a pronoun following; so Sept. for *כֵּן* . . . *וְכֵן* or the like, Josh. 3, 4. Judg. 18, 5. 6; also Sept. Is. 1, 21. Judith 10, 2; see Heb. Gr. § 121. 1. Lehrg. p. 743. But a like construction is sometimes found in Gr. writers; so Soph. Phil. 316 οἷς . . . θεοὶ δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοὶ παῖδιν. Diod. Sic. 1. 97 εἰς ὅν . . . κατ' ἐκάστην ἡμέραν ὕδωρ φέρειν εἰς αὐτὸν ἐκ τοῦ Νείλου. Matth. § 472. 3 ult. Winer § 22. 4. b.

d) Sometimes there is a transition from the pron. of the first or second pers. to that of the third, or vice versa; e. g. from the first to the third, Sing. Luke 1, 45 comp. 44; Plur. Rev. 5, 10 comp. 9; also from the second to the third, Rev. 18, 24 comp. v. 22. 23. Vice versa, from the third to the second, Matt. 23, 37.—This is freq. in Hebrew; see Heb. Gr. § 134. n. 3. Lehrg. p. 742.

e) Rarely αὐτοῦ, αὐτῶν, is found where the reflex. αὐτοῦ, αὐτῶν, might also stand; e. g. Matt. 21, 45 οἱ Φαρισαῖοι ἔγνωσαν ὅτι περὶ αὐτῶν [αὐτῶν] λέγει. John 4, 47 καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ [αὐτοῦ] τὸν υἱόν. But here the writer expresses the idea in his own person, and not in reference to the preceding subject. Comp. Buttm. § 127. 3, and n. 4. Kühner § 302. 5. Winer § 22. 5. n.—So Jos. Ant. 5. 2. 11 ἡπατημένους αἰτούς [αὐτούς] ἡσθνήτα

Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, comp. § 65 στοργὴν πρὸς ἑαυτὸν.

ς) In rare instances the oblique case of the pron. is omitted, where it must be supplied in thought; Acts 13, 3 καὶ ἐπισέυτες τὰς χεῖρας αὐτοῖς ἀπέλυσαν sc. αὐτοὺς. Mark 6, 5. Luke 14, 4. John 10, 29. Eph. 5, 11. 2 Thess. 3, 15. 1 Tim. 6, 2.—Dem. 1259. 11. Xen. Hell. 3. 4. 3. See Buttm. § 130. 5. Winer § 22. 1.

3. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, the same, not different; Buttm. § 127. 2. III.

α) Genr. and with a subst. Rom. 10, 12 ὁ αὐτὸς κύριος. Phil. 1, 30 τὸν αὐτὸν ἀγῶνα. 1 Cor. 12, 4 τὸ αὐτὸ πνεῦμα. v. 5. 8. 9. 11. Matt. 26, 44. Mark 14, 39. Luke 6, 38. Rom. 9, 21. Neut. τὸ αὐτό, τὰ αὐτά, the same, the same things, Matt. 5, 46. Luke 6, 33. Acts 15, 27 τὰ αὐτά. Rom. 2, 1. 1 Cor. 1, 10. Eph. 6, 9. al. Sept. for יְהוָה Job 31, 15. So 2 Macc. 3, 33. Xen. Mem. 3. 4. 6, 7.—Neut. adverbially: α) τὸ αὐτό, the same, in like manner, Matt. 27, 44. 1 Cor. 12, 25. So Plut. Mor. II. p. 6 pen. Xen. Mem. 3. 8. 5. β) ἐπὶ τὸ αὐτό, e. g. of place, in the same place, in one place, together, Matt. 22, 34. Acts 2, 1. 44. 1 Cor. 11, 20. Acts 4, 26, quoted from Ps. 2, 2 where Sept. for יְהוָה; also 2 Sam. 10, 15. (Pol. 2. 32. 6. Comp. εἰς ταὐτό Jos. Ant. 5. 2. 11. Xen. An. 3. 1. 30.) Also of time, at the same time, together, Acts 3, 1. Luke 17, 35. Sept. for יְהוָה Ps. 37, 38. Deut. 32, 10. γ) κατὰ τὸ αὐτό, at the same time, together, Acts 14, 1. Sept. and יְהוָה 1 Sam. 31, 6. 2 Sam. 2, 16. So Ael. V. H. 14. 8. Diod. Sic. 20. 76.

β) Implying likeness, the same with any thing, c. dat. 1 Cor. 11, 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυμνήσῃ. 1 Pet. 5, 9. See Buttm. § 133. 2. f.—Plato Euthyd. 298. a, ὁ αὐτὸς τῷ λίσσῳ. Xen. Cyr. 3. 3. 35.

γ) Implying stability, ever the same, unchangeable; Heb. 13, 8 Ἰ. Χρ. χεὶρ καὶ σῆμερον ὁ αὐτός. 1, 12 σὺ δὲ ὁ αὐτὸς εἶ, quoted from Sept. Ps. 102, 28.—So of mind or purpose, Thuc. 2. 67 ἐγὼ μὲν ὁ αὐτός εἰμι... ὑμεῖς δὲ μεταβάλλετε. +

αὐτοῦ, adv. (gen. of αὐτός,) in this or that place, here, there, Matt. 26, 36. Acts 15, 34. 18, 19. 21, 4. Sept. for הֵּנָּה Ex. 24, 14; הֵּנָּה Num. 32, 6.—Pol. 3. 65. 2. Xen. Cyr. 3. 1. 5.

αὐτοῦ, ἡς, οὗ, Att. for ἑαυτοῦ, ἡς, οὗ, reflex. pron. 3 pers. himself, herself, itself; see Buttm. § 74. 3; so Matt. 1, 21. 3, 12. Luke 5, 25. 9, 14. Acts 15, 26. 2 Tim. 2,

19. Rev. 16, 17. al. sup. On αὐτοῦ for αὐτοῦ, see in αὐτός no. 2. c. So Hdian. 1. 17. 26. Xen. Mem. 4. 2. 28. Hell. 2. 4. 26.—In Matt. 23, 37 some for πρὸς αὐτὴν read πρὸς αὐτήν, which would then be for 2 pers. πρὸς σεαυτήν, comp. Buttm. § 127. n. 5. Kühner § 302. 8. But see in αὐτός no. 2. d. +

αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ,) pr. caught in the very theft, and genr. caught in the very act, Thuc. 6. 38.—Usually and in N. T. Neut. ἐπ' αὐτοφῶρῳ, ἢ (upon) the very act, e. g. of adultery, John 8, 4 γυνὴ κατελήφθη ἐπ' αὐτοφῶρῳ μοιχευομένη. So Ael. H. An. 11. 15 μοιχευομένην γυναικα ἐπ. αὐτ. καταλαβόν. Antiph. 605. ult. ληφθεῖσαν... ἐπ' αὐτ. μηχανομένην. Dem. 378. 12.

αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) lit. self-handed, own-handed, i. e. doing with one's own hands; Acts 27, 19 αὐτόχειρες τὴν σκευὴν... ἐξρίψαμεν, with our own hands we cast out. For this adverbial use, see Buttm. § 123. 6.—Soph. Elec. 1019; c. gen. Hdian. 7. 2. 17 αὐτόχειρ τῆς μάχης. Dem. 321. 17; comp. Xen. Hell. 7. 3. 7.

αὐχμηρός, ὁ, ὄν, (αὐχμός, αὐχμέω,) lit. dusty, dirty, squalid, Xen. Mem. 2. 1. 31; τόποι Plato Rep. 761. b.—In N. T. genr. for dark, dismal, 2 Pet. 2, 19. So Luc. Prometh. 14 τὴν γῆν οὐκέτι αὐχμηρὰν καὶ ἀκαλλῇ οὖσαν. Hesych. αὐχμηρόν· ξηρόν, σκοτώδες.

ἀφαιρέω, ὦ, f. ἴσω Rev. 22, 19 Rec. (ἀπό, αἰρέω,) fut. 2 ἀφελῶ ib. Griesb. Aor. 2 ἀφείλον, Mid. aor. 2 ἀφειλόμην.

1. to take from, to take away, from any one; c. acc. Luke 1, 25 τὸ θνείδος μου, comp. Sept. for הֵּנָּה Gen. 30, 23; so Xen. Mem. 2. 6. 23 τὸν φθόνον.—Also ἀφαιρεῖν τὴν ἁμαρτίαν to take away sin, i. e. either to expiate, to make atonement for, as by sacrifices, Heb. 10, 4 (Sept. and שָׁחַט Lev. 10, 17); or of God, to forgive, to pardon, Rom. 11, 27; so Sept. and שָׁחַט Ex. 34, 7; שָׁחַט Is. 27, 9. Ecclus. 47, 11.—Construed with acc. and ἀπό c. gen. of pers. Mid. Luke 16, 3; Pass. Luke 10, 42. So with ἀπό. ol thing, Rev. 22, 19 bis; also with ἐκ id. Rev. 22, 19. So c. ἀπό Sept. Gen. 31, 31. Sext. Empir. adv. Phys. 1. 280 εἰ γὰρ ἀφαιρείται τι ἀπὸ τινος, ἦτοι σώμα ἀπὸ σώματος ἀφαιρείται. Theophr. Char. 2; c. ἐκ Sept. Judg. 21, 6. Xen. Ven. 12. 9.

2. Spec. to take off; i. q. to cut off, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26, 51. Mark 14, 47. Luke 22, 50. Sept. for הֵּנָּה 1 Sam. 17, 51.—Ael. V. H. 3. 1 τὸν κλάδον. Comp. Hdian. 3. 7. 16.

**ἀφανής**, εὖς, οὖς, ὁ, ἡ, adj. (α priv. φαίνομαι,) *not apparent, unseen, hidden*, Heb. 4, 13.—2 Macc. 3, 34. Antiphon. 673. 2. Xen. Mem. 1. 1. 2.

**ἀφανίζω**, f. ἴσω, (ἀφανής,) 1. *to make disappear, to hide from sight*; Pass. *to disappear, to vanish away*; e. g. a vapour, Pass. James 4, 14.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται. Plato Rep. 855. a. Act. Diod. Sic. 2. 20. Xen. An. 3. 4. 8.

2. Spec. *to consume, to destroy*, as earthly treasures, absol. Matt. 6, 19. 20; comp. Luke 12, 33. Pass. of persons, *to be consumed, to perish*, Acts 13, 41, quoted from Sept. Hab. 1, 5. Sept. for יִכָּרֵךְ Jer. 47, 4; יִשָּׂא Joel 1, 18.—Pol. 1. 81. 6. ib. 34. 14. 6. Xen. An. 3. 2. 11.

3. Trop. *to darken, to disfigure*, e. g. the countenance by dust and ashes, opp. to a cheerful aspect, Matt. 6, 16.—Stob. Serm. 72. p. 445 γυνὴ ἀφανίζων τὰς ὄψεις sc. with pigments. Ael. H. A. 1. 41. Jos. Ant. 9. 3. 2.

**ἀφανισμός**, οὖς, ὁ, (ἀφανίζω,) *a disappearing, vanishing away, destruction*; e. g. of a covenant, annulment, abrogation, Heb. 8, 13.—Genr. Sept. Zeph. 1, 16. Diod. Sic. 15. 48. Comp. Test. XII Patriarch. p. 581 τὸν νόμον ἀφανίσετε.

**ἀφαντος**, ον, ὁ, ἡ, adj. (α priv. φαίνομαι,) *not apparent, unseen*, i. q. ἀφανής; hence ἀφαντος γενέσθαι, *to disappear, to be no longer seen*, c. ἀπό τῆς Luke 24, 31.—Diod. Sic. 3. 60 ἐξαίφνης ὑπὸ πνευμάτων συναρπαγέντα μεγάλων ἀφαντον γενέσθαι. Plut. de Def. Orac. 1.

**ἀφεδρών**, ὄνος, ὁ, (ἀπό, ἔδρα,) pr. 'place of sitting apart,' hence *a privy, draught*, Matt. 15, 17. Mark 7, 19.—Florent. in Geopon. 6. 2. 8. The word belongs to a late age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος for ἡγῆ menses, Lev. 15, 19. 20. 24. al. Psalt. Salom. 8, 13.

**ἀφειδία**, as, ἡ, (ἀφειδής; α priv. φείδομαι,) *unsparingness, austerity*; Col. 2, 23 ἐν...ἀφειδία τοῦ σώματος, *in austerity of body*, i. e. harsh bodily discipline, ascetism.—Ael. V. H. 14. 34. Comp. Thuc. 2. 51 ἡφειδουν σφῶν αὐτῶν.

**ἀφελότης**, τητος, ἡ, (ἀφελής; α priv. φελλεύς,) *simplicity, sincerity*, Acts 2, 46.—So ἀφέλεια id. Ael. V. H. 3. 10. Pol. 6. 48. 4.

**ἄφεσις**, εως, ἡ, (ἀφίημι q. v.) *a letting go, a freeing*, e. g.

1. Of persons from bondage or service,

*deliverance, liberty*, Luke 4, 18 [19] βία Sept. for יִשְׁתָּי Is. 58, 6.—Pol. 1. 79. 12. Plato Polit. 273. c.

2. From the guilt and consequences of sins, *remission, forgiveness, pardon*; so ἄφεσις τῶν ἁμαρτιῶν Matt. 26, 28. Mark 1, 4. Luke 1, 77. 3. 3. 24, 47. Acts 2, 38. 5, 31. 10, 43. 13, 38. 26, 18. Col. 1, 14; ἄφεσις τῶν παραπτωμάτων id. Eph. 1, 7; also simply ἄφεσις id. Mark 3, 29. Heb. 9, 22. 10, 18.—So from debt, punishment, Sept. Deut. 15, 3; τῆς τιμωρίας Diod. Sic. 36. p. 222; τοῦ φόνου Plato Legg. 869. d.

**ἄφή**, ἡς, ἡ, (ἄπω,) *a joining, a joint*, e. g. of the body, trop. Eph. 4, 16 see in ἐπιχορηγία. Col. 2, 19.—Plut. M. Anton. 27. Plato Ax. 365. a, συνειλεγμένον τὰς ἀφάς, καὶ τῷ σώματι ῥωμάλεον κτλ.

**ἀφθαρσία**, as, ἡ, (ἀφθαρτος,) *incorruption, exemption from decay*; so of the bodies of the saints after the resurrection, opp. ἡ φθορά, τὸ φθαρτύν, 1 Cor. 15, 42. 50. 53. 54. Hence genr. *immortality*, the future life and bliss of the saints in heaven, Rom. 2, 7. 2 Tim. 1, 10. So Wisd. 2, 23. Plut. Aristid. 6.—Trop. *incorruptness, sincerity*, Eph. 6, 24 ἐν ἀφθαρσία. So in Mss. Tit. 2, 7 ἐν τῇ διδασκαλίᾳ ἀδιαφθόραν, σεμνότητά, ἀφθαρσίαν.

**ἀφθαρτος**, ον, ὁ, ἡ, adj. (α priv. φθείρω,) *incorruptible, undecaying, enduring*; e. g. of things, 1 Pet. 1, 4. 3, 4; opp. φθαρτός, 1 Cor. 9, 25. 1 Pet. 1, 23; so of the future bodies of the saints, 1 Cor. 15, 52. Of God, *immortal*, 1 Tim. 1, 17; opp. φθαρτός ἄνθρωπος, Rom. 1, 23.—Wisd. 12, 1. Diog. Laert. 10. 123. Plut. de Def. Orac. 19 ἐν (ζεφ) αἰδίῳ καὶ ἀφθάρτῳ.

**ἀφθορία**, as, ἡ, (ἀφθορος; α priv. φθείρω,) *incorruption*; trop. *incorruptness, purity of doctrine*; in Mss. for ἀδιαφθορία Tit. 2, 7.

**ἀφήμι**, f. ἀφήσω, (ἀπό, ἦμι,) aor. 2 ἀφῆν, aor. 1 ἀφῆκα; Pass. aor. 1 ἀφέστην. Pass. fut. 1 ἀφεθήσομαι. See Buttm. § 108. I. Anomalous forms are: Pres. 2 p. ἀφεῖς from ἀφέω, Rev. 2, 20 in later edit. comp. Ex. 32, 32. Buttm. § 106. n. 5. Winer § 14. 3.—Imperf. ἤφιον from ἀφίω, Mark 1, 34. 11, 16; comp. Ecc. 2, 18. 5, 11. Philo Leg ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2.—Perf. Pass. 3 plur. ἀφέωνται Matt. 9, 2. 5. Mark 2, 5. 9. al. from a form of the Perf. Act. ἀφέωκα, Buttm. § 108. I. 1, marg. note § 97. n. 2. Winer l. c.—To se id forth away, *to let go away*; e. g.

1 Pr. to send away, to dismiss; c. acc. ε) Genr. of persons, c. g. τοὺς ἔχλους, τὸν ἔχλον, Matt. 13, 36. Mark 4, 36. So Pol. 33. 1. 6. Xen. Cyr. 1. 2. 8. b) Spec. of a wife, to put away, to divorce, 1 Cor. 7, 11. 12. 13. So Jos. Ant. 15. 7. 10. Hdot. 5. 39. c) Of the voice, to send forth, to utter; Mark 15, 37 ἀφείς φωνὴν μεγάλην, uttering a loud cry. Sept. for לִיךָ תִּקַּח Gen. 45, 2. (Lucian Jup. Trag. 15. Plato Rep. 475. a.) Also of the spirit, life, i. q. to give up; Matt. 27, 50 ἀφῆκε τὸ πνεῦμα he gave up the ghost, expired. So ἀφ. τὴν ψυχὴν Sept. Gen. 35, 18. AEL. II. An. 2. 1. Hdot. 4. 190; of the breath Thuc. 2. 49.—In the following significations the primary idea of sending away is retained only in a modified sense:

2. to dismiss from one's attention or care, to let be, to leave, i. e. a) to leave by going away, departing, from a person, place, or thing, to forsake, to quit; c. acc. Matt. 4, 11 τότε ἀφίησιν αὐτὸν ὁ διάβολος. v. 20 ἀφέντες τὰ δίκτυα. v. 22. 18, 12. 22, 22. 19, 27. 29. Mark 10, 28. 29. 14, 50. Luke 5, 11. 10, 30. John 4, 3 ἀφῆκε τὴν Ἰουδαίαν. 16, 28. al. Trop. Rom. 1, 27. Rev. 2, 4. (Wisd. 10, 14. Eccclus. 6, 27. Lucian. D. Decr. 6. 2.) With an acc. and predicate, to leave a person in any state, e. g. alone, μόνον, John 8, 29. 16, 32. (Comp. Lucian. l. c.) Trop. of disease, a fever; Matt. 8, 15 καὶ ἀφῆκεν αὐτὴν ὁ πυρετός. Mark 1, 31. Luke 4, 39. John 4, 52. b) to leave behind, to let remain; Pass. to be left, to remain; c. acc. Matt. 5, 24 ἄφες ἐκεῖ τὸ δῶρόν σου. John 4, 28. Luke 19, 44; Pass. Matt. 24, 2. Mark 13, 2. Luke 21, 6. Matt. 24, 40. 41. Luke 17, 34. 35. 36. So to leave behind at death, c. acc. Mark 12, 19. 20. 21. 22; acc. et dat. Matt. 22, 25. John 14, 27. With an acc. and predicate, to leave or let remain in any state, e. g. John 14, 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς. Acts 14, 17. Heb. 2, 8; also Pass. with dat. of pers. Matt. 23, 38. Luke 13, 35. So Sept. 2 Chr. 28, 14. 1 Macc. 1, 48. c) to leave unheeded; e. g. of persons, to let be, to let alone; Matt. 15, 14 ἄφετε αὐτούς τοι let alone, heed them not. (Comp. Xen. An. 5. 4. 7.) Of things, to omit, i. e. not to dwell upon, Heb. 6, 1; or also to leave undone, to neglect, Matt. 23, 23 bis, ἀφήκατε τὰ βαρύτερα τοῦ νόμου κτλ. Mark 7, 8 ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ. Luke 11, 42. So Eurip. Androm. 393. Soph. Œd. C. 1537 τὰ βεῖα. Dem. 11. 8 τὸν καιρόν.

3. to let go from, to let off, pr. a person from debt or accusation, as ἀφ. τινὰ τοῦ

φόνου Dem. 983. 22. In N. T. with acc. of thing and dat. of pers. to remit, to forgive, c. g. debts or the like, Matt. 18, 27. 32; absol. Mark 11, 25. 26. So Sept. Deut. 15, 2. AEL. V. H. 14. 24. Dem. 148<sup>u</sup>, 11.—Hence of sins, transgressions, to remit, to forgive, to pardon; c. g. τὰς ἁμαρτίας Matt. 9, 6. Mark 2, 7. 10. Luke 5, 21. 7, 49; acc. et dat. Luke 11, 4 ἄφες ἡμῖν τὰς ἁμαρτίας. 1 John 1, 9; Pass. Matt. 12, 31. James 5, 15. John 20, 23 (see in δέω); and so ἀφέωνται σοι (σου) αἱ ἁμαρτίαι Matt. 9, 2. 5. Mark 2, 5. 9. Luke 5, 20. 7, 47. 48. 1 John 2, 12. Also τὰ ἁμαρτήματα, Pass. c. dat. Mark 3, 28. 4, 12; αἱ ἀνομίαι, Pass. Rom. 4, 7; ἡ βλασφημία, Pass. Matt. 12, 31. 32 bis; ἡ ἐπίνοια τῆς κ. Pass. Acts 8, 22; τὰ ὀφειλήματα Matt. 6, 12; τὰ παραπτώματα Matt. 6, 14. 15 bis. 18, 35. Mark 11, 25. 26. With dat. simpl. and genr. Matt. 18, 21 καὶ ἀφήσω αὐτῷ. Luke 12, 10. 17, 4. 23, 34. Sept. for כִּפֶּה Is. 22, 14; כִּפֶּה Gen. 50, 17. Ps. 24, 18. So Jos. Ant. 6. 5. 6 τὴν ἁμαρτίαν. Hdot. 6. 30 ἀπῆκε τ' ἂν αὐτῷ τὴν αἰτίαν.

4. to let, to permit, to suffer, construed a) With an Infin. e. g. inf. pres. Matt. 13, 30 ἄφετε συναξάνεσθαι ἀμφοτέρω. Mark 1, 34. 10, 14. John 11, 44. 18, 8; inf. aor. Matt. 8, 22 and Luke 9. 60 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐκείνων νεκρούς. Matt. 23, 14. Mark 5, 37. 7, 12. 27. Luke 8, 51. 12, 39. Rev. 11, 9. Sept. c. inf. pres. for הִתְיַחַד 2 Sam. 16, 11; c. inf. aor. הִתְיַחַד Ex. 12, 23. So c. inf. pres. Lucian. Tim. 13. Thuc. 2. 13. Xen. Cyr. 1. 4. 14.—This infin. is often implied; Matt. 3, 15 τότε ἀφίησιν αὐτὸν sc. βαπτίζεσθαι. 19, 14. Mark 5, 19 οὐκ ἀφῆκεν αὐτόν sc. εἶναι μετ' αὐτοῦ. 11, 6. 14, 6. John 11, 48 ἐὰν ἀφόμεν αὐτὸν οὕτω sc. ποιεῖν. 12, 7. Rev. 2, 20 ὅτι ἀφείς τὴν γυναῖκά σου Ἰεζάβελ sc. διδάσκειν. So with dat. of pers. Matt. 5, 40 ἄφες αὐτῷ καὶ τὸ ἱμάτιον sc. λαβεῖν. b) With ἵνα and the Subjunct. Mark 11, 16 οὐκ ἤφριεν, ἵνα τις διενέγκῃ σκεδὸς διὰ τοῦ ἱεροῦ. c) Imperat. ἄφες, ἄφετε, let, permit, suffer; absol. Matt. 3, 15 ἄφες ἅρτι suffer now. Elsewhere followed by the Subjunct. without ἵνα, in a hortative sense; Matt. 7, 4 and Luke 6, 42 ἄφες, ἐκβάλα τὸ κάρφος, suffer that I cast out. Matt. 27, 49 ἄφες, ἴδωμεν. Mark 15, 36 ἄφετε, ἴδωμεν. So Arr. Epict. 1. 9 ἄφες δειξώμεν. 3. 12 ἄφες ἴδω τίς εἶ. See Matth. 516. B. Winer 514. 4. b. +

ἀφικνέομαι, οἶμαι, f. ἵζομαι, Mid. depon. (ἀπό, ἰκνέομαι.) to come or go away to a place, to arrive at, to reach, with εἰς c.

acc. Hdian. 2. 13. 6. Xen. Cyr. 2. 1. 2.—In N. T. trop. of a report, *to go forth, to spread abroad*, c. eis Rom. 16, 19. So Ecclus. 47, 16.

ἀφιλαγας, ου, ο, η, adj. (a priv. φίλος, αγαθος,) *not loving the good*, 2 Tim. 3, 3; i. q. ἐχθρὸς παντὸς αγαθοῦ, Theophyl.

ἀφιλάργυρος, ου, ο, η, adj. (a priv. φίλος, ἀργυρος,) *not loving money, not covetous*, 1 Tim. 3, 3. Heb. 13, 5.

ἄφιξις, εως, η, (ἀφικνέομαι,) *arrival, advent*, Hdian. 1. 7. 2. Plato Ep. 327. a.—In N. T. *departure*, Acts 20, 29. So 3 Macc. 7, 18. Hdian. 3. 1. 1. Dem. 58. pen.

ἀφίστημι, f. ἵσω, (ἀπό, ἵστημι q. v.) aor. 1 ἀπέστησα; aor. 2 ἀπέστην, imper. ἀπόστηθι. As in ἵστημι, the tenses of this verb are divided between trans. and intrans. significations; see Buttm. § 107. II.

I. TRANS. in Act. pres. impf. fut. and aor. 1; pr. *to make stand away or off, to put away, to remove*, Sept. 1 Sam. 18, 13. Xen. Hell. 7. 5. 23.—In N. T. once of persons, *to draw away, to seduce*, e. g. a people from their allegiance; Acts 5, 37 ἀπέστησεν λαὸν ἱκανὸν ὀπίσω αὐτοῦ. Sept. for וַיִּסְּחֶם Deut. 7, 4. So Hdian. 1. 9. 2. Xen. An. 6. 6. 34.

II. INTRANS. in Act. perf. plupf. and aor. 2, also in Mid. *to stand off or away, to keep aloof, to depart from*; viz.

1. Genr. *to desist from, to refrain from, to leave, to let alone*; with ἀπό c. gen. Acts 5, 38 ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. 22, 29. 2 Cor. 12, 8. Sept. for וַיִּתְּרָה Job 7, 16; סִירָה 2 Sam. 2, 22. 23.—So c. gen. Pol. 5. 46. 4. Dem. 78. 21.

2. Spec. *to depart, to go away from*, with ἀπό c. gen. Luke 2, 37 οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. 4, 13. Acts 12, 10. 19, 9. Also Luke 13, 27, quoted from Ps. 6, 8 where Sept. for סִירָה; parall. ἀποχωρεῖν Matt. 7, 23. Sept. also Num. 12, 10; c. gen. Hdian. 6. 4. 8. Pol. 1. 88. 12.—Hence i. q. *to forsake, to desert*, c. ἀπὸ Acts 15, 38. Comp. Sept. Jer. 6, 8.

3. Trop. *to withdraw from, to avoid*, with ἀπὸ c. gen. 1 Tim. 6, 5 ἀφίστασο ἀπὸ τῶν τοιούτων. 2 Tim. 2, 19.—So c. gen. Sept. for סִירָה Lam. 4, 15. Diod. Sic. 1. 80. Xen. Cyr. 5. 5. 18.

4. Trop. *to depart from, to fall away, to apostatize*; absol. Luke 8, 13; c. gen. τῆς πίστεως 1 Tim. 4, 1; ἀπὸ c. gen. Heb. 3, 12 ἐν τῷ ἀποστήναι ἀπὸ θεοῦ. Sept. c. ἀπὸ for וַיִּתְּרָה Dan. 9, 9; וַיִּתְּרָה Ex. 20, 8.—So c. gen. Hdian. 6. 2. 19. Xen. Cyr. 4. 5. 11;

c. ἀπὸ Arr. Exp. Alex. 1. 7. 2. Xen. Cyn. 5. 4. 1.

ἄφνω, adv. (kindr. αἴφνης, ἀφαιής,) *unawares, suddenly*, Acts 2, 16, 26. 28, 6. Sept. for וְאַתְּחֵלָה Josh. 10. 9.—Diod. Sic. 1. 57. Thuc. 2. 90.

ἀφόβως, adv. (a priv. φόβος,) *without fear, with confidence*, Luke 1, 74. 1 Cor. 16, 10. Phil. 1, 14. Jude 12. Sept. for וְאֵינֶנּוּ Prov. 1, 33.—Hdian. 7. 2. 1. Xen. Hi. 7. 10.

ἀφομοιόω, ὦ, f. ὠσω, (ἀπό, ὁμοιόω,) *to make fully like*, Pass. c. dat. Heb. 7, 3.—Diod. Sic. 1. 86. Xen. Mem. 3. 10. 2.

ἀφοράω, ὦ, f. ἀπόψομαι, (ἀπό, ὁράω,) *to look away, with εἰς or πρὸς towards or upon any person or thing, to look steadfastly upon*, c. εἰς Lucian. D. Deor. 6. 2; πρὸς Plato Rep. 585. a. Comp. ἀπείδον, ἀποβλέπω.—In N. T. trop. *to look upon, to consider attentively*, with εἰς c. acc. Heb. 12, 2 ἀφορῶντες εἰς ... τὸν Ἰησοῦν. So c. εἰς 4 Macc. 17; 10 εἰς τὸν θεόν. Plut. Lycurg. 7; πρὸς, Jos. Ant. 8. 12. 1 πρὸς τὸ θεῖον.

ἀφορίζω, f. ἴσω, (ἀπό, ὀρίζω) Att. fut ἀφοριῶ Matt. 13, 49. 25, 32; see Buttm. § 95. 7, 9 sq. Winer. § 13. 1. c; *to mark off by bounds, to bound off*, Sept. for וַיִּבְרָךְ Ex. 19, 12. 23. Pol. 17. 5. 7.—In N. T. *to set off, to set apart*, i. e.

1. *to separate*, c. acc. Gal. 2, 12 ἀφώριξε ἑαυτὸν. Acts 19, 9; acc. and ἀπό, Matt. 25, 32 bis; acc. and ἐκ μέσου Matt. 13, 49. Pass. aor. 1 with Mid. signif. 2 Cor. 6, 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, quoted from Sept. Is. 52, 11. Comp. Dem. 719. 17. Plato Rep. 501. d.

2. *to set apart, for any purpose*; with acc. and εἰς, Acts 13, 2 ἀφορίσατε δὴ μοι ... τὸν Σαῦλον εἰς τὸ ἔργον. Pass. Rom. 1, 1. With εἰς c. acc. impl. i. q. *to choose*, Gal. 1, 15. Sept. for וַיִּבְרָךְ Lev. 20, 26.

3. *to separate, to shut out*, sc. from religious and social intercourse, Luke 6, 22.—Eurip. Her. 931 καὶ μ' ἀπὸ γὰς ὤρισεν Ἰλιάδος.

ἀφορμή, ἥς, ἡ, (ἀφορμῶν,) *a starting-place, base of operations*, Thuc. 1. 90.—In N. T. trop. *a starting-point, an occasion, opportunity*, Rom. 7, 8. 11. 2 Cor. 5, 12. 11, 12 bis. Gal. 5, 13. 1 Tim. 5, 14. So Jos. Ant. 2. 10. 1. Diod. Sic. 1. 83. Isæus 138. 12.

ἀφρίζω, f. ἴσω, (ἀφρός,) *to froth, to foam*, absol. Mark 9, 18. 20 —Soph. El. 719. Diod. Sic. 3. 10.

**ἀφρος**, οὐ, ὁ, *froth, foam*, Luke 9, 39.—  
Jos. Ant. 6. 12. 2. Plut. Sept. Sap. Conv.  
18. Plato Tim. 83. d.

**ἀφροσύνη**, ης, ἡ, (*ἀφρων*.) pr. 'want of mind or intelligence'; hence *want of wisdom, folly*, 2 Cor. 11, 1. 17. 21. Sept. for חֲכָמָה Prov. 18, 13. So Xen. Cyr. 4. 2. 41.—  
By Hebr. 'want of true wisdom,' i. e. *wickedness, evil, unbelief*, Mark 7, 22. Sept. and חֲכָמָה Ps. 38, 6; חֲכָמָה Deut. 22, 21. Judg. 19, 23. So Wisd. 12, 23.

**ἀφρων**, ονος, ὁ, ἡ, adj. (a priv. φρήν.) pr. *mindless, unintelligent*; hence, *unwise, simple, foolish*, Luke 11, 40. 12, 20. 1 Cor. 15, 36. 2 Cor. 11, 1, 16 bis. 19. 12, 6. 11. Sept. for חֲכָמָה Prov. 12, 15. 16; חֲכָמָה Prov. 30, 22. So Hdian. 5. 7. 1. Plato Rep. 598. c.—By Hebr. 'without true wisdom,' i. e. *wicked, evil, unbelieving*, Rom. 2, 20. Eph. 5, 17. 1 Pet. 2, 15. So Sept. and חֲכָמָה Job 5, 3; חֲכָמָה Prov. 15, 20; חֲכָמָה Ps. 14, 1.

**ἀφυννός**, ὦ, f. ὥσω, (*ἀφνυος*.) *to become ἀφνυος, to awake from sleep*, Anth. Gr. II. p. 103.—In N. T. *to fall away into sleep, to fall asleep*, absol. Luke 8, 23; par. all. καθεύδω Matt. 8, 24 and Mark 4, 38. Sept. Ald. for כָּבַשׁ Judg. 5, 27. So Nicet. Ann. II. 6. 48. B. See Lob. ad Phryn. p. 224.

**ἄφωνος**, ου, ὁ, ἡ, adj. (a priv. φωνή.) *voiceless, speechless*, i. e.

1. *dumb*, not having the power of speech; c. g. beasts 2 Pet. 2, 16; idols 1 Cor. 12, 2, comp. Ps. 115, 5 sq. Ilab. 2, 18. 19.—Æschin. 88. 37.

2. *mute, silent*, in patient suffering, Acts 8, 32; quoted from Is. 53, 7 where Sept. for חֲכָמָה.—So from surprise, Æl. V. II. 12. 41. Plato Rep. 336. d.

3. Trop. *unexpressive, without meaning*, 1 Cor. 14, 10; comp. v. 11.

**Ἀχάζ**, ὁ, indec. Ahaz, Heb. אֲחָז (possessor), an idolatrous king of Judah, Matt. 1, 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

**Ἀχαΐα**, ας, ἡ, *Achaia*, a region of Greece; pr. a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, *the Greeks*. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Hellas or Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which comprised Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay

southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts 18, 12. 27. 19, 21. Rom. 15, 26. [16, 5.] 1 Cor. 16, 15. 2 Cor. 1, 1. 9, 2. 1, 10. 1 Thess. 1, 7. 8.—See Plin. II. N. 4. 6. Strabo 17. p. 840. Tacit. Ann. 1. 76. Suet. Claud. 25.

**Ἀχαιικός**, οὐ, ὁ, *Achaicus*, pr. name of a Christian, 1 Cor. 16, 17. 25.

**ἀχάριστος**, ου, ὁ, ἡ, adj. (a priv. χαρίζομαι.) *unthankful, ungrateful*, Luke 6, 35. 2 Tim. 3, 2.—Eccles. 29, 17. Hdian. 1. 9. 1. Xen. Mem. 2. 2. 1.

**Ἀχέμ**, ὁ, indec. *Achim*, pr. n. of a man, Matt. 1, 14 bis.

**ἀχειροποίητος**, ου, ὁ, ἡ, adj. (a priv. χεῖρ, ποίεω.) *not made with hands*, Mark 14, 58. 2 Cor. 5, 1. Col. 2, 11.

**ἄχλυσ**, ὅς, ἡ, *a mist, darkness*, which shrouds objects, Hom. Od. 7. 41; or comes over the eyes of the dying, Il. 5. 696.—In N. T. *a mist before the eyes*, Acts 13, 11 ἀχλὺς καὶ σκότος. So Jos. Ant. 9. 4. 3. Plut. Alex. M. 45.

**ἀχρεῖος**, ου, ὁ, ἡ, adj. (a priv. χρεῖα,) *useless, unprofitable*, spoken of oneself, Luke 17, 10. Sept. for חֲכָמָה 2 Sam. 6, 22. So genr Dem. 504. 13. Xen. Cyr. 7. 5. 21.—Emphat. i. q. *good for nothing, wicked*, Matt. 25, 30; comp. v. 26. So Achill. Tat. 5. p. 321; comp. ἀχρεΐως Tob. 4, 13.

**ἀχρεῖω**, ὦ, f. ὥσω, (*ἀχρεΐος*.) *to make useless, to spoil, to destroy*, Sept. 2 K. 3, 19. Pol. 1. 54. 8. ib. 3. 64. 8.—In N. T. trop. *to make unprofitable, to corrupt*; Pass. Rom. 3, 12 ἅμα ἡχρεώθησαν, quoted from Ps. 14, 3 and 53, 4, where Sept. for חֲכָמָה.

**ἄχρηστος**, ου, ὁ, ἡ, adj. (a priv. χρηστός.) *useless, unprofitable*, Sept. Hos. 8, 8. Hdian. 8. 4. 21. Plato Rep. 332. e.—In N. T. emphat. *unprofitable, good for nothing* injurious, c. dat. of pers. Philem. 11, comp. v. 18. So Eccles. 16, 1 ἀχρηστοί, parall. ἀσεβείς. Wisd. 3, 11.

**ἄχρι** and **ἄχρις**, (kindr. ἄκρος,) the latter occasionally before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14; a particle of time and place, *until, even unto*. See μέχρι init.

1. Of time: a) As Prep. c. gen. *until*; so with nouns, Luke 4, 13 and Acts 13, 11 ἄχρι καιροῦ *until a season*, i. e. *for a season*. Acts 20, 11 ἄχρις ἀνῆλθης (so ἄχρι τῆς ἑῶ Jos. Ant. 6. 11. 4). Acts 2, 29. 3, 21



22, 22. 23. 1. 26, 22. Rom. 5, 13. 1 Cor. 4, 11. 2 Cor. 3, 14. Gal. 4, 2. Phil. 1, 6. Heb. 6, 11. Rev. 2, 26. Acts 20, 6 ἀχρι ἡμερῶν *πέντε until five days* sc. were passed, *in five days*. So ἀχρι Σαβάρου or the like, marking time or extent, Acts 22, 4. Rev. 2, 10. 12, 11; also Heb. 4, 12. With the gen. of the art. before particles of time; Rom. 1, 13 ἀχρι τοῦ δεῦρο *hitherto*. 8, 22 and Phil. 1, 5 ἀχρι τοῦ νῦν. Comp. 2 Macc. 14, 15. Xen. Conv. 4. 37 ἀχρι τοῦ μὴ πεινῆν.—With a relat. pron. and noun, e. g. ἀχρι ἧς ἡμέρας *until what day, until the day that*, Matt. 24, 38. Luke 1, 20. 17, 27. Acts 1, 2. For ἀχρις οὖ see in lett. b. β.

b) As a Conj. before verbs: α) Simply ἀχρι, *until*; so before a verb in the Subjunct. Luke 21, 24 ἀχρι πληρωθῶσι καιροί. Rev. 15, 8. 20, 3. 5. Once c. fut. Rev. 17, 17 ἀχρι τελεσθήσονται οἱ λόγοι τοῦ βιβλίου. So c. Opt. Jos. Ant. 12. 7. 6. β) In the form ἀχρις οὖ, *until that, until, pr. for ἀχρι χρόνου οὖ 'until the time that;'* so before a verb in a past tense, e. g. Indic. Acts 7, 18 ἀχρις οὖ ἀνέστη βασιλεὺς ἔρεπος. 27, 33; Subjunct. Rom. 11, 25 ἀχρις οὖ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. 1 Cor. 11, 26. 15, 25. Gal. 3, 19. 4, 19. Rev. 2, 25. 7, 3. (Indic. Heliodor. 3. 7. Xen. Hell. 6. 4. 37. Subj. Plut. Artax. 19. Theophr. H. Plant. 5. 2.) Before a verb in the present tense, *as long as, while*; Heb. 3, 13 ἀχρις οὖ τὸ σήμερον καλεῖται. So ἀχρι simpl. 2 Macc. 14, 10.

2. Of place, as Prep. c. gen. Acts 11, 5

ἀχρις ἐμοῦ. 13, 6 ἀχρι Πάφου. 20, 4. 23, 15. 2 Cor. 10, 13. 14. Rev. 14, 20. 18, 5. —Lucian. D. Deor. 7. 4. Plato Tim. Locr. 100. e. ib. 101. a.

ἄχυρον, ου, τό, (kindr. ἄχω,) *straw*, as cut down, Xen. Œc. 18. 1, 2.—In N. T. *chaff, short straw*, the chaff and straw as broken up by treading out the grain, and separated by winnowing, Matt. 3, 12. Luke 3, 17. Sept. for גֶּבֶל Is. 17, 13; גֶּבֶל Gen. 24, 25. 32. Judg. 19, 19. So Pol. 1. 19. 13. Xen. Œc. 18. 6, 7, 8.—Such straw or chaff was used as fodder, and also for fuel; see Gen. and Judg. 1. c. also Matt. 6, 30. Luke 12, 28. See Bibl. Res. in Palest. II. p. 277.

ἀψευδής, έος, ους, ό, ή, adj. (a priv. ψεύδομαι,) *without lie, that cannot lie, verax*, of God, Tit. 1, 2.—Wisdom. 7, 17. Hdian. 2. 9. 4. Plato Rep. 382. e, πάντῃ ἀψευδές τὸ δαιμόνιον τε καὶ ζείον.

ἀψινθος, ου, ό, ή, wormwood, (i. q. ἀψινθιον, Aquil. for מַרְרִי Prov. 5, 4. Xen. An. 1. 5. 1,) as the symbol of bitter poison, and as the name of a star causing death; so Rev. 8, 11 bis, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἀψινθιον κτλ.—For the poisonous character ascribed to wormwood and other bitter plants, see Jer. 9, 15. 23, 15. Lam. 3, 15. 19; comp. Deut. 29, 18. Heb. 12, 15. Ex 15, 23.

ἀψυχος, ου, ό, ή, adj. (a priv. ψυχή,) *without life, lifeless*, e. g. musical instruments, 1 Cor. 14, 7.—Wisdom. 14, 29. Pol. 6. 47. 10. Plato Soph. 227. a.

## B.

Βάαλ, ό, indec. *Baal*, Heb. בַּעַל (lord), Chald. בַּעַל, בֵּל, *Bel*, the chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians, representing either the sun, or more probably the planet Jupiter. Rom. 11, 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19, 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2, 11. 13. 3, 7. 8, 33. 1 K. 16, 31. 2 K. 10, 18. See Heb. Lex. art. בַּעַל no. 5. Gesen. Comm. on Isai. II. p. 335 sq.

Βαβυλών, ώνος, ή, *Babylon*, Heb. בָּבֶל *Babel* (i. e. confusion, contr. for בִּלְבָל from בָּלָל Gen. 11, 9,) the celebrated metropolis of Babylonia and the seat of the Chaldean

empire. For a full account of it, and of the present ruins, see R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on Babylon and Persepolis, Lond. 1839. Ritter's Erdkunde Th. XI. p. 865 sq.—In N. T. pr. Matt. 1, 11. 12. 17 bis. Acts 7, 43. 1 Pet. 5, 13. Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, prob. pagan Rome, as being the successor of ancient Babylon in this respect; Rev. 14, 8. 16, 19. 17, 5. 18, 2. 10. 21. Comp. Is. 21, 9. Jer. 50, 23 sq. 51, 7. 8.

βαθμός, ου, ό, (βαίνω,) *a step of a staircase or door*, Eccus. 6, 36. Sept. 1 Sam. 5, 5. Plut. Romul. 20.—In N. T. *a step of dignity, degree*, 1 Tim. 3, 13. So Artemidar

2. 42. Lucian. Amor. 53. The Attic form was βασμός, Lob. ad Phrym. p. 324.

βάθος, εος, ους, τό, (βαθύς,) *depth*, Matt. 13, 5. Mark 4, 5. Rom. 8, 39. Eph. 3, 18. Luke 5, 4 τὸ βάθος *the depth, the deep*, i. e. the deep water of the lake. Sept. for עֲמֻמָּה Ez. 27, 34; עֲמֻמָּה Ez. 31, 14. So Diod. Sic. 5. 36. Xen. Œc. 19. 14.—Trop. a) *depth, for fulness, greatness*; Rom. 11, 33 βάθος πλούτου κτλ. (Sept. Prov. 18, 3 βάθος κακῶν, comp. Ael. V. H. 3. 18 πλούτος βαθύς.) 2 Cor. 8, 2 ἡ κατὰ βάθους πτωχεύει, lit. 'poverty down to the depth,' i. e. *deepest poverty*; comp. Strabo 9. 419 ἄντρον κοῖλον κατὰ βάθους. b) Plur. τὰ βάθη, *depths, deep things*, the secret, unrevealed counsels of any one, e. g. τοῦ θεοῦ 1 Cor. 2, 20; of Satan, *mysteries* Rev. 2, 24 Rec. Sept. for עֲמֻמָּה 7, 4. Comp. Judith 8, 14. Plato Theat. 183. e.

βαδύνω, f. ὑνώ, (βαθύς,) *to deepen, to make deep*, absol. Luke 6, 48 ἔσκαψε καὶ ἐβάδυνε, lit. 'he dug and made deep,' i. e. *he dug deep*; where by Hebr. ἐβάδυνε supplies the place of an adverb, i. q. ἔσκαψε βαθείως; see Gesen. Lehrg. p. 823. Heb. Gr. §139. n. 1; comp. Buttm. §144. n. 6. Sept. βαδύνετε εἰς κάβισιν for עֲמֻמָּה Jer. 49, 8.—Hom. Il. 23. 481. Anacr. Od. 17. 6.

βαθύς, εἶα, ὅ, adj. *deep*, e. g. a well John 4, 11. Sept. for עֲמֻמָּה Prov. 22, 14. So Hdtan. 3. 3. 2. Xen. An. 5. 2. 3.—Trop. a) Of sleep, Acts 20, 9 ὕπνω βαθεῖ. So Theocr. 8. 65. Ael. V. H. 9. 13. b) Of the dawn; Luke 24, 1 ὥρα πρωῒ βαθείος *deep twilight, day-break, the first dawn*, i. q. λίαν πρωῒ Mark 16, 2. So Plato Prot. 310. a, εἶτι βαθείος ὥραρον. c) Neut. Plur. τὰ βαθεία, *the deep things, mysteries*, of Satan, Rev. 2, 24 Griesb. comp. in βάθος lett. b. Comp. Æschyl. Supp. 405. Hdtot. 4. 95.

βαῖον, ου, τό, (dim. βάϊς,) Plur. τὰ βαῖα, *palm-branches*, the pendulous twigs and boughs of the palm-tree; John 12, 13 τὰ βαῖα τῶν φοινίκων. Symm. for עֲמֻמָּה Cant. 7, 9.—1 Macc. 13, 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. Balaam, Heb. עֲמֻמָּה (non-populus, foreigner,) pr. n. of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22. 23. Deut. 23, 4. Josh. 24, 9. Jos. Ant. 4. c. 6.—In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2, 15. Jude 11. Rev. 2, 14. See also Νικολαῖτης.

Βαλάκ, ὁ, indec. Balak, Heb. רָבִי (spoiler), a king of the Moabites, Rev. 2, 14.—See Num. c. 22. Josh. 24, 9. Jos. Ant. 4. c. 6.

βαλάντιον, ου, τό, written also τὸ βαλάντιον, a bag, purse, Luke 10, 4. 12, 33. 22, 35. 36. Sept. for רִיבָרִיב Job 14, 17; רִיבָרִיב Prov. 1, 14.—Hdtan. 5. 4. 4. Xen. Conv. 4. 2

βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον; Pass. perf. βέβλημαι, aor. 1 ἐβλήην, fut. 1 βληθήσομαι; *to throw, to cast*, with a greater or less degree of force, as modified by the context; in Gr. usage often of weapons, stones, and the like, Sept. 2 Chr. 26, 15 βάλλειν βέλεσι καὶ λίθοις. Hdtan. 3. 3. 9. Xen. An. 5. 4. 23.—In N. T.

1. Pr. *to throw, to cast*, to a distance, with force and effort, e. g. a) At a person; as stones, c. acc. et ἐπὶ τινι, John 8, 7 πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Acc. impl. with ἐπὶ τινα, v. 59. (Dion Cass. 817. 3. Pol. 1. 48. 8.) With acc. of pers. and dat. of instr. *to throw at, to hit*; Mark 14, 65 ῥάπισμασιν αὐτὸν ἔβαλλον, lit. *they threw at (kai) him with slaps*, slapped him with their open hands. So pr. Lys. 140. 1 ἔβαλλέ με λίθοις. Jos. Ant. 2. 15. 4. Hdtan. 7. 11. 17. b) Genr. *to throw or cast* in any direction; e. g. *to or before* any one, c. acc. et dat. Matt. 15, 26 τὸν ἄντρον . . . βαλεῖν τοῖς κυναρίοις. Mark 7, 27; ἔμπροσθέν τινος Matt. 7, 6. Or *from* any one, with ἀπό, as βαλεῖ ἀπὸ σοῦ, Matt. 5, 29. 30. 18, 8. 9; with ἐκ, as ὕδωρ ἐκ τοῦ στόματος Rev. 12, 15. 16; with ἔξω, *to cast out or away*, Matt. 5, 13. 13, 48. Luke 14, 35; trop. John 15, 6. 1 John 4, 18. Also *upon* any thing, with ἐπὶ c. acc. Rev. 18, 19 ἔβαλον χοῖν ἐπὶ τὰς κεφ. αὐτῶν. Or *into* any thing, with εἰς c. acc. as *converting* εἰς τὸν αἶρα Acts 22, 23; εἰς τὴν Σάλασσαν Matt. 4, 18. 13, 47. 17. 27. 21, 21. Mark 9, 42. 11, 23. Rev. 8, 8. 18, 21; εἰς τὸ πῦρ Matt. 3, 10. Mark 9, 22. Luke 3, 9. John 15, 6; εἰς τὴν γένναν Matt. 5, 30. 18, 9; εἰς τὴν κάμνον Matt. 13, 42. 50; εἰς κλίβανον Matt. 6, 30. Luke 12, 28; also Rev. 8, 7. 12, 4. 9. 13. 20, 3. 10. 14. 15. al. Sept. c. εἰς Dan. 3, 21. Is. 19, 8; comp. Æsop. F. 130. Jos. Ant. 6. 9. 5. c) Of seed, *to cast, to sow*, e. g. σπείρειν ἐπὶ τῆς γῆς Mark 4, 26; κόκκον εἰς τὸν κῆπον Luke 13, 19. Sept. βάλλοντες σπέρματα Ps. 126 6. Of manure, *to cast in*, Luke 13, 8. d) Spec. of lots, *to cast* sc. into an urn or vessel, from which they were then drawn out; Potter Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Matt. 27, 35 bis. Mark 15, 24 βάλλοντες

ἀλτρον ἐπ' αὐτά. Luke 23, 34. John 19, 24. Sept. for ἕρπῃ Nefl. 11, 1; ἡρῃ Ob. 11. Ecclus. 37, 8. Plut. Lucull. 27 ἐν παιδιᾷ ἐβάλλοντο κλήρον. e) So to cast money into the treasury or chest; εἰς τὸν κορβανῶν Matt. 27, 6; εἰς τὸ γαστροφυλάκιον (see this art.) Mark 12, 41. 43. Luke 21, 1. 4; absol. id. Mark 12, 44. Luke 21, 3. 4; also John 12, 6. So Jos. Ant. 6. 1. 2. f) Of persons, βάλλω τινὰ εἰς κλίνην, to cast into a bed, to lay upon the bed, to afflict with disease, Rev. 2, 22. (Intrans. id. Arr. Epict. 2. 20. 10.) Hence Pass. perf. βέβλημαι ἐπὶ κλίνης, to be laid upon the bed, to lie ill, Matt. 9, 2; βέβλημαι absol. id. Matt. 8, 6. 14. Simpl. to be laid, to lie, Mark 7, 30; πρὸς τι Luke 16, 20. Comp. Butt. § 113. 7. g) Spec. βάλλω τινὰ εἰς φυλάκην, to cast into prison, implying the use of force, Matt. 18, 30. Luke 12, 58. Acts 16, 37. Rev. 2, 10. So Arr. Epict. 1. 29. 6. h) Of a tree, to cast its fruit; Rev. 6, 13 ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς. i) Of a city, to cast down, to overthrow, i. q. καταβάλλω. Rev. 18, 21 οὕτως . . . βληθήσεται Βαβυλὼν. So καταβάλλω Xen. Hell. 4. 5. 10. ib. 6. 4. 27. k) Reflex. βάλλειν ἑαυτὸν, to throw or cast oneself, e. g. with κάτω down, Matt. 4, 6. Luke 4, 9; εἰς τὴν ἑλαιοσαν John 21, 7. l) Intrans. or with ἑαυτὸν impl. Butt. § 130. n. 2; to cast oneself, to rush; and of a wind, to blow, to storm; Acts 27, 14 ἔβαλε κατ' αὐτῆς [Κρήτης] ἄνεμος τυφωτικός. So Hom. Π. 11. 722 ποταμὸς εἰς ἅλα βάλλων. Plato Hipp. Maj. 293. a.

2. In a modified sense, to cast, the idea of distance and force being dropped, i. q. to put, to place, to lay, to thrust, e. g. β. τὸ ἀργύριον τοῖς τραπεζίταις, to put money to the exchangers, to place it upon their tables, Matt. 25, 27. With acc. and εἰς c. acc. to put or thrust into; e. g. τοὺς δακτύλους εἰς τὰ ὄτα Mark 7, 33, and so John 20, 25. 27; τὴν μάχαιραν εἰς τὴν ζήκην John 18, 11; χαλίνους εἰς τὰ στόματα James 3, 3; τὸ δρέπανον εἰς τὴν γῆν Rev. 14, 19; τινὰ εἰς τὴν κολυμβήσραν John 5, 7. Trop. βάλλειν εἰς τὴν καρδίαν τινος, to put into the heart of any one, to suggest, John 13, 2. So Jos. Ant. 6. 13. 4 ἂ μῆτε εἰς νοὺν ἐβαλόμην. Pind. Ol. 13. 22 πολλὰ δ' ἐν καρδίαις . . . ἔβαλον. Plut. Timol. 3 εἰς νοὺν ἐμβάλλειν.—With acc. and ἐπὶ c. acc. to put or lay upon any one; Rev. 2, 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βῆρος. Also of a sickle, β. τὸ δρέπανον ἐπὶ τὴν γῆν to thrust in the sickle upon the earth Rev. 14, 16. Trop. β. εἰρήνην ἐπὶ τὴν γῆν to send (introduce) peace

upon the earth; and so β. μάχαιραν ib.—With acc. and ἐνώπιον τινος, to lay or place before any one; e. g. τὸ σκάνδαλον Rev. 2, 14. So Rev. 4, 10 πεσόνται . . . καὶ προσκυνήσουσι . . . καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, they fall down . . . and worship . . . and lay their crowns before the throne, i. e. in the manner of potentates doing homage to a superior; so Tigranes in Plut. Comp. Cim. et Lucull. 3 τὸ διάδημα τῆς κεφαλῆς ἀφελόμενος ἔθηκε πρὸ τῶν ποδῶν. Cic. pro Sext. 27. Jos. Ant. 15. 6. 6, 7.

3. Spoken of liquids, to put, to pour, e. g. wine or water; with acc. and εἰς, to put or pour into; Matt. 9, 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς. Mark 2, 22. Luke 5, 37. 38; John 13, 5 βάλλει ὕδωρ εἰς τὸν νιπτῆρα. Once of ointment, with acc. and ἐπὶ c. gen. to pour upon; Matt. 26, 12 βαλοῦσα αὐτῇ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, comp. v. 7.—So c. εἰς. Hom. Od. 4. 220. Anacr. 36. 10. Arr. Epict. 4. 13. 12 οἶνον ἵνα βάλλω εἰς τὸν πίτον. With ἐπὶ Eurip. Orest. 297 λουτρὰ τ' ἐπὶ χροῖι βάλε. +

βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form, but apparently not in signification; to dip in, to sink, to immerse, in Gr. writers spoken of ships, galleys, etc. c. acc. Pol. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτισον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις χειμῶνα δεδοκός πρὸ τῆς ἐνέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Vit. 3. Of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα. Pol. 5. 47. 2 of horses sinking in a marsh. Also of men, Jos. Ant. 15. 3. 3 βαροῦντες αἰὲ καὶ βαπτίζοντες ὡς ἐν παιδιᾷ νηχόμενοι. B. J. 1. 22. 2. Diod. Sic. 16. 80; or partially, to the breast, Pol. 3. 72. 4 ἕως τῶν μασθῶν οἱ περὶ βαπτιζόμενοι. Strab. 14. p. 667. a, μέχρι ὀμφαλοῦ βαπτιζόμενων.—Also to dip in a vessel, to draw water, Plut. Alex. M. 67.—In N. T.

1. to wash, to lave, to cleanse by washing, Mid. and Pass. aor. 1 in Mid. sense, to wash oneself, i. e. one's hands or person, to perform ablution; Luke 11, 38 ἐξαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου, comp. the like circumstances in Mark 7, 2. 3, where it is νίπτομαι, and see in πύγμῃ. Also Mark 7, 4 ἐὰν μὴ βαπτίζωνται, comp. v. 2. 3.—Sept. for בָּטַף 2 K. 5, 14, comp. v. 10 where it is γָּבַח Sept. λούω. Judith 12, 7 καὶ (Judith) ἐβαπτίζεν ἐν τῇ παρεμβολῇ

ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclus. 31, 25 βαπτίζομενος ἀπὸ νεκροῦ, where comp. Lev. 11, 25. 28. 40. Num. 19, 18. 19.

2. to baptize, to administer the rite of baptism, either that of John or of Christ; Pass. and Mid. to be baptized or to cause oneself to be baptized, i. e. genr. to receive baptism; see note below.—Thus

a) Pr. and α) Absol. Matt. 3, 6. 13. 14. 16. Mark 1, 4. 5. 16, 16. Luke 3, 7. 12. 21 bis. 7, 30. John 1, 25. 28. 3, 22. 23 bis. 26. 4, 1. 2. 10, 40. Acts 2, 41. 8, 12. 13. 36. 38. 9, 18. 10, 47. 16, 15. 33. 18, 8. 22, 16. 1 Cor. 1, 14. 16 bis. 17. So Mark 6, 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής.

β) With an adjunct of manner; e. g. with acc. of the kindred noun, Acts 19, 4 Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged the duty of repentance. Luke 7, 29. Comp. Buttm. § 131. 4. In Luke's writings with a dat. of the instrument or material employed, γ. g. ὕδατι, with water, Luke 3, 16. Acts 1, 5. 11, 16. Elsewhere with ἐν ὕδατι, in water, Matt. 3, 11. Mark 1, 8. John 1, 26. 31. 33. Comp. Matt. 3, 6 ἐν τῷ Ἰορδάνῳ. See Matth. § 396. n. 2. Winor § 31. 5. Once β. eis τὸν Ἰορδάνην, baptized into the Jordan, Mark 1, 9. So genr. c. eis Plut. de Superstit. 3. Jos. Ant. 4. 4. 6. γ) With adjuncts marking the object and effect of the rite of baptism; chiefly with eis c. acc. to baptize or to be baptized INTO any thing, i. e. into the belief, profession, observance of any thing; Matt. 3, 11 eis μετάνοιαν. Acts 2, 38 eis ἄφεσιν ἁμαρτιῶν. 19, 3 eis τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12, 13 eis ἐν σώμα, i. e. that we may become one body. Rom. 6, 3 eis θάνατον.—With eis c. acc. of person, to baptize or to be baptized INTO any one, i. e. into a profession of faith in any one and sincere obedience to him; Rom. 6, 3 and Gal. 3, 27 eis Χριστόν. Trop. 1 Cor. 10, 2 eis τὸν Μωϋσῆν. So eis τὸ ὄνομα τινος, into the name of any one, in a like sense; Matt. 28, 19. Acts 8, 16. 19, 5. 1 Cor. 1, 13. 15. Also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ Acts 2, 38; and ἐν τῷ ὀνόματι τοῦ κυρίου Acts 10, 48.—With ὑπὲρ, 1 Cor. 15, 29 bis, οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, those baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See also in lett. b.

b) Trop. and with allusion to the sacred rite: α) Direct, e. g. βαπτίζεν ἐν πνεύματι ἁγίῳ καὶ πυρί, to baptize in (with) the

Holy Ghost, and in (with) fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, and to overwhelm with 'fire unquenchable,' Matt. 3, 11. Luke 3, 16; for the construction see above in lett. a. β. So with ἐν πνεύματι ἁγίῳ alone, Mark 1, 8. John 1, 33. Acts 1, 5. 11, 16. β) Genr. and with indirect allusion to the rite, to baptize with calamities, to overwhelm with sufferings, [Matt. 20, 22 bis, 23 bis.] Mark 10, 38 bis. 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in lett. a. β. Luke 12, 50.—With ὑπὲρ τινος, 1 Cor. 15, 29 bis, τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν... τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much suffering in the hope of a resurrection? comp. v. 30. 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι. So some; others better as above in lett. a. γ.—So trop. Sept. (for ΓΨΨ) Is. 21, 4 ἡ ἀνομία μι βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem 'afterwards baptize the city,' filled it with confusion and distress. Plut. de Puer. educand. 13 ψυχὴ τοῖς μέε συμμέτροις αὔξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεσθαι. Plut. Galb. 21 δόλῃμασι βεβαπτισμένος 'overwhelmed with debts.' Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Jos. Ant. 10. 9. 4 βεβαπτισμένοις eis ἀναύσησίαν καὶ ὕπνον ὑπὸ τῆς μέδης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνῳ. Also Plato Conv. 176. b, τῶν χρεῖς βεβαπτισμένων, Lat. 'vino madidi.' Euthyd. 277. d, μειράκιον βαπτίζομενον 'a boy overwhelmed with questions.'

NOTE. While in Greek writers, as above exhibited, from Plato onwards, βαπτίζω is every where to sink, to immerse, to overwhelm, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of ablution or affusion. This appears from the following considerations: α) The circumstances narrated Luke 11, 38, compared with those in Mark 7, 2-4 where νίπτω is employed, implying according to oriental custom a pouring of water on the hands, see in νίπτω and 2 K. 3, 11; likewise the use of βαπτισμός Mark 7, 4. 8; as also the passag-

from the Sept quoted above in no. 1. The idea of private *baths* in families in Jerusalem and Palestine generally is excluded; see in lett. h. b) In Acts 2, 41 three thousand persons are said to have been baptized at Jerusalem apparently in one day at the season of Pentecost in June; and in Acts 4, 4 the same rite is necessarily implied in respect to five thousand more. Against the idea of full *immersion* in these cases there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam a few rods in length; and the city is and was supplied with water from its cisterns and public reservoirs; see Bibl. Res. in Palest. I. p. 479-516. From neither of these sources could a supply have been well obtained for the immersion of 8000 persons. The same scarcity of water forbade the use of private baths as a general custom; and thus also further precludes the idea of *bathing* in the passages referred to in lett. a. c) In the earliest Latin Versions of the N. T. as for example the *Itala*, which Augustine regarded as the best of all (de Doctr. Christ. 2. 15), and which goes back apparently to the second century and to usage connected with the apostolic age, the Greek verb βαπτίζω is uniformly given in the Latin form *baptizo*, and is never translated by *immergo* or any like word; showing that there was something in the rite of baptism to which the latter did not correspond. See Blanchini *Evangelium quadruplex*, etc. Rom. 1749. d) The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult persons by immersion; and were obviously never intended for that use. See Bibl. Res. in Palest. II. p. 182. III. p. 78.

Βάπτισμα, ατος, τό, (βαπτίζω,) pr. 'any thing dipped in or immersed;' in N. T. baptism, i. e. the rite, e. g. John's baptism, Matt. 3, 7. 21, 25. Mark 1, 4. 11, 30. Luke 3, 3. 7, 29. 20, 4. Acts 1, 22. 10, 37. 13, 24. 18, 25. 19, 3. 4; Christian baptism, Rom. 6, 4. Eph. 4, 5. Col. 2, 12. 1 Pet. 3, 21.—Trop. baptism for calamities, afflictions, with which one is overwhelmed, Matt. 20, 22. 23. Mark 10, 38. 39. Luke 12, 50; see in βαπτίζω no. 2. b.

Βαπτισμός, ου, ό, (βαπτίζω,) pr. 'a dipping, immersion;' in N. T.

1. a *washing* *ablution*, of vessels, couches. Mark 7, 4. 8. 1 Heb. 9, 10. Comp. Lev. 11, 32.

2. *baptism*, the rite, Heb. 6, 2.—Jos. Ant. 18. 5. 2, of John's baptism.

Βαπτιστής, ου, ό, (βαπτίζω,) a *baptizer*, i. e. the *Baptist*, as a surname of John, the forerunner of our Lord, Matt. 3, 1. 11, 11. 12. 14, 2. 8. 16, 14. 17, 13. Mark 6, 24. 25. 8, 28. Luke 7, 20. 28. 33. 9, 19.—Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, 1. *to dip in, to immerse*; c. acc. John 13, 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον comp. Mark 14, 20. Sept. c. acc. et εἰς for ἑνὶ Lev. 4, 6. So c. acc. Xen. An. 2. 2. 9; acc. et εἰς Ael. V. H. 14. 39. Plato Tim. 73. e.—Also with acc. and gen. of a fluid; Luke 16, 24 ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, comp. Winer ὁ 30. 5. 2. b. So Arat. de Cepheo sidere, τὰ μὲν εἰς κεφαλὴν μᾶλα πάντα βάπτων ὠκεανούς, Wetst.

2. Spec. *to dip, to dye*, Pass. c. dat. of instr. Rev. 19, 13 ἱμᾶτιον βεβαμμένον αἵματι.—Sept. Ps. 68, 24. Jos. Ant. 3. 6. 1. Plato Rep. 429. d, e. Hom. Batrach. 223 ἐβάπτετο δ' αἵματι λίμνη.

βάρ, Heb. בַּר, *son*; see Βαρισοῦς, Βαριωνάς.

Βαραββᾶς, ᾱ, ό, Barabbas, Aram. נְבִיז בֶּר (son of the father), pr. name of a robber, whom Pilate released to the Jews, Matt. 27, 16. 17. 20. 21. 26. Mark 15, 7. 11. 15. Luke 23, 18. John 18, 40 bis.—The name was not unusual among the Jews; see Lightfoot Hor. Heb. in Matt. 27, 16.

Βαράκ, ό, indec. Barak, Heb. בָּרָק (lightning), pr. n. of a Hebrew, who with Deborah delivered Israel from the Canaanites; Heb. 11, 32. See Judg. c. 4. 5.—Jos. Ant. 5. 5. 2 Βάρακος.

Βαραχίας, ου, ό, Barachias, pr. n. of the father of Zacharias, who was slain between the temple and the altar, Matt. 23, 35; see in art. Ζαχαρίας no. 2.

Βάρβαρος, ου, ό, a *barbarian*, i. e. pr. simply a *foreigner*, one who does not understand or speak the language of a particular people. Strabo regards it as an onomatopætic word imitating a difficult and harsh pronunciation; 14. p. 662. Perh. derived from *Berber*, the name of a formidable native race in northern Africa.

1. Genr. of one who uses a different tongue, 1 Cor. 14, 11 bis. Sept. for בָּרָב Ps. 114, 1.—2 Macc. 2, 21. Hdet. 2. 158

βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Hdn. 7. 3. 2.

2. Spec. one who does not speak Greek, *one not a Greek* by language or nation; Acts 28, 2, 4, where the inhabitants of Malta (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1, 14 Ἑλληνί τε καὶ βαρβάρους, *to the Greeks and to those not Greeks*, to other nations. So Col 3, 11 "Ἕλλην καὶ Ἰουδαίους... βάρβαρος, Σκύθης, where βάρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards; and Σκύθης to nations not under the Roman dominion.—Jos. B. J. præm. 5 "Ἑλληνιστὶ καὶ βαρβάρους, i. e. the Romans, Jews, and others. ib. 5. 1. 3. So of the Romans, Pol. 5. 104. 1. ib. 9. 37. 5; of the Syrians, Xen. Cyr. 1. 2. 1.

βαρέω, ὦ, f. ἤσω, (βάρος,) *to weigh down, to be heavy* upon; found in early and Attic writers only in the perf. participles βεβαρηώς, βεβαρημένος, Hom. Od. 3. 139. ib. 19. 122. Plato Conv. 203. b. Other forms occur in later writers; as fut. βαρήσει Luc. D. Mort. 10. 4; see Thom. Mag. p. 141 sq. Matth. 227. Buttm. Ausf. Spr. 114.—In N. T. only Pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήην, perf. part. βεβαρημένος, *to be weighed down, to be heavy, oppressed*, only trop. a) By sleep, e. g. βεβαρημένοι ὑπνῳ Luke 9, 32; absol. id. Matt. 26, 43. Mark 14, 40. So c. ὑπνῳ Anthol. Gr. IV. p. 177. b) By surfeiting, etc. Luke 21, 34 μήποτε βαρηθῶσιν (βαρυνθῶσιν Rec.) αἱ καρδίαι ὑμῶν ἐν κραυγῇ κτλ. So Hom. Od. 19. 122 οἶνῳ βεβαρηότα. c) By evils, calamities, 2 Cor. 1, 8. 5, 4 στενάζομεν βαρούμενοι. So Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρυνεῖσθαι. d) By expense, i. q. *to be burdened, charged*; 1 Tim. 5, 16 μὴ βαρεῖσθω ἡ ἐκκλησία. Comp. in ἀβαρής and ἐπιβαρέω.

βαρέως, adv. (βαρύς,) *heavily, with difficulty*, trop. Matt. 13, 15 and Acts 28, 27 τοῖς ὡς βαρέως ἤκουσαν, *they heard heavily with their ears*, i. e. are dull of hearing; quoted from Is. 6, 10, where Sept. for הִכְבִּיר.—Comp. βαρέως φέρειν Sept. Gen. 31, 35. Dem. 1103. 17. Xen. An. 2. 1. 4. But Xen. An. 2. 1. 9 βαρέως ἀκούειν 'to hear indignantly.'

Βαρθολομαῖος, ου, ὁ, Bartholomew, Heb. בֶּר תּוֹלְמַי (son of Tolmai), the patronymic of one of the twelve apostles, Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13. His pr. name was prob. Nathanael; see John 1. 45. 21, 2 So Jude is also called Leb-

beus and Thaddæus; and Peter is sometimes Barjonas.

Βαριησοῦς, ου, ὁ, Baryesus, Heb. בֶּר יֵשׁוּעַ (son of Jeshua), pr. n. of a Jewish magician, Acts 13, 6.

Βαριωνᾶς, ᾱ, ὁ, Barjonas, Heb. בֶּר יוֹנָה (son of Jonas), the patronymic of the apostle Peter, Matt. 16, 17.—Others write it βάρ Ἰωνᾶς.

Βαρνάβας, α, ὁ, Barnabas, surname of Joses, a Levite, born in Cyprus, who became the first associate of Paul in his labours. The name Barnabas, Aram. בֶּר נְבוֹנָה (son of prophecy), is explained by Luke (Acts 4, 36) as i. q. υἱὸς παρακλήσεως, see in υἱός.—Acts 4, 36. 9. 27. 11, 22. 25. 30. 12, 25. 13, 1. 2. 7. 43. 46. 50. 14, 12. 14. 20. 15, 2 bis. 12. 22. 25. 35. 36. 37. 39. 1 Cor. 9, 6, Gal. 2, 1. 9. 13. Col. 4, 10.

βάρος, eos, ous, τό, weight, Xen. Cyr. 3. 3. 42.—In N. T. only trop.

1. weight, i. e. a burden, load; put for heavy labour, τὸ βάρος τῆς ἡμέρας Matt. 20, 12; for burdensome precepts, Acts 15, 28. Rev. 2, 24; for sins and weaknesses which weigh one down, Gal. 6, 2.—2 Macc. 9, 16. Pol. 5. 72. 10. Plato Legg. 925. d, τὸ τῶν τοιοῦτων νόμων... βάρος. Pr. Xen. CEC 17. 9.

2. weight, i. e. influence, authority, honour; 1 Thess. 2, 6 δυνάμενοι ἐν βαρεί εἶναι ὡς Χρ. ἀπιστοῦν. So Diod. Sic. 4. 61. ib. 31. p. 155 τηλικούτου βάρους οἰκίας καὶ γένους.—Others less well, burden, in a pecuniary sense; comp. in βαρέω lett. d.

3. weight, i. e. abundance, greatness, fullness; 2 Cor. 4, 17 αἰώνιον βάρος δόξης, *an eternal fullness of glory*.—Soph. Aj. 130 μακροῦ πλοῦτου βάρεν. Diod. Sic. 17. 52 βασίλεια... πανμαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων.

Βαρσαβᾶς, ᾱ, ὁ, Barsabas, surname of two men: a) Of Joseph mentioned in Acts 1, 23; see Ἰωσήφ. b) Of Judas mentioned Acts 15, 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, Bartimeus, Heb. בֶּר תִּמְאִי (son of Timeus), pr. n. of a blind man, Mark 10, 46.

Βαρύνω, f. νῶ, (βαρύς,) *to weigh down* in N. T. trop. once Pass. aor. 1 ἐβαρύνην, *to be weighed down, to be heavy, dull*, Luke 21 34 Rec. where others read βαρέω q. v.—Sept. Is. 33, 15. Diod. Sic. 4. 38. Xen. Lac. 2. 5.

βαρύς, εἴα, ὅ, (βάρος,) 1. heavy, e. g. Matt. 23, 4 φορτία βαρέα, spoken of bur-

sensoine precepts. So Sept. for כָּבֵד Ps. 38, 5.—Eccclus. 40, 1. Xen. Hi. 1. 5.

2. Trop. *weighty, grave*; Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου. Acts 25, 7 βαρέα αἰτιάματα. 2 Cor. 10, 10 αἱ μὲν ἐπιστολαὶ ... βαρεῖαι, *weighty, impressive*.—Sept. Dan. 2, 11. Hdian. 2. 14. 7. Plato Legg. 717. d.

3. Trop. *grievous, burdensome*, e. g. precepts 1 John 5, 3. So Sept. Neh. 5, 18. Eccclus. 29, 28. Xen. Hi. 8. 10.—Also Acts 20, 29 λόκοι βαρεῖς, *grievous wolves*, fierce, causing mischief. So Wisd. 17, 21. Ael. V. H. 1. 34 θανάτου τρόπον βαρύτατον. Xen. Hell. 3. 2. 1.

βαρύτιμος, ov, ὁ, ἡ, adj. (βαρύς, τιμή,) *of great price, precious*, Matt. 26, 7; parall. πολύτιμος John 12, 3.—Heliodor. 2. p. 113. Trop. 'venerable' Aesch. Suppl. 25.

βασανίζω, f. ἴσω, (βάσανος,) pr. 'to rub on the touch-stone,' to test, Plato Gorg. 486. d. Trop. to put to the test, to examine, either by questions Xen. Cyr. 5. 3. 16; or by torture Hdian. 3. 5. 13. Isæus 202. 10. Thuc. 7. 86.—Hence in N. T. genr. to torment, to put in pain, e. g. a) Of punishment, c. acc. Matt. 8, 29. Mark 5, 7. Luke 8, 28. Rev. 11, 10 comp. v. 6. Pass. id. Rev. 14, 10. 20, 10. So Wisd. 11, 9. Jos. Ant. 2. 14. 4. b) Pass. to be tormented, pained, e. g. as a woman in travail Rev. 12, 2; by disease, Matt. 8, 6; by plagues, Rev. 9, 5. So Wisd. 16, 1. Lucian. Pseudosoph. 6. Plato Legg. 922. d, βασανισθέντες ἰκανῶς ἐν νόσοις. c) Also to torment, i. q. to vex, to trouble; 2 Pet. 2, 8 ψυχὴν δικαίαν... ἐβασάνουν. (Arr. Epict. 2. 22. 35 βασανίζων ἑαυτόν.) Pass. of persons toiling, Mark 6, 48; of a vessel tossed by the waves, Matt. 14, 24.

βασανισμός, ου, ὁ, (βασανίζω,) pr. 'test; trial,' by the touch-stone, etc.—In N. T. torture, torment, pain; Rev. 9, 5 bis. 14, 11 κάπνος βασανισμού, the smoke of their torment, i. e. of the fire in which they are tormented. 18, 7. 10. 15. So 4 Macc. 9, 6.

βασανιστής, ου, ὁ, (βασανίζω,) pr. a torturer, inquisitor, Dem. 978. 11; see Dict. of Antt. art. *Basanos*.—In N. T. a prison-keeper, jailer, i. q. δεσμοφύλαξ, Matt. 18, 34.

βάσανος, ov, ἡ, pr. a touch-stone, lapis Lydius, for trying metals, etc. Pind. Pyth. 10. 106 et ibi Scholia. Then, examination, trial, Pol. 22. 3. 7. Plato Gorg. 486. d; torture, Pol. 15. 27. 7. Ael. V. H. 7. 18.—In N. T. torment pain, inflicted as punishment Luke 16, 23. 28; by disease Matt. 4, 24. So Wisd. 3, 1. Lucian. Tragodop. 282 πάν-

τοσεῖ ποτόμενοι βάσανοι. Also of parturition Anth. Gr. II. p. 205.

Βασιλεία, as, ἡ, (βασιλεύς,) kingdom, the rule and dominion of a king, e. g.

1. *dominion, reign, rule*, the exercise of kingly power, [Matt. 6, 13.] Luke 1, 33. Heb. 1, 8. Rev. 17, 12. 17. 18. al. Meton. abstr. for concr. *kings*, Rev. 1, 6 in later editions. Sept. for מְלִיכָה 1 Sam. 10, 16. 25.—Wisd. 6, 4. Hdian. 2. 4. 7. Xen. Mem. 4. 6. 12. Ag. 1. 4.

2. a kingdom, dominions, realm, a people and country under kingly rule, Matt. 4, 8. 12, 25. 24, 7 bis. Mark 6, 23. Luke 11, 17. 18. Heb. 11, 33. Rev. 11, 15. 16. 10. al. Sept. for מְלִיכָה Esth. 2, 3; מְלִיכָה Gen. 10, 10.—Hdian. 4. 3. 11. Ael. V. H. 4. 5.

3. In the phrase ἡ βασιλεία τοῦ θεοῦ, the kingdom of God, Matt. 6, 33. Mark 1, 14. 15. Luke 4, 43. 6, 20. John 3, 3. 5. al. also ἡ βασ. τοῦ Χριστοῦ, Matt. 13, 41. 20, 21. Rev. 1, 9; or ἡ β. τοῦ Χ. καὶ θεοῦ Eph. 5, 5; or ἡ β. τοῦ Δαυὶδ, as the ancestor and type of the Messiah, Mark 11, 10; further, ἡ βασ. τῶν οὐρανῶν, the kingdom of heaven, only in Matthew, as 3, 2. 4, 17. al. for which we find in 2 Tim. 4, 18 ἡ βασ. ἡ ἐπουράνιος; and likewise absol. ἡ βασιλεία, Matt. 8, 12. 9, 35. al. i. q. later Heb. מְלִיכָהּ or מְלִיכָהּ. All these expressions are in N. T. synonymous, and signify the divine spiritual kingdom, the glorious reign of the Messiah. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2, 1–4, comp. Mich. 4, 1 sq. where in v. 7 the Targ. has מְלִיכָהּ מְלִיכָהּ. Is. 11, 1 sq. Jer. 23, 5 sq. 31, 31 sq. 32, 37 sq. 33, 14 sq. Ez. 34, 23 sq. 37, 24 sq. and espec. Dan. 2, 44. 7, 14. 27. 9, 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than primeval purity, and universal peace and happiness prevail. All this, was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1, 67 sq. Simeon, 2, 25 sq. Anna, 2, 36 sq. Joseph, Luke 23, 50. 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make exoia-

tion for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. in *ῥῶν* no. 2. b. See Schöttgen Diss. de regno cælor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Keil Hist. Dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Storr Opusc. I. p. 253 sq. Tholuck Bergpr. zu Matt. 5, 3.—Referring to the O. T. idea, we may therefore regard *the kingdom of heaven* in the N. T. as denoting in its Christian sense, *the Christian dispensation*, comprising those who receive Jesus as the Messiah, and who, united by his Spirit under him as their head, rejoice in the truth and live a holy life in love and in communion with him. This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is futuro. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come.—Hence

a) In the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18, 1. 20, 21. Luke 17, 20 init. 19, 11. Acts 1, 6.

b) In the Christian sense, as announced by John the Baptist, where also something of the Jewish view was intermingled, Matt. 3, 2; comp. also Luke 23, 51. As announced by Jesus and others, Matt. 4, 17. 23, 9, 35. 10, 7. Mark 1, 14, 15. Luke 10, 9, 11. Acts 28, 31. al.—In the internal spiritual sense, Rom. 14, 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ β. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. 6, 33. Mark 10, 15. Luke 17, 21. 18, 17. John 3, 3. 5. 1 Cor. 4, 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6, 10. 12, 28. 13, 24. 31. 33. 41. 47. 16, 28. Mark 4, 30. 11, 10. Luke 13, 18. 20. Acts 19, 8. al. Or as perfected in the future world, Matt. 13, 43. 16, 19. 26, 29. Mark 14, 25. Luke 22, 29. 30. 2 Pet. 1, 11. Rev. 12, 10. al. In this view it denotes especially *the bliss of heaven, eternal life*, which is to be enjoyed in the Redeemer's kingdom, Matt. 8, 11. 25, 34. Mark 9, 47.

Luke 13, 28. 29. Acts 14, 22. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21. Eph. 5, 5. 2 Thess. 1, 5. 2 Tim. 4, 18. Heb. 12, 28. James 2, 5. al.—Spoken generally, Matt. 5, 19 bis. 8, 12 οἱ υἱοὶ τῆς βασιλείας, *the sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but in Matt. 13, 38 οἱ υἱοὶ τῆς βασιλείας are the true citizens of the kingdom of God. Matt. 11, 11. 12 see in ἀπράξω no. 3. 13, 11. 19. 44. 45. 52. 18, 4. 23. 19, 12. 24. 20, 1. al. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5, 3. 10. 20. 7, 21. 18, 3. Col. 1, 13. 1 Thess. 2, 12. +

Βασιλεὺς, ου, ὁ, ἡ, adj. (βασιλεύς,) *kingly, royal*; 1 Pet. 2, 9 βασιλεῖον ἱερατεῖον, *a royal priesthood*, consecrated to God as were kings and priests; quoted from Ex. 19, 6 where Sept. for *ἱερατὴν βασιλικήν*. So Wisd. 18, 15. Lucian. Quom. Hist. 5. Xen. An. 1. 10. 12.—Subst. τὸ βασιλεῖον (δῶμα), Plur. τὰ βασιλεία, *a royal mansion, palace*, Luke 7, 25. [Matt. 11, 8.] Sept. Plur. for *ἡγεμονίαν* Esth. 2, 13; *ἡγεμονίαν* Esth. 1, 9. So Plur. Luc. Necyom. 10. Xen. Cyr. 1. 1. 5; Sing. ib. 8. 7. 2.

Βασιλεὺς, ἑως, ὁ, 1. *a king*, one who rules with sovereign authority; Sept. every where for Heb. *מֶלֶךְ*. E. g. David, Matt. 1, 6. Acts 13, 22; Pharaoh, Acts 7, 10. 18. Heb. 11, 23. 27; the Roman emperor, John 19, 15; ancient Jewish kings, Luke 10, 24. So Hdtian. 4. 10. 4. Pol. 3. 33. 3. Xen. Cyr. 1. 2. 1.—Also Jesus as the Messiah is often called *king, king of Israel, king of the Jews*, Matt. 2, 2. 21. 5. 25, 34. 40. Luke 19, 38. John 1, 50. 12, 13. 15. al. Sept. and *מֶלֶךְ* Ps. 2, 6.—Spoken of God, 1 Tim. 1, 17. Rev. 15, 3. 17, 14 βασιλεὺς βασιλέων, also 1 Tim. 6, 15 ὁ βασιλεὺς τῶν βασιλευνόντων, emphat. *king of kings*, supreme Lord; so Diod. Sic. 1. 55 βασιλεὺς βασιλέων καὶ δεσπότης δεσποτῶν, comp. *ἄναξ ἀνάκτων* Aeschyl. Suppl. 533. Matth. 430. 5. Gesen. Lehrs. p. 692. c. Sept. and *מֶלֶךְ* genr. of God, Ps. 5, 3. 29, 10. al.—Also Matt. 5, 35 πῶς τοῦ μεγάλου βασιλέως, sc. of God, i. e. Jerusalem as the seat of his worship; so Sept. and *מֶלֶךְ* Ps. 47, 2.

2. In a more general and lower sense, as a title of the highest honour, *a prince, ruler, viceroy*, or the like. Thus Herod the Great and his successors had the title of *king*, but were dependent for the name and power on the Romans; Matt. 2, 1. 3. 9. Luke 1, 5. Acts 12, 1. 25, 13 sq. 26, 2 sq. But Herod Antipas was in fact only a tetrarch



(Matt. 14, 1. Luke 3, 1. 19. 9, 7), though he is called *βασιλεύς* Matt. 14, 9. Mark 6, 14. So Aretas, king of Arabia Petraea, 2 Cor. 11, 32; see Bibl. Res. in Palest. II. p. 559, 560. Also when joined with *ἡγεμόνες*, Matt. 10, 18. Mark 13, 9. Luke 21, 13. Sept. and *ἡγῶ* Ps. 2, 2. 102, 16.—Genr. Matt. 17, 25. 18, 23. Acts 4, 26. 9, 15. 1 Tim. 2, 2. 1 Pet. 2, 13. 17. Rev. 9, 11. Sept. and *ἡγῶ* Josh. c. 12. So Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Hdian. 3. 13. 3; comp. 7. 10. 3, and 8. 8. 6, 15.—Trop. of Christians, as about to reign with the Messiah in glory, Rev. 5, 10. 1, 6 Rec. See Rev. 20, 6; also in *βασιλεύω* no. 2. +

*βασιλεύω*, f. *σω*, (*βασιλεύς*,) 1. *to be king, to reign*; e. g. of earthly kings, with *ἐπὶ* c. acc. *to reign over*, Luke 19, 14. 17; *ἐπὶ* c. gen. id. of Archelaus, Matt. 2, 22; see in *Ἀρχέλαος*. Absol. 1 Tim. 6, 15 *ὁ βασιλεύς τῶν βασιλευνόντων*, *king of kings*, see in *βασιλεύς* no. 1. Sept. for *ἡγῶ* 1 Sam. 8, 9. 11. So c. gen. Hdian. 3. 1. 6. Thuc. 2. 15. Xen. Mem. 3. 2. 2.—Of God as exercising universal dominion, absol. Rev. 11, 17. 19, 6. Sept. for *ἡγῶ* Ps. 93, 1. 96, 10. 97, 1. al.—Of Christ, once with *ἐπὶ* c. acc. as *ἐπὶ τὸν οἶκον Ἰακώβ* Luke 1, 33; absol. 1 Cor. 15, 25. Rev. 11, 15.

2. Trop. a) Of Christians, who are *to reign* with Christ, i. e. to enjoy the highest privileges and happiness, the regal honours and glory, of the Messiah's kingdom; and who thus are represented as sharing with Christ in his power and office as king and judge (comp. Luke 22, 30. 1 Cor. 6, 2. 3. Wisd. 3, 8. Eccles. 4, 15); so Rom. 5, 17. Rev. 20, 4 *ἐβασίλευσεν μετὰ τοῦ Χριστοῦ*. v. 6. 22, 5; once c. *ἐπὶ τῆς γῆς* *over the earth* Rev. 5, 10. Also of Christians on earth, i. q. *to be like kings*, to enjoy honour and prosperity, 1 Cor. 4, 8 bis. Comp. *ἵνῃ et regno* Hor. Ep. 1. 10. 8. b) Of death; *to reign, to have dominion, to prevail*, absol. Rom. 5, 14. 17. Of sin and grace, Rom. 5, 21 bis. 6, 12. Comp. Xen. Mem. 4. 3. 14 *ἡ ψυχὴ βασιλεύει ἐν ἡμῖν*.

*βασιλικός*, ἡ, ὄν, (*βασιλεύς*,) *kingly, royal*, belonging to a king, e. g. a territory Num. 20, 20; a robe 12, 21. Sept. for *ἡγῶ* Num. 20, 17; *ἡγῶ* Esth. 8, 15. So Hdian. 1. 16. 8. Xen. Cyr. 8. 5. 3.—Of a person attached to a court, *a royal attendant, courtier, nobleman*, John 4, 46. 49. So Hdian. 1. 12. 8. Polyb. 4. 76. 2.—Trop. *noble, excellent, pre-eminent*, becoming to a king, James 2, 8 *νόμος βασιλικός*. So Jos.

Ant. 6. 4. 5. Xen. Conv. 1. 8 *βασι. κάλλος* Plato Phileb. 30. d. Comp. *regalis* Cic. Off. 1. 13.

*βασιλίσσα*, γς, ἡ, (*βασιλεύς*,) *a queen*, Matt. 12, 42. Luke 11, 31. Acts 8, 27. Rev. 18, 7. Sept. for *ἡγῶ* 1 K. 10, 1.—Pol. 23. 18. 2. Diod. Sic. 20. 41. Xen. Oec. 9. 15. The earlier and better form was *βασιλεία* or *βασιλὶς*, Lob. ad Phryn. p. 225 Wetst. N. T. ad Matt. 12, 42.

*βάσις*, εως, ἡ, (*βαῖνω*,) *a step, pace*, Hdian. 6. 5. 12. Plato Tim. 33. d.—In N. T. *the foot*, as the instrument of walking, Acts 3, 7. So Wisd. 13, 18. Jos. Ant. 7. 5. 5. Plato Tim. 92. a.

*βασκαίνω*, f. *ανῶ*, (*βάσκω*, *βίζω*,) aor. 1 *ἐβάσκανα*, also *ἐβάσκηνα* Hdian. 2. 4. 11; see Butt. § 101. 4. n. 2; *to talk, to tattle*, maliciously; *to backbite, to slander*, c. acc. Plut. Pericl. 12. Dem. 291. 21; c. dat. AEl. V. H. 2. 13.—In N. T. *to talk or prate* in order to mislead, insidiously; *to bespatter, to bewitch*, c. acc. Gal. 3, 1 *τίς ὑμᾶς ἐβάσκαυε*. So Hdian. 2. 4. 11. Diod. Sic. 4. 6. Theocr. 6. 39. See Lob. ad Phryn. p. 462 sq. Wetst. N. T. ad Gal. 1. c.

*βαστάζω*, f. *σω*, 1. *to lift up, to take up*, as from the ground, c. acc. e. g. *λίσσιν* John 10, 31.—Jos. Ant. 7. 11. 7. Hdian. 4. 2. 11. Lucian. Asin. 44.

2. *to bear, to carry*, pr. what has been taken up.

a) Genr. and c. acc. Matt. 3, 11 *τὰ ὑποδήματα βαστάσαι* *to bear one's sandals*, which was the office of a servant; so *κεράμιον ὕδατος* Mark 14, 13. Luke 22, 10; *τὴν σόρον* Luke 7, 14; *τὸν σταυρόν* John 19, 17 (trop. Luke 14, 27); John 12, 6. Rev. 17, 7. Pass. Acts 3, 2. 21, 35. So Eccles. 6, 25. Hdian. 4. 7. 11. Pol. 2. 24. 6.—Trop. of moral burdens, e. g. *ζυγόν* Acts 15, 10; *ἀλλήλων τὰ βάρη* Gal. 6, 2; *τὸ ἴδιον φορτίον* v. 5. Also with *ἐνώπιόν τινος*, *to bear or bring before* any one, c. g. *τὸ ὄνομά μου* i. q. *to declare, to publish*, Acts 9, 15.

b) Spec. *to bear away, to take away*, c. acc. John 20, 15 *εἰ σὺ ἐβάστασας αὐτόν*.—Jos. Ant. 8. 2. 2. Pol. 2. 48. 2.

c) Also *to bear up, to sustain*, c. acc. a) Pr. Rom. 11, 18 *οὐ σὺ τὴν ρίζαν βαστάξεις, ἀλλ' ἡ ρίζα σέ*. Trop. Matt. 20, 12 β. *τὸ βάρος τῆς ἡμέρας κτλ.* John 16, 12 *οὐ δύνασθε βαστάζειν ἅρτι*, i. q. *to receive, to understand*. Comp. Arr. Epict. 3. 15. 9 *εἰ δύνασαι βαστάσαι τὸ πρᾶγμα*. β) *to bear with, to endure*, e. g. *τὰ ἀσθενήματα τῶν ἀδυνάτων* Rom. 15, 1; *κακοὺς* Rev. 2, 2. 3. So Arr. Epict. 1. 3. 2. γ) *to bear*

to suffer, to undergo, c. g. τὸ κρίμα Gal. 5, 10; also Matt. 8, 17 τὰς νόσους ἐβάστασεν, he bore our sicknesses; i. e. he suffered the punishment of our sins; for Heb. כָּבַד Is. 53, 4. So Sept. for נָשָׂא 2 K. 18, 14.

d) Spec. to bear with or upon oneself, to carry about, c. acc. e. g. a purse, βαλάντιον, Luke 10, 4; στίγματα... ἐν τῷ σώματι Gal. 6, 17; and so of the womb, Luke 11, 27 ἡ κοιλία ἡ βαστάσασα σε.—Symm. for נָשָׂא Ps. 89, 51. Comp. Hom. Il. 6. 59 ὃν τινα γαστέρι μήτηρ κοῦρον ἑόντα φέροι, where Schol. Ms. ὃν ἐν γαστρὶ ἡ μήτηρ νέον ὄντα βαστάζει. Wetst. N. T. ad Luc. 1. c.

I. βάτος, ου, ἡ, also ὁ βάτος Mark 12, 26 in later editions, and this was held to be the better form, Meris p. 99. Thom. Mag. p. 148; a thorn-bush, bramble, any prickly shrub; so ἐπὶ τοῦ βάτου Mark 12, 26; ἐπὶ τῆς βάτου Luke 20, 37. Acts 7, 35; ἐκ βάτου Luke 6, 44. Acts 7, 30.—Sept. ἡ β. for בְּרִיחַ Deut. 33, 16; Sept. Vnt. ὁ β. Ex. 3, 2. 3. 4. So ἡ β. Pol. 3. 71 i. Theophir. H. Pl. 3. 18. 2.

II. βάτος, ου, ὁ, a bath, Heb. בַּת, a Hebrew measure for liquids, equal to the ephah for things dry, Luke 16, 6; comp. Ez. 45, 10. 11. Is. 5, 10.—The ephah contained according to Josephus 72 sextarii (Ant. 8. 2. 9), equal to the Attic μερηγῆς, or to 1993.95 Paris cubic inches, equivalent to about 1½ bush. English; hence the bath was about 8½ gallons. See Boeckh Metrol. Untersuch. p. 259, 278. Heb. Lex. arts. בַּת־אֵשׁ, בַּת.

Βάτραχος, ου, ὁ, a frog, Rev. 16, 13. Sept. for בַּתְרָאֵךְ Ex. 3, 2. 3.—Æl. V. H. 1. 3. Plato Phæd. 109. b.

βαττολογέω, ὦ, f. ἦσω, (λέγω, λόγος,) pr. i. q. βατταρίζω, to stutter, to stammer, Hippon. 168. Luc. Jup. Trag. 27; both verbs being prob. onomatopæctic.—In N. T. βαττολογεῖν, to babble, to be loquacious, to use many words and empty repetitions, absol. Matt. 6, 7; parall. πολυλογία. So Simpl. in Epict. 312 [340] περὶ κακηκόντων δὲ βαττολογῶν νῦν.—The ancients derived the word from a certain Battus. According to some he was a king of Libya, who stutted, Hdot. 4. 155. Eustath. in Od. ω, p. 833. 43 Βάττος βασιλεὺς Λίβυος ... ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. According to others he was a garrulous poet, who made long hymns full of repetitions; Suid. βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστιχοῦς ὕμνου ποιήσαντος ταντολογίας ἔχοντος. See Wetst. N. T. ad Mat. 1. c.

βδέλυγμα, ατος, τό, (βδελύσσω,) 1. an abomination, any thing abominable or detestable; Luke 16, 15 βδέλυγμα ἐνώπιον τοῦ θεοῦ, opp. τὸ ἐν ἀνθρώποις ὑψηλόν. Sept. c. ἐνώπιον for הֶעָרָא Prov. 11, 1; c. dat. Prov. 15, 8. 9.

2. Spec. impurity, uncleanness, in the Jewish sense; particularly idols, idolatry, abominable apostasy, Rev. 17, 4. 5. 21, 27. So Sept. of idols, ἡ Ἀστάρτη βδέλυγμα Σιδωνίων for אֲשֶׁר הָיָה 1 K. 11, 5; τὰ βδελύγματα τῶν ἑθνῶν for עֲרֻבֵי הָעַמִּים 2 K. 16, 3; also Test. XII Patr. p. 615.—Matt. 24, 15 and Mark 13, 14 τὸ βδέλυγμα τῆς ἐρημώσεως, quoted from Dan. 9, 27, comp. 11, 31. 12, 11, where Sept. for גִּרְשָׁא בְרִיחַ pr. the abomination causing desolation, applied by our Lord to the Roman armies under Titus, with their standards, surrounding the Holy city for its siege and destruction; these as heathen conquerors were of course an abomination to the Jews; see Luke 21, 20, also Jos. Ant. 10. 11. 7. In 1 Macc. 1, 54 the phrase βδέλυγμα τῆς ἐρημώσεως refers to the pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; see 2 Macc. 6, 2–5. 1 Macc. 6, 7.

βδελυκτός, ἡ, ὢν, (βδελύσσω,) abominable, detestable, Tit. 1, 16. Sept. for בְּרִיחַ Prov. 17, 15.—2 Macc. 1, 27. Eccus. 41, d.

βδελύσσω, f. ἔσω, (βδέω,) to cause disgust by stench, Aristoph. Plut. 700.—In N. T. Mid. depon. βδελύσσομαι, to feel disgust at, to abominate, to abhor, c. acc. Rom. 2, 22 ὁ βδελυσσόμενος τὰ εἰδωλα. Pass. perf. particip. βδελυγμένος, abhorred, abominable, Rev. 21, 8. Sept. for בְּרִיחַ Deut. 23, 7. Am. 5, 10. Pass. perf. part. for בְּרִיחַ Is. 14, 19. So Pol. 33. 16. 10. Lucian. Philopat. 26.

βέβαιος, αία, αιον, (βάω, βαίνω,) steadfast, firm, sure; c. g. ἡ γκυρα Heb. 6, 19; ἐλπισ 2 Cor. 1, 7; ἐπαγγελία Rom. 4, 16 διαθήκη Heb. 9, 17; λόγος Heb. 2, 2. 2 Pet. 1, 19; also Heb. 3, 6. 14. 2 Pet. 1, 10.—Wisd. 7, 23. Diod. Sic. 3. 7. Xen. Cyr. 3. 2. 23.

βεβαιώω, ὦ, f. ὠσω, (βέβαιος,) to make steadfast, to establish, to confirm; with acc. of thing, Mark 16, 20 τὸν λόγον βεβαιοῦντος. Rom. 15, 8. Pass. 1 Cor. 1, 6. Heb. 2, 3. Sc Jos. Ant. 1. 18. 6. Hdian. 4. 15. 9. Thuc. 3. 12.—With acc. of pers. 1 Cor. 1, 8. 2 Cor. 1, 21. Pass. Col. 2, 7. Heb. 13, 9. Sept. for בְּרִיחַ Ps. 119, 28; יָצַב Ps. 41, 13. So Thuc. 1. 33 σφᾶς αὐτοὺς βεβαιώσασθαι

**Βεβαίωσις**, εως, ἡ, (βεβαίωω,) *confirmation, establishment*, Phil. 1, 7. Heb. 6, 16.—Wisd. 6, 18. Plut. Solon 14. Thuc. 4, 87.

**Βέβηλος**, ου, ὁ, ἡ, adj. (βαίωω, βηλός,) *accessible, open to all*, and hence *common, profane*, pr. of place; τὰ βέβηλα 'unconsecrated places,' opp. ἁλσεως ἁγίων, Soph. Œd. Col. 10. Thuc. 4, 97. Of persons, *unconsecrated, uninitiated*, and so *profane*, Plato Conv. 218. b.—In N. T. *profane, unholy*; so of persons regardless of God and divine things, 1 Tim. 1, 9. Heb. 12, 16. So Sept. for בְּהֵן Ez. 21, 5. (3 Macc. 2, 14. Æl. V. H. 3, 9 βέβηλος καὶ ἀτέλεστος τῷ ἑσέφ. Plut. de Def. Orac. 16.) Trop. of vain disputes, traditions, etc. 1 Tim. 4, 7, 6, 20. 2 Tim. 2, 16.

**Βεβηλώω**, ὦ, f. ὥσω, (βέβηλος,) *to profane, to violate*, c. acc. τὸ σάββατον Matt. 12, 5; τὸν ἱερόν Acts 24, 6. Sept. for בְּהֵן Lev. 19, 8. 12. al.—Heliodor. 10. p. 513. Julian. 7. p. 228. c.

**Βεελζεβούλ**, ὁ, indec. *Beelzebub*, i. q. Satan, the prince of demons, ἀρχὸν τῶν δαιμονίων, Matt. 12, 24. 27. 10, 25. Mark 3, 22. Luke 11, 15. 18. 19. The Aramæan form is ܒܝܠܝܐܝܠ *deus stercoris*, from ܒܝܠ, ܝܠ, Buxt. Lex. Chald. 641. It was prob. in the mouth of the Jews a by-name of aversion and contempt; but is not elsewhere found in Jewish writings.—Some editions (Complut. Beza, Bengel), also the Vulgate and Peshito, read Βεελζεβούβ, *Beelzebub*, which occurs 2 K. 1, 2. 3. 16, in the Heb. form ܒܝܠܝܐܝܠ (Aram. ܒܝܠܝܐܝܠ) 'lord of flies, fly-god,' Sept. Βάαλ μυῖαν, as the name of a god of the Philistines at Ekron; comp. the Ζεὺς Ἀπόμωνιος of the Greeks, Pausan. 5. 14. 2; and the *Deus Myagrius* of the Egyptians and Romans, Plin. H. N. 10. 4. Solin. Polyhist. c. 1. That the later Jews, in their strong aversion to heathenism, should transfer to Satan the name of a neighbouring idol and oracle mentioned in the O. T. was not unnatural; and then by the slight change (of a single letter) into *Beelzebub*, they expressed still more strongly their abhorrence of the prince of *unclean* spirits; comp. a like instance in the name Συχάρ q. v. See Buxt. Lex. 333 sq. Lightfoot Hor. Heb. in Matt. 12, 24 et Luc. 11, 15. Winer Realw. art. *Beelzebub*.

**Βελιάλ**, ὁ, indec. *Belial*, Heb. בְּלִיַּאל (wickedness), used as a name for Satan, i. q. ὁ πονηρός, 2 Cor. 6, 15; comp. 1 Sam. 25, 25. Heb. Lex. s. voc.—Griesbach and some others read *Belīap, Belīur*, the ל being changed to ר by Syriasm. So Test. XII Patr. p. 539, 587, 619. al.

**Βέλωνη**, ης, ἡ, (βέλος,) pr. *the point of a weapon*, Eupol. Tax. 11.—In N. T. *a needle*, Luke 18, 25 Lachm. for the comm. παφίς. So Æl. V. H. 9. 8. Æschin. 77. 27; see Lob. ad Phryn. p. 90.

**βέλος**, εος, ους, τό, (βάλλω,) *a missile*, esp. *a dart, javelin, arrow*; trop. Eph. 6, 16 τὰ βέλη τοῦ πονηροῦ τὰ πεπρωμένα, *the fiery darts*, i. e. fitted with combustibles.—Arr. Exp. Alex. 2. 18. 12 πυρφόρα βέλη. ib. 2. 21. 3 βέλεσι... καὶ πυρφόροις οἰστοῖς. Thuc. 2. 75; comp. Xen. An. 5. 2. 14.

**βελτίων**, ονος, ὁ, ἡ, *better*, compar. ὁ ἀγαθός good, Butt. 1. 68. 1.—In N. T. only Neut. βελτίον as adv. 2 Tim. 1, 18 βελτίον γνώσκες, *thou knowest better* sc. than I. Butt. 1. 115. 5. So Xen. Hi. 1. 1 βελτίον εἰδέναι.

**Βενιαμίν**, ὁ, indec. *Benjamin*, Heb. בְּנִימִן (son of my right hand), pr. n. of the youngest son of Jacob by Rachel; comp. Gen. 35, 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Rev. 7, 8.

**Βερνίκη**, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25, 13. 23. 26, 30 She was married to her uncle Herod king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tac. Hist. 2. 81. Sueton. Tit. 7.

**Βέρροια**, ας, ἡ, *Berea*, a city of Macedonia, situated five miles north of the river Halicmon or Astræus, on the roots of Mount Bermius, southwest of Pella; Acts 17, 10. 13. Now called *Verria*, after the form Βέρροια Thuc. 1. 61. See Leake's Trav. in North. Greece III. p. 290 sq.

**Βεροιαῖος**, α, ον, of *Berea*, a *Berean*, Acts 20, 4.

**Βηθαβαρα**, ᾶς, ἡ, *Bethabara*, Heb. בֵּית הַפָּרָה (house or place of the ford), John 1, 28; where the best Mes. and later editions read *Βηθανία*. The reading *Βηθαβαρα* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρα*, (perh. the same with בֵּית הַפָּרָה *Beth-barah* Judg. 7, 24, near Jordan,) where John was said to have baptized; and therefore took

the liberty of changing the former reading. See Origen Opp. c. de la Rue, IV. p. 140. Lücke Comm. zu J. h. l. c. Wetstein in loc.

**Βηθσαία**, as, ἡ, *Bethany*, Aram. בֵּית חֲנָנִי (house of dates), comp. אֲנִינָה 'an unripe date' Buxtorf Lex. 38. Lightf. Cent. Chor. Matt. c. 41.

1. A village about fifteen furlongs E. from Jerusalem (John 11, 18) on the eastern slope of the mount of Olives. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21, 17. 26, 6. Mark 11, 1. 11. 12. 14, 3. Luke 19, 29. 24, 50. John 11, 1. 18. 12, 1. See Bibl. Res. in Palest. II. p. 100 sq.

2. A place on the east of Jordan, where John baptized; the exact position of it is not known; John 1, 28 in the best Mss. and edit. where others read Βηθσαβὰδ q. v. —Some derive it here from בֵּית אֲנִינָה 'house or place of ships;' but without probability. They suppose it to have been the same place as Bethabara.

**Βηθσεδά**, ἡ, indec. *Bethesda*, Aram. בֵּית חֲסֵדָה (house of mercy) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem, to whose waters a healing virtue was ascribed, with a building over or near it for the accommodation of the sick; John 5, 2. See Bibl. Res. in Pal. I. p. 489, 507.

**Βηθλεέμ**, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread) Gen. 35, 19; pr. n. of a celebrated city, the birthplace of David and Jesus. It was situated in the tribe of Judah, and lies about six miles south by west of Jerusalem. It probably received its appellation from the fertility of the circumjacent country. Matt. 2, 1. 5. 6. 8. 16. Luke 2, 4. 15. John 7, 42. See Bibl. Res. in Pal. II. p. 158 sq.

**Βηθσαιδάν**, ἡ, indec. also Βηθσαιδάν in text. rec. in Matt. and Mark, *Bethsaida*, Aram. בֵּית צִידָה (place of hunting or fishing) Buxt. Lex. 1894; pr. n. of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12, 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connection with it, Matt. 11, 21. 24. Luke 10, 13. 15; comp. also Mark 6, 45 with John 6, 17. Eusebius says only that it lay on the lake of Gennesareth, i. e. on the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1, 45.—Matt.

11, 21. Mark 6, 45. Luke 10, 13. John 1 45. 12, 21. See Bibl. Res. in Palest. III. p. 294 sq. comp. p. 251.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it and on the east side of that river. This town was enlarged by Philip, tetrarch of that region (Luke 3, 1), and called *Julias*, in honour of Julia the daughter of Augustus; Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 5. 15. In the uninhabited tract southeast of this town, Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9, 10; comp. Matt. 14, 13 sq. Mark 6, 31 sq. John 6, 1. 2. 5–13. 17. 22. 24. So too Mark 8, 22; comp. v. 13. 27. See Bibl. Res. in Palest. III. p. 308.

**Βηθφαγή**, ἡ, indec. *Bethphage*, Aram. בֵּית פִּיגָה (house of figs) Buxt. Lex. Ch. Rab. 1691, pr. n. of a village, כֹּמֶת, east of the mount of Olives, and near to Βηθσαία, Matt. 21, 1. Mark 11, 1. Luke 19, 29. The exact site is not known; see Bibl. Res. in Pal. II. p. 103.

**βῆμα**, atos, τό, (βαῖμα) a step, i. e. 1. a pace, foot-step, Acts 7, 5 οὐδὲ βῆμα ποδός, i. e. not a foot-breadth. So Sept. for מִדְּרָגָה דֵּרָגָה Deut. 2, 5.—Plut. Demetr 21. Xen. Cyr. 7. 5. 6.

2. Spec. like Engl. steps, i. e. any elevated place to which the ascent is by steps; as a stage or tribune for a speaker or reader, Sept. for מִדְּרָגָה Neh. 8, 4. 1 Esdr. 9, 42. Thuc. 2. 34. In N. T. spoken: a) *Oi an elevated seat or throne* in the theatre at Cesarea, on which Herod sat, Acts 12, 21; comp. Jos. Ant. 19. 8. 2. So Jos. Ant. 7. 15. 9 στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς. Plut. Poplicol. 17. b) *Often the tribunal* of a judge or magistrate, Matt. 27, 19. John 19, 13. Acts 18, 12. 16. 17. 25, 6. 10. 17. Rom. 14, 10. 2 Cor. 5, 10. See Adam's Rom. Ant. p. 123; also in λισσοστρωτος. So 2 Macc. 13, 26. Hdtan 1. 5. 4. Xen. Mem. 3. 6. 1.

**βήρυλλος**, ου, ὁ, ἡ, *beryl*, a precious stone of a sea-green colour, Rev. 21, 20.—Tob. 13, 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 20. Sept. βηρύλλιον or βήρυλλος for חֲבִיבִי Ex. 28, 20. 39, 11.

**βία**, as, ἡ, *strength* of body, Hom. II. 7 197. ib. 8. 103.—In N. T. genr. *force, violence*, Acts 5, 26. 21, 35. 24, 7. 27, 41. Sept. for כֹּחַ Ex. 14, 25. So Wisd. 4. 4. Diod. Sic. 4. 78. Thuc. 1. 102.

**Βιαζω**, f. άσω, (βία,) to force, to overpower, Hom. Od. 12. 297. Usually Mid. depon. βιάζομαι, to force, to subdue, 2 Macc. 14, 41. Thuc. 1. 55; also as Pass. to be forced, to suffer violence, Xen. Mem. 1. 2. 10. See Butt. Ausf. Sprachl. § 114.—Hence in N. T. a) Mid. depon. with εἰς c. acc. Luke 16, 16 πᾶς εἰς αὐτὴν βιάζεται, lit. every one forces himself into it, i. e. uses force to enter it, presses into it, implying the eagerness with which the gospel was received by multitudes; comp. Matt. 11, 12, and ἀρπάζω no. 3. Sept. for בָּרַח Ex. 19, 24. So Pol. 1. 74. 5 εἰς τὴν παρεμβολήν. Arr. Exp. Alex. 6. 9. 4 εἰς τὴν ἄκραν. Xen. Cyr. 3. 3. 69. b) Pass. Matt. 11, 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, the kingdom of heaven is forced, taken by force, suffers violence; as in lett. a. So Xen. Hell. 5. 2. 23 τὰς πόλεις τὰς βεβιασμένας.

**Βίαιος**, αἶα, αἰον, (βία,) forceful, violent, of a wind, Acts 2, 2. Sept. for בָּרַח Ex. 14, 21.—Wisdom. 19, 7. Hdian. 3. 3. 11. Plato Def. 415. e.

**βιαστής**, οὐ, ό, (βιάζω,) one who uses force, one violent, trop. Matt. 11, 12; comp. in βιάζω lett. a.—Philo de Agric. p. 200. c. [312.] Comp. Wetst. N. T. ad loc.

**βιβλαρίδιον**, ου, τό, (dim. βίβλος, βιβλίον,) a small roll or volume, a little scroll, Rev. 10, 2. 8. 9. 10. Comp. Pollux Onom. 7. 210 βίβλος, βιβλίον, βιβλίον· παρὰ δὲ Ἀριστοφάνει βιβλιδίριον.

**βιβλίον**, ου, τό, (dim. βίβλος,) a roll, scroll, i. e. a volume, book, such being the ancient form of books; Luke 4, 17 bis, βιβλίον Ἡσαΐου τοῦ προφήτου κτλ. v. 20 πτύξας τὸ βιβλίον. John 20, 30. 21, 25. Gal. 3, 10. 2 Tim. 4, 13. Rev. 5, 1–5. 7–9. 6, 14 (see in ἀποχωρίζω). 22, 7. 9. 10. 18 bis. 19 bis. Sept. for בָּרַח Ex. 17, 14. al. So Hdian. 7. 8. 5. Xen. Mem. 1. 6. 14.—Spec. a) Of the pentateuch or the Mosaic law, Heb. 9, 19. 10, 7. Sept. and בָּרַח Ps. 40, 8. 1 Macc. 12, 9. b) τὸ βιβλίον ζωῆς Rev. [13, 8.] 17, 8. 20, 12. 21, 27. [22, 19]; also τὰ βιβλία sc. τῆς κρίσεως Rev. 20, 12 bis; see in βίβλος. c) Of epistles, which were also rolled up, Rev. 1, 11; perh. 2 Tim. 4, 13. Sept. and בָּרַח 2 Sam. 11, 14. So 1 Macc. 1, 46. d) Of documents, e. g. a Jewish bill of divorce, Matt. 19, 7. Mark 10, 4. Comp. Deut. 24, 1. 3, where Sept. and בָּרַח.

**βίβλος**, ου, ή, the inner bark of the papyrus, anciently used for writing, Jos. Ant. 3. 10. 2. Theophr. H. Pl. 4. 8. 4.—In N. T.

a roll, scroll, i. e. a volume, book, such being the ancient form, Acts 19, 19; so Luke 3, 4. 20, 42. Acts 1, 20. 7, 42. Rev. 22, 19 R. Sept. for בָּרַח Josh. 1, 8. al. So Dem. 313. 14. Plato Phædo 98. b.—Spec. a) Of the pentateuch or law of Moses; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Sept. for Chald. בָּרַח Ezra 6, 18. b) Of a genealogical catalogue, Matt. 1, 1. Sept. and בָּרַח Gen. 5, 1. c) So ἡ βίβλος τῆς ζωῆς, i. q. בָּרַח יְהוָה, Sept. βίβλος ζώντων, Ps. 69, 29, comp. Ex. 32, 32. 33; i. e. God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4, 3. Rev. 3, 5. [13, 8.] 20, 15. 22, 19 Rec. comp. Luke 10, 20. So Sept. and בָּרַח Dan. 12, 1.—Different from this is the book in which God has inscribed the destinies of men, Ps. 139, 16, comp. Job 14, 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20, 12 bis; comp. Dan. 7, 10. 4 Esdr. 6, 20.

**βιβρώσκω**, f. βρώσομαι, perf. βέβρωκα, to eat; absol. John 6, 13 τοῖς βεβρωκόσιν. Sept. for אָכַל Josh. 5, 12. al.—Pol. 3. 72. 6. Xen. Hi. 1. 24.

**Βιδυνία**, ας, ή, Bithynia, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16, 1. 1 Pet. 1, 1.

**βίος**, ου, ό, 1. life, the present life, Luke 8, 14. 1 Tim. 2, 2. 2 Tim. 2, 4. 1 Pet. 4, 3. Sept. for יָמַי Job 7, 6. 8, 9. al.—AEL. V. H. 3. 29. Xen. Mem. 1. 2. 8.

2. Meton. means of life, living, sustenance, Mark 12, 44. Luke 8, 43. 15, 12. 30. 21, 4. Sept. for בָּרַח Prov. 31, 14; בָּרַח יוֹנָה Cant. 8, 7.—Pol. 2. 15. 3. Xen. Mem. 3. 11. 4.

3. Spec. possessions, wealth, 1 John 2, 16. 3, 17.—Diod. Sic. 12. 40. Plato Gorg. 486 c, βίος καὶ δόξα.

**βιώω**, ω, f. άσω, (βίος,) aor. 1 ἐβίωσο rarely; more comm. aor. 2 ἐβίωον, Butt. Ausf. Sprachl. § 114. Matth. § 227; to live, to pass one's life; 1 Pet. 4, 2 βιώσαι χρόνον. Sept. πολλὸν χρόνον βιώσω for יָמַי יָרֵבָה Job 29, 18; יָרֵבָה Prov. 7, 2.—So ἐβίωσα, Lucian. Macrob. 12, 17. Xen. Œc. 4. 18. Plato Phædr. 249. b.

**βίωσις**, εως, ή, (βιώω,) life, living, mode of life, Acts 26, 4.—Prol. to Eccles. διὰ τῆς ἐννόμου βιώσεως.

**βιωτικός**, ή, όν, (βιώω,) pertaining to this life, temporal, Luke 21, 34. 1 Cor. 6. 3

4.—Diod. Sic. 2. 29 βι. χρεία. Pol. 4. 73. 8. The later Greeks used βιωτικός instead of the earlier τοῦ βίου, Lob. ad Phryn. p. 355.

βλαβερός, ὁ, ὄν, (βλάπτω,) *hurtful, harmful*, 1 Tim. 6, 9.—Sept. Prov. 10, 26. P<sup>int</sup>. de aed. Poet. 14. Xen. Mem. 1. 3. 11.

βλάπτω, f. ψω, *to disable, to weaken, to hinder*, Hom. Od. 13. 22. Xen. Cyr. 1. 6. 18. —In N. T. *to hurt, to harm, to injure*, c. acc. Mark 16, 18; with two accus. Luke 4, 35. So 2 Macc. 12, 22. Pol. 1. 79. 13. Xen. Mem. 4. 3. 8.

βλαστάνω f. ἴσω, (βλαστός,) later aor. 1 ἐβλάστησα. Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to germinate, to put forth*, i. e.

1. Intrans. *to sprout, to spring up*, Matt. 13, 26. Mark 4, 27. Heb. 9, 4. Sept. for חָצַץ Num. 17, 23 [8].—Plut. de Pyth. Orac. 12. Xen. Œc. 19. 2, 8.

2. Trans. *to put forth fruit, to yield*, c. acc. τὸν καρπὸν James 5, 18. Sept. for נָשַׁף Hiph. Gen. 1, 11.—Ecclus. 24, 17. Æschyl. Fr. p. 619. Apoll. Rhod. 1. 1131.

βλάστος, ον, ὁ, *Blastus*. pr. n. of a man who was chamberlain (*cubicularius*) to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12, 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526. Dict. of Antt. art. *Cubicularii*.

βλασφημέω ὦ, f. ἴσω, (βλάσφημος,) *to hurt the good name of any one*, i. e.

1. *to speak evil of, to rail at*; spoken both of persons and things, i. q. *to slander, to revile*, absol. Acts 13, 45. 18, 6. 1 Tim. 1, 20. 1 Pet. 4, 4. (2 Macc. 10, 34. 12, 14. Hdian. 1. 6. 20.) With acc. of pers. or thing, Acts 19, 37. Tit. 3, 2. James 2, 7. 2 Pet. 2, 10. Jude 8, 10; so 2 Pet. 2, 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3, 8. 14, 16. 1 Cor. 4, 13. 10, 30. 2 Pet. 2, 2. Sept. for חָצַץ 2 K. 19, 6. 22. (Jos. Ant. 6. 9. 2. Hdian. 2. 7. 8. Plato Legg. 934. d.) With an accus. of the abstract noun, Mark 3, 28; see Buttm. § 131. 3. So Plato Legg. 800. c.—Spoken in reference to Jesus while on earth, c. accus. Matt. 27, 39. Mark 15, 29. Luke 23, 39; absol. Luke 22, 65. Acts 26, 11, comp. v. 9.

2. Spec. of God and his Spirit, or of divine things, *to blaspheme*, c. acc. Rom. 2, 24. Tit. 2, 5. 1 Pet. 4, 14. Rev. 13, 6. 16, 9. 11. 21. Pass. 1 Tim. 6, 1. Sept. for חָצַץ Is. 52, 5 So Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—With εἰς c. acc. *to blaspheme against*, Mark 3, 29. Luke 12, 10. So Bel. and Drag. 9. Plato Rep. 381. c.—

Absol. Matt. 9, 3. 26, 65. John 10, 36. So Plato Alcib. 149. c.

βλασφημία, as, ἡ, (βλάσφημος,) *detractio, evil speaking*, i. e.

1. Genr. of persons and things, i. q. *slander, railing, reviling*, Matt. 12, 31 πᾶσα ἁμαρτία καὶ βλασφημία. 15, 19. Mark 3, 28. 7, 22. Eph. 4, 31. Col. 3, 8. 1 Tim. 6, 4. Jude 9 κρίσω βλασφημίας, i. q. βλάσφημον κρίσει 2 Pet. 2, 11. Sept. for חָצַץ Ez. 35, 12.—2 Macc. 10, 35. Dem. 141. 2. Plato Legg. 800. c.

2. Spec. of God and his Spirit, or of divine things, *blasphemy*, Matt. 12, 31 ἡ δὲ τοῦ πνεύματος βλασφημία. 26, 65. Mark 2, 7. 14, 64. Luke 5, 21. John 10, 33. Rev. 2, 9. 13, 5. 6. So ὀνόματα βλασφημίας, i. q. ὀνομ. βλάσφημα, Rev. 13, 1. 17, 3. Sept. for Chald. חָצַץ Dan. 3, 29.—2 Macc. 8, 4. Plato Legg. 800. d.

βλάσφημος, ον, ὁ, ἡ, adj. (βλάξ v. βλάττω, φημί,) *hurtful to the good name of any one, detractive*.

1. Genr. of words against persons, i. q. *slandorous, railing*; 2 Pet. 2, 11 βλάσφημον κρίσω, *a railing sentence*. So Æl. V. H. 12. 57. Plut. Otho 4. Dem. 110. 9.—Subst. *a slanderer, reviler*, 2 Tim. 3, 2. So 2 Macc. 10, 36.

2. Spec. of words against God and divine things, *blasphemous*, Acts 6, 11. [13.] Subst. *a blasphemer*, 1 Tim. 1, 13.—Wisd. 1, 6.

βλέμμα, ατος, τό, (βλέπω,) *a seeing, looking*, the act of seeing; 2 Pet. 2, 8 βλέμματι καὶ ἀκοῇ.—Eurip. Herc. F. 305. *a look, glance*. Plut. Tib. Gracc. 2.

βλέπω, f. ψω, 1. *to look*, i. e. *to direct the eyes upon any thing in order to see; to look at or upon, to behold*.

a) Of persons; so with εἰς c. acc. *to look upon*, as εἰς ἀλλήλους John 13, 22. Acts 3, 4 βλέψον εἰς ἡμᾶς. Luke 9, 62. Sept. for חָצַץ Gen. 19, 17. (Æl. V. H. 14. 42. Xen. An. 4. 1. 20.) With acc. Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα κτλ. Sept. Cant. 1, 6. (Æsop. Fab. 129 βλέπων τὸν μέγαν δειπνον.) So c. acc. *to look at or into* a roll or book, Rev. 5, 3. 4.—Trop. *to look at in mind*, i. e. a) *to look to a thing, to consider, to give heed*; absol. Mark 13, 33 βλέπετε, ἀγρυπνεῖτε κτλ. Also c. acc. 1 Cor. 1, 26 βλέπετε γὰρ τὴν κλήσιν ὑμῶν. 10, 18. Col. 2, 2. (Jos. B. J. 3. 10. 2. Plato Rep. 921. a.) With τί or πῶς, *how*, c. indicat. Mark 4, 24. Luke 8, 18. 1 Cor. 3, 10. β) *to look at*, i. q. *to regard, to have respect to*, with εἰς c. acc. as βλ. εἰς πρόσωπόν τινος *to regard*

the person of any one, to have respect to his external rank or condition, Matt. 22, 16. Mark 12, 14; see in art. *πρόσωπον*. (So genr. c. *eis* Luc. D. Mort. 11. 4. Dem. 124. γ.) With acc. 2 Cor. 10, 7 *τὰ κατὰ πρόσωπον βλέπετε*. (Jos. Ant. 6. 8. 1.) Also *to look to it, to care for any thing*; with *πῶς* c. indic. Eph. 5, 15; with *ἵνα* c. subjunct. 1 Cor. 16, 10; c. acc. by attraction, Col. 4, 17 *βλέπετε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς*. γ) Imperat. by way of caution, *βλέπετε*, *be-ware*; so with accus. reflex. *ἑαυτοῦς*, *look to yourselves, beware*, Mark 13, 9. 2 John 8; with an acc. genr. *beware of*, Phil. 3, 2 *lor*, *βλέπετε τοὺς κύνας κτλ*. Mostly followed by *μή, μήποτε, μήπως*, *take heed that not, beware lest*; so with aor. subjunct. Matt. 24, 4. Mark 13, 5. Luke 21, 8. Acts 13, 40. 1 Cor. 8, 9. 10, 12. Gal. 5, 15. Heb. 12, 25; c. aor. impl. Mark 13, 23 *βλέπετε sc. μὴ πιστεύσητε*; comp. v. 21. (Comp. *δρα μὴ* Luc. D. Deor. 22. 4. Xen. Cyr. 3. 7. 27.) Also with fut. indicat. Col. 2, 8 *βλέπετε μὴ τις ὑμᾶς ἔσται συλαγωγῶν*. Heb. 3, 12. With *ἀπὸ* c. gen. *beware of any thing, so as to separate oneself from it*; see in *ἀπὸ* no. 1. b. β. Mark 8, 15 *βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρ.* 12, 38 *βλ. ἀπὸ τῶν γραμματέων*.

b) Once of a place; *βλέπειν κατὰ τι, to look towards any quarter, i. e. to lie towards, to face*; Acts 27, 12 *λμμένα τῆς Κρήτης βλέποντα κατὰ Λίβα*.—So c. *κατὰ τι* Sept. Ez. 46, 6. 13. 22; *ἐπὶ τι* Hdian. 2. 11. 16; *πρὸς τι* Xen. Mem. 3. 8. 9.

2. *to see, as the consequence of looking; to perceive with the eyes, to behold*.

a) Genr. and with acc. as *τὸ κάρφος* Matt. 7, 3. Luke 6, 41; also Matt. 11, 4. 13, 17. 24, 2. Mark 8, 23. 13, 2. Luke 7, 44. John 1, 29. Acts 8, 6. Rev. 1, 11. al. So c. acc. impl. Matt. 13, 16. Acts 1, 9. 1 Cor. 13, 12. Sept. c. acc. for *ἵνα* 2 K. 9, 17. (Luc. D. Mort. 24. 2. Hdian. 5. 4. 16. Pol. 12. 24. 6; acc. impl. Jos. Ant. 6. 6. 2.) Rev. 1, 12 *καὶ ἐπέστρεψα βλέπειν τὴν φωνήν, and I turned to see the voice, i. e. whose voice it was*. Also Matt. 18, 10, *οἱ ἄγγελοι αὐτῶν διαπαντός βλέπουν τὸ πρόσωπον τοῦ πατρὸς μου, their angels do always behold the face of my Father, i. e. they have constant access to him*, are admitted to his privacy as his friends, in allusion to the custom of oriental monarchs; so Heb. *אֲנֹכִי יָשֵׁב בְּחִבְּתִי*, Sept. *οἱ ἐγγὺς τοῦ βασιλέως*, Esth. 1, 14; also *οἱ ὄραντες τὸ πρόσωπον τοῦ βασιλέως* 2 K. 25, 19; *οἱ ἐν προσώπῳ τοῦ βασιλέως* Jer. 52, 25.—In other constructions: a) Pass.

particip. : α *βλεπόμενα, the things seen, visible*, 2 Cor. 4, 18. Heb. 11, 1. 3. 7; negat. *τὰ μὴ βλέπόμενα* 2 Cor. 4, 18. β) With an acc. and a particip. of another verb as adjunct; comp. Buttm. § 144. 6. b. Mark 5, 31 *βλέπειν τὸν ὄχλον συνελθόντά σε*. 8 24. John 20, 1 *βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου*. Matt. 15, 31. Luke 24, 12 John 5, 19. 20, 5. 21, 9. 20. Acts 4, 14. With particip. impl. 2 Cor. 12, 6 *ὑπὲρ ὃ βλέπει με sc. ὅτα ν. πρίσσαντα*. Matt. 14, 30 *βλέπων τὸν ἄνεμον ἰσχυρόν*. So Jos. Ant. 6. 14. 2 *βλέπειν εἶπεν ἀνελθόντα θεῶ τινὰ τῆς μορφῆς ὁμοῖον*. γ) In antith. with *ἐλπίς, ἐλπίζω*, where *to see* is i. q. *to have before the eyes, to have present before one*; Rom. 8, 24 *ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει, for what a man seeth (has present before him), how can he yet hope for it?* ib. *ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς*. Comp. Jos. Ant. 6. 8. 2 *αὐτῷ βλεπομένῳ καὶ παρόντι*. δ) Absol. of God, *ὁ βλέπων ἐν τῷ κρυπτῷ, who seeth in secret*, whose eyes penetrate the most hidden recesses, Matt. 6. 4. 6. 18.—Trop. with its own particip. intens. Winer § 46. 10; so *βλέποντες βλέψετε, seeing ye shall see, ye shall indeed see*, Matt. 13, 14. Mark 4, 12. Acts 28, 26; opp. *βλέποντες οὐ βλέπουνσι, seeing they see not, are dull, stupid*, Matt. 13, 13; *βλ. μὴ βλέπωσι* id. Luke 8, 10; al. referring to Is. 6, 9 where Sept. for Heb. *יֵרֵךְ יֵרֵךְ*. Comp. Pol. 12. 24. 6 *βλέποντας μὴ βλέπειν*.

b) Intrans. *to see, i. e. to have or recover the faculty of sight, absol.* Matt. 12, 22 *ὥστε τὸν τυφλὸν . . . βλέπειν*. 15, 31. John 9, 7. 15. 25. Acts 9, 9. Rom. 11, 10. Rev. 3, 18. al. Sept. for *יֵרֵךְ* 1 Sam. 3, 2. (Æl. V. H. 6. 12. Antiph. 696. 1. Xen. Mem. 1. 3. 4.) Hence *τὸ βλέπειν* subst. *sight*, the sense of sight, Luke 7, 21; negat. *τὸ μὴ βλέπειν* Rom. 11, 8.—Trop. John 9, 39 *ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται*. v. 41.

3. Trop. *to see, to perceive* in mind; so with acc. and particip. as in no. 2. a. β. Rom. 7, 23 *βλέπω δὲ ἕτερον νόμον . . . ἀντισταθενόμενον τῷ νόμῳ τοῦ νοῦς μου*. Heb. 2, 9. 10. 25. So Sept. for *יֵרֵךְ* Neh. 2, 17. Comp. Jos. Ant. 6. 10. 2 *Δαυίδος . . . διενπραγῶν ἐβλέπων*.—With *ὅτι*, 2 Cor. 7, 8 *βλέπω γὰρ ὅτι ἡ ἐπιστολή κτλ*. Heb. 3, 19 James 2, 22. +

βλητέος, α, ον, (βάλλω,) a verbal implying necessity, propriety, or the like, *sciendus, something to be thrown or put, i. q. one must put*; Mark 2, 22 and Luke 5, 38 *ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέος*

comp. βάλλω no. 3. See Buttm. § 134. 10. Matth. § 447.

**Βοανεργές**, indec. *Boanerges*, Mark 3, 17, explained by *υἱοὶ βροντῆς* sons of thunder; Heb. בְּנֵי רָעַם, Aram. בְּנֵי רָעַם, sons of noise or commotion. Applied by Jesus as a surname to James and John, perh. on account of their power as preachers; or also because of their impetuous spirit; comp. Luke 9, 54.

**βοάω**, ὦ, f. ἦσω, (βοή,) to cry, to cry out or aloud; absol. Luke 18, 38; c. acc. Acts 21, 34 ἄλλοι δὲ ἄλλο τι ἐβόων. With ὅτι Acts 17, 6. Sept. for בָּצַע 2 K. 2, 12. So Luc. D. Marin. 1. 4. Xen. Cyr. 7. 1. 37.—Spec. of a cry of joy, Gal. 4, 27 βόησον ἡ οὐκ ὀδίνουσα, quoted from Is. 54, 1 where Sept. for בָּצַע. So Xen. Cyr. 7. 5. 26.—Or of terror, pain, as β. φωνῇ μεγάλῃ Acts 8, 17. Mark 15, 34. Sept. for בָּצַע 1 Sam. 8, 18. So Dem. 784. 19. Xen. Cyr. 4. 2. 28.—Spec. a) Of a cry for help, to cry out to any one, to call upon, c. πρὸς τινα Luke 18, 7. Sept. for בָּצַע Judg. 10, 14; בָּצַע Joel 1, 19. So c. acc. Luc. D. Marin. 6. 3. Xen. Cyr. 7. 2. 5. b) Of an exhortation or command, as by a herald, to cry, to call aloud, to proclaim, absol. Matt. 3, 3. Mark 1, 3. Luke 3, 4. [9, 38.] John 1, 23; all referring to Is. 40, 3. 6, where Sept. for בָּצַע. So Plut. Coriolan. 25; genr Plato Apol. 32. b.

**βοή**, ἦς, ἡ, a cry, outcry, e. g. for help, James 5, 4. Sept. for בָּצַע 1 Sam. 9, 16.—Genr. Ælian. V. H. 13. 45. Xen. An. 4. 7. 23.

**βοήθεια**, as, ἡ, (βοηθεῖω,) succour, help, Heb. 4, 16. Sept. for בָּצַע Ps. 121, 1; בָּצַע Judg. 5, 23. So Hadian. 2. 5. 5. Xen. Hell. 5. 4. 10.—Spec. Acts 27, 17 αἱ βοηθεῖαι, helps, means of help, e. g. ropes, cables; see in ὑποζώννυμι. Comp. Arist. Rhet. 2. 5.

**βοηδέω**, ὦ, f. ἦσω, (βοηθός,) pr. to run up at a cry for help, to come in aid of any one, Pol. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. to succour, to help, c. dat. Matt. 15, 25. Mark 9, 22. 24. Acts 16, 9. 21, 28. 2 Cor. 6, 2. Heb. 2, 18. Rev. 12, 16. Sept. for בָּצַע Josh. 10, 6; בָּצַע Gen. 49, 25. So Hadian. 6. 7. 17. Xen. Mem. 2. 6. 25.

**βοηθός**, οὗ, ὁ, ἡ, (βοήθοος; βοή, θέω,) pr. running up at a cry for help, succouring; Subst. a succourer, helper, Heb. 13, 6; comp. Ps. 118, 7. Sept. for בָּצַע Job 29, 12.—Luc. Tyrann. 20. Xen. Mem. 2. 1. 14.

**βόθυνος**, ου, ὁ, (βόσπος,) a pit, ditch, as an emblem of destruction, Matt. 15, 14.

Luke 6, 39. Sept. for בָּצַע Is. 24, 18. See Theophr. H. Pl. 4. 2. 2. Xen. ŒC. 19. 3.—Spec. a cistern, in the fields, Matt. 12, 11, i. q. φρέαρ Luke 14, 5. So Sept. and בָּצַע 2 Sam. 18, 17.

**βολή**, ἦς, ἡ, (βάλλω,) a cast, a throw, spoken of distance, Luke 22, 41 ὥστε λίθου βολὴν about a stone's throw; for the acc. comp. Buttm. § 131. 9.—Sept. Gen. 21, 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντιον βολῆς ἐχώρησαν. Xen. Hell. 4. 5. 15.

**βολίζω**, f. ἴσω, (βολίς,) to heave the lead, to sound, absol. Acts 27, 28 bis.—Eustath. ad Il. ε, p. 427. 49. 3, p. 615. 53. Wetst. N. T. in loc.

**βολίς**, ἴδος, ἡ, (βάλλω,) pr. something thrown, as the lead in sounding, whence βολίζω q. v.—In N. T. a missile, e. g. a javelin, dart, Heb. 12, 20. Sept. for בָּצַע Neh. 4, 17; קֶיִל Num. 24, 8. So Plut. Demetr. 3. Paul. Sil. 68, 69, in Anthol. Gr. IV. p. 62, 63.

**βοός**, ὁ, indec. Booz or Boaz, Heb. בִּזְיָ (alacrity), pr. n. of a man celebrated in the book of Ruth, Matt. 1, 5 bis. Luke 3, 32.

**βόρβορος**, ου, ὁ, dirt, mire, filth, pr. such as accumulates where animals are kept; so proverb. 2 Pet. 2, 22. Sept. for בָּצַע Jer. 38, 6.—Dem. 1259. 11. Arr. Epict. 4. 11. 29 ἀπελθε καὶ χοίρω διαλέγου, ὡς ἐν βορβόρῳ μὴ κυλίσσῃται. Plato Phæd. 69. c.

**βορρᾶς**, ἀ, ὁ, (Att. contr. for βορέας,) pr. the north or N. N. E. wind, Sept. Prov. 27, 16. Xen. An. 4. 5. 3.—In N. T. meton. the north, the northern quarter of the heavens, Luke 13, 29. Rev. 21, 13. Sept. for בָּצַע Job 37, 22. So Theophr. H. Pl. 5. 1 11. Plato Crit. 112. b.

**βόσχω**, f. κήσω, to feed, to pasture, to tend while grazing or feeding; of persons, c. acc. Luke 15, 15 βόσκειν χοίρους. Mark 5, 14; absol. οἱ βόσκοντες swine-herds Matt. 8, 33. Luke 8, 34. Mid. to feed, to be feeding or grazing, of a flock or herd, Matt. 8, 30. Mark 5, 11. Luke 8, 32. Sept. for בָּצַע Gen. 29, 7. 9. Mid. Job 1, 14. So Hom. Od. 14. 103. Æsop. F. 131. Mid. Plut. nor posse suav. viv. sec. Epic. 14. Plato Rep 586. a.—Trop. of a teacher, to feed, to instruct and care for, John 21, 15. 17. Sept and בָּצַע Ez. 34, 2. 3.

**Βοσὸρ**, ὁ, indec. Bosor, Heb. בִּזְיָ (torch) Beor, Sept. Βεώρ, Num. 22, 5; pr. n. of the father of Balaam, 2 Pet. 2, 15.

**βοτάνη**, ἦς, ἡ, (βόσχω,) pr. pasturage, i. e. herbage, grass, plants, Heb. 6, 7. Sept



for **נֹבֵחַ** Gen. 1, 11, 12.—**Æl.** V. H. 2. 40. Plato Prot. 321. b.

**βότρυς**, *vos, ó, a cluster of grapes*, Rev. 14, 18. Sept. for **בִּשְׁמֵן** Gen. 40, 10. Num. 13, 25.—**Luc.** Bacch. 2. **Xen.** **Æc.** 19. 18.

**βουλευτής**, *oú, ó, (βουλεύω) a counselor, senator*; spoken of a member of the Jewish Sanhedrim, Mark 15, 43. Luke 23, 50. Sept. for **עֲדָנִי** Job 3, 14.—**Dem.** 1208. 5. **Xen.** **Hell.** 2-3. 23.

**βουλεύω**, *f. εὖσω, (βουλή) to be a counsellor or senator*, **Xen.** **Mem.** 1. 1. 18; *to take counsel, to deliberate, to determine after consultation*, Sept. for **עָצָה** Is. 23, 8. **Xen.** **Ath.** 2. 17.—In **N. T.** only **Mid.** **βουλευόμεαι**, *to take counsel with oneself*, i. e.

1. *to consult, to deliberate*; c. g. **Sing.** followed by *εἰ*, Luke 14, 31. **Plur.** with *ἵνα*, John 12, 10 **ἐβουλευσάντο**... *ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν*. [11, 53.] Sept. for **עָצָה** 1 K. 12, 28.—**So c. εἰ** **Xen.** **Cyr.** 2. 1. 7; c. *ὅπως* **Xen.** **An.** 4. 3. 14; **absol.** **Xen.** **Mem.** 3. 6. 8.

2. *to determine after deliberation, to be minded, to purpose*, c. **acc.** 2 **Cor.** 1, 17 *ter*; c. **inf.** Acts 5, 33 **ἐβουλευόντο ἀνελείν αὐτούς**. 15, 37, 27, 39. Sept. c. **acc.** for **עָצָה** Is. 19, 12.—**So c. acc.** **Xen.** **An.** 1. 1. 7; c. **inf.** **Hdian.** 1. 16. 8. **Xen.** **An.** 3. 2. 8.

**βουλή**, *ἥς, ἡ, a council, senate*, 1 **Esdr.** 2, 17. **Xen.** **Hell.** 1. 7. 3.—In **N. T.** *counsel*, i. e.

1. *counsel given, advice*; Acts 27, 12 *οἱ πλείους ἔθεντο βουλήν*. Sept. for **עָצָה** 2 **Sam.** 16, 20.—**Plut.** **J.** **Cæs.** 21 **βουλήν ζέμενοι**. **Xen.** **Cyr.** 7. 2. 26.

2. *counsel taken, e. g. spoken of God, determination, purpose, decree*, Luke 7, 30. Acts 2, 23, 4, 28, 13, 36, 20, 27. **Eph.** 1, 11. **Heb.** 6, 17. Sept. for **עָצָה** **Prov.** 19, 21. Is. 5, 19. **So Hom.** **Il.** 1. 5. **Pind.** **Ol.** 2. 137.—Of men, i. q. *purpose, plan, project*, Luke 23, 51. Acts 5, 38, 27, 42. **Plur.** *purposes, thoughts*, 1 **Cor.** 4, 5. Sept. for **עָצָה** **Hos.** 10, 6; **עָצָה** **Is.** 55, 7. 8. **So** **Æl.** V. H. 2. 4 *κοινωνὸς τῆς βουλῆς*.

**βούλημα**, *αὐτος, τό, (βούλομαι) pr.* what is willed; hence, *will, purpose*, of **Iod.** **Rom.** 9, 19; of men Acts 27, 43. [1 **Pet.** 4, 3.]—2 **Macc.** 15, 5. **Dem.** 1109. 15. **Plato** **Iægg.** 769. d.

**βούλομαι**, *f. βουλήσσομαι, Pass. depon.* 2 pers. **βούλει** Luke 22, 42, **see** **Winer** § 13. 2. **Buttm.** § 103. III. 3; **imperf.** **ἐβουλόμην**; **aor.** 1 **ἐβουλόμην** James 4, 4, also **ἡβουλόμην** 3 **John** 12, **see** **Buttm.** § 83. n. 5; *to will,*

*to wish, to desire.* According to **Buttmann**, the distinction between **βούλομαι** and **θέλω** is, that the latter expresses an active choice and purpose, the former a mere passive inclination or willingness; **Lexilog.** I. p. 26 **Or**, **βούλομαι** expresses the inward predisposition and bent from which the active choice proceeds: **see** **Tittm.** de **Synon.** N. T. p. 124. Hence **βούλομαι** is never used of brutes. In speaking of the gods, **Homer** uses **βούλομαι** for **θέλω**, since with them *will* is also *effect*; **Buttm.** l. c. p. 27.—In **N. T.**

1. Of men, *to will, to be willing, to be disposed or minded, to desire.* a) **Genr.** and with an **infin.** of object; e. g. **infin. aor.** Mark 15, 15 **βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι**. Acts [15, 37.] 17, 20, 18, 27, 19, 30, 22, 30, 23, 28, 25, 22, 27, 43, 28, 18. Sept. for **עָצָה** 1 **Sam.** 15, 9; **עָצָה** **Deut.** 25, 7. (1 **Macc.** 7, 30. **Hdian.** 7. 7. 8. **Xen.** **Mem.** 4. 7. 6. **An.** 3. 4. 20.) With **infin. present**, Acts 25, 20 **εἰ βούλοιο πορεύεσθαι εἰς Ἱερ.** 1 **Tim.** 6, 9. **Philem.** 13. Sept. for **עָצָה** Is. 30, 9, 15. (**Hdian.** 7. 8. 18. **Plut.** de **Sanit.** tuend. 1. **Plato** **Soph.** 244. a.) With *εἶναι*, and a predicate of the subject in the nominative; Acts 18, 15 **κριτῆς γὰρ ἐγὼ τοῦτων οὐ βούλομαι εἶναι**. James 4, 4. (**Plut.** **Cato** **Min.** 65. **Plato** **Conv.** 200. b.) With an **inf. impl.** James 3, 4, 2 **John** 12, 3 **John** 10. Once with **aor. Subjunct.** **John** 18, 39; **see** **Matth.** § 516. 3. **Buttm.** § 139. n. 1. **Kühner** § 259. 1. b) *Also to be minded, to intend, to purpose*, c. **inf. aor.** **Matt.** 1, 19 **ἐβουλόμην λάβρα ἀπολῦσαι αὐτήν**. Acts 5, 28, 12, 4. 2 **Cor.** 1, 15. Sept. for **עָצָה** **Ezra** 4, 5. **So** **Plato** **Gorg.** 460. c. **Xen.** **Æc.** 13. 10. c) As used by one having authority, and thus implying command; so with **acc.** and **infin. pres.** **Phil.** 1, 12 **γινώσκοντες δὲ ὑμῶς βούλομαι**. 1 **Tim.** 2, 8. 5, 14; **acc.** and **inf. perf.** for **pres.** **Tit.** 3, 8; **inf. aor. simpl.** **Jude** 5. **So** **Plato** **Conv.** 184. a. **Xen.** **An.** 1. 1. 1.

2. Of God, and so i. q. **θέλω**, **see** above; *to will, to be pleased, to choose, to determine*; **absol.** James 1, 18; c. **infin. aor.** Luke 22, 42 **πάτερ, εἰ βούλει παρενεγκέιν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ**. **Heb.** 6, 17; **acc. et infin.** 2 **Pet.** 3, 9. Also of **Jesus** as the **Son of God**, c. **inf. aor.** **Matt.** 11, 27. Luke 10, 22. Once of the **Holy Spirit**, c. **inf. impl.** 1 **Cor.** 12, 11.—**Hom.** **Il.** 1. 67. **ib.** 13. 347.

**βουνός**, *oú, ó, a hill*, Luke 3, 5, 23, 20. Sept. for **עֲבָתָה** **Ex.** 17, 9, 10.—**Pol.** 3. 83. 1. **Plut.** **Sulla** 16. A word of the later Greek, **Iob.** ad **Phryn.** p. 355.

**βοῦς**, *boús*, ὁ, ἡ, *an ox or cow*, an animal of the ox kind; Plur. *oxen, cattle*; Luke 13, 15. 14, 5. 19. John 2, 14. 15. 1 Cor. 9, 9 bis. 1 Tim. 5, 18. Sept. for בָּקָר Gen. 13, 5; יָקָר Gen. 41, 2. 3. 4.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 2. 32.

**βραβεῖον**, *ov, τό*, (*βραβεύς*), *a prize in the public games*, as a wreath, garland, or the like; 1 Cor. 9, 24. Trop. of the rewards of the future world, Phil. 3, 14.—Plut. Symp. 9. 13. 2.

**βραβεύω**, *f. εύσω*, *pr. to be ὁ βραβεύς*, i. e. *to be a director, arbiter, in the public games*; see Potter Gr. Ant. I. p. 441. Dict. of Antt. art. *Agonotheta*; then, *to decree victory, to give the prize*, Wisd. 10, 12. Heliodor. 4. 1.—In N. T. *to administer, to rule*, absol. and trop. Col. 3, 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν. So pr. Diod. Sic. 13. 53. Pol. 2. 35. 3. Plut. Pomp. 55.

**βραδύνω**, *f. νῶν*, (*βραδύς*), *to be slow, slack, to delay*, absol. 1 Tim. 3, 15. 2 Pet. 3, 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, *the Lord will not be slack (draw back) from his promise*; Winer § 30. 6. n. Buttm. § 132. 4. Sept. for נָחַם Deut. 7, 10. Eccus. 32, 18. —Æt. V. H. 3. 43. Plato Rep. 528. d.

**βραδυπλοέω**, *ᾱ, f. ἴσω*, (*βραδύς, πλέω*), *to sail slowly*, Acts 27, 7.—Artemid. 4. 32.

**βραδύς**, *εἰα, ὅ, slow, not hasty*, James 1, 19 bis. So Dem. 777. 5. Plato Apol. 39. b. —Trop. *slow of understanding, heavy, dull*, Luke 24, 25. So Dion. Hal. de Rhet. Attic. βραδύς τὸν νοῦν. Pol. 4. 8. 7.

**βραδυτής**, *τήτος, ἡ*, (*βραδύς*), *slowness, tardiness*, 2 Pet. 3, 9 ὡς τινες βραδυτήτα ἡγοῦνται, *as some count it tardiness*, i. e. that the Lord delays in respect to his promise; see in βραδύνω.—Jos. Ant. 7. 4. 1. Hlian. 3. 4. 15. Xen. Hell. 4. 6. 5.

**βραχίων**, *ovos, ὁ*, *the arm*, Lat. *brachium*, Plut. Eumen. 7. Xen. Eq. 7. 8.—In N. T. by Hebr. like צִיּוּן, put for *strength, might, power*, Luke 1, 51. John 12, 38. Acts 13, 17. So Sept. for צִיּוּ Deut. 5, 15. Is. 51, 5.

**βραχύς**, *εἰα, ὅ, short, small, little*; c. g.

1. Of time, Luke 22, 58 μετὰ βραχύ ἄfter a little while. Acts 5, 34 βραχύ τι (for) a little while. Sept. παρὰ βραχύ for מְהֵרָה Ps. 94, 17.—So βραχύ τι Pol. 14. 7. 5; ἐν βραχεί Luc. Somn. 2. Plato Conv. 217. a.

2. Of space, Acts 27, 28 βραχύ διαστή-*σαντες*, i. e. *having gone a little further*. Sept. and מְהֵרָה 2 Sam. 16, 1. So Diod. Sic.

3. 3. Xen. Cyr. 5. 4. 47.—Trop. *of rana or dignity*, Heb. 2, 7. 9, βραχύ τι παρ' ἀγγέλους, *a little lower than the angels*, i. e. Jesus during his life on earth; quoted from Ps. 8, 6, where Sept. for מְהֵרָה necessarily of rank, as the anth. in Heb. 2, 9 also requires.

3. Of quantity or number, *small, few*, John 6, 7 βραχύ τι, *a little*. Sept. and מְהֵרָה 1 Sam. 14, 29. 44. So Æschin. 56. 26. Xen. Mem. 1. 4. 8.—Also Heb. 13, 22 διὰ βραχείων sc. λόγων, i. e. *in few words*, briefly; so Luc. Tox. 56. Plato Prot. 336. a.

**βρέφος**, *eos, ους, τό*, *a child*, e. g. yet unborn, a *fœtus*, Luke 1, 41. 44. (Eccus. 19, 11. Hom. Il. 23. 266.) Usually *an infant, babe*, Luke 2, 12. 16. 18, 15. Acts 7, 19. 2 Tim. 3, 15 ἀπὸ βρέφους, *from a child, from the cradle*. So 1 Macc. 1, 61. Luc. D. Deor. 9. 2. Xen. Mem. 2. 2. 5.—Trop. of those just entering on the Christian life. 1 Pet. 2, 2; comp. 1 Cor. 3, 1. 2. Heb. 5, 12. 13.

**βρέχω**, *f. ξω*, 1. *to wet, to moisten, to sprinkle*; c. acc. of obj. Luke 7, 38. 44; absol. Rev. 11, 6 ἵνα μὴ ὑετός βρέχῃ sc. τὴν γῆν. Sept. for מְשַׁקֵּי Ps. 6, 7.—Diod. Sic. 3. 25. Xen. An. 4. 3. 12.

2. *to rain, to cause to rain*, i. q. *ῥεῖν*, found in the Attic poets and later prose writers, Lob. ad Phryn. p. 291. a) Genr. and with ἐπὶ τινα, Matt. 5, 45 (ὁ θεός) βρέχει ἐπὶ δικαίους καὶ. (Sept. for מְשַׁקֵּי Am. 4, 7.) With acc. of material, Luke 17, 29 (ὁ θεός) ἔβρεξε πῦρ καὶ θεῖον. Sept. Gen. 19, 24. Ez. 38, 22; comp. Ex. 9, 24. So c. acc. of thing Xen. Cæc. 17. 2. Pass. Pol. 16. 12. 3. b) With indef. subject, βρέχει, like *ῥεῖ*, Lat. *pluit, it rains*, James 5, 17 bis, προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς. See Matth. § 295. 2 περὶ. Buttm. § 129. 17.

**βροντή**, *ἡς, ἡ*, *thunder*; Mark 3, 17 υἱοὶ βροντῆς, see in Βοανεργές. John 12, 29. Rev. 4, 5. 6, 1. 8, 5. 10, 3. 4 bis. 11, 19. 14, 2. 16, 18. 19, 6. Sept. for רָעַם Job 26, 14. Ps. 77, 19.—Hom. Il. 21. 199. Luc. D. Deor. 9. 2. Xen. Cyr. 7. 1. 3.

**βροχή**, *ἡς, ἡ*, (*βρέχω*), *rain*, Matt. 7, 25. 27. Sept. for מְשַׁקֵּי Ps. 68, 10. 105, 32.—Geopon. 2. 39. 191. Found only in late usage, Lob. ad Phryn. p. 291.

**βρόχος**, *ov, ὁ*, *a noose, snare*; trop. 1 Cor 7, 35 οὐκ ἵνα βρόχον ὑμῶν ἐπιβάλω, *not that I would cast a noose over you*, i. e. impose on you any necessity. Sept. for מְשַׁקֵּי Prov 22, 25.—Plut. Amator. 13. Xen. Ven. 2. 5, 6.

**βρυγμός**, οὐ, ὁ, (βρύχω,) a grating, nashing of the teeth, in pain or rage, Matt. 8, 12, 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28; comp. Acts 7, 54.—Ecclus. 51, 3. Suid. βρυγμός· τρισμαὶ δδόντων. Comp. Wetst. N. T. in Matt. 8, 12.

**βρύχω**, f. ἔω, to grate, to gnash the teeth in rage, c. acc. Acts 7, 54 ἔβρυχον τοὺς δδόντας ἐπ' αὐτόν. Sept. for רָרָרָ Job 16, 9. Ps. 35, 16. al.—Comp. Hom. Il. 13. 393. Soph. Trach. 1074.

**βρύω**, f. σω, to be full, to swell out with any thing, to overflow, Diog. Laert. 1. 122. Plut. de Adulat. et Amic. 32.—In N. T. trans. to make overflow, to pour or send forth, as a fountain its waters, c. acc. James 3, 11. So absol. Act. Thom. 37 πηγὴ βρύουσα. Xen. Ven. 5. 12 ὅταν ἡ γῆ βρύῃ.

**βρώμα**, ατος, τό, (βιβρώσκω,) 1. eatables, food, i. e. solid food opp. to milk 1 Cor. 3, 2; so Matt. 14, 15. Mark 7, 19. Luke 3, 11. 9, 13. 1 Cor. 6, 13 bis. 8, 8. Sept. for בָּרָא Gen. 41, 35. 36; בָּרָא Gen. 6, 21. So AEL. V. H. 3. 20. Plut. de Sanit. tuend. 6 Xen. Mem. 3. 11. 13.—Spoken of meats permitted by the Mosaic law, Heb. 9, 10. 13, 9. Also of meats of which Jewish Christians scrupled to eat, Rom. 14, 15 bis. 20. 1 Cor. 8, 13. 1 Tim. 4, 3.

2. Trop. for aliment, sustenance, nourishment, John 4, 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 3, 2 γάλα ἡμᾶς ἐπότισα, οὐ βρώμα, i. e. solid spiritual food or instruction, i. q. στερεὰ τροφή Heb. 5, 12. 1 Cor. 10, 3 βρώμα πνευματικόν, spiritual food, i. e. miraculous, and so the emblem and source of spiritual nourishment.

**βρώσιμος**, ου, ὁ, ἡ, adj. (βρώσις,) eatable; Luke 24, 41 ἔχετε τι βρώσιμον, have ye any food? Sept. for בָּרָא Lev. 19, 23. Ez. 47, 12.—Æschyl. Prom. 479.

**βρώσις**, εως, ἡ, (βιβρώσκω,) 1. an eating, i. e. the act of eating, 1 Cor. 8, 4. 2 Cor. 9, 10 ἄρτος εἰς βρώσιν, bread for eating, bread to eat, quoted from Is. 55, 10 where Sept. for בָּרָא. So Jos. Ant. 1. 20. 2. Plato Rep. 619. c. Xen. Mem. 1. 3. 15.—Trop. corrosion, rust; Matt. 6, 19. 20 σῆς αἱ βρώσις, moth and rust, the latter said of alloyed money; comp. James 5, 2. 3. So Aquila for מִן moth Is. 50, 9.

2. Meton. 'that which is eaten,' food, i. q. βρώμα. John 6, 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12, 16. So βρώσις καὶ πόσις, food and drink, Rom. 14, 17. Col. 2, 16. Sept. for בָּרָא Gen.

47, 24; בָּרָא Jer. 7, 21. So Plut. de Virt et Vit. 2. Plato Legg. 783. c.—Trop. for aliment, nourishment; John 4, 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34; see in βρώμα no. 2. In John 6, 27. 55, Jesus uses βρώσις in the sense of 'food for the soul,' i. e. that true spiritual aliment from above presented in and through him to Christians. Comp. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγος ἡ γνώσις ἐστὶ τῆς θεοῦ οὐσίας.

**βρώσσω** absol. lends its forms to βιβρώσσω q. v.

**βυθίζω**, f. ἴσω, (βύθος,) to sink in the deep, to cause to sink; Pass. to sink, Luke 5, 7. So 2 Macc. 12, 4. Diod. Sic. 5. 4. Pol. 2. 10. 5.—Trop. 1 Tim. 6, 9 εἰς ὄλεθρον; comp. Ps. 69, 2. 3. 124, 4. 5.

**βυθός**, οὐ, ὁ, depth, the deep; 2 Cor. 11, 25 νυκτὴν ἐν τῷ βυθῷ sc. τῆς θαλάσσης. Sept. for בְּתֵיבָה Ps. 107, 24.—AEL. H. An. 8. 3. Luc. D. Marin. 10. 2. Diod. Sic. 3. 21.

**βυρσεύς**, ἑως, ὁ, (βύρσα,) a tanner, Acts 9, 43. 10, 6. 32.—Artemid. 4. 56.

**βύσσινος**, η, ου, (βύσσις,) byssine, of linen, see in βύσσις. Neut. τὸ βύσσινον Rev. 19, 8, also βύσσινον, linen, i. e. cloth or raiment of byssus, Rev. 18, 12 Griesb. v. 16, 19. 8 bis. 14. Sept. for בָּרָא 1 Chr. 15, 27; שָׁב Gen. 41, 42.—Jos. Ant. 3. 7. 2. Diod. Sic. 1. 85 βύσσινον περιβεβλημένην. Hdot. 2. 86.

**βύσσις**, ου, ἡ, byssus, linen, spoken of the finest and most precious stuffs, as worn by the rich, or as an article of commerce, Luke 16, 19. Rev. 18, 12 Rec. Comp. also 1 Chr. 15, 27. 2 Chr. 5, 12. Esth. 1, 6. 8, 15. Sept. for בָּרָא 2 Chr. 2, 14, 3, 14; שָׁב Ex. 26, 1. Ez. 27, 7. al. So Theocr. 2. 73. Pausan. 5. 5. ib. 6. 26. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. Strabo 15. p. 693.—The word comes from Heb. בָּרָא, pr. the Syrian byssus, Ez. 27, 16, distinguished from the Egyptian byssus or שָׁב v. 7; though elsewhere בָּרָא is often put for שָׁב in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. It has been long disputed whether the byssus was linen or cotton; see Celsii Hierob. II. p. 169 sq. Forster de Byssos antiquor. Lond. 1776. Herodotus affirms that the mummies of Egypt were wrapped in bandages of byssus (σινδωνος βυσσίνης τελαμῶσι Hdot. 2. 86; comp. λίνου βύσσος Jos. Ant. 3. 5. 1); and many of these have been of late years subjected to minute examination with the microscope, and have proved to be composed of threads

of linen; see Wilkinson's *Manni. and Cust. of the Anc. Egyptians*, III. p. 115. This would seem to decide the controversy so far as it relates to mummy-cloths, and probably likewise as to *sarred* vestments. It is however still a question with some, whether the term *βύσσος* may not perhaps have been sometimes used more widely, so as to include also *cotton* fabrics; since these were much worn by the ancient Egyptians, as well as by the moderns; and the Arabic

term *shash*, *shashīyeh*, (Heb. שש,) now denotes a fine muslin of cotton; see *Wilkinson l. c.* p. 116 sq. *Plin. H. N.* 19. 2. 3 *Poll. Onom.* 7. 75.

βωμός, οὐ, ὁ, (βάω, βαίνω,) a *step, stand, base*, *Hom. Il.* 8. 441.—In *N. T.* and usually, an *altar*, pr. to which the ascent was by steps, *Acts* 17, 23. Sept. for מַזְבֵּחַ *Ex.* 34, 13. So *Hdian.* 7. 11. 5. *Xen. Mem.* 1. 1. 2.

## Γ.

γαββαδᾶ or γαβαδᾶ, ἡ, indec. *Gab-batha*, *Aram.* ܡܬܢܐ (the back, a ridge; fem. of ܡܬܢ back, boss), pr. n. of a place in Jerusalem where Pilate gave sentence against Jesus, *John* 19, 13; called in Greek *λιδόστρωτον*, where see fully. It was near the castle or residence of Pilate. *Comp. Heb. Lex. art.* ܡܬܢ. *Buxt. Lex. Chald.* 377. —Others derive it from r. ܡܬܢ to be high, as if for ܡܬܢܐ.

Γαβριήλ, ὁ, indec. *Gabriel*, Hebrew גַּבְרִיֵּאל (man of God), pr. n. of an archangel, *Luke* 1, 19. 26. See in ἀρχάγγελος.

γάγγραινα, ἡ, ἡ, (γράφω, γράινω,) *gangrene, mortification*, which spreads by degrees over the whole body, *2 Tim.* 2, 17.—*Plut. de adul. et amic.* 24 trop. γαγγραινας . . . διασπρωζεις Ἀλέξανδρος. *Poll. On.* 4. 207. *Wetst. N. T.* in loc.

Γάδ, ὁ, indec. *Gad*, Heb. גַּד (good fortune), pr. n. of the seventh son of Jacob, born of Zilpah, *Gen.* 30, 10 sq.—In *N. T.* the tribe of Gad, *Rev.* 7, 5.

Γαδαρηνός, οὐ, ὁ, a *Gadarene*, i. e. an inhabitant of the city *Gadara*, Γαδαρά, the fortified capital of *Peræa* or the region east of the Jordan, *Jos. B. J.* 4. 7. 3. According to Eusebius and Jerome (*Onomast.*) it was situated over against *Tiberias* and *Scythopolis*. Josephus calls *Gadara* a Greek city, πόλις Ἑλληνίς, *Ant.* 17. 11. 4; and says it had many wealthy inhabitants, *B. J.* 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, *Jos. B. J.* 1. 7. 7; Augustus gave it to Herod the Great, *ib.* 1. 20. 3; but it was restored to Syria after Herod's death, *Ant.* 17. 11. 4.—The site of *Gadara* has been recognized at *Um Keis*, a place with extensive ruins visited by Seetzen, Burckhardt, and others; situated near the crest of the

chain of mountains which bound the valley of the Jordan on the east, and overlooking the lake of *Tiberias*, the southern end of which bears from it N. W. An hour north of this spot is the deep valley of the *Hieromax*; in which are hot sulphur springs also mentioned by Eusebius and Jerome. On the east of the ruins are many sepulchres hewn in the rock; as also great numbers of sarcophagi lying about. See *Reland. Palæst.* p. 773 sq. Seetzen in *Zach's Monatl. Corr.* XVIII. p. 417 sq. *Burckh. Trav. in Syr.* p. 270, 276.—In *N. T.* τῶν Γαδαρηνῶν *Mark* 5, 1. *Luke* 8, 26. 37; also in *Mss.* *Matt.* 8, 28 for τῶν Γεργεσηνῶν οἱ τῶν Γερασηνῶν, q. v.

Γάζα, ἡ, ἡ, *Gaza*, Heb. גַּזָּ (strong), a celebrated city of the Philistines, situated partly on elevated ground not far from the coast of the Mediterranean, near the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It is one of the earliest of the Canaanitish cities mentioned; *Gen.* 10, 19. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; *Josh.* 15, 47. *Judg.* 1, 18. 16, 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months; *Arr. Exp. Alex.* 2, 26, comp. *Strabo* 16. 2. 30. p. 759. He left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinus afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See *Jos. Ant.* 11. 8. 3, 4. *ib.* 13. 5. 5. *ib.* 13. 13. 3. *ib.* 14. 5. 3. *ib.* 15. 7. 9. *ib.* 17. 11. 4. *Reland Palæst.* p. 788–800. For other notices, and for the present condition of Gaza, see J. J.

Res. in Palest. II. p. 373-383.—In N. T. Acts 8, 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the uninhabited country east of Gaza, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; but against the historical testimony. See more fully in Bibl. Res. in Palest. II. p. 640.

γαζα, ης, ἡ, *the treasure, treasury*, of a king or state, Acts 8, 27. Sept. for תְּזָא Ezra 5, 17. Esth. 4, 7.—Plut. Alex. M. 36. Diod. Sic. 17. 64. Lat. *gaza* Cic. de Off. 2. 22. Mela 1. 11 'gaza Persæ ærarium vocant.'

γαζοφυλάκιον, ου, τό, (γάζα, φυλακή,) *a treasury*, Strabo 7 p. 319; comp. γαζοφυλαξ Plut. Demetr. 25. In the Scriptures and Josephus, *the treasury* of the temple, ἐν αὐτῇ οἴκου θεοῦ Neh. 13, 7; comp. Sept. for תְּזָא Neh. 10, 37. 13, 4. 5. 8; תְּזָא Esth. 3, 9. Jos. Ant. 19. 6. 1. B. J. 5. 5. 2. According to the Rabbins *the treasury* was in the court of the women, where stood thirteen chests, called תְּרִיבִּימִּי trumpets from their form; into which the Jews cast their offerings, Ex. 30, 13 sq. See Buxt. Lex. 2506. Lightf. Chorogr. Marco præm. c. 3.—So in N. T. Mark 12, 41 bis. 43. Luke 21, 1. Meton. of the court itself, John 8, 20.

Γάιος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. n. of several men in N. T. a) A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19, 29. b) A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20, 4. c) An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16, 23. 1 Cor. 1, 14. d) A Christian to whom John addressed his third epistle, 3 John 1.

γάλα, ακτος, τό, *milk*, 1 Cor. 9, 7. Sept. for חֲלֵב Gen. 18, 8. So Luc. D. Marin. 1. 2. Xen. Mem. 4. 3. 10.—Trop. for the *first rudiments* of Christian instruction, 1 Cor. 3, 2. Heb. 5, 12. 13. But in 1 Pet. 2, 2, *milk* is the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. 3, 1.

Γαλατία, ας, ἡ, *Galatia* or *Gallugraecia*, a central province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and

Phrygia. The chief cities were Ancyra, Taviu, and Pessinus. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither about 278 B. C. and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration; see Jerome ad Gal. 1, 2. Under Tiberius, about A. D. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the residence of many Jews; and from these and the other inhabitants Paul appears to have gained many converts to Christianity. See Strabo 4. p. 187. ib. 12. 566. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. Winer Realw. s. v.—In N. T. 1 Cor. 16, 1. Gal. 1, 2. 2 Tim. 4, 10. 1 Pet. 1, 1.

Γαλατικός, ὁ, ὄν, *Galatian*; Acts 16, 6 Γαλατικὴν χώραν, i. e. *Galatia*. 18, 23.

γαλήνη, ης, ἡ, *tranquillity*, e. g. of the sea, *a calm*, Matt. 8, 26. Mark 4, 39. Luke 8, 24.—Hom. Od. 7. 319. Luc. V, Hist. 2. 40. Xen. An. 5. 7. 8.

Γαλιλαία, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits around Kedesh of Naphtali; Heb. כְּנֶזֶף 1 K. 9, 11; כְּנֶזֶף 2 K. 15, 29. It was anciently called also 'Galilee of the Gentiles,' עֵלְיוֹנָה כְּנֶזֶף Is. 8, 23, Γαλιλαία ἀλλοφύλων 1 Macc. 5, 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. p. 760; comp. 1 Macc. 5, 15. 21-23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulun and having many mountains; the latter being less hilly, fertile, and very populous, with many cities and villages. According to Josephus, Lower Galilee extended to Carmel and Scythopolis, and apparently also to Ginea; in which case it included the great plain of Esdraelon; Jos. B. J. 3. 3. 1; comp. Ant. 20. 6. 1. But he also specifies Xaloth (mod. Iksā') as its southern limit; and this would

exclude the plain; B. J. 3. 3. 1. The chief cities were Tiberias and Scpphoris; but Capernaum and Nazareth are most frequently named in the N. T. See Strabo l. c. Jos. B. J. 3. 3. 1-3. Rosenm. Bibl. Geogr. II. ii. p. 42. Winer Realw. s. v.—In N. T. Mark 1, 9. Luke 2, 39. 4, 14. 8, 26. John 7, 52. al. sarp. In Matt. 4, 15 Γαλιλαία τῶν ἐθνῶν is quoted from Is. 8, 23 [9, 1], for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, the lake of Tiberias, Matt. 4, 18. 15, 29. +

**Γαλιλαῖος**, α, ου, *Galilean*; Subst. a *Galilean*, a native or inhabitant of Galilee; Matt. 26, 69. Mark 14, 70. Luke 13, 1. 2 bis. 22, 59. 23, 6. John 4, 45. Acts 1, 11. 2, 7. 5, 37. The Galileans were brave and industrious, Jos. B. J. 3. 3. 2; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1, 47. 7, 52. Acts 2, 7. They had a peculiar dialect, by which they were distinguished from the Jews of Jerusalem, Mark 14, 70. See Buxtorf Lex. 434 sq. Lightf. Cent. Chorogr. Matt. pram. c. 86, 87.

**Γαλλίων**, ονος, ό, *Gallio*, a Roman proconsul of Achaia, Acts 18, 12. 14. 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Senec. Ep. 104. Id. Q. Nat. 4. praef. Tacit. Ann. 15. 73. ib. 16. 17. Wetst. N. T. in loc.

**Γαμαλιήλ**, ό, indec. *Gamaliel*, Heb. גַּמְלִיֵּאל (benefit from God) Num. 1, 10. 2, 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5, 34. 22, 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. 617); was distinguished for piety and Jewish learning; and for a long time was president of the Sanhedrim. See Lightf. Hor. Heb. in Act. 5, 34.

**γαμέω**, ω, (γάμος,) aor. 1 *ἔγγρα* from γάμω) Luke 14, 20, also the later form *ἐγάμησα* Mark 6, 17. al. Lob. ad Phryn. p. 742. Butt. Gr. and Ausf. Spr. § 114; Imper. 3 plur. *γαμέτωσαν* 1 Cor. 7, 36, and *γαμησάτωσαν* v. 9, see Winer § 13. 2. e. Butt. Ausf. Spr. § 88. n. 8.—*To marry, to wed*, i. e.

1. Of men, c. acc. *to marry* a woman, *to take as wife*, Luke 14, 20 γυναῖκα ἔγγρα. 16.

18 bis. Matt. 5, 32. 19, 9 bis. Mark 6, 17 ὅτι αὐτὴν ἐγάμησεν. 10, 11. So Jos. Ant. 1. 15. 1. Diod. Sic. 4. 72. Xen. Mem. 1. 1. 8.—Absol. τινεὺς *to marry, to take a wife*, Matt. 19, 10 οὐ συμφέρει γαμῆσαι. 22, 25. 30. 24, 38. Mark 12, 25 οὔτε γαμοῦσιν. Luke 17, 27. 20, 34. 35. 1 Cor. 7, 28 ἐὰν δὲ γήμης. v. 33. So 2 Macc. 14, 25. Ael. V. H. 4. 1. Xen. Hi. 1. 27.

2. Of females, absol. *to marry, to get married*, 1 Cor. 7, 28 ἐὰν γήμη ἡ παρθένος. v. 34. 36. 1 Tim. 5, 11. 14. Comp. Eurip. Med. 606 μὴν γαμοῦσα καὶ προδοῦσά σε.—Pass. aor. 1 *ἐγαμήσῃην*, *to be married, to get married*, c. dat. Mark 10, 12 καὶ γαμήσῃ ἄλλω. 1 Cor. 7, 39. So Plut. Romul. 2. Id. Demetr. 2 ἡ μήτηρ τῷ Ἀντίγονῳ γαμήσεια.

3. Genr. of both sexes, absol. *to marry to get married*, 1 Cor. 7, 9 bis. 10. 1 Tim. 4, 3 κολυόντων γαμεῖν.—Plut. Conj. Praec. 20. ib. 34.

**γαμίζω**, f. ἴσω, (γάμος,) *to marry, to give in marriage*, e. g. a daughter, 1 Cor. 7, 38 bis, Lachm. for the common *ἐγαμίξω*; and so Matt. 22, 30. Mark 12, 25. Luke 17, 27. 20, 35.

**γαμίσκω**, i. q. γαμίζω, *to marry, to give in marriage*, Pass. Mark 12, 25.—Aristot. Pol. p. 22.

**γάμος**, ου, ό, 1. *a wedding, marriage, nuptials*; e. g. ἔνδυμα γάμου *a wedding-garment* Matt. 23, 11. 12; τὸ δείπνον τοῦ γάμου *the marriage-supper, wedding-feast*, Rev. 19, 9, see below. So 1 Macc. 9, 37. 41. Hlian. 4. 11. 10. Xen. Ag. 3. 3.—Spec. *the wedding-feast, marriage-festival*, which continued seven days; see Judg. 14, 12. 15. Tob. 11, 19. Winer Realw. art. *Hochzeit*. So Matt. 22, 2 ἐποίησε γάμους. v. 3. 4. 8. 9. 10. 25, 10. Luke 12, 36. 14. 8. John 2, 1. 2. Sept. for חתונה Esth. 2, 18. So Tob. 6, 12. Luc. D. Deor. 20. 14. Xen. Ven. 1. 8.—Hence trop. the rejoicings and happiness of the Redeemer's kingdom are represented under the figure of a wedding-festival, Rev. 19, 7. 9; comp. Matt. 25, 1 sq.

2. Meton. *marriage, matrimony*, the marriage state, Heb. 13, 4.—Wisd. 14, 24. 26. Hlian. 3. 10. 10. Xen. Hi. 1. 27.

**γάρ**, conj. (γέ, ἄρα,) *for, because* a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; comp. Butt. § 149. m. 17. Kühner § 324. 2, and Gr. Gram. § 754. Hartung Lehre v. d. Partikeln I. p. 457-480

1. CAUSAL and ARGUMENTATIVE: a) After an antecedent clause expressed, *for*; Matt. 1, 20 *μή φοβηθῆς παραλαβεῖν Μαρίαν· τὸ γὰρ ἐν αὐτῇ γεννησέιν κτλ.* v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει κτλ.* Mark 1, 22, 6, 18. Luke 1, 15. al. s̄p̄ss. So too after a clause of prohibition or caution, Matt. 3, 9. 24, 5. Luke 7, 6. al. We find γάρ put after two words closely connected in a clause, Matt. 2, 6. Mark 1, 38. Luke 6, 23. John 12, 8. Acts 4, 20. al. —Often also γάρ is found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8, 42. 1 Cor. 16, 7. 2 Cor. 11, 19, 20; or where the latter clause is dependent on the former, Matt. 10, 19, 20. Mark 6, 52. John 5, 21, 22. Acts 2, 15; or where two different causes are assigned, Matt. 6, 32, 18, 10, 11. Rom. 16, 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark 9, 39, 40, 41. Matt. 16, 25, 27. Luke 9, 24, 25, 26. Acts 26, 26. 1 Cor. 9, 16. al. So Matt. 26, 10–12, where *ἔργον γάρ* and *βαλοῦσα γάρ* refer to the act of the woman, and *πάντοτε γάρ* to the objection of the disciples.—The γάρ is also sometimes repeated, where the writer again takes up a sentence which began with γάρ and was interrupted, as Rom. 15, 26, 27. 2 Cor. 5, 2, 4.—Very often also γάρ stands in connection with other particles, where however each particle retains its own separate force and signification; so *ἐὰν γάρ*, *for if*, Matt. 5, 46, 6, 14; *εἰ γάρ*, *for if*, Rom. 3, 7, 4, 14; *ἰδοὺ γάρ*, *for lo, for behold*, Luke 1, 44, 48, 17, 21. 2 Cor. 7, 11; *καὶ γάρ*, *for also, for ... too, for even*, Matt. 26, 73. Mark 10, 45. Luke 6, 32–34. John 4, 23, 45. Acts 19, 40. Rom. 11, 1. al. (Luc. D. Mort. 22, 2. Xen. An. 2, 5, 5. ib. 3, 3, 4.) Or also γὰρ *καὶ*, *for also*, Acts 17, 28 *τοῦ γὰρ καὶ γένος ἐσμέν.* 2 Cor. 2, 9; *μὲν γάρ*, *for indeed*, Acts 28, 22. 2 Cor. 9, 1, 11, 4. Heb. 8, 4, 6, 16; or also followed by *δέ* adversative, Acts 23, 8. 1 Cor. 11, 7 *ἀνὴρ μὲν γὰρ* (comp. v. 4) ... *γυνὴ δέ κτλ.* Heb. 12, 20; but *δέ* omitted Rom. 3, 2. 1 Cor. 11, 18; *μή γάρ* c. imperat. *for let not*, James 1, 7; *οὐ γάρ*, *for ... not*, Matt. 10, 20. Mark 6, 52. Luke 8, 17. John 3, 17, 34, 7, 1. Rom. 2, 11. 1 Cor. 2, 2. Gal. 4, 30. Heb. 4, 15. Rev. 3, 2. al. s̄p̄ss. (Palæph. F. 31. Xen. An. 3, 4, 36.) *οὐδὲ γάρ*, *for neither*, John 5, 22, 7, 5, 8, 42. Rom. 8, 7. Gal. 1, 12, 6, 13. (Hdian. 8, 4, 24.) *οὐτε γάρ*, *for neither*, Luke 20, 36. 1 Cor. 8, 8. 1 Thess. 2, 5.

b) Elliptically, where the clause to which

γάρ refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2, 2 *where is he who is born king of the Jews?* [he must be already born,] *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*, *for we have seen his star.* Matt. 22, 28 [we cannot tell,] *πάντες γὰρ ἔσχον αὐτήν*, *for they all had her.* Mark 5, 42 [and this she might well do,] *ἦν γὰρ ἑτῶν δώδεκα*, *for she was twelve years old.* Luke 9, 26 [and so will it be with him who cometh not after me,] *ὅς γὰρ ἂν ἐπαισχυνθῇ με κτλ.* *for whosoever shall be ashamed of me, etc.* John 4, 44 *he departed into Galilee*, [not indeed at first to Nazareth his πατρίς,] *αὐτὸς γὰρ Ἰησοῦς κτλ.* *for Jesus himself testified*, comp. Luke 4, 16 sq. John 9, 30 [why speak ye thus?] *ἐν γὰρ τούτῳ θαναστὸν ἔστιν κτλ.* (Xen. Mem. 4, 2, 6.) Acts 4, 27 [and all this has now been fulfilled,] *συνήχθησαν γὰρ ἐπ' ἀληθείας κτλ.* 19, 37, 22, 26. Rom. 2, 24 [yea, all these things ye do,] *τὸ γὰρ ὀνομα κτλ.* 4, 2, 8, 18 [yea, I say, suffer with him,] *λογίζομαι γὰρ κτλ.* v. 20, 14, 10 [this ought not so to be,] *πάντες γὰρ κτλ.* 15, 4. 1 Cor. 10, 1 [in like manner take ye heed,] *οὐ ἐέλω γὰρ κτλ.* 2 Cor. 9, 7 [ἀλλ' ἰαρόως,] *ἰαρόν γὰρ κτλ.* 12, 6 [I might indeed do this,] *ἐὰν γὰρ κτλ.* 1 Thess. 2, 1 (comp. 1, 9). 2 Thess. 3, 11. Heb. 7, 11 [as some may have thought,] *ὁ λαὸς γὰρ κτλ.* *for under it the people received the law.* v. 13 [and truly this change has taken place,] *ἐφ' ὃν γὰρ κτλ.* James 3, 7. al. s̄p̄ss. So Plato Conv. 194, a, [σὺ μὲν δύνασαι σαφρῆναι,] *καλῶς γὰρ αὐτὸς ἠγώνισαι.*—With other particles, each retaining its own separate force and signification; comp. above in lett. a. So *καὶ γάρ*, *for also, for ... too, for even*; Matt. 8, 9 and Luke 7, 8 [and this I know from my own case,] *καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι, for I too am a man under authority.* Matt. 15, 27 and Mark 7, 28 *ναί, κύριε, καὶ γὰρ τὰ κυνάρια κτλ.* *yea, Lord, [yet deny me not,] for even the dogs do eat, etc.* 2 Cor. 5, 10 [and so it is,] *καὶ γὰρ οὐδὲ κτλ.* 5, 2, 13, 4 [and so it is with us,] *καὶ γὰρ ἡμεῖς κτλ.* Phil. 2, 27 [and ye heard truly,] *καὶ γὰρ ἠσέσησε.* 1 Thess. 3, 4. Also *μὲν γὰρ* *for indeed*; Rom. 2, 25 [in vain then thou claimest to be a Jew, v. 17 sq.] *περιτομὴ μὲν γὰρ ὠφελεῖ κτλ.* Acts 13, 36 [now this is not said of David,] *Δαυὶδ μὲν γὰρ κτλ.* 1 Cor. 5, 3. 2 Cor. 9, 1; with *δέ* following, Heb. 7, 18, 19 [there is then such a change,] *ἀσέτησις μὲν γάρ ... ἐπεισαγωγὴ δέ κτλ.* *for indeed there is an annulment, etc.* Also *οὐ γάρ*, *for ... not.* Matt. 9, 13 [and for this

end am I also come,] οὐ γὰρ ἦλθον κτλ. Mark 9, 6 [he spake this unwittingly,] οὐ γὰρ ἦδει τί λαλήσῃ, for he knew not what to say. Luke 6, 43. Acts 4, 20 [and forbid us not,] οὐ δυνάμεθα γὰρ κτλ. Rom. 8, 15.

2. ΕΡΕΧΕΓΕΤΙΚΑΛ or explanatory, where it introduces in more detail what has been before announced; like Engl. *namely*, *to wit*, *that is to say*, *for example*; Buttm. § 149. m. 17. Kühner § 324. 2. Gr. Gram. § 754. 1. β. a) After demonstr. οὕτως, as in classic Greek; Matt. 1, 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ κτλ. So Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 6. 6. Ag. 3. 2. Plato Protag. 320. c. b) Less strictly, where it introduces by way of explanation the reason or motive of what precedes, *that is to say*, *for*, *since*; Matt. 3, 3 *the kingdom of heaven is at hand, οὗτος γὰρ ἔστιν κτλ.* for this is he, etc. 24, 38. Luke 8, 40. John 6, 64. 20. 9. Acts 28, 20. Rom. 1, 18. 6, 19. 1 Cor. 7, 7. Gal. 2, 12. Phil. 2, 5. Heb. 1, 5. 2, 8. 7, 1. al. sēp. So μὴ γὰρ 1 Pet. 4, 15. In this way too γὰρ serves to introduce parenthetical explanatory clauses; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν. 7, 3. John 4, 8. 9. Acts 13, 8. 18, 3. 18. Rom. 7, 1. 1 Cor. 16, 5. 2 Cor. 5, 7. al.—Soph. Antig. 178. Xen. An. 7. 1. 29. Plato Phæd. 116.

3. ΙΝΤΕΝΣΙΤΥ where it merely serves to strengthen a clause, like Engl. *why*, *then*, *truly*; Matth. § 615. Buttm. § 149. m. 17. a) With interrogatives and in questions, where originally *yea* or *nay* may have been implied; e. g. μὴ γὰρ, John 7, 41 μὴ γὰρ ἐκ τῆς Γαλιλ. ὁ Χριστὸς ἔρχεται, *doli then Christ come out of Galilee?* 1 Cor. 11, 22; πῶς γὰρ, *how then?* Acts 8, 31; τίς γὰρ, Acts 19, 35 τίς γὰρ ἔστιν ἄνθρωπος, *what man is there then*, etc. τί γὰρ, *what then?* Rom. 3, 3. Phil. 1, 18; and so τί γὰρ κακὸν ἐποίησεν, *what evil then hath he done*, or: *why, what evil hath he done*, Matt. 27, 23. Mark 15, 14. Luke 23, 22. But very often γὰρ here retains its primary sense, as in no. 1; so 1 Cor. 10, 29. James 4, 14. Matt. 9, 5. 16, 26. al. b) In responses, some word of assent or dissent having been implied before it, as *assuredly*, *not at all*, or the like; 1 Cor. 9, 9. 10, ἐν γὰρ τῷ νόμῳ... δι' ἡμᾶς γὰρ ἐγράφη. Gal. 1, 10. 1 Thess. 2, 20. (Luc. Hermot. 10. Xen. Mem. 1. 4. 9.) Also οὐ γὰρ, *no then*, *no indeed*, Acts 16, 37. So Luc. D. Mort. 24. 3. +

γαστήρ, τέπος, τρός, ἡ, *the belly*, genr. Sept. for γαστ. Num. 5, 22. Xen. Mem. 1. 3. 6—Hence in N. T. by synecdo.

1. *the stomach, paunch*, as the receptacle of food; (pr. Sept. for γαστ. Job 15, 2 Hldian. 1. 6. 2;) meton. *a glutton, gormandizer*, so in the hexameter of Epimenides, Tit. 1, 12:

Κρήτες δὲ ψεύσται κακὰ θηρία γαστέρες ἀργαί, *the Cretans are always liars, evil beasts, slow bellies*, i. e. lazy gormandizers. So γαστρίμαργος Plato Eryx. 405. e; γαστρίς Ael. V. H. 1. 28; γαστρίδουλος Diod. Sic. II. p. 549. Wess. Hesych. γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι.

2. *the womb*, Luke 1, 31. Sept. for γαστ. Gen. 25, 23. So Diod. Sic. 4. 33. Plato Legg. 792. c.—Hence ἐν γαστρὶ ἔχειν, *to be with child*, Matt. 1, 18. 23. 24, 19 Mark 13, 17. Luke 21, 23. 1 Thess. 5, 3. Rev. 12, 2. Sept. for γαστ. Gen. 16, 4. 2 K. 8, 11. So Pausan. 4. 9. 5. Hdot. 3, 32.

γέ, an enclitic particle, which serves to strengthen or render more *emphatic* the word to which it is appended, by placing it in antithesis to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, or by the tone of voice; though its general meaning may be frequently given by *at least*, *at any rate*, *indeed*, *even*, or the like. See Passow s. v. Herm. ad Vig. p. 824 sq. Buttm. § 149. m. 25. Kühn. § 317. 2. Gr. Gram. § 703. Matth. § 602.

1. Simply, as connected with a noun, pronoun, or verb. a) As giving emphasis to the less in anth. with the greater; Luke 11, 8 *though he will not rise and give him because he is his friend*, διὰ γε τὴν ἀναιδείαν αὐτοῦ κτλ. *yet because of his importunity indeed, he will rise*, etc. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον, *yet because indeed this widow troubleth me*. So Sept. Job 30, 24. Xen. Cyr. 1. 6. 4 διὰ γε κτλ. b) *Vice versa*, the greater in anth. with the less; Rom. 8, 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο κτλ. *he who indeed spared not his own Son... how shall he not with him*, etc. So Eurip. Med. 1358. Luc. D. Deor. 17. 2. c) In wishing; 1 Cor. 4, 8 καὶ ὀφελόν γε ἐβασιλεύσατε, *and I would indeed (or at least) ye did reign*. See Hartung Lehr. v. d. Part. I. p. 372. Herm. ad Vig. p. 825.

2. More freq. γε is connected with other particles, viz.

a) ἀλλά γε, see in ἀλλά no. 3. a.

b) ἀραγε, ἀρα γε, see in ἀρα and ἀρα



c) *εἴγε*, if at least, if indeed spoken of what is taken for granted; Herm. ad Vig. p. 831. α) Simply, with the indic. Eph. 3, 2 *εἴγε* ἠκούσατε κτλ. if indeed ye have heard, as I take for granted, etc. 4, 21. Col. 1, 23. So Luc. Jup. Trag. 36. Xen. Mem. 1. 5. 3. ib. 2. 1. 17. β) With καὶ added, *εἴγε καὶ*, if indeed also, c. indic. 2 Cor. 5, 3 *εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐεξήσόμεθα*, if indeed also (as we may take for granted, i. e. since) being thus clothed we shall not be found naked; see in γυμνός. Gal. 3, 4 *εἴγε καὶ εἰκῇ*, if indeed also it is in vain, sc. as we must suppose. So Ael. V. H. 12. 9 *εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι*.

d) *εἰ δὲ μή γε*, i. q. *εἰ δὲ μή*, but stronger, but if not so indeed, if otherwise, else; serving to annul the antecedent proposition, whether affirmative or negative; Herm. ad Vig. p. 830 sq. Buttm. § 151. IV. 7. Kühn. § 340. 4. So after an affirmative, but if not, otherwise, Matt. 6, 1. Luke 10, 6. 13, 9. (Plato Rep. 425. c.) After a negative, where it consequently affirms; if otherwise, else, Matt. 9, 17. Luke 5, 36. 37. 14, 32. 2 Cor. 11, 16. So *εἰ δὲ μή* Xen. An. 4. 3. 6. Cyr. 3. 1. 35.

e) *καίγε*, and indeed, see above in no. 1. α) As referring to the less, and at least, and even; Luke 19, 42 *καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ*. So Luc. D. Deor. 4. 1. Plato Rep. 335. b. β) As referring to the greater, what is more, and even, yea even; Acts 2, 18 *καίγε ἐπὶ τοὺς δούλους μου*. So Luc. Tragod. 251. Xen. An. 7. 7. 51.

f) *καίτοιγε*, and yet indeed, although indeed, i. q. *καίτοι*, but stronger; John 4, 2 *καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν*. Acts 14, 17. 17, 27. Comp. Herm. ad Vig. p. 837 sq.—Luc. D. Deor. 20. 10. Xen. Mem. 1. 2. 3.

g) *μενοῦνγε*, i. q. *μενοῦν*, but stronger; see in its order.

h) *μήτιγε*, i. q. *μήτι*, but stronger; see in *μήτι*.

Γεδεών, ὄνος, ὁ, Gideon, Heb. גִּדְדֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb 11, 32. See Judg. c. 6-8.

γέεννα, ης, ἡ, Gehenna, hell, i. e. the place of punishment in Hades or the world of the dead, i. q. Τάρταρος 2 Pet. 2, 4; λίμνη τοῦ πυρός Rev. 20, 14. 15; τὸ πῦρ τὸ αἰώνιον Matt. 25, 41. Jude 7; see in art. ἄδης, and comp. Judith 16, 17. Eccclus. 7, 17. Fabric. Cod. Pseud. V. T. I. p. 194, 645. Hence it is a place of eternal fire and thick-

est darkness; comp. Jude v. 6. 13.—The name γέεννα is the Heb. גֵּהֶנְנִי, the valley of Hinnom, Josh. 15, 8, the narrow valley skirting Jerusalem on the south, running down from the west into the valley of Jehoshaphat, under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 2 K. 23, 10. Jer. 7, 31. 32. 32, 35; comp. Jer. 2, 23. 19, 6. 13. Heb. Lex. art. גֵּהֶנְנִי. The valley was also called גֵּהֶנְנִי, Tophet, 2 K. 1. c. Jer. 11. cc. prob. from גֵּהֶנְנִי 'place of burning.' It was apparently in allusion to this detested and abominable fire, that the later Jews employed the name of this valley (Gehenna) to denote the place of future punishment or the fires of Tartarus. There is no evidence of any other fires having been kept up in the valley, as some have supposed; see Bibl. Res. in Palest. I. p. 404. Buxtorf Lex. 395, 2623. Wetst. N. T. I. p. 299. Tholuck Bergpred. zu Matt. 5, 22.—So *εἰς τὴν γέενναν*, *εἰς τὸ πῦρ τὸ ἄσβεστον*, Matt. 9, 43. 45, comp. v. 44. 46. 48; *εἰς τὴν γέενναν τοῦ πυρός*, Gehenna of fire, hell-fire, Mark 9, 47. Matt. 5, 22. 18, 9; or simply *εἰς τὴν γέενναν*, Luke 12, 5; *εἰς γέενναν* Matt. 5, 29. 30; *εἰς γέεννη* Matt. 10, 28; *ὑπὸ τῆς γέεννης* James 3, 6. Spec. *υἱὸς γέεννης*, a child of Gehenna, belonging to Gehenna as his proper place and portion, Matt. 23, 15; comp. Sept. *υἱὸς Σανάτου* for Heb. בֶּן־שָׁנַי 2 Sam. 12, 5. Also ἡ κρίσις τῆς γέεννης, the condemnation of (to) Gehenna, Matt. 23, 33; comp. Jude v. 7.

Γεδσημανῇ, indec. Gethsemane, pr. n. of a garden or plot of ground near Jerusalem, beyond the brook Kidron, Matt. 26, 36. Mark 14, 32; comp. John 18, 1. Tradition still points it out at the foot of the mount of Olives; see Bibl. Res. in Pal. I. p. 346.—Derived perh. from Aram. גֵּזְזַן press, and נִיבֵץ oil, i. e. an oil-press.

γείτων, ονος, ὁ, ἡ, (kindr. γῆ, γῆτης,) a neighbour, Luke 14, 12. 15, 6. 9. John 9, 8. Sept. for גֵּזְזַן Jer. 6, 21.—Diod. Sic. 13. 84. Xen. Mem. 2. 2. 12.

γέλω, ὦ, f. ἄσω Luke 6, 21, earlier f. ἄσωμα, Buttm. § 113. 4. n. 7; to laugh, in joy or triumph, intrans. Luke 6, 21. 25. Sept. for גֵּלָה Gen. 17, 17.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

γέλως, ωτος, ὁ, (γελῶ,) laughter, in joy or triumph, James 4, 9. Sept. for גֵּלָה Gen. 21, 6.—Luc. Bis acc. 10. Xen. Cyr. 2. 2. 15

**γεμίω**, f. ἰσω, (γέμω,) *to fill, to make full*, with acc of thing and gen. of that with which it is filled; Mark 15, 36. John 2, 7 bis. 6, 13. Pass. absol. Mark 4, 37. Luke 14, 23. So Pol. 1. 18. 9. Xen. Hell. 5. 2. 25.—Construed also with acc. and ἀπό τινος, see in ἀπό no. 2. f; Luke 15, 16 γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων. With acc. and ἐκ τινος Rev. 8, 5. 15, 8; so Heb. גַּם אֵלֶּיךָ, Sept. πληρώω ἐκ, Ps. 27, 5.

**γέμω**, f. μῶ, *to be full of, to be filled with*, c. gen. Matt. 23, 27. Luke 11, 39. Rev. 4, 6. 8. 5, 8. 15, 7. 17, 3. 4. 21, 9. Rom. 3, 14 quoted from Ps. 10, 7, where Sept. for אֵלֶּיךָ c. accens. So Diod. Sic. 13. 3. Pol. 4. 65. 2. Plato Crit. 117. c.—Construed also with ἐκ, Matt. 23, 25; like Heb. גַּם אֵלֶּיךָ Is. 2, 6. Ez. 32, 6.

**γενεά**, ἄς, ἡ, (γίνομαι, γένω,) *birth*, Xen. Cyr. 1. 2. 8.—In N. T.

1. *a generation*, pr. the interval of time between father and son, a single step or succession in natural descent; Matt. 1, 17 quater, πᾶσαι οὖν γενεαὶ . . . γενεαὶ δεκατέσσαρες. Sept. for דִּוְיָ Gen. 15, 16. Deut. 23, 3. So Jos. Ant. 1. 7. 2. Plut. de Def. Orac. 11. Plato Phil. 66. c.—The ancient Hebrews at first reckoned the generation at a hundred years; see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. But at a later period, like the Greeks and modern chronologers, they appear to have counted from thirty to forty years as a generation, Job 42, 16; more exactly, three generations for every hundred years; Hdot. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι, comp. Plut. de Defect. Orac. 11. Sir I. Newton's Chronol. p. 53. Lond. 1728.—Hence

2. *Genr. and less definitely, a generation, an age*, put for the average duration of human life, the period in which the population of the earth is supposed to be successively renewed; only in Plur. *ages, generations, times*. So of past ages, Acts 14, 16 ἐν ταῖς παροχρημέναις γενεαῖς, *in times past*. 15, 21 ἐκ γενεῶν ἀρχαίων, *from ancient times, of old time*. Eph. 3, 5 ἑτέρας γενεαῖς *in other ages*. Col. 1, 26 ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Of time future, in intensive phrases to denote never ending duration; Eph. 3, 21 εἰς πάντας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, comp. in αἰὼν no. 2. a. β. Luke 1, 50 εἰς γενεὰς γενεῶν, *generations of generations, ages of ages*; comp. in αἰὼν and Rev. 1, 6. So Sept. for דִּוְיָ דִּוְיָ Ps. 72, 5. 102, 25. Is. 51, 8. Comp. Gesen. Iohrg. r. 692. c. Matth. 430.—Hdian. 3.

8. 18. Diod. Sic. 1. 24. Plato Tim. 23. c. Thuc. 2. 68.

3. *Meton. a generation of men, the men of any age, those living in any one period*; so ἡ γενεὰ αὐτή *this present generation* Matt. 11, 16. 12, 41. 42. 24, 34. al. γενεὰ πονηρὰ *a wicked generation* Matt. 12, 39. 45. 16, 4. al. γενεὰ ἄπιστος *Matt. 17, 17. Mark 9, 19*; γενεὰ σκολία Acts 2, 40. Phil. 2, 15. Luke 16, 8 φρονιμώτεροι . . . εἰς τὴν γενεὰν τὴν ἑαυτῶν, *wiser . . . in respect to their own generation, those with whom they live and have to do*. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; *who shall declare his generation?* i. e. set forth the wickedness of that generation; quoted from Is. 53, 8, where Sept. for דִּוְיָ; comp. Jos. B. J. 5. 13. 6. Spoken of a former generation, Acts 13, 36. Heb. 3, 10; of the future, Luke 1, 48. Sept. for דִּוְיָ Deut. 32, 5. 20.—Jos. B. J. 5. 13. 6. Luc. de Astrol. 20. Dem. 1390. 25. +

**γενεαλογία**, ᾧ, f. ἡσω, (γενεά, λέγω,) *to trace one's genealogy*, Sept. Ezra 2, 62. Xen. Conv. 4. 51.—In N. T. Pass. γενεαλογεῖσθαι, οὔμαι, *to be traced in genealogy, i. e. to be reckoned by descent, to derive one's descent*, absol. Heb. 7, 6. Sept. for שִׁבְתָּךְ 1 Chr. 5, 1. 9, 1.

**γενεαλογία**, ἁς, ἡ, (γενεαλογέω,) *a genealogy, a genealogical descent or table*, 1 Tim. 1, 4. Tit. 3, 9. Sept. for inf. שִׁבְתָּךְ 1 Chr. 7, 5. 7.—Pol. 9. 2. 1. Plato Crat. 296. c.

**γένεσις**, ὡς, ἡ, (γένεσις,) *pr. in earlier Greek writers, solemn rites for the dead, feriae demicales, offered perh. on the birth-day of the deceased*, Hdot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. Dict. of Antt. art. *Funus*.—Later and in N. T. *a birth-day celebration, birth-day festival*, Matt. 14, 6. Mark 6, 21. So Alciph. Ep. 3. 18, 55. Dion Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used τὰ γενέσθια, Lob. ad Phryn. p. 103 sq.

**γένεσις**, εὖς, ἡ, (γίνομαι, γένω,) *generation, procreation*, Xen. Lac. 2. 1.—In N. T.

1. *birth, nativity, origin*, Matt. 1, 18. Luke 1, 14. (Rec. γέννησις.) James 1, 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for בְּרִית בְּרִית Gen. 31, 13. So Diod. Sic. 1. 6. 8. Hdian. 7. 1. 5. Plato Tim. 27. d.—Spec. of descent, lineage; so Σίσβλος γενέσεως, *book of descent*, i. e. genealogy, genealogical table, Matt. 1, 1. Sept. and דִּוְיָ דִּוְיָ סֵפֶר Gen. 5, 1; דִּוְיָ דִּוְיָ Gen. 2. 4 10, 1. 32.

2. Meton. *origin* of things, for *creation*, *nature*; James 3, 6 φλογίζουσα τὸν τροχὸν τῆς γενέσεως, *setting on fire the wheel (circle) of nature*, the whole creation.—Plato Tim. 29. e, γενέσεως καὶ κόσμου . . . ἀρχήν. Id. Phaedr. 245. e, πάντα τε οὐρανὸν πᾶσάν γε γένεσιν.

γενετή, ἡς, ἥ, (γίνομαι, γένω.) *birth*; John 9, 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. 25, 47. Luc. Halc. 5. Pol. 3. 20. 4.

γένημα, ατος, τό, (γίνομαι, γέγεννημαι.) *produce, fruit*, sc. of the fields, Luke 12, 18. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10.—Text. rec. has in both places γέννημα, q. v.

γεννώω, ὦ, f. ἴσω, (γέννα poet. for γένος.)

1. *to beget*, as a father, c. acc. Matt. 1, 2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. v. 2–16. Acts 7, 8. 29; also with ἐκ c. gen. of the mother, Matt. 1, 3. 5. Pass. Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθέν *that begotten (conceived) in her*, the factus. Sept. for יָלַד וְיִלְדֵּי Gen. 5, 3 sq. So Luc. D. Deor. 22. 2. Plut. Symp. 3. 4. 3. Plato Conv. 206. d.—Trop. a) *to gender, to occasion*, e. g. μάχας 2 Tim. 2, 23. So Diod. Sic. 18. 54. Plato Rep. 496. a. b) Of a Christian teacher, *to beget* in a spiritual sense, to be the instrument of one's conversion to a new life in Christ, c. acc. 1 Cor. 4, 15. Philem. 10. Comp. Philo Leg. ad Cai. p. 1000. b, μάλλον αὐτὸν ἢ οὐχ ἦπτον τῶν γούων γεγέννηκα. c) Of God, *to beget* in a spiritual sense, to impart a new life and a new spirit in Christ, to renew spiritually, absol. τὸν γεννήσαντα 1 John 5, 1; hence believers are said *to be born* of God (see in no. 3. b), and are called *the sons of God*; comp. John 1, 12. Rom. 8, 14. Gal. 3, 26. Also in respect to the Messiah, the Son of God, the object of his paternal love and care, God is said *to have begotten him*, i. e. *to have constituted or declared him to be his Son*, espec. by his resurrection and exaltation, Acts 13, 33. Heb. 1, 5. 5, 5; all quoted from Ps. 2, 7 where Sept. for יָלַד. Comp. in art. υἱός.

2. *to bear, to bring forth*, as a mother, c. acc. Luke 1, 57 καὶ ἐγέννησεν υἱόν. John 16, 21; acc. et dat. Luke 1, 13; absol. Luke 23, 29. Trop. *eis δουλείαν γεννώσα* Gal. 4, 24. Sept. and יָלַד Gen. 46, 15.—Luc. Sacrif. 6. Xen. Lac. 1. 3.

3. Pass. aor. 1 ἐγεννήθην, perf. γεγέννημαι, *to be born*, to be brought into life, to come into life, as from parents generally. a) Pr. Matt. 2, 1. 4 πού ὁ Χρ. γεννώται. 19, 12. 26, 24. Mark 14, 21. Luke 1, 35.

John 3, 4 bis. Acts 7, 20. Rom. 9, 11. Heb. 11, 23. Sept. for יָלַד Job 3, 2; יָלַד Ps. 87, 4–6. (Hdian. 1. 7. 5. Plato Legg. 958 c.) With adjuncts: so with a predicate in the nom. as τυφλός John 9, 2. 19. 27. 32: 'Ρωμαῖος Acts 22, 28. With ἀπό c. gen. of ancestor, *to spring from*, Heb. 11, 12; ἐκ c. gen. of mother, Matt. 1, 16. (Plut. Agesi. 3.) Also ἐκ c. gen. of source or manner, as ἐκ σαρκός John 3, 6; ἐκ πορνείας 8, 41. With ἐῖς c. acc. as εἰς τὸν κόσμον John 16, 21; also as marking purpose or end, εἰς τοῦτο John 18, 37; ζῶα . . . γεγεννημένα εἰς ἄλωσιν, i. e. *born (made) for capture*, 2 Pet. 2, 12. With ἐν c. dat. of place or condition, Acts 22, 3. John 9, 34. Acts 2, 8. With κατὰ c. acc. as κατὰ σάρκα *after the flesh* Gal. 4, 23. 29. b) Trop. and only in John's writings, ἐκ θεοῦ γεννηθῆναι v. γεγεννημένος *to be born of God*, see in no. 1. c. John 1, 13. 1 John 2, 29. 3, 9 bis. 4, 7. 5, 1 bis. 4. 18 bis. In the same sense, ὁ γεγεννημένος, ἐκ τοῦ πνεύματος John 3, 6. 8: ἐξ ὕδατος καὶ πνεύματος v. 5; also γεννηθῆναι ἠνώθεν v. 3. 7, see in ἠνώθεν no. 1.

γέννημα, ατος, τό, (γεννώω,) pr. *something born or produced, a product*, i. e.

1. Of men, *offspring, progeny*, Matt. 3. 7 γεννήματα ἐχιδνῶν, *progeny of vipers*! 12, 34. 23, 33. Luke 3, 7. Sept. for יָלַד Josh. 15, 14.—Eccles. 10, 18. 1 Macc. 1, 38. Plato Tim. 24. d.

2. Of trees and plants, *fruit, produce*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. So Luke 12, 18 Rec. where others γένημα. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10 Rec.—Diod. Sic. 5. 17. Pol. 1. 71. 1. ib. 3. 87. 1. Put in this sense for καρπός only by late writers, Lob. ad Phryn. p. 286.

Γεννησαρέτ, ἡ, indec. Gennesareth, Heb. גִּנְזַרֶּת (lyre) Deut. 3, 17, or גִּנְזַרֶּת 1 K. 15, 20, later Heb. גִּנְזַרֶּת, Josephus Γεννησάρ B. J. 3. 10. 8; pr. n. of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as nearly four Roman miles in length and two and a half in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19, 35, which also gave name to the adjacent lake, יַם גִּנְזַרֶּת Num. 34, 11. See Bibl. Res. in Pal. III. p. 282, 290.—This lake is also called *the Sea of Galilee*, Matt. 4, 18; *the Sea of Tiberias*, John 21, 1. It is about twelve miles long and five or six broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. It presents

indeed a beautiful sheet of limpid water in a deep depressed basin, with a continuous wall of hills on the sides; but the hills are rounded and tame; and although after the rainy season the verdure of the grass and herbage gives them a pleasing aspect, yet later in the year they become naked and dreary. Its position exposes it to gusts of wind; but these are not more frequent on the surface of the lake than in the region round about. See Jos. B. J. 3. 10. 7. Bibl. Res. in Pal. III. p. 253 sq. 261 sq. 312 sq. Irby and Mangles Trav. p. 294. [89.].—In N. T. ἡ γῆ Γερουσαπὲρ Matt. 14, 34. Mark 6, 53; ἡ λίμνη Γενν. Luke 5, 1.

γέννησις, εὖς, ἡ, (γεννάω,) *birth, nativity*, Matt. 1, 18 et Luke 1, 14 Rec. where others γένεσις. Sept. for גֵּנְזִי Ecc. 7, 1.—Jos. Ant. 2. 9. 3. Plato Polit. 274. a.

γεννητός, ἡ, ὄν, (γεννάω,) *born, brought forth*; Matt. 11, 11 et Luke 7, 28 ἐν γεννητοῖς γυναικῶν. So Sept. and Heb. יָלִיד Job 14, 1. 15, 4. al.—Diod. Sic. 1. 6. Plato Legg. 923. e.

γένος, εὖς, οὖς, τό, (γίνομαι, γένω,) *a race, stock, lineage*, in various senses and modifications, e. g.

1. *offspring, posterity*, Acts 17, 28. 29. Rev 22, 16. Sept. for גֵּרְיִ Jer. 36, 31.—Hom. Il. 19. 124. Hdot. 3. 159. Xen. Hell. 6. 3. 4.

2. *a family, kindred, stock*, Acts 4, 6. 7, 13. 13, 26. Phil. 3, 5. Sept. and גֵּרְיִ Jer. 41, 1.—Hdian. 5. 1. 17. Xen. Cyr. 1. 2. 1.

3. *a nation, people*, Mark 7, 26. Acts 4, 36. 7, 19. 18, 2. 24. 2 Cor. 11, 26. Gal. 1, 14. 1 Pet. 2, 9. So Sept. for גֵּרְיִ Gen. 11, 6. Esth. 2, 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

4. *a kind, sort, genus*, Matt. 13, 47. 17, 21. Mark 9, 29. 1 Cor. 12, 10. 28. 14, 10. Sept. for גֵּרְיִ Gen. 6, 20.—Wis. 19, 6. Plut. Gryllus 6. Xen. Oec. 7. 19.

Γερασινός, οὖ, ὁ, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa, now *Jerash*. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. See Reland Palæst. p. 806. Seetzen in Zach's Mon. Corr. XVIII. p. 424 sq. Burckhardt's Syria, p. 252 sq.

—Several Mss. and editions read Γερασινών Matt. 8, 28, where Rec. has Γεργεσινών. and other Mss. Γαδαρηνών, which last is read also Mark 5, 1. Luke 8, 26. 37. Gerasa itself lay so far from the lake, that the miracle could not have been wrought in its vicinity; if therefore the reading Γερασινών be correct, it must be because the city, as a provincial capital, gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*. Origen testifies that Γερασινών was the ancient reading, though he did not follow it; see in Γεργεσινός.

Γεργεσινός, οὖ, ὁ, *a Gergesene*, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαῖος Gen. 15, 21. Deut. 7, 1. Josh. 24, 11; pr. n. of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. ed. de la Rue, IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσινών in Matt. 8, 28, which rests on Origen's conjecture, is therefore less probable than Γερασινών, or Γαδαρηνών, both of which he testifies to have been ancient readings; comp. in Γερασινός. Wetst. N. T. in Matt. l. c.

γερονσία, ας, ἡ, (γερούσιος, γέρων,) *a council of elders, a senate*, Plut. J. Cæs. 28. Xen. Mem. 4. 4. 6. Also *the eldership*, i. e. collect. *the elders* among the Jews, either of the whole people, Sept. for גֵּרְיִ Ex. 3, 16. 18. Deut. 27, 1; or of particular cities, Deut. 19, 12. 21 2 sq. and later *the Sanhedrim*, Judith 4, 8 15, 8. 1 Macc. 12, 6. al.—In N. T. once, Acts 5, 21 τὸ συνέδριον καὶ πάντας τὴν γερονσίαν τῶν υἱῶν Ἰσραὴλ, *the Sanhedrim and* (especially) *the whole eldership of the children of Israel*, i. e. all the elders as being members of the Sanhedrim, i. q. πᾶν τὸ πρεσβυτέριον Acts 22, 5, and οἱ πρεσβύτεροι τοῦ Ἰσραὴλ 4, 5. 8. 25, 15.

γέρων, οντος, ὁ, *an old man, senex*, John 3, 4. Sept. for גֵּרְיִ Prov. 17, 6.—Hdian. 3. 15. 4. Xen. Conv. 4. 17.

γεύω, f. εὔρω, *to let taste, to cause to taste*, Sept. for גֵּרְיִ Gen. 25, 30. Hdot.

7. 46. Plato Legg. 634. a. —In N. T. and usually (also in Hom.) only Mid. depon. γεύομαι, f. εύομαι.

1. to taste, pr. and absol. Matt. 27, 34 καὶ γευσάμενος οὐκ ἤθελε πίνειν. Col. 2, 21 see in art. ἄπρω no. 2. b. With acc. τὸ ὕδωρ John 2, 9. Sept. c. acc. for עֲצָז 1 K. 4, 29.—Eccclus. 36, 19; absol. Luc. D. Deor. 4. 4. Xen. Cyr. 1. 3. 5.

2. Spec. to taste, to partake of, to eat, absol. Acts 10, 10. 20, 11; c. gen. Acts 23, 14 μηδενὸς γεύσασθαι. Luke 14, 24 τοῦ δειπνῶν. Sept. c. gen. ἄρτου for עֲצָז 1 Sam. 14, 24. So absol. Jos. Ant. 6. 14. 3; c. gen. Plut. Symp. 8. 8. 1, 3. Xen. An. 1. 9. 26.—Trop. i. q. to partake of, to experience, to try; c. acc. as καλὸν ῥῆμα θεοῦ Heb. 6, 5; c. gen. as τῆς δωρεᾶς τῆς ἐπουρανίου v. 4; with ὅτι, 1 Pet. 2, 3 ἔτι περ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος, in allusion to Ps. 34, 9 where Sept. so for עֲצָז; comp. Prov. 31, 18. (So c. gen. Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. Luc. Catapl. 13. Plato Rep. 586. a, οὐδὲ βεβαίον . . . ἡδονῆς ἐγεύσαντο.) Spec. γεύεσθαι θάνατον, to taste of death, to die, Matt. 16, 28. Mark 9, 1. Luke 9, 27. John 8, 52. Heb. 2, 9. Comp. Talm. מִיָּדָה מִצָּמָה id. Buxt. Lex. art. עֲצָז col. 895.

γεωργέω, ᾧ, f. ἡσώ, (γεωργός,) pr. to till the ground; then. genr. to till, to cultivate, e. g. τὴν γῆν, Pass. Heb. 6, 7. Sept. for הָרַץ הָרַץ 1 Chr. 27, 26.—Diod. Sic. 1. 33. Dem. 175. 11. Plato Theag. 121. b.

γεωργίον, ἰου, τό, (γεωργέω,) tilled land, a field, farm, trop. of believers, θεοῦ γεωργίον 1 Cor. 3, 9.—Pr. Sept. for הָרַץ Prov. 24, 30. 31, 16. Dion. Hal. 1. 93.

γεωργός, οὗ, ὁ, (γῆ, γέα, ἔργω,) a tiller of the ground, husbandman, 2 Tim. 2, 6. James 5, 7. Sept. for אֲרָץ Jer. 14, 4. So Luc. Parasit. 14. Xen. Œc. 5. 16.—Spec. also for ἀμπελουργός, a vine-dresser, keeper of a vineyard, Matt. 21, 33. 34. 35. 38. 40. 41. Mark 12, 1. 2 bis. 7. 9. Luke 20, 9. 10 bis. 14. 16. Trop. of God, John 15, 1; comp. Is. 5, 1 sq. Comp. Dion Cass. 595. 77 οὐκ ἔλαιον, οὐκ οἶνον γεωργοῦσιν. So Lat. agricolæ Cic. de Senect. 15.

γῆ, γῆς, ἡ, (γέα, γαία,) earth, land, viz. 1. As tilled and productive, earth, soil; γῆ πολλή Matt. 13, 5. Mark 4, 5; γῆ ἡ καλή Matt. 13, 8. Mark 4, 20; so Luke 13, 7. 14, 35. Heb. 6, 7. James 5, 7. al. Sept. for אֲרָץ Gen. 1, 11. 12.—Dem. 794. 26. Xen. Œc. 4. 8.

2. As the surface on which we live, move, and tread, the earth, the land. a)

Genr. the earth, the ground; so ἐκχυνόμενον ἐπὶ τῆς γῆς Matt. 23, 35; πίπτειν ἐπὶ τὴν γῆν Matt. 10, 29. Mark 8, 6. Acts 9, 4. al. Matt. 27, 51 ἡ γῆ ἐσειέσθῃ. 25, 18. 25 ἔκρυσεν . . . ἐν τῇ γῇ. Luke 6, 49 οἰκοδ. οἰκίαν ἐπὶ τὴν γῆν. John 8, 6. 8 ἔγραψεν εἰς τὴν γῆν. Acts 9, 8 ἡγέρθη ἀπὸ τῆς γῆς. Luke 22, 44. 24, 5. al. Sept. for אֲרָץ Ex. 3, 5; אֲרָץ 1 Sam. 26, 7. So Hdian. 1. 13. 2. Xen. Cyr. 3. 3. 3. b) Opp. the sea or a lake, the land, terra firma, Mark 4, 1 πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς. 6, 47. John 6, 21. Acts 27, 39. 43. 44. al. Sept. for אֲרָץ Joel 1, 13. So Hdian. 2. 11. 7. Xen. An. 1. 1. 7. c) Spec. a land, country, territory; so coupled with a gentile noun, γῆ Ἰσραὴλ Matt. 2, 20. 21; γῆ Χαναάν Acts 13, 19; γῆ Ἰουδα Matt. 2, 6; Ζαβουλὼν 4, 15; γῆ Αἰγύπτου Acts 7, 11. 36. 40. al. γῆ Χαλδαίων Acts 7, 4; also Matt. 14, 34. Mark 6, 53. al. Sept. and אֲרָץ Ex. 11, 5. Josh. 14, 1. (Hdian. 4. 11. 12. Xen. An. 1. 3. 4.) With an adj. γῆ ἀλλοτρία Acts 7, 6; γῆ ἐκείνη Matt. 9, 26. 31. With gen. of pers. one's own country, native land, Acts 7, 3. Synecd. a land for the inhabitants, Matt. 10, 15. 11, 24; comp. Sept. and אֲרָץ Is. 11, 4.—Spec. and simply, the land of Israel, Palestine, Luke 4, 25. 21. 23. 35. Eph. 6, 3. James 5, 17. Rom. 9, 28 comp. Is. 10, 23; also Matt. 27, 45. Mark 15, 33. Luke 23, 44. So Matt. 5, 5 ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν, for they shall inherit (possess) the land sc. of Promise, quoted from Ps. 37, 11, comp. v. 9. 22. 29. 25, 13. Is. 60, 21, where Sept. for אֲרָץ יִשְׂרָאֵל; see Lev. 20, 24. Deut. 16, 20. The quiet possession of the earthly Canaan, early promised to the Jews, became afterwards an emblem of the peace and rewards of the righteous and of the Messiah's spiritual kingdom; see Tholuck Bergpred. ad loc.

3. the earth, orbis terrarum, the world, the terraqueous globe. a) In antith. with ὁ οὐρανός heaven; Matt. 5, 18 ἕως ἂν παραλεθῇ ὁ οὐρανὸς καὶ ἡ γῆ. v. 35. 16, 19. Luke 21, 33. Acts 2, 19. Heb. 1, 10. 2 Pet. 3, 5. 7. 10. 13. Rev. 21, 1. al. So τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, i. e. all things, the whole univers. Eph. 1, 10. Col. 1, 16. Sept. and אֲרָץ Gen. 1, 1. 2, 4. So Hdian. 2, 11. 8. Plato Conv. 211. a. b) Spec. the earth as inhabited, the world i. q. ἡ οἰκούμενη, Acts 1, 8 ἕως ἐσχατοῦ τῆς γῆς. 4, 26 οἱ βασιλεῖς τῆς γῆς. 10, 12. 11, 6. 17. 26. Heb. 11, 13. Rev. 3, 10. Sept. for אֲרָץ Gen. 6, 5; אֲרָץ Gen. 6, 1. 7. (Lucian 1. 2. 9. Xen. Ag. 9. 7.) Hellen. αἰὲν ἡ γῆ.

**ζωην** (τὸν τοιούτων) ἀπὸ τῆς γῆς, *to take away one's life* (a person) *from the earth*, to put him to death, Acts 8, 33. 22, 22. Also Col. 3, 2 τὰ ἐπὶ τῆς γῆς, *things on the earth*, earthly things. v. 5 τὰ μέλη τὰ ἐπὶ τῆς γῆς, i. e. carnal members, i. q. ἡ σὰρξ. So with the idea of moral infirmity; John 3, 31 ὁ ὢν ἐκ τῆς γῆς . . . ἐκ τῆς γῆς λαλεῖ, opp. ὁ ὄντων ἐρχόμενος.—So where any thing is said to be done or take place *on earth*, in the world, i. e. among men, Matt. 5, 13 ὑμεῖς ἐστε τὸ ἅλς τῆς γῆς. 6, 10. 10, 34. Luke 12, 49. John 17, 4. Rom. 9, 17. 10, 18. Synecd. for the inhabitants of the earth, men, mankind, Rev. 6, 8. 11, 6. 13, 3. 19, 2. So Sept. and גִּרְמָא Gen. 11, 1. +

**γῆρας**, *uos, os, τό*; dat. γῆραι γήρα, also γήρεϊ γήρει after the Ionic manner, Winer § 9. 1. Butt. § 54. n. 4; *age, old age*, as ἐν γήρα Luke 1, 36 Rec. where later editions have ἐν γήρει. Sept. ἐν γήρα for עִנְיָא Gen. 15, 15; also ἐν γήρει Ps. 92, 15.—So ἐν γήρει Eccles. 8, 6; ἐν γήρα Hldian. 7. 5. 9. Xen. Ven. 1. 10.

**γηράσκω**, f. ἄσω, (γῆρας,) *to grow old, to become old and infirm*, absol. John 21, 18. Heb. 8, 13. Sept. for גִּירָא Gen. 18, 13.—Iac. V. Hist. 2. 12. Xen. Vect. 4. 22.

**γίνομαι**, (obs. γένω, earlier and Attic form γίγνομαι,) f. γενήσομαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, plupf. 2 ἐγεγόναυν Acts 4, 22; also in later writers and in N. T. Pass. aor. 1 ἐγενήσθην, used like ἐγενόμην, Acts 4, 4. Heb. 6, 4. al. Diod. Sic. 1. 1. Pol. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Butt. § 114. Ausf. Spr. § 114.—Mid. depon. intrans. pr. *to begin to be, to come to be, fieri*, i. e. to come into existence or into any state; also in aor. and perf. 2, 'to have come into existence,' i. q. simply *to be, esse*; so that ἐγένομην, ἐγενήσθην, and γέγονα, often serve likewise as past tenses of εἶναι. Comp. Butt. l. c. and § 113. 7.

I. *To begin to be, to come into existence*, i. q. *to arise, to happen, to become*; implying *origin*, either from natural causes or through special agency, *result*, and also *change of state or condition, place, etc.*

1. Implying *origin* in the ordinary course of nature, e. g. a) Of persons, *to be born*, John 8, 58; with ἔκ τινος, *to be born of, to be descended from*, Rom. 1, 3 ἐκ σπέρματος Δαυὶδ. Gal. 4, 4 ἐκ γυναικός. Sept. for גִּבְרָא Gen. 21, 3. 5. 9. So Wisd. 7, 3. Dem. 296. 16. Xen. An. 3. 2. 13 ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε. Mem. 2. 2. 4 ἔκ τινος. b) Of plants, fruits, *to be produced, to grow*,

1 Cor. 15, 37; ἔκ τινος Matt. 21. 19. So AEL. V. H. 6. 1. Xen. Mem. 2. 9. 4. c) Of the phenomena of nature, *to arise, to come, to come on, to happen*; e. g. σεισμός, Matt. 8, 24; λαίλαψ Mark 4, 37; γαλήνη Matt. 8, 26. Mark 4, 39; σκότος Matt. 27, 45. Mark 15, 33; νεφέλη Luke 9, 34. Mark 9, 7; βροντή John 12, 29. (Xen. An. 3. 1. 11 βροντή.) So of a voice or cry, tumult, silence; e. g. φωνή John 12, 30. Acts 2, 6. 19, 34; κραυγή Matt. 25, 6; ὁρμήτος Matt. 26, 5. 27, 24; στάσις Luke 23, 19; σχίσμα John 7, 43; ζητήσις John 3, 25; σιγή Acts 21, 40. Rev. 8, 1. (Xen. An. 3. 4. 35 ὁρμήτος.) Of emotions, etc. Luke 15, 10. 22, 24. 1 Tim. 6, 4; ἑλπίς Matt. 13, 21. d) Spoken of time, as day, night, evening, *to come, to come on, to approach*; so ἡμέρα Mark 6, 21. Luke 4, 42. 6, 13. Acts 12, 18. al. πρῶτα Matt. 27, 1. John 21, 4; ἡ ὥρα Mark 15, 33. Luke 22, 14; ὅψε ἐγένετο Mark 11. 19; ὀψία Matt. 8, 16. 14, 15. 23. John 6, 16. al. νύξ Acts 27, 27. So Jos. Ant. 4. 8. 41 χρόνος. Plato Conv. 223. d, ἤδη ἡμέρας γεγενημένης.

2. Implying *origin* through some agency specially exerted, *to be made, created, to be done*, like ποιεῖν, e. g. a) Of the works of creation; 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἀνθρώπος κτλ. Heb. 4, 3. James 3, 9. John 1, 3; with διά τινος John 1, 3. 10; with ἐκ c. gen. of material, Heb. 11, 3. Sept. for גִּבְרָא Gen. 2, 4. Is. 48, 7. Plato Euthyd. 296. d, πρὶν οὐρανὸν καὶ γῆν γενέσθαι. b) Of works of art; Acts 19, 26 ἄλλοι οἱ διὰ χειρῶν γινόμενοι. So Diod. Sic. 1. 43 τὸν ἐκ τοῦ λαοῦ γινόμενον ἄνθρωπον. c) Of miracles and the like, *to be done, wrought, performed*; Matt. 11, 20 τὰς πόλεις ἐν αἷς ἐγένοντο οἱ πλεῖστοι δυνάμεις αὐτοῦ. v. 21. 23. Luke 4, 23. Acts 8, 13; with διά c. gen. of pers. Acts 2, 43, 4, 16. 12, 9; διὰ χειρῶν τινος Mark 6, 2. Acts 14, 3; διὰ τοῦ ὀνόματος Ἰησοῦ Acts 4, 30; διὰ τῆς σῆς προνοίας Acts 24, 3; also with ὑπὸ c. gen. Luke 9, 7. 13, 17. 23, 8. Eph. 5, 12. d) Of waste, a plot, a promise, *to be made*; as ἀπώλεια Mark 14, 4; ἐπιβουλὴ Acts 20, 3; ἐπαγγελία Acts 26, 6. So Xen. Hi. 9. 11 δαπάναι. e) Of the will or pleasure of any one, *to be done, fulfilled*; ζήτημα Matt. 6, 10. 26, 42. Luke 11, 2. Acts 21, 14; αἴτημα Luke 23, 24. f) Of any occasion, e. g. a repast, *to be prepared, made ready*, John 13, 2; a judicial investigation, *to be made, to be set on foot*, Acts 25, 26; a change of law, *to be made*, Heb. 7, 12. 18. So Hldian. 1. 8. 17 γενομένης δ' ἐξέτασεν. g) Of persons advanced to any station or

*made, to become, to be made, constituted, appointed*, Col. 1, 23. 25. Heb. 5, 5. 6. 20. 7. 16. 21. 23: c. dat. commodi, 1 Cor. 1, 30. Also *γίνεσθαι ἐπάνω*, Luke 19, 19. So Hldian. 2. 6. 12. Plut. Agesi. 21. Thuc. 1. 104. h) Of customs, institutes, *to be appointed, instituted*, Mark 2, 27 τὸ σάββατον. Gal. 3, 17 ὁ γεγονὸς νόμος. So Xen. An. 1. 1. 8. i) Of what is done to or in any one; Luke 23, 31 ἐν τῷ ξηρῷ τί γένηται; *what shall be done in the dry?* 1 Cor. 9, 15. Gal. 3, 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, *being himself made a curse for us*, i. e. suffering the penalty to which we were subject. k) Of time, one's life, *to be passed, spent*; Mark 6, 35 ὥρας πολλῆς γεγεμένης. Acts 26, 4 τὴν βίωσίν μου. l) Of particular days, festivals, *to be kept, held, celebrated*, Matt. 26, 2 τὸ πάσχα γίνεται. John 2, 1. 10, 22. Sept. for פֶּסַח 2 K. 23, 22. So Aeschin. 89. 42. Xen. Hell. 4. 5. 1.

3. Implying an event, result, which takes place in any way; *to happen, to come to pass, to take place, to be done, or the like*.

a) Genr. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν. 18, 31. Mark 5, 14. Luke 1, 20 ἄχρι ἣς γένηται ταῦτα. 2, 15 τὸ ῥῆμα τοῦτο τὸ γεγονός. 8, 34. John 3, 9. Acts 4, 21. 1 Cor. 15, 54. 1 Thess. 3, 4. Rev. 1, 1. 19. al. smp. Heb. 9, 15 θανάτου γενομένου, *death having taken place*, i. e. through his death. (Dem. 248. 6. Xen. Cyr. 1. 4. 25.) In the phrase of aversion: μὴ γένοιτο, *let it not happen, let it not be*, Luke 20, 16. Rom. 3, 4. 6. 31. 6, 2: 15. 7, 7. 13. al. Sept. for לֹא יִהְיֶה Gen. 44, 7. 17. So Luc. D. Deor. 1. 2. Arr. Epict. 1. 1. 13. Plato Legg. 918. d, ὁ μὴ ποτε γένοιτο. Comp. Sturz de Dial. Alex. p. 204.

b) Followed by a dative of pers. *to happen to any one*. a) With an infin. expressing that which takes place, Acts 20, 18 ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ. Gal. 6, 14. So Sept. Gen. 44, 17. Dem. 33. 25. Xen. Cyr. 6. 3. 11. β) With an adv. Mark 5, 16 πῶς ἐγένετο τῷ δαίμονι ζεῦν. Eph. 6, 3 ἵνα εὖ σοι γένηται. With ὥς, Matt. 8, 13. 15, 28; also κατὰ τι Matt. 9, 29. Luke 1, 38. So Ael. V. H. 9. 36 μὴ γένοιτό σοι οὕτω κακῶς. Plut. Mor. II. p. 20. γ) With a nominative of that which takes place, *to happen to, to come upon*; Mark 9, 21 ὥς τοῦτο γέγονεν αὐτῷ, *since this happened unto him*, came upon him. John 5, 14 ἵνα μὴ χεῖρόν τί σοι γένηται, *lest a worse thing come upon thee*. Acts 7, 40. 2 Cor. 1, 8. 2 Tim. 3, 11. 1 Pet. 4, 12. Rom. 11,

25 πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γεγενῆσθαι Acts 2, 43 ἐγένετο δὲ πάση ψυχῇ φόβος. Luke 19, 9. So Hom. Il. 1. 188 Πηλεΐωνι δ' ἄχος γέμετο. Xen. Cyr. 5. 2. 32 φόβος, ὅς αὐτοῖς ἐγένετο.—Spec. *to come to any one as his possession, to become his own*, so that he may be said to get or to have what thus comes to him; Matt. 18, 12 ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, *if a man have a hundred sheep*. v. 19. Luke 14, 12. John 15, 7. 1 Cor. 4, 5; with dat. of pers. impl. John 1, 17 sc. ἡμῖν. Heb. 9, 22 sc. οὐδενί. So Xen. Hi. 4. 7. Cyr. 2. 2. 2.

c) With prepositions, e. g. ἐπὶ τινι, *to take place or be done on any one*, as a cure, Mark 5, 33; εἰς τινι, *in respect to any one*, as evil, Acts 28, 6 μηδὲν ἄποπον εἰς αὐτὸν γινόμενον.

d) With an infin. and accus. as subject, i. q. *to happen that, to come to pass that*; Mark 2, 23 καὶ ἐγένετο παραπορεύεσθαι αὐτῶν κτλ. *and it came to pass that*, etc. Luke 3, 21 ἐγένετο δὲ... ἀνερχθῆναι τὸν οὐρανόν. 6, 1. Acts 4, 5. 11, 26. 14, 1. 22, 6. 17. 28, 8; acc. impl. Matt. 18, 13. Comp. Alciphr. Ep. 1. 26. Theogn. 639 πολλάκι... γίγνεται εὐρεῖν ἔργ' ἀνδρῶν. See Winer § 45. 2 n.—Also

e) By Hebr. καὶ ἐγένετο, ἐγένετο δέ, *and it came to pass*, in historical narrative, corresponding to Heb. וַיְהִי; always with a notation of time expressed by ὅτε, ὡς, ἐν, a genit. absol. or the like, and followed by a finite verb with or without καί.

a) With καὶ following, like καὶ וַיְהִי; Matt. 9, 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου... καὶ ἰδοὺ κτλ. Mark 2, 15 καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν... καὶ πολλοὶ τελῶναι κτλ. Luke 2, 15. 5, 1. 12. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων. 8, 1. 22. 9, 28. 14, 1. Acts 5, 7. al. smp. Sept. for וַיְהִי Gen. 39, 7. 13. 19. 43. 1. al. smp. β) Without καὶ following; Matt. 7, 28 καὶ ἐγένετο ὅτε... ἐξεπλήσσοντο οἱ ὄχλοι. 13, 53. 19, 1. 26, 1. Mark 1, 9. 4, 4. Luke 1, 8. 2, 1. 6, 12. al. smp. Sept. for וַיְהִי Gen. 22, 1. 41, 1. Josh. 3, 2. al. smp.

4. Implying change of stato, condition, place, i. e. a coming into any state, etc. *to become, to be made this or that, to come*.

a) Genr. of persons or things which take a new character or form, *to become, to be made*. a) With a subst. as predicate: Matt. 4, 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 5, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. 13, 32 γίνεσθαι δένδρα. Mark 1, 17 ποιῶσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Luke 4. 3. 6. 16. 23

12. John 1 12. 14 ὁ λόγος σὰρξ ἐγένετο. 2, 9. Acts 26, 28. Rom. 4, 18. Heb. 2, 17. Rev. 3, 8. al. sarp. (Ael. V. H. 2. 23. Diod. Sic. 2. 20. Plato Rhad. 114. a.) Of a person, Acts 12, 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, instead of τί ἄρα τῷ Πέτρῳ ἐγένετο, comp. in no. 3. b. γ; so Thuc. 2. 52 τί γίνομαι. Aeschyl. Sept. c. Th. 297; comp. Matth. § 488. 5. Schäfer Mel. p. 98. —Also where the predicate is qualified by a participle; Matt. 10, 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18, 3, 28, 4; c. dat. comodi, 1 Cor. 9, 20. 22. β) By Hebr. with εἴς τι as predicate; see in εἰς, also Gesen. Lehrs. p. 816. Winer § 29. n. 1. So οὗτος (ὁ λίζος) ἐγενήθη εἰς κεφαλὴν γωνίας Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7; all quoted from Ps. 118, 22, where Sept. for גִּבְרִית הַיְהוָה. Rom. 11, 9 quoted from Sept. for גִּבְרִית הַיְהוָה. Ps. 69, 23. Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. John 16, 20. Acts 5, 36. 1 Thess. 3, 5. Rev. 8, 11. 16, 19. γ) With an adj. or particip. as predicate; Matt. 6, 16 μὴ γίνεσθε σκύζοντες. 10, 16 γίνεσθε οὖν φρόνιμοι. 12, 45 καὶ γίνεται τὰ ἔσχατα. . . χείρονα τῶι πρῶτῳ. 17, 2. 23, 26. 24, 32 ὅταν ἦδ' ὁ κλάδος αὐτῆς γένηται ἀπαλός. Mark 9, 3. John 9, 39. Acts 7, 32 ἐντρομος δὲ γενόμενος Μωϋσῆς, i. e. Moses trembling. 10, 4 ἐμφοβος γενόμενος, *becoming afraid*. Rom. 3, 19. Heb. 5, 12. James 5, 2. Rev. 16, 10. al. sarp. So Luc. Nigrin. 38. Hdian. 1. 11. 6. Plato Epin. 974. b. δ) With a gen. or dat. of pers. as predicate, implying the coming into one's possession, *to come to be of or to any one, to become his, etc.* So with genit. Luke 20, 14 ἵνα ἡμῶν γένηται ἡ κληρονομία, *that the inheritance may become ours.* v. 33 τίνος αὐτῶν γίνεται γυνή (parall. ἔσται Matt. 22, 28. Mark 12, 23). Rev. 11, 15 ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν. So Plut. Agesi. 7 τοῦτο Δυσάνδρον γένηται. Xen. Hell. 4. 3. 20 ἐπεὶ δὲ ἡ μὲν νίκη Ἀγασιλίου ἐγενήθη. —With dat. Rom. 7, 3 bis, γενέσθαι ἀνδρὶ ἐτέρῳ, *to become (married, to belong) to another man.* v. 4. So Sept. for שִׁנְיָהּ לְהָיָה Lev. 22, 12. Jer. 3, 1. So Luc. Gallus 19 πολλὰκις Ἀσπασίαν γενέσθαι τῷ τυράννῳ. Achill. Tat. 5. p. 323 ἵνα συ, ὁ γόνονας ἄλλη γυναικὶ κτλ. Plut. Agesi. 11 πάντα . . . χρυσία μοι γενέσθαι.

b) With prepositions or adverbs implying motion, it marks a change or transition to another place or state, *to come, to arrive, etc.* α) With εἰς c. acc. *to come to or into, to arrive at*; Acts 20, 16. 21, 17 γενομένων δὲ ἡμῶν εἰς Ἱερουσ. 25, 15. Trop.

of a voice, ἡ φωνὴ Luke 1, 44; of good, τὸ εὐαγγέλιον 1 Thess. 1, 5; εὐλογία Gal. 3, 14; of evils, ἔλκος Rev. 16, 2. So pr. Hdof. 5. 38; κραυγὴ γ. εἰς πόλιν Xen. Hell. 7. 2. 7. β) With ἐκ c. gen. e. g. *to come from* a place, e. g. of a voice, φωνή, Mark 1, 1 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Luke 3, 22. 9, 35; ἐκ impl. Luke 9, 36. John 12, 30. Spec. ἐκ μέσου γενέσθαι, *to withdraw from the midst*, (e. g. from society Plut. Timol. 5.) put for Lat. *tolli e medio, to be put out of the way*, 2 Thess. 2, 7. γ) With ἐν c. dat. *to come to or into* any state, *to become or be made, to fall into*; Acts 22, 17 γενέσθαι με ἐν ἐκστάσει. Phil. 2, 7 ἐν ὁμοίωματι ἀνθρώπων γενόμενος. Acts 12, 11 γενόμενος ἐν αὐτῷ, *being come to himself*, comp. Luke 15, 17. So Pol. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γενόμενος. Xen. An. 1. 5. 17. δ) With ἐπὶ, *to come to or upon, to arrive at*; e. g. ἐπὶ c. gen. Luke 22, 40. John 6, 21. —Also ἐπὶ c. acc. Luke 24, 22. Acts 21, 35. Trop. of persécution, Acts 8, 1; of fear Luke 1, 65. 4, 36. Acts 5, 5. 11. Of an oracle, Luke 3, 2 ἐγένετο ἄσμα θεοῦ ἐπὶ Ἰωάννῃ. So Sept. for עֲלֵיהֶם נִתְּנָה Jer. 1, 2. ε) With κατὰ c. gen. of place, *to come or go throughout*, Acts 10, 37. Also c. acc. of place, *to come upon, near to, towards*, Luke 10, 32. Acts 27, 7. So Hdian. 1. 9. 23. Xen. Cyr. 7. 1. 15. ζ) With πρὸς c. acc. of pers. *to come to*; 1 Cor. 2, 3 ἐγενόμην πρὸς ὑμᾶς. 2 John 12. Of the word or promise of God, *to come to or upon* any one; John 10, 35 πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο. Acts 7, 31. 10, 13. 13, 32. So Sept. for עֲלֵיהֶם נִתְּנָה Gen. 15, 1. 4. Hos. 1, 1. η) With adverbs, e. g. ἐγγύς, *to come or draw near*, John 6, 19; trop. Eph. 2, 13. (Xen. Cyr. 7. 1. 7.) Also ὧδε, *to come hither*, John 6, 25; ἐκεῖ, *to go thither*, Acts 19, 21. So ἐκεῖ Hdian. 4. 11. 13.

II. In the Aorists ἐγενόμην, ἐγενήθην, and Perf. γέγονα, *to have begun or come to be*; hence simply i. q. *to be, to exist*; so that these serve also as past tenses of εἶναι; see Buttm. § 114. Ausf. Sprachl. § 114. Perf. γέγονα may sometimes also be translated as present, *I am*; see Buttm. § 113. 7 Matth. § 505. III.

1. γενν. *to be, to exist*; Mark 1, 4 ἐγένετο Ἰωάννης βαπτίζων . . . καὶ κηρύσσων, *there was John baptizing and preaching*; where others take ἐγένετο βαπτίζων as i. q. impf. ἐβάπτιζε, but less well. Mark 9, 7 ἐγένετο νεφέλη ἐπισκιάουσα αὐτοῖς. John 1, 6. Rom. 11, 5 λείμμα κατ' ἐκλογὴν χάριτος γέγονεν 2 Pet. 2, 1. 1 John 2, 18 ἀντίχριστοι πολλοὶ



γεγονασιν. Rev. 16, 18 ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς. Matt. 11, 26. Luke 10, 21. John 1, 15. 30.—Plato Rep. 963. c, τέτταρα ἀρετῆς εἶδη γεγονέναι.

2. As the *copula*, connecting a subject and its predicate; see Buttm. § 129. init. Kühner § 238. 5.

a) Where the predicate is a *subst.* or *adj.*

a) In the nominative; e. g. a subst. Luke 1, 2 οἱ ἀπ' ἀρχῆς . . . ὑπηρεταὶ γενόμενοι τοῦ λόγου. 13, 2. 4. 24, 19 δὲ ἐγένετο ἀνὴρ προφήτης Acts 1, 22. 5, 24: Rom. 11, 34. 15, 8. 16, 2. 1 Cor. 10, 6. 2 Cor. 1, 18. 19. James 2, 11. al. (Plato Conv. 218. c.) Ἀν adjective; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. 19, 17 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένον. Phil. 2, 15. 1 Thess. 2, 1. 7. Heb. 12, 8. 1 Pet. 1, 15. 16. Rev. 1, 18. al. So Luc. D. Mort. 13. 1. Xen. Cyr. 2. 4. 13.—With a dat. of person added, *to, for, in respect of* whom; 1 Thess. 2, 8 διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. Luke 11, 30 ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις. Col. 4, 11. So in the infin. construction; 1 Thess. 1, 7 ὥστε γενέσθαι ὑμᾶς τύπους πάνσι κτλ. β) In the genitive, denoting age; Luke 2, 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5, 9. See Buttm. § 132. 7. Matth. § 316. e. So c. acc. ἔτη Plut. de sanit. tuend. 24. Plato Legg. 721. d.

b) With an *adverb* as predicate; Mark 4, 10 ὅτε δὲ ἐγένετο καταμόνας. Luke 10, 36 τίς οὖν . . . πλησίον γεγονέναι τοῦ ἐμπεσόντος κτλ. Acts 15, 25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν. 20, 18 πῶς . . . ἐγενόμην. With a dat. of pers. added, 1 Thess. 2, 10; with πρὸς c. acc. added, 1 Cor. 16, 10 ἵνα ἀφ' ὧν γένηται πρὸς ὑμᾶς.

c) Where the predicate is a *preposition* with its case, implying a being or remaining in any place or state, e. g. a) With ἐν c. dat. *to be in* a place or state; Matt. 26, 6 γενομένου ἐν Βηθανίᾳ. Mark 9, 33 ἐν τῇ οἰκίᾳ. Acts 13, 5. 2 Tim. 1, 17. Rev. 1, 9. (Æl. V. H. 4. 15. Xen. An. 4. 3. 29.) So of a state or condition, as ἐν ἀγωνίᾳ Luke 22, 44; ἐν πνεύματι Rev. 1, 10. 4, 2; ἐν δόξῃ 2 Cor. 3, 7; ἐν Χριστῷ, in Christ, i. q. to be a Christian, Rom. 16, 7; ἐν παραβάσει 1 Tim. 2, 14; ἐν λόγῳ 1 Thess. 1, 5. 2, 5. With πρὸς τινα added, 1 Cor. 2, 3 καὶ ἐγὼ ἐν ἀσθενείᾳ . . . ἐγενόμην πρὸς ὑμᾶς. β) With μετὰ c. gen. of pers. *to be with* any one, Acts 9, 19. 20, 18; so οἱ γενόμενοι μετ' αὐτοῦ, his companions, Mark 16, 10. So Xen. Hell. 4. 1. 35. γ) With σύν c. dat. of pers. Luke 2, 13 ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος κτλ. +

γινώσκω, f. γνῶσμαι, (obs. γνῶ; earlier and Att. form γιγνώσκω.) aor. 2 ἔγνων, perf. ἔγνωνκα; Pass. perf. ἔγνωσμαι, aor. 1 ἐγνώσθην, fut. 1 γνωσθήσομαι; see Buttm. § 114. For Perf. 3 plur. ἔγνωκαν instead of ἐγνώκασι John 17, 7, see Winer § 13. 2. c. Buttm. § 103. V. 3.—Τὸ κνoui, both in an inchoative and completed sense; comp. Heb. יָדָע and Heb. Lex. sub voc.

1. *to know*, in an inchoative sense, *to come to know, to gain a knowledge of, to become acquainted with*; where again the Perf. implies a completed action, and may therefore often be rendered as a Present, *to know*, as in no. 2; see Buttm. § 113. 7. Matth. § 505. III. Pass. *to become known*; perf. *to be known*.

a) Genr. and construed: a) With an acc. of thing; e. g. τὰ μυστήρια Matt. 13, 11. Mark 4, 11. Luke 8, 10; τὸ ζῆλημα Luke 12, 47; τί ποιήσω 16, 4; τὰ πρὸς τὴν εἰρήνην 19, 42; also John 8, 32. Acts 1, 7. Rom. 7, 7. 1 Cor. 4, 19. 8, 2. Eph. 3, 19. 1 John 4, 16. al. Acc. impl. Mark 6, 38. Luke 12, 48. 1 Cor. 13, 9. 12; also in an indirect inquiry, Matt. 12, 7. Luke 19, 15. Sept. and יָדָע 2 Sam. 24, 2. (Diod. Sic. 1. 8. Xen. An. 1. 6. 7.) With adjuncts; e. g. ἔκ τινος, *to know from or by* any thing; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6, 44. 1 John 3, 24. 4, 6. (Xen. Cyr. 1. 6. 44.) Also ἐν τούτῳ *in or by this, hereby*, 1 John 3, 16. 19. 4, 2; κατὰ τί, *by what, whereby*, Luke 1, 18. So Sept. ἐν τούτῳ Gen. 24, 14; κατὰ τί Gen. 15, 8. β) With acc. of pers. e. g. τὸν θεόν John 14, 7. 17, 3. 25. Rom. 1, 21. Gal. 4, 9. 1 John 2, 13. 3, 1. 4, 6. 7. 8. 5, 20; Ἰησοῦν Χριστόν, also τὸν ἀπ' ἀρχῆς, John 1, 10. 14, 7. 17, 3. 2 Cor. 5, 16. 1 John 2, 4. 13. 14; ἡμᾶς 1 John 3, 1. Pass. ἔγνωσμαι v. ἐγνώσθην ὑπὸ τοῦ θεοῦ, *to be known of God*, to be the object of God's perfect knowledge and contemplation, with the accessory idea of acknowledgment and approval, 1 Cor. 8, 3. Gal. 4, 9. Sept. and יָדָע 1 Sam. 20, 32. (Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24 γνῶσι σαντόν.) With acc. and ἐν c. dat. Luke 24, 35 ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. With acc. and ὅτι, by attraction, Buttm. § 151. I. 6; Matt. 25, 24 ἔγνων σε, ὅτι σκληρὸς εἶ. John 5, 42. γ) With ὅτι and its clause; John 6, 69 ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός. 7, 26. 8, 52. 14, 20. 19, 4. James 2, 20. al. (Xen. Cyr. 4. 2. 22.) So where δὲν, *whence*, precedes, 1 John 2, 18; or ἐν τούτῳ, *by this hereby*, John 13, 35. 1 John 2, 3. 5. 3, 24. al. Comp. Xen.

Cyr. 1. 6. 21. δ) In a judicial sense, *to know* by examination trial, *to ascertain*, c. acc. Acts 23, 28 βουλούμενος δὲ γνῶναι τὴν αἰτίαν. John 7, 51. So Xen. Cyr. 1. 2. 6, 7. e) Pass. *to become known*, ascertained, distinguished, as the sounds of a musical instrument, 1 Cor. 14, 7.

b) Of things or events, *to know* from or by means of others, i. q. *to learn*, *to find out*; Pass. *to be made known*, *to be found out*; so c. acc. as τοῦτο Mark 5, 43; τὸ ἀσφαλές Acts 21, 34. 22, 30; τὰ περὶ ὑμῶν Col. 4, 8; τὴν πίστιν 1 Thess. 3, 5. Pass. Matt. 10, 26. Luke 8, 17. 12, 2. Acts 9, 24 ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. Sept. and שָׁמַעְתִּי 1 Sam. 21, 2. (Hid. 1. 9. 4. Xen. Cyr. 8. 8. 3.) Absol. or c. acc. impl. Matt. 9, 30 μηδεὶς γινώσκτω. Mark 9, 30. Luke 9, 11 comp. v. 10; with ἀπό τι-νος Mark 15, 45. With ὅτι and its clause, John 4, 1 ὡς οὖν ἔγνων ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρ. 12, 9. Acts 24, 11. So Ael. V. H. 10. 15 ἀποθανὼν γὰρ ἐγνώσθη . . . ὅτι πένης ἦν.

c) Of things, words, etc. *to know*, i. q. *to understand*, *to comprehend*, c. acc. as τὰς παραβολὰς Mark 4, 13; τὰ λεγόμενα Luke 13, 34; τὸν νόμον John 7, 49. Rom. 7, 1; τὴν σοφίαν (τὰ) τοῦ θεοῦ 1 Cor. 2, 8. 14; τὰς ὁδοὺς μου Heb. 3, 10, quoted from Ps. 95, 10 where Sept. for יָדָע; also John 3, 10. 8, 43. 12, 16. 13, 7. Acts 8, 30. Absol. Matt. 24, 39 καὶ οὐκ ἔγνωσαν, comp. Sept. and יָדָע Is. 1, 3. (Xen. Cyr. 4. 2. 28.) So in an indirect clause, John 10, 6 οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει. 13, 12. 28. With ὅτι and its clause, Matt. 21, 45 ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει. 24, 32 γινώσκετε, ὅτι ἐγγὺς τὸ βέρος. Mark 12, 12. Luke 21, 30. John 4, 53. 8, 27. 28. 2 Cor. 13, 6. al.—Xen. Vect. 1. 2.

d) Of things, actions, etc. *to know*, i. q. *to perceive*, *to discover*, *to be aware of*, c. acc. as τὴν πονηρίαν αὐτῶν Matt. 22, 18. Absol. or c. acc. impl. Matt. 16, 8. 26, 10. Mark 7, 24. 8, 17. (Xen. Hell. 3. 4. 8 ἔγνων τὸ γινώμενον.) With an acc. and participle, Luke 8, 46 ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 40.—With ὅτι, Mark 5, 29 ἔγνων τῷ σώματι, ὅτι ἰάται. 15, 10. John 6, 15. 16, 19. Acts 23, 6. So Xen. Cyr. 1. 3. 5.

e) By euphemism, *to know* carnally, *to lie with*, c. acc. of a woman Matt. 1, 25; acc. of a man Luke 1, 34. So Sept. and יָדָע c. acc. of woman Gen. 4, 1. 17; acc. of a man Num. 31, 17. 35.—Plut. Romul. 5. Cato Min. 7. Isæus 20. 5. So Lat. *novi*,

*cognosco*, Justin 5. 2. ib. 27. 3. Orid. Met. 4. 594.

2. *to know*, in a completed sense, *to have a knowledge of*, *to be acquainted with*.

a) With acc. of thing, or other like adjunct. a) Genr. c. acc. Luke 16, 15 ὁ θεὸς γινώσκει τὰς καρδίας ὑμῶν. Rom. 2. 18 καὶ γινώσκει τὸ βέλημα. 1 Cor. 8, 2. 2 Cor. 5, 21. 8, 9. 1 John 3, 20. 2 John 1. Rom. 7, 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω, *for what I do, I know not*, i. e. I do it not knowingly, not because I know it to be right. Matt. 24, 50. Luke 12, 46. Absol. Luke 2, 43. Rom. 10, 19; and so in an indirect clause, Luke 7, 39. 10, 22. John 2, 25. 7. 27. Sept. for יָדָע Job 20, 4. Jer. 3, 13. (Luc. D. Deor. 1. 2. Xen. Mem. 3. 9. 6.) Also by attr. with acc. and ὅτι, 1 Cor. 3. 20; see above in no. 1. a. β. With an acc. and participle. Acts 19, 35 ὅς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεώκτορον οὐδαν τῆς μεγάλης Ἀρτέμιδος. (Xen. Cyr. 3. 1. 20.) With an infin. as object, Matt. 16, 3; also infin. with an acc. implied, Heb. 10, 34 γινώσκοντες ἔχειν (ὑμᾶς) ἐναντοῖς κρείττονα ὑπαρξίῳ ἐν οὐρανοῖς, *knowing that ye have for yourselves a better possession in heaven*. β) With ὅτι and its clause; John 15, 18. 21, 17 σὺ γινώσκεις, ὅτι φιλοῶ σε. Phil. 1, 12. James 1, 3. 2. 20. 2 Pet. 1, 20. 3, 3. Rev. 3, 3. Eph. 5, 5 τοῦτο γὰρ ἵστε γινώσκοντες, ὅτι κτλ. *for this (v. 3) ye are aware of, knowing that*, etc. not like γνώτες γνώσεσθε Sept. Jer. 42, 19; comp. Winer § 46. 10. n. edit. 5. (Plato Rep. 366. c.) Imperat. γινώσκετε ὅτι, *know ye that*, be assured, Matt. 24, 33. 43. Mark 13, 29. Luke 10, 11. 12, 39. 21, 31. Acts 2, 36. So γινώσκετε ὡς Luc. D. Mort. 2. 2. γ) With a gentile adv. Acts 21, 37 Ἑλληνιστὶ γινώσκεis; *dost thou know Greek?* Comp. Sept. Neh. 13, 24 οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαϊστί. Xen. Cyr. 7. 5. 31 ἐπίστασθαι Σιρσιτί. Cic. de Fin. 2. 5 *Græce scire*.

b) With acc. of pers. *to know* any one, *to have full knowledge of* him; John 1, 49 πόθεν με γινώσκεις; 2, 24 διὰ τὸ αὐτὸν (Ἰησοῦν) γινώσκειν πάντας. 10, 14. 15. 27 Acts 19, 15. 2 Tim. 2, 19 quoted from Num. 16, 5, where Sept. for יָדָע. So Matt. 7, 23 οὐδέποτε ἔγνων ὑμᾶς, *I never knew you* sc. as my disciples.—Dem. 539. 25. Xen. Cyr. 3. 1. 21; comp. Hell. 3. 4. 7. +

γλεῦκος, eos, ous, τό, (γλυκός,) *must. grape-juice unfermented*, Plut. Quæst. nat. 27. Luc. Epist. Sat. 22.—In N. T. *sweet wine*, fermented and intoxicating, Acts 2, 13; comp. v. 15. Sept. for יָדָע Job 32, 19 So Athen. 4. p. 176. d.

γλυκύς, εἶα, ὅ, *sweet*, Rev. 10, 9. 10. James 3, 11. 12 ὕδωρ γλυκύ, *sweet water*, fit for drinking, not brackish. Sept. for פֶּתֶחַ Judg. 14, 14.—Theophr. C. Pl. 6. 17. 2 Xen. Mem. 1. 4. 5.

γλῶσσα, ἡς, ἡ, (Att. γλῶττα,) *the tongue*, both of men and animals.

1. Pr. as a part of the body Rev. 16, 10; the organ of taste Luke 16, 24. Spec. as the organ of speech, Mark 7, 33. 35. Luke 1, 64. 1 Cor. 14, 9. James 3, 5. 6 bis; hence to *bridle* or *refrain the tongue*, James 1, 26. 3, 8. 1 Pet. 3, 10; comp. Ps. 34, 14. Ecclus. 28, 17 sq. To *the tongue* is then sometimes ascribed what refers to the whole person, espec. in passages cited from the Heb. poets, where Sept. for לִשָּׁה; e. g. Rom. 14, 11 and Phil. 2, 11 πᾶσα γλῶσσα ἐξομολογήσεται, comp. Is. 45, 23; Acts 2, 26, comp. Ps. 16, 9; Rom. 3, 13, comp. Ps. 5, 10. Sept. genr. for לִשָּׁה Judg. 7, 5.—Æschin. 24. 32. Xen. Mem. 1. 4. 5.

2. Meton. *tongue*, for *speech*, *language*. a) Genr. 1 John 3, 18 μὴ ἀγαπᾶμεν λόγον μὴδὲ τῇ γλώσσῃ, *let us not love in word nor in speech* only. Sept. for לִשָּׁה Prov. 25, 15. So Æl. V. H. 14. 22. Xen. Œc. 13. 8. b) For an *idiom*, *dialect*, spoken by a particular people, Acts 2, 11. 1 Cor. 13, 1. Sept. and לִשָּׁה Gen. 10, 5. 20. So Plut. The- mist. 29. Xen. Mem. 3. 14. 7. c) For a *nation*, *people*, having a tongue or language of their own, e. g. φυλαί, λαοί, καὶ γλώσσαι, Rev. 5, 9. 7, 9. 10, 11. 11, 9. 13, 7. 14, 6. 17, 15. Sept. and לִשָּׁה Is. 66, 18. Chald. לִשָּׁה Dan. 3, 4. 7. So Judith 3, 8. d) Spec. in the phrases γλῶσσαις ἑτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts 2, 4. Mark 16, 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts 10, 46. 19, 6. 1 Cor. 12, 30. 14, 2. 4. 5 bis. 6. 13. 18. 23. 27. 39; προσευχέσθαι γλῶσσῃ, *to pray in a tongue*, 1 Cor. 14, 14; λόγοι ἐν γλῶσσῃ, *discourse in a tongue*, 1 Cor. 14, 19; or simply γλῶσσαι, *tongues*, 1 Cor. 12, 10 bis. 28. 13, 8. 14, 22. 26. Here, according to the two passages in Mark and Acts, the sense obviously is, *to speak in other living languages*; comp. Acts 2. 6. 8–11. Others, taking the passages in 1 Cor. as the basis, suppose the sense to be, *to speak another kind of language*, referring it to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God

and breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14, 2. 4. 6. 7 sq. Most interpreters have correctly adopted the first meaning; while some again suppose a reference to two distinct gifts. See Neand. Hist. of the Planting of the Chr. Church, I. p. 14–19, 155–160. [Germ. ed. 2. I. p. 10–15, 178–180.] De Wette, Handb. on Acts 2, 12.

3. Trop. for any thing resembling a *tongue*; e. g. Acts 2, 3 γλῶσσαι ὡσεὶ πυρός, *tongues as of fire*; see in διαμερίζω no. 1. Comp. Heb. שָׁרָשׁ Is. 5, 24.—In Gr. writers also a *tongue*, *reed*, *mouth-piece* of a musical instrument, Æschin. 86. 29.

γλωσσόκομον, ον, τό, (γλῶσσα, κυμέω,) a *tongue-box*, *reed-case*, for keeping the reeds or mouth-pieces of wind instruments, i. q. γλωσσοκομῖον Lysipp. Bacch. 4. Pol- lux Onom. 10. 153, 154.—In N. T. genr. a *box*, *sack*, *bag*; e. g. for money, John 12, 6. 13, 29. Sept. for אֲרֹן 'the ark' 2 Chr. 24, 8. 10. So genr. Jos. Ant. 6. 1. 2. Longin. de Subl. 43. 9. [44.] Plut. Galb. 16. Found only in late writers, Lob. ad Phryn. p. 98 Sturz de Dial. Mac. p. 155.

γναφεύς, ἑως, ὁ, (γνάφος,) a *clothier*, *fuller*, one who dressed new cloths, or washed and scoured soiled garments, Mark 9, 3. See Dict. of Antt. art. *Fullo*. Sept. for כֹּשֵׁר 2 K. 18, 17. Is. 7, 3.—Theophr. Char. 19 [10]. 4. Xen. Mem. 3. 7. 6. The earlier form was κναφεύς, from κνάω.

γνήσιος, ἰα, ον, adj. (γένος, γενέσιος,) *genuine*, *legitimate*, not spurious, e. g. children, Hdian. 3. 6. 11. Xen. Cyr. 8. 5. 19.—In N. T. trop. *genuine*, *true*, *sincere*; e. g. of a spiritual child, a disciple towards his master, γνήσιον τέκνον ἐν πίστει v. κατὰ πίστιν, 1 Tim. 1, 2. Tit. 1, 4. Also genr. of a companion, fellow-labourer, Phil. 4, 3 σύζυγε γνήσιε. Neut. τὸ γνήσιον, *genuineness*, *sincerity*, 2 Cor. 8, 8.—3 Macc. 3, 19. Pol. 4. 30. 4. Plato Gorg. 513. b.

γνησίως, adv. (γνήσιος,) *truly*, *sincerely*, Phil. 2, 20.—2 Macc. 14, 8. Dem. 1353. 28. Plato Phæd. 66. b.

γνόφος, ον, ὁ, *thick darkness*, *black clouds*, as in a tempest; Heb. 12, 18 γνόφος καὶ σκότος καὶ βροντή. Sept. for עָנָן Ex. 20, 21; יִמְרָ Deut. 4, 11.—Ecclus. 45, 5. Luc. de Mort. Peregr. 43 ἐν μέσῳ τῷ Αἰγαίῳ γνόφου καταβάντος.

γνώμη, ἡς, ἡ, (γινώσκω,) *the mind*, *that* with which we know, Xen. Cyr. 8. 3. 10

Mem. 1. 1. 7, 9.—In N. T. *mind*, as exerting itself in various ways, c. g.

1. *mind, judgment, opinion*; 1 Cor. 7, 40 κατὰ τὴν ἐμὴν γνώμην. Philem. 14 χάρις δὲ τῆς σῆς γνώμης. 1 Cor. 7, 25 and 2 Cor. 8, 10 γνώμην δὲ δίδωμι, *I give my opinion, my advice*.—Ecclesi. 6, 23. Hdian. 1. 6. 1. Plat. Soph. 225. d.

2. *mind, purpose, plan*, Acts 20, 3.—Plut. Mor. II. p. 2. Xen. An. 1. 8. 10.

3. *mind, will*, disposition of mind; 1 Cor. 1, 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. 17, 13. 17 bis.—Hdian. 2. 7. 9. Thuc. 1. 122. Xen. Mag. Eq. 6. 1.

γνωρίζω, f. ἴσω, (γνώριμος, γνώσις.) Att. f. γνωρίω Col. 4, 9. Buttm. § 95. 7 sq.

1. *to make known, to declare*. a) Genr. with acc. and dat. Luke 2, 15 τὸ γεγονός, ὃ ὁ κύριος ἐγγόρυσεν ἡμῖν. Acts 2, 28, quoted from Ps. 16, 11 where Sept. for עֲדָרָה. Gal. 1, 11 by attract. see Buttm. § 151. I. 6. Sept. for עֲדָרָה 1 Sam. 16, 3. Ps. 25, 4. (Æschyl. Prom. vincit. 487.) With acc. and πρὸς τινα Phil. 4, 6; acc. simpl. Rom. 9, 22. 23. Also c. dat. before an indirect clause, Col. 1, 27. b) Of persons narrating, *to declare, to tell*, with acc. and dat. 2 Cor. 8, 1. Eph. 6, 21. Col. 4, 7. 9. Comp. 1 Macc. 14, 23. c) Of a teacher unfolding divine things, i. q. *to declare, to proclaim*, c. acc. Eph. 6, 19; acc. et dat. John 15, 15. 17, 26. Eph. 1, 9. 3, 5. 10. 2 Pet. 1, 16. Also by way of putting again in mind, c. acc. et dat. 1 Cor. 15, 1; dat. and εἰ 1 Cor. 12, 3. Sept. for עֲדָרָה Ez. 20, 11. d) Pass. *to be made known, revealed*; τὸ μυστήριον Rom. 16, 26. Eph. 3, 3.

2. *to know, to come to know, to find out*; c. acc. Phil. 1, 22 τί αἰρήσομαι οὐ γνωρίζω. Sept. for עֲדָרָה Job 34, 25.—Hdian. 2. 1. 23. Æschin. 11. 8. Plato Phædr. 262. b. This is the usual signif. in Gr. writers.

γνώσις, εὖ, ἡ, (γνώσκω,) *knowledge*.

1. *a knowing, comprehension*, the power of knowing; Eph. 3, 19 γνῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *to know the love of Christ which passeth knowledge*, i. e. is beyond the comprehension of the natural man; comp. 1 Cor. 2, 14.—Xen. Mem. 4. 8. 11.

2. Subjectively, *knowledge* which one has, the act and result of knowing; Rom. 11, 33 σοφία καὶ γνώσις Θεοῦ, *the wisdom and knowledge of God*, as among his attributes; comp. Ps. 139, 6 where Sept. for חָכְמָה; as also Ps. 73, 11. Hos. 4, 6. So Diod. Sic. 5. 67. Plato Theat. 193. d.—Spec. in believers, *the knowledge of religion, of divine truth, of the*

gospel in its various relations; Rom. 15, 14. 1 Cor. 1, 5. 8, 1 bis. 7. 10. 11. 2 Cor. 8, 7. 11, 6. So with a gen. of thing or pers. of whom we have knowledge, Luke 1, 77. Phil. 3, 8. 2 Pet. 3, 18. Also of practical religious knowledge, c. g. *insight, discretion*, 2 Cor. 6, 6. 1 Pet. 3, 7. 2 Pet. 1, 5. 6; comp. Sept. and חָכְמָה Prov. 13, 16.

3. Objectively, *knowledge*, that which is known, *science, doctrine*; spoken only of religious knowledge, relating to God and divine things; c. g. as held or taught by Jesus, Luke 11, 52. Rom. 2, 20. 1 Tim. 6, 20; or also by Christians, where it denotes the clear and certain perception and persuasion of divine truth as revealed in the gospel, a spiritual knowledge not attainable except as a χάρισμα or gift of the Spirit; 1 Cor. 12, 8 φῶς μὲν . . . διδόνται λόγος σοφίας, ἀλλὰ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, i. e. the gift of teaching as combined with spiritual wisdom, or as combined with spiritual knowledge, and so Col. 2, 3; here γνώσις seems to refer to the deep and clear perception of and acquaintance with truth, σοφία to the higher power of practical illustration and application; so the Greek commentators. 1 Cor. 13, 2. 8. 14, 6. So with a gen. of the object of this knowledge, 2 Cor. 2, 14. 4, 6. 10, 5.—Genr. Plato Rep. 508. e. Id. Phil. 58. a.

γνωστής, ου, ὁ, (γνώσκω, ἔγνωσμαι,) *known, well-known*. a) Of things; Acts 4, 16 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν. 15, 18. Also γνωστὸν ἐγένετο, *became known, was known*, c. dat. of pers. Acts 1, 19. 19, 17; with κατὰ c. gen. of place, 9, 42; γνωστὸν ἔστω, *be it known*, c. dat. of pers. Acts 2, 14; τινί, εἰ 4, 10. 13, 38. 28, 28; τινὶ περὶ τινος, εἰ 28, 22. Neut. τὸ γνωστὸν τοῦ Θεοῦ, 'what may be known of God' sc. without revelation, *knowledge of God*, i. q. γνώσις, Rom. 1, 19; so Sept. for חָכְמָה Gen. 2, 9. So genr. Sept. Ezra 4, 12. Soph. Œd. R. 361. Plut. de primo Frig. 4. Xen. Cyr. 6. 3. 4. b) Of persons, *γνωστὸν τινι* John 18, 15. 16. Subst. ὁ γνωστός, *one known, an acquaintance*, Luke 2, 44. 23, 49. Sept. for עֲדָרָה 2 K. 10, 11 Ps. 88, 9. 19.

γογγύζω, f. ὕσω, Ionic form for Att. τοντορύζω or τοντορύζω, Lob. ad Phryn. p. 358; pr. to murmur, to coo, as doves, Pol lux Onom. 5. 89.—In N. T. *to murmur*, i. e.

γογγύζω, f. ὕσω, Ionic form for Att. τοντορύζω or τοντορύζω, Lob. ad Phryn. p. 358; pr. to murmur, to coo, as doves, Pol lux Onom. 5. 89.—In N. T. *to murmur*, i. e.

a) *to whisper*, to talk over in a low voice, privately, c. acc. et περί τινος, John 7, 32. b) Oftener with the idea of complaint, indignation, *to murmur*, *to grumble*, to utter sullen discontent; absol. 1 Cor. 10, 10 bis; κατά τινος Matt. 20, 11; περί τινος John 6, 41. 61; πρόσ τινα to any one, Luke 5, 30; μετ' ἀλλήλων John 6, 43. Sept. absol. Num. 11, 1; κατά τινος for כַּלְכַּלְתִּי Ex. 16, 7; περί τινος Num. 14, 27. So Arr. Epict. 1. 29. 55. Luc. Ocypr. 45. M. Antonin. 2. 3 μη γογγύζων ἀποδιάγη.

γογγυσμός, οὐ, ὁ, (γογγύζω,) a *murmur*, i. e. a) Genr. *whispering*, low and suppressed discourse, John 7, 12; comp. v. 13. b) Oftener, *murmuring*, the expression of sullen discontent, *complaint*, Acts 6, 1. So χωρίς γογγυσμῶν, *without murmurings*, cheerfully, Phil. 2, 14. 1 Pet. 4, 9. Sept. for חֲרִיבָה Ex. 16, 7. 8.—Wisd. 1, 10. 11. M. Antonin. 9. 37. Comp. Phryn. ed. Iob. p. 358.

γογγυστής, οὐ, ὁ, (γογγύζω,) a *murmurer*, Jude 16.—Theodot. for חֲרִיבָה Prov. 26, 22, where Sept. λοιδορος, Aquil. τὸν-βρυστής.

γῶγης, ητος, ὁ, (γοῶω,) a *wizard*, *juggler*, Plato Conv. 203. d.—In N. T. a *deceiver*, *seducer*, 2 Tim. 3, 13. So Jos. c. Apion. 2. 14, 16. Plut. de Adulat. et Amic. 22. Dem. 374. 20 ἀπιστος, γῶγης, πωνηρός.

Γολγοθᾶ, indec. *Golgotha*, Chald. כְּרִנְיָא, Heb. כְּרִנְיָא 2 K. 9, 35, i. e. a *skull*, τὸ κρᾶνιον, *calvary*; see Buxt. Lex. Chald. 440. Hence in N. T. as pr. n. of a place, i. q. κρᾶνίου τόπος (Matt. 27, 33), *Skull-place*, *Calvary*, a spot just out of Jerusalem, where malefactors were commonly executed, and where also Jesus suffered; Matt. 27, 33. Mark 15, 22. John 19, 17.—In later times this spot has been called a *mount*, but without any historical grounds; see Bibl. Res. in Palest. II. p. 17, 18.

Γόμορρα, as, ἡ, and Plur. Γόμορραι, ων, τὰ, *Gomorrha*, pr. n. of one of the cities which formerly stood on the once fertile plain now covered by the southern part of the Dead Sea; Matt. 10, 15. Mark 6, 11. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Heb. צִמְדִּיר. See Gen. c. 19. Bibl. Res. in Palest. II. p. 602 sq.

γόμος, ου, ὁ, (γέμω,) a *load*, c. g. of an animal, Sept. for גִּמְזָה Ex. 23, 5.—In N. T. *the lading*, of a ship, Acts 21, 3. So Plut. Quæst. Nat. 7. Dem. 1283. 21.—Motcn. *merchandise*, *wares*, Rev. 18, 11. 12.

γονεύς, ἑως, ὁ, (γίνομαι, γέγονα,) a *father*, *progenitor*, Hdor. 1. 94. Plato Rep. 457. d.—In N. T. only Plur. οἱ γονεῖς, *parents*, Matt. 10, 21. Mark 13, 12. Luke 2, 27. 41. 8, 56. 18, 29. 21, 16. John 9, 2. 3. 18. 20. 22. 23. Rom. 1, 30. 2 Cor. 12, 14 bis. Eph. 6, 1. Col. 3, 20. 2 Tim. 3, 2. The acc. γονεῖς Matt. 10, 21. al. was used by the κοινοί, Buttin. § 52. n. 1. Winer § 9. 2.—Judith 5, 8. Pol. 12. 10. 3. Xen. Mem. 2. 2. 3, 6.

γόνυ, γόνατος, τό, (also poet. genit. γονυός, Buttin. § 58,) *the knee*; Plur. τὰ γόνατα, *the knees*, Heb. 12, 12. Sept. for כְּרִיבָה Gen. 30, 3. 40, 12. So Hdian. 7. 2. 11. Xen. Cyr. 7. 3. 5.—Hence in phrases: a) εἰς, εἰντες, τὸ εἰντες τὰ γόνατα, lit. *placing the knees*, i. e. *kneeling down*, in prayer or supplication, Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5. So of the mock homage offered by the soldiers to Jesus, Mark 15, 19. b) Luke 5, 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. embraced them by way of supplication. c) κάμπτειν γόνυ v. γόνατα, *to bend the knee or knees*, to *kneel*, c. g. in supplication, πρὸς τὸν πατέρα Eph. 3, 14; also in homage, adoration, c. dat. τῇ Βαβίλ Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. for intrans. כְּרִיבָה לְכָל-עַמִּי. So also intrans. Phil. 2, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, *that in the name of Jesus* (confessing his name, v. 11) *every knee should bow*. Rom. 14, 11 ἐμοὶ κάμψει πᾶν γόνυ, quoted from Is. 45, 23 where Sept. for הִתְכַּרַּב לִי כְּרִיבָה.

γουνυπετέω, ὦ, f. ἦσω, (γόνυ, πίπτω, πεσεῖν,) *to fall upon the knees*, *to kneel to or before* any one; so in supplication, c. acc. αὐτόν Matt. 17, 14 (Rec. αὐτῷ). Mark 1, 40; in reverence, c. αὐτόν Mark. 10, 17; in mock homage, ἔμπροσθεν αὐτοῦ Matt. 27, 29.—Eurip. Phœn. 300. Pol. 15. 29. 9.

γράμμα, ατος, τό, (γράφω,) a *drawing*, *picture*, Æl. V. H. 2. 3, 44.—In N. T. *lit. the graven or written*, i. e. something written or cut in with the stylus, in the ancient manner of writing.

1. a *mark*, *sign*, *letter* of the alphabet; Luke 23, 38 γράμμασι Ἑλλληνοῖς. Perh. Gal. 6, 11, see in πηλίκος. Sept. for חֲרִיבָה Lev. 19, 28.—Diod. Sic. 1. 81. Plato Crat. 393. d.

2. a *writing*, any thing written, Esdr. 3, 9. 13. In N. T. a) Plur. γράμματα, *letters*, i. q. *an epistle*, *letter*, like Engl. *letters*, Acts 28, 21. Gal. 6, 11, see in πηλί

κος. So Plur. 1 Macc. 5, 10. Hdian. 4. 10. 3. Xen. Cyr. 4. 5. 26 Κυαξάρει δὲ ἀποδοῦναι τὰ γράμματα . . . ἐνῆν δὲ τῇ ἐπιστολῇ τάδε. b) a bill, bond, note, Luke 16, 6. 7. So Jos. Ant. 18. 6. 3; of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12. c) Also γράμματα, writings, a book, books, e. g. of Moses, John 5, 47; of the O. T. the Scriptures, 2 Tim. 3, 15. Sept. for  $\overline{\text{קִטְבִּי}}$  Esth. 6, 1. So Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. Xen. Mem. 4. 2. 1. d) Trop. the writing, the letter, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2, 27. 29. 7, 6. 2 Cor. 3, 6 bis. 7.

3. letters, literature, learning, as contained in books, Acts 26, 24; in the Scriptures, John 7, 15. Sept. for  $\overline{\text{קִטְבִּי}}$  Dan. 1, 4.—Ceb. Tab. 34. Plato Apol. 26. d.

γραμματεὺς, ὥς, ὁ (γράφω,) a writer, scribe.

1. Among the Greeks, a public officer in the Grecian cities, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; a public clerk, secretary, Acts 19, 35.—Dem. 485. 18. Xen. Hell. 7. 1. 37. Thuc. 7. 10 ὁ γραμματεὺς τῆς πόλεως. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176. Dict. of Antt. art. *Grammaticus*.

2. Among the Jews, in Sept. like Heb.  $\overline{\text{כֹּתֵב}}$  the king's scribe, secretary of state, 2 Sam. 8, 17. 20, 25; a military scribe, secretary of war, 2 K. 25, 19. 2 Chr. 26, 11. 1 Macc. 5, 42.—Later, in Sept. and in N. T. a scribe, one skilled in the Jewish law, an interpreter of the scriptures, a lawyer. The scribes had the charge of transcribing the sacred books; whence naturally arose their office of interpreting difficult passages, and deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. 23, 4. 5, 20. 7, 29. 12, 38. 20, 18. 21, 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark 12, 28 with Matt. 22, 35. Sept. for Heb.  $\overline{\text{סוֹפְרִים}}$  1 Chr. 27, 32. Ezra 7, 6. Neh. 8, 1. So Ecclus. 10, 5. 2 Macc. 6, 18.—Hence genr. a scribe, one instructed, a scholar, a learned teacher of religion, Matt. 13, 52. 23, 34. 1 Cor. 1, 20. +

γραπτός, ἡ, ὄν, (γράφω,) written, inscribed, trop. upon the heart, Rom. 2, 15. Comp. Jer. 31, 33.—Eurip. Hyp. Fr. 11. 2 γραπτὸν τύπους.

γραφὴ, ἡς, ἡ, (γράφω,) a picture, Ael. V. H. 2. 2, 44; a writing, 1 Macc. 12, 21. Hdian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή, Plur. αἱ γραφαί, Scripture, the Scriptures, of the Old Test. Matt. 21, 42. John 5, 39. Acts 8, 32. Rom. 9 17. Gal. 3, 8. 22. 2 Tim. 3, 16. al. Rom. 1, 2 γραφαὶ ἀγία. (Sept. for  $\overline{\text{כִּתְבֵּי}}$  Ezra 6, 18.) In 2 Pet. 3, 16 some of the writings of the N. T. may be included.—Synecd. put for the contents of Scripture, scripture declaration, promise, Matt. 22, 29 Mark 12, 24. John 10, 35. Acts 1, 16. James 2, 23; scripture prophecy, Matt. 26, 54 56. Luke 4, 21. Rom. 16, 26. +

γράφω, f. ψω, to grave, to scratch, to insculp, Sept. for  $\overline{\text{כָּתַב}}$  1 K. 6, 28. Hom. II. 6. 169; to sketch, to picture, Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13.—In N. T.

1. to write, to form letters, which was usually done with a stylus, so that the letters were graven or scratched upon the material; so with εἰς c. acc. John 8, 6 τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν. v. 8; absol. 2 Thess. 3, 17 οὕτω γράφω so I write, this is my hand-writing. So Dem. 121. 22. Xen. Mem. 4. 2. 20.—With an acc. of thing written upon; i. q. to write upon, to fill with writing, q. d. to bewrite, Pass. Rev. 5, 1 βιβλίον γεγραμμένον ἔωθεν καὶ ὅπισθεν, a book (roll) written within and on the back. So Hdian. 1. 17. 4 γράφειν γραμματεῖον. Eurip. Iph. in Aul. 34 δέλεον. Phœn. 583 σκύλα.

2. With an acc. of the thing written, to write, to write down any thing. a) Genr. John 19, 22 ὁ γέγραφα, γέγραφα. 21, 24 καὶ γράψας ταῦτα. 1 Cor. 4, 14. 9, 15. 2 Cor. 13, 10. Rev. 1, 19. 10, 4. Pass. John 20, 30. 31. (Hdian. 1. 17. 1. Luc. Vit. Auct. 6 τοῦτομα. Plato Phil. 39. a, ἀληθῆ γρ.) With other adjuncts: acc. and εἰς βιβλίον Rev. 1, 11; acc. and ἐπὶ τι, as ἐπὶ τὸ βιβλίον Rev. 17, 8 (see in βιβλίος, ἐπὶ τὴν ψῆφον 2, 17, ἐπ' αὐτὸν 3, 12, ἐπὶ τὸ μέτωπον 14, 1. 17, 5, ἐπὶ τὸν μηρὸν 19, 16; also γεγραμμένος ἔν τινι, as ἐν αὐτῇ (προφητείᾳ) Rev. 1, 3; γεγρα. ἐν τῷ βιβλίῳ v. τῇ βίβλῳ τῆς ζωῆς, inscribed in the book of life (see in βίβλος), Rev. 13, 8. 20, 12. 15. 21, 27, ἐν τῷ βιβλίῳ τούτῳ 22, 18. 19. (Plut. Cic. 37 τὰ ἐν ταῖς ἐπιστολαῖς γεγραμμένα.) Also followed by the words or clause written, sometimes with λέγων; Luke 1, 6? ἔγραψαν

λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. John 19, 21 μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων. Luke 16, 6. Rev. 14, 13, 21, 5. Absol. Rev. 10, 4. Once c. dat. commodi, Luke 1, 3. b) Spec. of declarations, promises, prophecies, *written* and contained in the Scriptures of the O. T. Pass. 1 Cor. 10, 11 ταῦτα... ἐγγράφη πρὸς νοῦν ἐστίαν ὑμῶν. Luke 21, 22. 1 Cor. 4, 6 μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, comp. 1, 31 and Jer. 9, 24. So with adjuncts; c. acc. *to write about or of, to describe*; John 1, 46 ὃν ἔγραψε Μωϋσῆς. Rom. 10, 5 Μω. γράφει τὴν δικαιοσύνην κτλ. (Comp. 'scribere aliquem' Cic. ad Attic. 12. 49.) With *ἔτι*, Pass. Rom. 4, 23. 1 Cor. 9, 10. (Xen. An. 2. 3. 1.) With *διὰ τῶν προφητῶν* c. dat. incomm. Pass. Luke 18, 31; *περί* c. gen. of pers. *to write about*, John 5, 46. Pass. Matt. 26, 24. Mark 14, 21. Acts 13, 29; *ἐπί* c. acc. of pers. *to write upon or of*, Pass. Mark 9, 12. 13; also *ἐπί* c. dat. id. John 12, 16; *ἐν* c. dat. of place or book, Luke 24, 44. Acts 24, 14. Gal. 3, 10.—Here belong the formulas of quotation from the O. T. e. g. γέγραπται, with *διὰ* c. gen. Matt. 2, 5; *περί* c. gen. Matt. 11, 10. Luke 7, 27; also with *ἐν* c. dat. of book, Mark 1, 2. Luke 2, 23. 3, 4. 10, 26. John 8, 17. Acts 1, 20. 7, 42. 1 Cor. 9, 9. Heb. 10, 7; absol. Matt. 4, 4. 6. 7. 10. Luke 19, 46. Rom. 1, 17. al. sarp. γεγραμμένον ἐστὶ, with *ἐν* c. dat. of book, John 6, 45. 10, 34; with *οὗ* of place Luke 4, 17; absol. John 2, 17. 6, 31. 12, 14; τὸ γεγραμμένον, absol. Luke 20, 17. 22, 37. 2 Cor. 4, 13; ὁ λόγος ὁ γεγραμμένος, sc. *ἐν τῷ νόμῳ* John 15, 25; absol. 1 Cor. 15, 54. c) Also *to write down or out*, to prepare in writing, c. acc. as βιβλίον ἀποστολαίου Mark 10, 4; αἰτίαν Matt. 27, 37; ἐπιγραφὴν Luke 23, 38; τίτλον John 19, 19; ἐπιστολὴν Acts 23, 25. Rom. 16, 22. 2 Pet. 3, 1; βιβλίῳ John 21, 25. Sept. for עֲזָרָה Ezra 3, 8. (Plut. Cic. 37 ἐπιστολήν. Id. Cass. 54 bis. Plato Legg. 923. c. e.) Also γράφειν ἐντολήν τι, *to write a commandment to or for any one*, Mark 10, 5. 1 John 2, 7. 8. 2 John 5; with ἐντολήν impl. Mark 12, 19. Luke 20, 28. Sept. and עֲזָרָה 2 K. 17, 37. Comp. νόμον γράφειν Ael. V. H. 6. 10. Xen. Hell. 2. 3. 52; impl. Mem. 1. 2. 43, 44.

3. *to write* to any one, to send or make known in writing. a) Genr. e. g. absol. 2 Cor. 2, 9 εἰς τοῦτο καὶ ἔγραψα. 2 John 12. 3 John 13; c. acc. of thing, 1 Cor. 4, 14 ταῦτα. 2 Cor. 13, 10; c. dat. of pers. 2 Pet. 3, 15 καὶ οὕτως... Παῦλος... ἔγραψεν

ὑμῖν. 1 John 2, 21. 3 John 13 πολλὰ εἶχον γράφειν. Jude 3. Rev. 2; 1. 8. 12. 18. 3. 1. 7. 14; c. acc. et dat. 1 Cor. 14, 37 ἐπιγινώσκέτω ἂν γράφω ὑμῖν. 2 Cor. 1, 13 οἱ γὰρ ἅλλα γράφομεν ὑμῖν. Gal. 1, 20. Phil. 3, 1. 1 Tim. 3, 14. 1 John 1, 4. 2, 1; dat. and περί τινος 1 Thess. 4, 9. 5, 1. (With dat. Plut. Pomp. 29; acc. and dat. Plut. Cic. 37 πολλὰ Καίσαρι γράφον.) Aor. ἔγραψα, *I wrote or I have written*, referring either to a former epistle, 1 Cor. 5, 9. 2 Cor. 2, 3. 4. 7, 12. 3 John 9; or to the epistle in hand, Rom. 15, 15. 1 Cor. 5, 11. 9, 15. Philem. 21. 1 Pet. 5, 12. 1 John 2, 13. 14. 26. 5, 13; c. dat. of manner Gal. 6, 11, see in πηλίκος. b) Spec. of letters of information or inquiry; Acts 15, 23 γράφαντες διὰ χειρὸς αὐτῶν τάδε. 18, 27. 25, 26 bis, ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω... ὅπως σῶω τι γράψαι. Also 1 Cor. 7, 1 περί δέ ὡς ἐγράψατέ μοι. 2 Cor. 9, 1. +

γραῶδης, eos, ous, ὁ, ἡ, adj. (γραῦς,) *old wife's, old-womanish, silly*, 1 Tim. 4, 7. —Strabo 1. p. 16 or 32. a, γραῶδης μυθολογίαν.

γρηγορέω, ὦ, f. ἦσω, (ἐγείρω, perf. 2 ἐγρήγορα,) only in the later Greek; Buttm. § 114 ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*To wake, to keep awake, to watch*; intrans. Matt. 24, 43. 26, 38. 40. 41. Mark 13, 34. 14, 34. 37. 38. Luke 12, 37. 39. Sept. for גָּרַח Neh. 7, 3; גָּרַח Jer. 5, 6. So 1 Macc. 12, 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20.—Trop. *to watch*, i. e. *to be watchful, vigilant, attentive*, Matt. 24, 42. 25, 13. Mark 13, 35. 37. Acts 20, 31. 1 Cor. 16, 13. 1 Thess. 5, 6. 1 Pet. 5, 8. Rev. 3, 2. 16, 15; so ἐν τῇ προσευχῇ, *to be watchful in prayer*, Col. 4, 2. Sept. for גָּרַח Jer. 1, 12. Dan. 9, 14.—Once trop. by antith. i. q. *to live*; 1 Thess. 5, 10 εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν, *whether we wake or sleep, live or die*.

γυμνάζω, f. ἄσω, (γυμνός,) *to exercise oneself naked, to practise gymnastic training*, as one of the athlete, Arr. Epict. 4. 4. 11; *to take exercise, to train oneself*, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. only trop. *to exercise, to train*, in any thing, c. acc. 1 Tim. 4, 7 γυμνάζε σεαυτὸν πρὸς εὐσέβειαν. Pass. Heb. 5, 14. 12, 11. (Jos. Ant. 3. 1. 4. Arr. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας.) Pass. c. gen. 2 Pet. 2, 14 καρδίαν γεγυμνασμένην πλεονεξίας, *exercised, trained, in covetousness*. So Philostr. Her. 10. 1; see Wetst N. T. ad loc. Matth. § 346. n. 1.

**γυμνασία**, as, ἡ, (γυμνάσιον,) *gymnastic exercise*, Ael. V. H. 2. 5.—In N. T. *genr. exercise, training*; 1 Tim. 4, 8 σωματική γυμνασία, *bodily exercise*, ascetic training, in antith. with v. 7; comp. v. 3 and Col. 2, 23. So pr. Arr. Epict. 1. 27. 6. Pol. 4. 7. 6. Hesych. γυμνασία· ἀσκησις, μελέτη.

**γυμνητεῖω**, f. εὔρω, (γυμνήτης, γυμνός,) *to be naked* i. e. as in Engl. *to be half-naked, poorly clad*, absol. 1 Cor. 4, 11.—Nicet. Ann. 10. 6 γυμν. ἔπλον 'to be unarmed.' Plut. Aemil. Paul. 16 γυμνητεύοντες 'light-armed troops.'

**γυμνός**, ἡ, ὅν, 1. *naked, bare, stripped*; pr. of the body. a) Of one quite naked; Mark 14, 51 ἐπὶ γυμνοῦ upon the naked body. v. 52. Trop. Rev. 16, 15. 17, 16. Sept. for גִּירָה Gen. 2, 25. Job 1, 21. So Hdian 8. 8. 14. Xen. Ag. 1. 28. b) Of one partly unclad, having on no outer garments, but only the tunic, χιτῶν, John 21, 7. Acts 19, 16. Sept. for גִּירָה 1 Sam. 19, 24. Is. 20, 2. So Ael. V. H. 6. 11. Xen. An. 1. 10. 3. c) Like Engl. *half-naked*, i. e. *poorly clad*, implying poverty and want, Matt. 25, 36. 58. 43. 44. James 2, 15. Trop. Rev. 3, 17. So Sept. and גִּירָה Job 24, 7. Is. 58, 7.

2. Of the soul, *naked*, as by possibility existing without body of any kind; 2 Cor. 5, 3 *if indeed also (since) being clothed* sc. with our house from heaven, οὐ γυμνοὶ ἐρητισσόμεθα, *we shall not be found naked*, i. e. without a body, implying that our house from heaven will also be a body; see in γέ no. 2. c.—Comp. Plato Crat. 20. p. 403. b, ἡ ψυχὴ γυμνὴ τοῦ σώματος.

3. Of any thing alone, separate from every thing else, *naked, mere, bare*, e. g. γυμνὸν κόκκον 1 Cor. 15, 37.—Comp. Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἄτινα πέπτωκεν εἰς τὴν γῆν ξηρὰ καὶ γυμνά.

4. Trop. *naked, open*, exposed to view; e. g. πάντα γυμνὰ τοῖς ὀφθαλμοῖς. αὐτοῦ Heb. 4, 13. So Sept. and גִּירָה Job 26, 6.—Jos. Ant. 6. 13. 4. Heliodor. 10. p. 501 γυμνὴ καὶ ἀπαρακάλυπτος κατηγορία.

**γυμνότης**, τητος, ἡ, (γυμνός,) *nakedness*, the state of one poorly clad; see in γυμνός no. 1. c. Rom. 8, 35. 2 Cor. 11, 27. So Sept. and גִּירָה Deut. 28, 48.—By euphem. put for the parts of shame, trop. Rev. 3, 18. So Heb. גִּירָה, Sept. γύμνωσις, Gen. 9, 22. 23.

**γυναικάριον**, ον, τό, dimin. (γυνή,) *a little woman, muliercula*; in contempt, *a weak silly woman*, 2 Tim. 3, 6.—M. Antonin. 5. 11. Diocl. ap. Bekk. Anecd. 87.

**γυναικεῖος**, εἶα, εἶον, (γυνή,) *womanly, female*; 1 Pet. 3, 7 συνοικοῦντες κατὰ γνώσιν ὡς ἀσθενεστέρω σκεύει τῷ γυναικεῷ, *dwelling according to your better knowledge with the female vessel as the weaker*; comp. in σκεῦος. Sept. for gen. נְשִׂאָה Deut. 22, 5.—Luc. Philops. 14. Xen. Mem. 2. 7: 5.

**γυνή**, ἡ, gen. γυναικός, vocat. ὦ γύναι. 1. *a woman, female*, one of the female sex; e. g. without respect of age, Matt. 14, 21 χωρὶς γυναικῶν καὶ παιδίων. 15, 38. Acts 5, 14. 8, 3. 22, 4. al. Sept. and נְשִׂאָה 1 Sam. 30, 2. (Hdian. 7. 9. 19. Xen. Mem. 2. 1. 30.) Also of a maiden, παιδίσκη, Luke 22, 57 comp. 56; and so Sept. for נַעֲרָה Esth. 2, 4. Of an adult woman genr. Matt. 5, 28. 9, 20. 22. 11, 11. Rev. 12, 1. 4. al.

2. After ἔχειν, or with a genit. masc. or the adj. ὑπανδρος Rom. 7, 2, it implies the conjugal relation, e. g. a) Put for *one betrothed, a bride*, but not yet married, Matt. 1, 20. 24 (comp. v. 18). Luke 2, 5. Trop. of the church as the bride of Christ, Rev. 19, 7. 21, 9. Sept. and נְשִׂאָה Deut. 22, 24 comp. 23. So Xen. Hell. 4. 1. 7. b) Usually *a wife*, a married woman, Matt. 5, 31. 32. 14, 3. 18, 25. Mark 6, 18. Luke 1, 18. 24. Rom. 7, 2. 1 Cor. 7, 2. al. 1 Cor. 5, 1 ὅσπερ γυναικα τινὰ τοῦ πατρὸς ἔχειν, *his father's wife*, his stepmother. Sept. for נְשִׂאָה Gen. 24, 3. al. sarp. נָשָׁא רַחֵל Lev. 18, 8. So Hdian. 1. 8. 9. Xen. An. 1. 2. 12. c) Also *a widow*, with χήρα Luke 4, 26; absol. Matt. 22, 24. Mark 12, 19. Luke 20, 29; comp. Sept. Deut. 25, 4. So Plut. Mor. II. p. 33.

3. Vocat. ὦ γύναι, in a direct address, expressing courtesy, kindness, respect; Matt. 15, 28 ὦ γύναι, comp. 9, 22 Σύγαρε. Luke 13, 12. John 2, 4. 4, 21. 20, 13. 15. 1 Cor. 7, 16.—Jos. Ant. 1. 16. 3. IIom. II. 3. 204. Xen. Mem. 2. 1. 26. +

**Γώγ**, indec. Gog, Heb. גִּיג, a name applied in Ez. c. 38. 39 to the king of a country and people called *Magog* (מָגוֹג), situated in the farthest regions of the north (Ez. 38, 15), who are about to invade the holy land. By Magog, ancient writers appear to have intended the barbarous northern nations generally; whom they also called Σκύθαι, *Scythians*, Jos. Ant. 1. 6. 1; see Heb. Lex. art. מָגוֹג. Winer Realw. art. Magog.—Hence in N. T. Gog and Magog are put for remote heathen nations and their kings, who in like manner are to war against the Messiah and his people; Rev. 20, 8.



γωνία, as, ἡ, a corner, an angle, e. g. a) Exterior, a projecting corner; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where streets meet, the most public places. Sept. for חֲצֵצִת Ex. 27, 2. (Pol. 1. 42. 3. Xen. Lac. 12. 1.) So αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth, Rev.

7, 1. 20, 8. Also ἡ κεφαλὴ γωνίας, the head of the corner, see in ἀκρογωνιαίος, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4. 11. 1 Pet. 2, 7. b) Interior, for a dark corner; Acts 26, 26 ἐν γωνίᾳ, in a corner, secretly. So Hist. Sus. 38. Arr. Epict. 2 12. 17. Plato Gorg. 485. d.

## Δ.

Δαβὶδ, δ, indec. or Δαυὶδ, as in Sept. (Δαυὶδης, ου, δ, Jos. Ant. 6. 8. 1, 2.) David, Heb. דָּוִד (beloved), later דָּוִיָּד; pr. n. of the celebrated king of the Israelites and founder of the Jewish dynasty, (r. 1055–1015 B. C.) renowned for his warlike deeds as also for his piety and sacred songs. His history is found in the books of Samuel, from 1 Sam. c. 16 onward; also 1 Chr. c. 12–30.—In N. T. pr. Matt. 1, 6. 17. 12, 3. 22, 43. 45. al. Heb. 4, 7 ἐν Δαβὶδ, in the book of David, the Psalms. So ὁ υἱὸς Δαβὶδ, the son of David, descended from him; e. g. Joseph the husband of Mary, Matt. 1, 20; elsewhere only of Jesus as a title of the expected Messiah, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. Mark 10, 47. 48. al. sēp. but not in John's writings. Also ἡ ῥίζα Δαβὶδ, in the same sense, Rev. 5, 5. 22, 16; comp. Is. 11. 1. 10. Hence the kingdom and rule of the Messiah are in like manner referred to David; as ἡ βασιλεία τοῦ Δ. Mark 11, 10; ὁ σπρόσος Δ. Luke 1, 32; ἡ σκηνὴ Δ. Acts 15, 16 comp. Am. 9, 11; ἡ κλεῖς τοῦ Δ. Rev. 3, 7, comp. Is. 22, 22 and Matt. 16, 19. +

δαιμονίζομαι, Pass. (δαίμων.) aor. 1 part. δαιμονισθεῖς, used in later Greek as Mid. and Pass. of δαιμονῶ, Blomfield ad Æschyl. Choeph. 558. Sept. c. Th. 1003; to be possessed with a demon; Philem. ap. Stob. Eccl. p. 196 ἄλλος κατ' ἄλλην δαιμονίζεται τύχην. Plut. Symp. 7. 5. 4 ὥσπερ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι κτλ.—In N. T. i. q. δαιμόνιον ἔχειν, to have a demon or devil, to be a demoniac, to be possessed, afflicted, with an evil spirit; found only in the Gospels, Matt. 4, 24. 8, 16. 28. 33. 9, 32. 12, 22. 15, 22. Mark 1, 32. 5, 15. 16. 18. Luke 8, 36. John 10, 21 comp. 20. On the diseases connected with such possessions, see in δαιμόνιον no. 2.

δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) a demon, i. e.

1. Genr. a deity, a god, spoken of hea-

then gods, Acts 17, 18.—Æl. V. H. 12. 57 Plut. Theseus 15. Xen. Mem. 1. 1. 1.

2. Spec. a demon, genius, e. g. tutelary and good, like that of Socrates, Xen. Mem. 4. 8. 1, 5, comp. Dem. 415. 29; or also adverse and evil, Dem. 124. 46. Dinarch. 24. 4.—Hence in N. T. a demon, devil, an evil spirit, i. q. πνεῦμα ἀκάθαρτον, an unclean spirit, Luke 8, 29. 30. These spirits are represented as fallen angels, 2 Pet. 2, 4. Jude 6; and are now subject to Satan as their prince, Matt. 9, 34. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. They were held to have the power of working miracles, but not for good, Rev. 16, 14, comp. John 10, 21; to be hostile to mankind, John 8, 44; to utter the heathen responses and oracles, Acts 16, 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, devils, 1 Cor. 10, 20 bis. 21 bis. Rev. 9, 20; comp. Sept. Deut. 32, 17. Ps. 95, 5. 106, 37. Baruch 4, 7. They are likewise represented as the authors of evil to mankind; both moral, 1 Tim. 4, 1, comp. Eph. 6, 12; and also physical, 2 Cor. 12, 7; espec. by entering into a person, thus rendering him a demoniac, and afflicting him with various diseases; e. g. epilepsy Luke 9, 39. Matt. 17, 15; loss of speech Matt. 9, 32, connected also with blindness 12, 22; raving insanity Matt. 8, 28 sq. Mark 5, 2 sq. Luke 8, 27 sq. Comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseud. V. T. I. p. 538. These evil spirits are spoken of as wandering in desert and desolate places, Matt. 12, 43. Luke 11, 24; comp. Is. 31, 21. 34, 14. Baruch 4, 35; or sometimes as inhabiting the air or atmosphere, Eph. 6, 2. 6, 12. Luke 10, 18, comp. Fabr. Cod. Pseud. V. T. I. p. 759; or also as confined in the abyss, Luke 8, 31. 2 Pet. 2, 4. Jude 6. See genr. Stuart on Angelology in Bib'loth. Sacra, 1843, p. 117–144. We have in N. T. the following phrases: a) εἰσῆλθεν τὰ δαιμόνια εἰς τινά, demons had entered into him, Luke 8, 30 comp. v. 33.

Comp. Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκατεξομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῖος. b) δαιμόνιον ἔχειν, *to have a devil, to be a demoniac*, i. q. δαιμονίζεσθαι, Luke 4, 33. 8, 27. Said by the Jews of Jesus, John 7, 20. 8, 48. 49. 52. 10, 20; and of John the Baptist, Matt. 11, 18. Luke 7, 33. c) ἐξέρχεται ἐκ or ἀπὸ τινος, *to come out of*, Matt. 17, 18. Mark 7, 29. 30. Luke 4, 35. 41. 8, 2. 33. 35. 38. 11, 14. d) ἐκβάλλειν τὰ δαιμόνια, *to cast out devils*, Matt. 7, 32. 9, 34. 10, 8. 12, 24. 27. 28. Mark 1, 34. 39. 3, 15. 22. 6, 13. 7, 26. 9, 38. 16, 9. 17. Luke 9, 49. 11, 14. 15. 18. 19. 20. 13, 32. Pass. Matt. 9, 33. This was done by Christ in his own authority, and by the apostles in his name, (Luke 11, 15. 9, 1. 10, 17, comp. Acts 19, 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15. The Jews themselves also professed to cast out demons, Matt. 12, 27. Luke 11, 19; see the form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5. e) Where the words or acts of demons thus dwelling in persons are spoken of, Mark 1, 34. Luke 9, 1. 42. 10, 17. John 10, 21. f) As believing on God, James 2, 19.

NOTE. It has been strongly urged by some commentators, that the diseases referred to above as caused by the presence of evil spirits, were only such as arose from natural and ordinary causes; and that our Lord and his apostles employed this mode of expression only in compliance with popular belief and usage; just as we now use the word *lunatic* without assenting to the old opinion of the moon's influence; see Wetst. N. T. in Matt. 4, 24. Winer Realw. irt. *Besessene*. Yet it would seem hardly a matter of question, but that the sacred writers themselves held fully to that same belief; since Satan and his emissaries are also elsewhere represented as inflicting physical evil and disetse, Luke 13, 16 comp. 11. 1 Cor. 5, 5. 2 Cor. 12, 7. 1 Tim. 1, 20; and those possessed are every where said at once to acknowledge and address Jesus as the Messiah, Matt. 8, 29. Mark 1, 24. 5, 7. Luke 4, 34. See Storr Opuscc. Acad. I. p. 53 sq. Neander Leben Jesu, ed. 3, p. 281–312. [Engl. p. 145–150.] Comp. Jos. Ant. 6. 8. 2. ib. 8. 2. 5.

δαμονιώδης, εος, ους, ὁ, ἡ, adj. (δαμόνιον) pr. *godlike, divine*; in N. T. *demon-like, devilish*, James 3, 15.—Symm. for דַּיְמוֹנִי Ps 91, 6, where Sept. δαιμόνιον.

δαίμων, ονος, ὁ, ἡ, i. q. τὸ δαιμόνιον, a *god, deity*, Hom. Il. 1. 222. Xen. Conv. 8. 1.—In N. T. a *demon, an evil spirit, devil*, Matt. 8, 31. Mark 5, 12. Luke 8, 29. Rev. 18, 2: also 16, 14 Rec. See δαιμόνιον no 2. So Act. Thom. §§12, 20, 40.

δάκνω, f. δήξομαι, *to bite, to sting*; c. acc. Aelian. V. H. 14. 4. Xen. An. 3. 2. 18.—In N. T. trop. i. q. *to vex, to thwart*; c. acc. Gal. 5, 15 εἰ δὲ ἀλλήλους δάκνετε. So Arr. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λουδορεύειν. Xen. Cyr. 1. 4. 13.

δάκρυ, vos, τό, a *tear*, i. q. δάκρυον q. v. found only in Dat. plur. τοῖς δάκρυσιν Luke 7, 38. 44. Sept. ἐν δάκρυσιν for דַּמְרִיָּהּ Ps. 6, 7. Lam. 2, 11.—Dem. 872. ult. Thuc. 7. 75.

δάκρυον, ον, τό, a *tear*, c. g. πᾶν δάκρυον Rev. 7, 17. 21, 4; τὰ δάκρυα, *tears, weeping*, 2 Tim. 1, 4; διὰ πολ. δακρύων 2 Cor. 2, 4; μετὰ δακρύων Mark 9, 24. Acts 20, 19. 31. Heb. 5, 7. 12, 17. Dat. plur. δάκρυσι in τὸ δάκρυ q. v. Sept. τὰ δάκρυα for דַּמְרִיָּהּ 2 K. 20, 5. Lam. 1, 3.—Æl V. H. 14. 22. Xen. Cœc. 10. 8.

δακρύω, f. ὕσω, (δάκρυ,) *to shed tears, to weep*, intrans. John 11, 35 ἐδάκρυσεν ὁ Ἰησοῦς.—Sept. Job 3, 24. Hldian. 6. 4. 3. Xen. Cyr. 3. 1. 7.

δακτύλιος, ου, ὁ, (δάκτυλος,) a *ring*, pr. a *finger-ring*, Luke 15, 22; given as a mark of honour, comp. Gen. 41, 42 and Esth. 8, 2, where Sept. for דַּמְרִיָּהּ.—1 Macc. 6, 15. Hldian. 3. 8. 9. Xen. An. 4. 7. 27.

δάκτυλος, ου, ὁ, a *finger*, Matt. 23, 4. Luke 11, 46. 16, 24. John 8, 6. 20, 25. 27. Plur. τοὺς δακτύλους Mark 7, 33. Sept. for דַּמְרִיָּהּ Lev. 4, 6. Cant. 5, 6. So Luc. D. Deor. 5. 4. Xen. Eq. 6. 8.—Meton. ὁ δάκτυλος τοῦ θεοῦ, for the *power of God*, Luke 11, 20; comp. Matt. 12, 28 where it is πνεῦμα τοῦ θεοῦ. Sept. and דַּמְרִיָּהּ דַּמְרִיָּהּ Ex. 8, 15. Ps. 8, 4.

Δαλιμανυδά, ἡ, pr. n. of a city or village near Magdala, on the western shore of the lake of Genesareth, north of Tiberias; Mark 8, 10, comp. Matt. 15, 39.

Δαλματία, as, ἡ, *Dalmatia*, a province of Europe on the eastern coast of the Adriatic sea, forming part of Illyricum, and lying south of Liburnia. Hither Titus was sent by Paul to spread the knowledge of the Gospel; 2 Tim. 4, 10.

δαμάζω, f. δάσω, (δαμάω,) *to overpower, to subdue, to tame*; c. acc. Mark 5, 4. Pass. James 3, 7 bis. Trop. τὴν γλῶσσαν James

2, 8; comp Eccus. 28, 18 sq.—Sept. Dan. 2, 40. Plut. Agesi. 1. Xen. Mem. 4. 3. 10.

**δάμαλις**, εως, ἡ, (δαμάω,) a *heifer*, Heb. 9, 13; comp. Num. 19, 2 sq. where Sept. for דָּמָה.—Luc. D. Deor. 3. 1. Æschyl. Suppl. 348.

**Δάμαρις**, ιδος, ἡ, *Damaris*, a woman of Athens who believed under Paul's preaching; Acts 17, 34.

**Δαμασκηνός**, ἡ, ὄν, of *Damascus*, a *Damascene*, 2 Cor. 11, 32.

**Δαμασκός**, οὐ, ἡ, *Damascus*, Heb. דַּמָּשְׁקַי, a celebrated city of Syria, first mentioned Gen. 14, 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, now el-Barada, (the Amara or Abana of 2 K. 5, 12,) in a beautiful plain on the E. and S. E. of Anti-Lebanon, open to the S. and East, and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Lebanon and Anti-Lebanon, is called in the Scriptures *Syria of Damascus*, דְּמָשֶׁק אֲרָם 2 Sam 8, 5; and by Strabo, *Colessyria*, 16. p. 1095. a. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were here put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Dimeshk*, but usually *esh-Shām*. See Cellar. Notit. Orb. II. p. 372. Rosenm. Bibl. Geog. I. ii. p. 284. Winer Realw. s. v.—Acts 9, 2. 3. 8. 10. 19. 22. 27. 22, 5. 6. 10. 11. 26, 12. 20. 2 Cor. 11, 32. Gal. 1, 17.

**Δάν**, ὁ, indec. *Dan*, Heb. דָּן (a judge), pr. n. of the fifth son of Jacob, born of Bilhah, and head of one of the tribes, Gen. 30, 6. In the list of the tribes, Rev. 7, 5, 6, that of Dan is found only in a few Mss.

**δανείζω**, f. εἶσω, (δάνειον,) to *lend money*, to *loan*, in N. T. without interest.

1. Genr. and absol. Luke 6, 34 bis, 35; see in ἀπελπίζω. Sept. for דָּנָה Deut. 28, 44.—Eccus. 29, 1. 2. Xen. Cýr. 3. 1. 34. So ἐπὶ τόκοις Dem. 13. 19.

2. Mid. δανείζομαι, to *let lend to oneself*, i. e. to *borrow money*, Matt. 5, 42. Sept. and דָּנָה Neh. 5, 4.—Theophr. Char. 16 (9). 3. Xen. Mem. 2. 7. 2. See also Iob. ad Phryn. p. 468.

**δάνειον**, ου, τό, (neut. of adj. δάνειος, δῶρος,) a *debt* for money lent, Matt. 18, 27.

Sept. for דָּנָה Deut. 24, 11.—Diod. Sic. 1. 79. Dem. 911. 3.

**δανειστής**, οὐ, ὁ, (δανείζω,) a *lender*, *creditor*, Luke 7, 41. Sept. for דָּנָה 2 K. 4, 1.—Hdian. 7. 7. 7. Plut. Coriol. 5 bis. Comp. Iob. ad Phryn. p. 468.

**Δανιήλ**, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. n. of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24, 15. Mark 13, 14.

**δαπανάω**, ὦ, f. ἴσω, (δαπάνη,) to *spend*, to *be at expense*, c. acc. Mark 5, 26; absol. 2 Cor. 12, 15. (Bel and Dr. 3. Plut. de Superst. 3. Xen. An. 1. 3. 3.) So with ἐπὶ c. dat. to *be at expense, charges, upon or for any one*; Acts 21, 24 δαπάνησον ἐπ' αὐτοῖς, see more in εὐχὴ no. 2. So Jos. Ant. 19. 6. 1. B. J. 2. 15. 1. Wetst. N. T. ad loc.—In a bad sense, i. q. to *waste, to consume*, c. acc. Luke 15, 14; c. ἐν τινι James 4, 3. So Dem. 1023. 14. Thuc. 7. 47.

**δαπάνη**, ης, ἡ, (kindr. δάπτω,) *expense cost*, Luke 14, 28. Sept. for Chald. דָּנָה Ezra 6, 4. 8.—Luc. Ep. Sat. 33. Xen. Mem. 3. 6. 6.

**Δανιδ**, sec Δαβιδ.

**δέ**, a particle put after one or more words in a clause, and denoting that the word or clause with which it stands is to be distinguished from something preceding. It thus marks a transition to something else; whether opposed to what precedes, so that δέ is then adversative, *but*; or simply continuative or explanatory, where δέ may be rendered *but*, and, *also, namely*, or the like. See Buttin. § 149. m. 9. Kühner § 322. Matth. § 616. Winer § 57. 4, and 6. n. Hartung Lehre v. d. Part. I. 156-190.

1. Adversative, *but*, on the contrary, etc.

a) Genr. and simply; Matt. 6, 1 εἰ δέ μήγε. v. 6. 15 comp. 14. 9, 17. 23, 25. Luke 5. 36. 12, 9. 10. John 1, 12. 8, 40. Acts 4, 4. 9, 7. Rom. 4, 4. 5, 8. 6, 17. 18. 22. 1 Cor. 7, 2. al. sæp. (Plato Gorg. 522. b.) As introducing an answer implying contradiction, Luke 12, 14. 13, 8. Acts 12, 15. 19, 2. (Plato Menex. 246. c.) Sometimes δέ is repeated in a succession of like clauses Matt. 1, 2-17. 2 Pet. 1, 5-7. b) After a negative, *but, but rather*; Matt. 6, 33 comp. 31. Luke 10, 20. Acts 12, 9. 14. Rom. 3, 4. Eph. 4, 15 comp. 14. Heb. 4, 13. 15. 6, 12. 9, 12. 12, 13. So Xen. Céc. 20. 14. c) Also μάλλον δέ, *but rather, yea rather*, by way of correction; Gal. 4, 9 μάλ

λογ δὲ γνωσζέμεντες ὑπὸ θεοῦ. With καὶ added, Rom. 8, 34. (Plut. de sera Num. vind. 17. Xen. Mem. 3. 8. 34.) Also after a negative, δὲ μᾶλλον, *but rather*, Matt. 10, 6. 28. So Thuc. 1. 123. d) Very often (corresponding to μέν in a preceding clause, μέν...δέ, *indeed...but*, though sometimes not to be expressed in English; Acts 9, 7. 23. 8. Rom. 2, 7. 8. 1 Cor. 1, 12. 15, 39. 2 Cor. 10, 1. al. sēp. See more fully in art. μέν. c) In the apodosis after εἰ, where the subject is contrasted with the subject of the protasis; Acts 11, 17 ἐγὼ δὲ τίς ἦμην, *who then was I?* So Plato Apol. 28. c. Comp. Matth. § 616. 3. Herm. ad Viger. p. 783.

2. Continuative, *but, now, and, further*, and the like. a) Genr. Matt. 1, 18 τοῦ δὲ Ἰ. Χ. γέννησιν οὕτως ἦν, *now the birth of J. C. was thus*. 2, 9. 3. 1. Mark 16, 9. Luke 12, 11. 16. 13. 6. 10. 15. 11. Acts 6, 1. 9. 10. 1 Cor. 14, 1. 16, 1. 15, 17. al. sēp. Comp. Hdian. 1. 1. 3. Plato Rep. 368. b. b) Where something is added by way of explanation or example, *and, namely, to wit*; Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. Rom. 3, 22. 9, 30. 1 Cor. 15, 56 bis. Eph. 5, 32. Phil. 2, 8. So in parenthetical clauses, e. g. with τοῦτο δὲ... γέγονεν Matt. 1, 22. 21, 4. 26, 56; or where there is a notation of number or time, Mark 5, 13. 15, 25. John 9, 14. Acts 12, 3; or where some new circumstance is added, Mark 7, 26. Luke 23, 17. John 6, 17. 11. 2. 19, 23. Comp. Plato Gorg. 461. d. c) Where the train of discourse is taken up again, after having been interrupted; so Luke 4, 1 comp. 3, 23. Matt. 3, 4. 2 Cor. 10, 2. So Plato Phæd. 80. d. Xen. An. 7. 2. 18, 19. d) With καὶ in the sense of *also*; hence καὶ...δέ, *and also*, see Buttm. 1. c. Matt. 16, 18. Mark 4, 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 6, 51. 8, 16. 17. 15, 27. Acts 5, 32. 2 Tim. 3, 12. Heb. 9, 21. 1 John 1, 3. al. So Xen. Cyr. 1. 4. 26. +

δέσεις, εως, ἦ, (δέομαι), *want, need*, Plato Eryx. 405. c; *a wanting, asking, entreaty*, Dem. 515. 17. Plato Crat. 329. c.—In N. T. *request, supplication, prayer* to God; Luke 1, 13 εἰσηκούσῃ ἡ δέσσις σου. 2, 37. 5, 33. 2 Tim. 1, 3. James 5, 16. 1 Pet. 3, 12; ἡ δ. ἢ πρὸς τὸν θεόν Rom. 10, 1. Also with ὑπὲρ τιος, *for any one*, 2 Cor. 1, 11. 9, 14. Phil. 1, 4 init. impl. Phil. 1, 4 fin. 19; with περὶ τιος id. Eph. 6, 18 fin. Joined with προσευχή, which also signifies *prayer*, but rather as an act of worship, Acts 1, 14 Rec. Eph. 6, 18 init. Phil. 4,

6. 1 Tim. 2, 1. 5, 5; also δέσεις καὶ ἱκετηριαὶ Heb. 5, 7. Sept. for חַבְתִּי 1 K. 8, 28. 30; חֲבַתִּי 1 K. 8, 45.—1 Macc. 7, 37. Baruch 4, 20. Genr. Hdian. 8. 4. 25. Plato Legg. 768. d.

δεῖ, impers. verb. (δέω), impf. ἔδει, Subj. δέη, Part. δέον; pr. *it is binding on any one, it behooves one to do*, i. e. *one must, one ought*, followed by an infinitive; also in Gr. writers, *it needs, there is need of*, c. gen. Pol. 3. 6. 2. Xen. Cyr. 4. 3. 10.—In N. T. only pr. *it behooves, it is necessary, it must needs, one must or ought*, c. infin. Spoken

1. Of what is required by the nature and circumstances of the case, the fitness of things, a sense of duty, or the like. Pres. δεῖ c. inf. pres. Luke 2, 49 ὅτι ἐν τοῖς... δεῖ εἶναι με, *that I must be*. John 3, 30 ἐκείνον δεῖ αὐξάνειν, *he must increase*. 1 Cor. 11, 19. Col. 4, 6. 1 Tim. 3, 7; c. inf. aor. Matt. 17, 10 ἥλιον δεῖ ἔλθειν πρῶτον, *Elias must first come*. Luke 4, 43. John 10, 16. 20, 9. 1 Cor. 15, 53. Heb. 11, 6. al. (So c. inf. pres. Xen. Cyr. 1. 2. 4; inf. aor. Hdian. 1. 17. 27. Thuc. 2. 45.) Subj. δέη, after ἐάν, κἂν, c. inf. aor. Matt. 26, 35. Mark 14, 31. Impf. ἔδει, *it was necessary, he must needs*, John 4, 4. Heb. 9, 26. Part. δέον ἐστί, *it is necessary, one ought*; Acts 19, 36 δέον ἐστὶν ὑμᾶς... ὑπάρχειν, *ye ought to be*; absol. 1 Pet. 1, 6 εἰ δέον ἐστί, *if need be*. So Hdian. 5. 4. 23.—Also of what is unavoidable, what must in the nature of things take place; with inf. pres. 2 Cor. 11, 30 εἰ καυχᾶσθαι δεῖ. Inf. aor. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι. Mark 13, 7. Luke 21, 9. Acts 21, 22. al.—Spec. of what is made necessary by appointment of God; c. inf. pres. 1 Cor. 15, 25; inf. aor. Matt. 16, 21. 26, 54. Mark 8, 31. Luke 9, 22. John 3, 14. Acts 9, 16. 14, 22. Impf. ἔδει, c. inf. aor. Luke 24, 26. 46. Acts 1, 16. 17, 3.

2. Of what is right in itself, or prescribed by law, custom, reason; *it is right or proper, one must or ought, one should*; c. inf. pres. Luke 13, 14 ἐν αἷς δεῖ ἐργάσθαι. 18. 1. John 4, 20. 24. 9, 4. Acts 5, 29. Rom. 12, 3. al. Inf. aor. Mark 13, 10. Acts 3, 21. 18, 21. Inf. impl. Mark 13, 14 ἐστὼς ὅπου οὐ δεῖ, sc. στήναι. (Pol. 7. 5. 2. Thuc. 3. 47; inf. impl. Sept. Job 15, 3.) Impf. ἔδει, c. inf. pres. Luke 22, 7 ἔδει ζῆσθαι τὸ πάσχα. Acts 24, 19. 27, 21. 2 Cor. 2, 3; inf. aor. Matt. 18, 33. 23, 23. Luke 13, 16. al. Inf. impl. Rom. 1, 27 ἦν ἔδει, sc. ἀπολαμβάνειν. Part. τὰ μὴ δέοντα, *things not right*, not proper, 1 Tim. 5, 13; so Xen. Mem. 1. 2. 22. +

**δείγμα**, ατος, τό, (δείκνυμι, δέδειγμα,) pr. what is shown; *a sample, specimen*, Pol. 6. 58. 1. Plato Legg. 718. b.—In N. T. *an example, warning*, Jude 7; comp. 2 Pet. 2, 6. Comp. Jos. Ant. 8. 2. 2. Ael. V. H. 6. 12.

**δειγματίζω**, f. ἴσω, (δείγμα,) *to make a show or example of*, c. acc. impl. Col. 2, 15. [Matt. 1, 19.]—Found only in N. T.

**δείκνυμι** and **δεικνύω**, f. δείξω; the former is the usual Attic form, Buttm. § 106. n. 5. Ausf. Spr. § 107. n. 8; the latter occurs Matt. 16, 21. John 2, 18. Rev. 22, 8; also Hesiod. *Ἔργ.* 421, 472. Ceb. Tab. 4.—*To show, to let see, to point out*, to present to view; so with acc. of thing and dat. of pers. Matt. 4, 8 and Luke 4, 5 *καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου*. Acts 7, 3, comp. Gen. 12, 1. Mark 14, 15 and Luke 22, 12 *ὑμῖν δείξει ἀνάγαιον*. Luke 24, 40 and John 20, 20 *ἔδειξεν αὐτοῖς τὰς χεῖρας*. Luke 20, 24. John 2, 18. 5, 20 bis. 10, 32; acc. simpl. 1 Tim. 6, 15. Pass. Heb. 8, 5. Sept. for דִּיחַיִּי Deut. 1, 33. 34, 1. 4. (Ceb. Tab. 4. Hdian. 5. 4. 4. Xen. Mem. 1. 2. 33.) Of things shown in vision, Rev. 1, 1. 4, 1. 17, 1. 22, 1. 6. 8; Sept. and דִּיחַיִּי Ez. 40, 4.—With acc. of pers. and dat. as *δείξον σεαυτὸν τῷ ἱερεῖ*, *show thyself to the priest*, Matt. 8, 4. Mark 1, 44. Luke 5, 14; comp. Lev. 14, 2 sq. So John 14, 8. 9; in vision, Rev. 21, 9. 10. Sept. for דִּיחַיִּי Judg. 4, 22. So Hdian. 5. 4. 4.—Trop. a) *to show, to manifest, to prove*, as *δείξόν μοι τὴν πίστιν σου* James 2, 18; with *ἐκ τίνος* ibid. *τὶ ἐκ τίνος* 3, 13. So Thuc. 1. 37, 74. b) *to show by words*, i. q. *to teach, to declare*, c. acc. et dat. 1 Cor. 12, 31; dat. et *ὅτι* Matt. 16, 21; dat. et inf. Acts 10, 28. Sept. for דִּיחַיִּי 1 Sam. 12, 23; *לְמַד* Deut. 4, 5. So c. dat. et *ὅτι* Hdian. 1. 13. 12. Xen. Hell. 1. 6. 11; dat. et inf. Xen. Cyr. 5. 4. 21.

**δειλία**, as, ἡ, (δειλός,) *timidity, fear*; 2 Tim. 1, 7 *πνεῦμα δειλίας, a spirit of timidity*, i. q. *πν. δειλόν*. Sept. for דִּיחַיִּי Ps. 55, 4.—Hdian. 2. 1. 22. Plat. Phædr. 254. c.

**δειλιάω**, ὦ, f. ἀσω, (δειλός,) *to be timid, to be afraid*, absol. John 14, 27. Sept. for דִּיחַיִּי Is. 13, 7; *יָהִי* Deut. 1, 21.—2 Macc. 15, 8. Diod. Sic. 20. 78 init. The compound ἀποδειλιάω is more common in Gr. writers.

**δειλός**, ἡ, ὅν, (δείδω,) *timid, fearful*, Matt. 8, 26. Mark 4, 40. Rev. 21, 8. Sept. for דִּיחַיִּי Judg. 7, 3.—Dem. 405. 18. Thuc. 2. 62.

**δεῖνα**, ὅ, ἡ, τό, gen. δεινός, acc. δεινά, *some one, such an one*; spoken of a person,

whom one cannot or will not name, Matt 26, 18. See Buttm. § 73. Herm. ad Vig. p 21, 704.—Dem. 167. 24. Luc. Pisc. 38.

**δαινῶς**, adv. (δαινός,) *greatly, vehemently* Matt. 8, 6. Luke 11, 53.—Wisd. 17, 3. Æschin. 32. 22. Xen. Hell. 6. 2. 26.

**δειπνέω**, ὦ, f. ἦσω, (δείπνον,) *to dine or sup*, to take the chief meal of the day, Luke 17, 8. Sept. for דִּיחַיִּי Prov. 23, 1. (Tob. 8, 1. Plut. Symp. 8. 6. 3, 4. Xen. Mem. 2. 7. 12.) Spoken of the paschal supper, Luke 22, 20. 1 Cor. 11, 25; so Jos. Ant. 2. 14. 6.—Trop. i. q. *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3, 20; see in γάμος no. 1.

**δείπνον**, ου, τό, in Homer *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. *dinner or supper*, i. e. the chief meal of the Jews, and also of the Greeks and Romans, taken towards or at evening, after the labours of the day were over, and often prolonged into the night, see fully in *ἄριστον*; hence genr. *a banquet, feast*, in general; Matt. 23, 6. Mark 6, 21. 12, 39. Luke 14, 12. 16. 17. 24. 20, 46. John 12, 2. Meton. 1 Cor. 11, 21. So Sept. for Chald. דִּיחַיִּי Dan. 5, 1. (Ael. V. H. 1. 26. Plut. Symp. 8. 6. 4 τὸ δὲ δείπνον [ὀνομάσθαι] ὅτι τῶν πόνων διαναπαύει. Xen. Cyr. 8. 1. 38.) Spoken of the paschal supper, John 13, 2. 4. 21, 20; of the Lord's supper, 1 Cor. 11, 20.—Trop. of a marriage-feast, as figurative of the Messiah's kingdom, Rev. 19, 9; see in γάμος no. 1. fin. Also of heaps of the slain as *a feast* for birds of prey, Rev. 19, 17; comp. Æschyl. Suppl. 798 *ἔρρισι δείπνον*.

**δαισινδαιμών**, ονος, ὁ, ἡ, adj. (δείδω, δαίμων,) *fearing the gods, religious, pious*; e. g. the Athenians, comparat. Acts 17, 22 *ὡς δαισινδαιμονεστέρους ὑμᾶς θεοῶ* (sc. ἑλλων), more than others; see Winer § 36. 3, and n. 3. Comp. Pausan. Att. c. 24 *Ἀθηναῖοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς*. Xen. Ath. 3. 8 *καὶ οἱ Ἀθηναῖοι ἄγουσι μὲν ἑορτὰς διπλοσίους ἢ οἱ ἄλλοι*.—Xen. Cyr. 3. 3. 58. Ag. 11. 8. In Gr. writers also in a bad sense, *superstitious, bigoted*, Theophr. Char. 25 [16]. Diod. Sic. 1. 52.

**δαισινδαιμονία**, as, ἡ, (δαισινδαιμών,) pr. 'fear of the gods;' then *religiousness, religion*, Acts 25, 19 *περὶ τῆς ἰδίας δαισινδαιμονίας*.—Jos. Ant. 10. 3. 2. Diod. Sic. 1. 70. Pol. 6. 56. 7. In Gr. writers also in a bad sense, *superstition, bigotry*, Theophr. Char. 25 [16]. Pol. 12. 24. 5.

δέκα, οἱ, αἱ, τά, indec. card. num. *ten*, Matt. 20, 24. Mark 10, 41. al. Often put as a small round number, Matt. 25, 1. 28. Luke 15, 8. 19, 13. 17. al. So Sept. and תֵּשְׁבֵּי Am. 5, 3.—Rev. 2, 10 ἑπτὰς ἡμερῶν *δέκα*, of *ten days*, for a short time. So Sept. and דְּבַר דָּן Dan. 1, 12. +

δεκαδύο, indec. card. num. *twelve*, Acts 19, 7. 24, 11. So Sept. for דְּבַר יָדִים Ex. 28, 21; דְּבַר יָדִים 1 Chr. 15, 10.—The more usual form is δώδεκα, Buttm. § 70.

δεκαπέντε, indec. card. num. *fifteen*, John 11, 18. Acts 27. 28. Gal. 1, 18. Sept. for דְּבַר יָדִים Gen. 7, 20.—The more usual form is πεντεκαίδεκα, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *the Decapolis*, i. e. *the Ten Cities*, a district so called embracing ten cities, all except Scythopolis lying in the country east of the Jordan, and south of the lake of Tiberias. Pliny names in the Decapolis eight cities lying in this region, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; and adds, with less probability Damascus and Raphana; prefixing indeed the remark, "in quo non omnes eadem observant;" H. N. 5. 17 or 19. Josephus virtually excludes Damascus, when he calls Scythopolis the largest city of the Decapolis; B. J. 3. 9. 7. Ptolemy comprehends the Decapolis in the southern part of Coele-Syria, and enumerates the same eight cities mentioned by Pliny, subjoining with more probability Capitolias and Adra (Edrei); and adding also a Gadara otherwise unknown; Geogr. 5. 17. It is not unlikely that other cities may have joined themselves later to the original ten, from which the name was derived. See Reland Palæst. p. 203, 458. Rosenm. Bibl. Geogr. II. ii. p. 11. Winer Realw. s. voc.—In N. T. Matt. 4, 25. Mark 5, 20. 7, 31.

δεκατέσσαρες, ων, οἱ, αἱ, card. num. *fourteen*, Matt. 1, 17 ter. 2 Cor. 12, 2. Gal. 2, 1. Comp. Buttm. § 70.

δεκάτη, ης, ἡ, (δέκατος,) for ἡ δεκάτη κερὶς, a *tenth part*, *tithe*, e. g. of spoils, Heb. 7, 2. 4; comp. Gen. 14, 20, where Sept. for דְּבַר יָדִים. So Diod. Sic. 4. 21. Xen. An. 5. 3. 4, 13.—Spec. *the tithes*, which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, Heb. 7, 8. 9; see Lev. 27, 30. 31. 32, where Sept. for דְּבַר יָדִים. So Ecclus. 32, 9. Jos. Ant. 1. 19. 3.

δέκατος, η, ον, ordin. *the tenth*, John 1, 40. Rev. 21, 20. Neut. τὸ δέκατον, *the tenth*

*part*, Rev. 11, 13.—Sept. Ez. 45, 11 *bis*. Luc. Cronos. 14.

δεκατόω, ὦ, f. ὥσω, (δεκάτη,) *to take, to take tithes* of any one, c. acc. Heb. 7, 6, i. q. δέκατας λαμβάνειν in v. 9. Pass. *to be tithed, to pay tithes*, Heb. 7, 9. Sept. for דְּבַר יָדִים Neh. 10, 38.—A later form for the earlier δεκατεύω Xen. An. 5. 3. 9.

δεκτός, ἡ, ὄν, (δέχομαι,) *accepted, approved, acceptable*; e. g. a person, Luke 4, 24 οὐδεὶς προσήτης δεκτός ἐστί. Acts 10, 35; a sacrifice, Phil. 4, 18. Sept. for דְּבַר יָדִים Prov. 14, 37. Is. 56, 7. So Ecclus. 2, 5. 32, 7. Hesych. δεκτός· ἀρεστός.—Of time, *propitious, favourable*, Luke 4, 19, from Is. 61, 2; also 2 Cor. 6, 2, from Jer. 49, 8; where Sept. in both cases for דְּבַר יָדִים.

δελεάζω, f. ἄσω, (δέλεαρ,) *to bait, to entrap*, Pass. pr. Xen. Mem. 2. 1. 4.—In N. T. trop. *to entrap, to entice, to beguile*; c. acc. 2 Pet. 2, 14. 18. Pass. James 1, 14. So Philo de Agric. p. 202. c. Ildian. 1. 12. 11. Pol. 38. 3. 11.

δένδρον, ου, τό, a *tree*, Matt. 3, 10. 7, 17. Mark 11, 8. al. Mark 8, 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, perh. larger than natural. Sept. for דְּבַר יָדִים Gen. 18, 4. 8.—Hdian. 1. 12. 3. Xen. Mem. 2. 4. 7. +

δεξιὰ, ης, ἡ, see in δεξιός no. 2. a

δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) pr. 'one taking the right;' hence prob. a *guard, body-guard*, referring apparently to some kind of light-armed troops; Acts 23, 23 ἐτοιμάσατε στρατιώτας . . . καὶ ἵππεις . . . καὶ δεξιολάβους διακοσίους. Suid. παραφύλακες; Vulg. lancearii; Engl. Vers. *spear-men*.—Not found in classic writers; but occurs in Theophyl. Simoc. 4. 1. Const. Porphyry. Themat. 1. 1. See Wetst. N. T. in loc.

δεξιός, á, ὄν, right, on the right side or hand, opp. left.

1. Adj. with a subst. expressed, e. g. ἡ δεξιὰ χεὶρ Matt. 5, 30. Luke 6, 6. Acts 3, 7. Rev. 1, 16. 17. [10, 5.] 13, 16; ποὺς Rev. 10, 2; ἀφ' ὧν Matt. 5, 29; οὗς Luke 22, 50. John 18, 10; σιαγὼν Matt. 5, 39; τὰ δεξιὰ μέρη John 21, 6. 2 Cor. 6, 7 ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive. Sept. for דְּבַר יָדִים Gen. 48, 14. Ex. 29, 22.—Plato Rep. 617. c. Thuc. 1. 48.

2. Subst. or with a subst. implied. a) Fem. ἡ δεξιὰ sc. χεὶρ, *the right hand*, Matt. 6, 3. 27. 29. Rev. 1, 20. 2, 1. 5, 1. 7. Sept. for דְּבַר יָדִים Gen. 48, 18. Ex. 15, 12. al.

(Hdian. 7. 5. 10. Xen. Eq. 7. 3.) Plur. Jal. 2, 9 δεξιὰς ἔδωκαν ἐμοὶ καὶ B. κοινωνίας, *they gave us the right hand of fellowship*, in confirmation of a pledge or agreement; so 1 Macc. 6. 53; comp. Ezra 10, 19. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.—Put for the right hand or side; in N. T. only in respect to God, as ἐκ δεξιᾶ τοῦ θεοῦ, *at the right hand of God*, on his right, the place assigned to the Messiah as that of the highest honour and dignity, comp. below in b. β; Rom. 8, 34. Eph. 1, 20. Col. 3, 1. Heb. 10, 12. 1 Pet. 3, 22. (Sept. for יְמִינֵי Ps. 16, 11.) Also τῇ δεξιᾷ τοῦ θ. id. Acts 2, 33. 5, 31; ἐν δεξιᾷ τοῦ πατρὸς τ. θ. Heb. 8, 1. 12, 2; ἐν δεξιᾷ τῆς μεγαλωσύνης, id. Heb. 1, 3. Comp. Xen. An. 5. 2. 24.

b) Neut. Plur. τὰ δεξιὰ sc. μέρη, *the right parts, the right*, in general, e. g. ἐκ δεξιῶν, *on the right*, see in art. ἐκ, Matt. 27, 38. Mark 15, 27. Luke 23, 33. Matt. 25, 33. 34. Luke 1, 11; ἐν τοῖς δεξιοῖς Mark 16, 5. Sept. for יְמִינֵי Gen. 48, 13. Ex. 14, 22. 29. So Diod. Sic. 1. 47. Xen. Hell. 4. 2. 18, 19.—Spec. in phrases: α) ἐκ δεξιῶν τινος εἶναι, *to be at one's right hand*, i. e. as a helper, protector, Acts 2, 25, quoted from Ps. 16, 8 where Sept. for יְמִינֵי; comp. Ps. 109, 31. β) ἐκ δεξιῶν τοῦ θεοῦ καθῆσθαι v. ἐστῶς, *to sit or stand at the right hand of God*, on his right, as the place of highest honour and dignity, and ascribed only to the Messiah; e. g. κάθου ἐκ δεξιῶν σου, quoted from Ps. 110, 1 where Sept. for יְשֵׁב יְמִינֵי, Matt. 22, 44. Mark 12, 36. Luke 20, 42. Acts 2, 34. Heb. 1, 13; and so Matt. 26, 64. Mark 14, 62. 16, 19. Luke 22, 69. So ἐστῶς ἐκ δεξ. τ. θ. Acts 7, 55. 56. In like manner ἐκ δεξιῶν τοῦ Χριστοῦ καθῆσθαι, *to sit at Christ's right hand*, in a like sense, Matt. 20, 21. 23. Mark 10, 37. 40. Comp. 1 K. 22, 19; also 2, 19. Jos. Ant. 8. 1. 2.

δεομαι, f. δεήσομαι, Pass. depon. (δέω,) aor. 1 ἐδεήθην, Buttm. § 113. 4; Impf. 3 pers. Ion. ἐδέετο, Luke 8, 38. Sept. Job 19, 16. Xen. Hell. 6. 1. 6; comp. Buttm. § 114 δέω. Lob. ad Phryn. p. 220; *to need, to want*, c. gen. Hdian. 2. 8. 14. Xen. Mem. 1. 6. 10.—Hence in N. T.

1. *to want of any one, to ask, to make request, to pray*, pr. c. gen. of pers. from whom one asks; also with an adjunct of the thing asked for, e. g. α) With acc. of thing; 2 Cor. 8, 4 δεόμενοι ἡμῶν τὴν χάριν κτλ. So c. gen. impl. 2 Cor. 10, 2 δεομαι (sc. ὑμῶν) τὸ μὴ παρὲν παρήρησαι κτλ. So

Luc. Timon 35. Xen. Cyr. 1. 4. 1, 2. b) With an infin. and its clause; Luke 8, 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ . . . εἶναι σὺν αὐτῷ. Acts 26, 3. So Ael. V. H. 2. 42. Xen. Cyr. 1. 5. 4. c) Followed by a direct clause, Luke 8, 28 δεομαι σου, μὴ με βασανίσῃς. 9, 38. Acts 8, 34. 21, 39. Gal. 4, 12; with λέγων added, Luke 5, 12; with gen. impl. 2 Cor. 5, 20. Comp. Sept. for יְהַרְהֵר 2 K. 1, 13. d) With ἵνα, Luke 9, 40 καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα κτλ.

2. Spec. *to pray to God*; c. gen. τοῦ θεοῦ Acts 10, 2; and so with εἰ ἕρα Acts 8, 22; with ὅπως Matt. 9, 38. Luke 10, 2. Also δεομαι πρὸς τὸν κύριον, c. ὑπὲρ τινος ἐτ ὅπως, Acts 8, 24. With τοῦ θεοῦ impl. Acts 4, 31; and so with εἰς of purpose, 1 Thess. 3, 10; or ἵνα Luke 21, 36; or also περὶ τινος and ἵνα Luke 22, 32; or εἰπὼς Rom. 1, 10. Sept. for יְהַרְהֵר, c. τοῦ θεοῦ Dan. 6, 11; πρὸς κύριον Job 8, 5; πρὸς τὸν θεόν Ps. 30, 9. Comp. Xen. Cyr. 1. 6. 4 ἔρχομαι πρὸς θεοῦς δεσπόμενος.

δέον, οντος, τό, participle neut. of impers. δεῖ, Acts 19, 36. 1 Tim. 5, 13. 1 Pet. 1, 6; see in art. δεῖ.

δέος, δέους, τό, *fear*, IIeb. 12, 28 in some Mss. for αἰδούς.—2 Macc. 3, 17. Xen. Ath. 2. 3, 15.

Δερβαῖος, ου, ὁ, *of Derbe, a Derbaean*, Acts 20, 4.

Δέρβη, ἡς, ἡ, *Derbe, a city of Lycaonia in Asia Minor, situated within the confines of Isauria*, Acts 14, 6. 20. 16, 1. Perh. mod. *Divile*; see Hamilton Res. in Asia M. II. p. 313. Strabo 12. p. 569.

δέρμα, ατος, τό, (δέρω,) *a skin, hide*, of an animal, Heb. 11, 37. Sept. for דֶּרֶךְ Lev. 13, 48.—Pol. 7. 1. 3. Xen. Anab. 1. 2. 8.

δερμάτινος, ἡ, ον, *made of skin, leathern* Matt. 3, 4. Mark 1, 6. Sept. for דֶּרֶךְ 2 K. 1, 8 where sec.—Strabo 16. p. 1124. c Plato Eryx. 400. e.

δέρω, f. δερῶ, aor. 1 ἔδριπα; Pass. aor. 2 ἐδάην, f. 2 δαρήσομαι; *to skin, to flay*, Sept. for דֶּרֶךְ 2 Chr. 29, 34. Hom. II. 1. 459. Plato Euthyd. 285. d.—In N. T. *to beat, to smite, to scourge*, pr. so as to take off the skin; c. acc. of pers. Matt. 21, 35. Mark 12, 3. 5. Luke 20, 10. 11. Acts 16, 37. 22, 19. John 18, 23 τί με δέρεις; i. q. ἔδωκε ῥάπισμα v. 22. 2 Cor. 11, 20 εἴ τις ὑμᾶς εἰς πρόσωπον δέρει, *smiles you in (upon) the face*. With acc. impl. Luke 22, 63. Acts 5, 40. So Aquila for דֶּרֶךְ Prov. 10. 8. Diog. Laert. 7. 23. Plut. Lyrurg. 30

—Pass. *καρήσσεσθε*, Mark 13, 9; also c. acc. of manner, Luke 12, 47 *δαρήσεται πολλάς* sc. *πληγάς*, *he shall be beaten with many stripes*. v. 48 *δαρήσεται ὀλίγας*. See Winer § 32. 2. n. § 66. 4. Buttm. § 134. n. 2. Kühner § 278. n. 3. Comp. Dem. 403. 4 *ξάνειν κατὰ νότον πολλάς*. Xen. An. 5. 8. 12 *παίειν ὀλίγας*.—For the phrase *ἀέρα δέρειν* 1 Cor. 9, 26, see in art. *ἀήρ*.

*δεσμεύω*, f. *εὔσω*, (*δεσμός*), *to bind*, e. g. a prisoner, c. acc. impl. Acts 22, 4; *hales, burdens, φορτία*, trop. Matt. 23, 4. Sept. for *ῥῥῳ* a prisoner Judg. 16, 11; *ῥῥῳ* of sheaves Gen. 37, 7.—Of pers. Xen. Mem. 1. 2. 50; of things, Judith 8, 3. Plut. de Lib. educ. 16.

*δεσμέω*, *ω*, f. *ήσω*, (*δεσμός*), *to bind*, i. q. *δεσμεύω*, e. g. with chains, Pass. Luke 8, 29 *ἐδεσμεῖτο ἀλύσει*.—Aquil. Job 40, 20. Philip. 45, in Anth. Gr. II. p. 207. The Atticists refer *δεσμέω* to the common dialect; Morris p. 122. Thom. Mag. p. 199, 821.

*δεσμή*, *ῆς*, *ή*, (*δέω*), *a bundle, sheaf*, Matt. 13, 30. Sept. for *ῥῥῳ* Ex. 12, 22.—Dion. Hal. Ant. 3. 61. Plut. Mor. II. p. 8.

*δεσμός*, *ιον*, *ός*, (*δεσμέω*), *one bound, a prisoner, captive*, Matt. 27, 15. 16. Mark 15, 6. Acts 16, 25. 27. 23, 18. 25, 14. 27. 28, 16. 17. Heb. 13, 3. So Paul calls himself *δέσμιος τοῦ Χριστοῦ* or *ἐν κυρίῳ*, *a prisoner of Christ* or *in the Lord*, i. e. the Lord's prisoner, a prisoner for the sake of Christ and his cause, Eph. 3, 1. 4, 1. 2 Tim. 1, 8. Philem. 1, 9; and so of other prisoners for Christ, absol. Heb. 10, 34 Griesb. Sept. for *ῥῥῳ* Zech. 9, 11. 12.—Hdian. 1. 6. 16. Plut. Philopem. 21. Soph. Ajax 299.

*δεσμός*, *οὗ*, *ός*, (*δέω*), *a band, bond*; Plur. by metapl. *οἱ δεσμοί* and *τὰ δεσμά*, Buttm. § 56. 6.

1. Sing. of any ligament or impediment by which a member of the body is lamed, *a band*; Mark 7, 35 *ὁ δεσμός τῆς γλώσσης*. Luke 13, 16 comp. 11.—Pr. and genr. Sept. for *ῥῥῳ* Judg. 15, 13. Hdian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

2. Plur. Morris p. 127, *δεσμά*, *οὐδετέρως*, *Ἀττικῶς* *δεσμοί*, *ἀρσενικῶς*, *Ἑλληνικῶς*. Thom. Mag. p. 204, *δεσμά κάλλιον ἢ δεσμοί*. Yet Plato uses generally *οἱ δεσμοί*, *τοὺς δεσμούς*, once *τὰ δεσμά*, see Ast's Lex. Plat. s. v. a) *οἱ δεσμοί* Phil. 1, 13, and so prob. elsewhere in the epistles, Phil. 1, 7. 14. 16 [17]. Col. 4, 18. 2 Tim. 2, 9. Philem. 10. 13 *ἐν τ. δεσμοῖς τοῦ εὐαγγελίου*, *in hands for the gospel's sake*. Heb. 11, 36

10, 34 Rec. Jude 6. Sept. for *ῥῥῳ* Judg 15, 14; *ῥῥῳ* Job 39, 5. So Hom. Od. 8. 340. Eurip. Bacch. 518. Plato Crit. 6. p. 46. c. b) *τὰ δεσμά*, in Luke's writings, Luke 8, 29. Acts 16, 26; and so prob. Acts 20, 23. 22, 30. 23, 29. 26, 29. 31. So Jos. Ant. 2. 5. 1. Luc. D. Deor. 15. 3. Plato once Euthyphr. 10. p. 9. a.

*δεσμοφύλαξ*, *ακος*, *ός*, (*δεσμός*, *φύλαξ*), *a prison-keeper, jailer*, Acts 16, 23. 27. 36.—Jos. Ant. 2. 5. 1. Luc. Tox. 2, 30. Dion Cass. 1279. 9.

*δεσμοκτήριον*, *ιον*, *τό*, (*δεσμός*), *a prison*, Matt. 11, 2. Acts 5, 21. 23. 16, 26. Sept. for *ῥῥῳ* Gen. 40, 3.—Dem. 764. 22. Plato Phæd. 59. d.

*δεσμώτης*, *ου*, *ός*, (*δεσμός*), *a prisoner*, Acts 27, 1. 42, i. q. *δέσμιος* in 28, 16. Sept. for *ῥῥῳ* Gen. 39, 20.—Jos. Ant. 2. 5. 1. Dem. 764. 22. Plato Rep. 514. b.

*δεσπότης*, *ου*, *ός*, 1. *a master*, as opp. a servant, *the head of a family, paterfamilias*, 1 Tim. 6, 1. 2. 2 Tim. 2, 21. Tit. 2, 9. 1 Pet. 2, 18.—Wisd. 18, 11. Plut. Sept. Sap. Conv. 12 bis. Xen. Cyr. 1. 1. 1.

2. As denoting supreme authority, *Lord*, spoken of God, Luke 2, 29. Acts 4, 24 Rev. 6, 10; of Christ 2 Pet. 2, 1. Jude 4 Sept. for *ῥῥῳ* Is. 1, 24; *ῥῥῳ* Prov. 29, 26.—Jos. Ant. 1. 3. 1. So of a king or emperor, *a despot*, Hdian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

*δεῦρο*, adv. *here, hither*, i. e. to this place or time.

1. Of place, *here, hither*, pr. with a verb of motion, Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἤλθομεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here! hither! come hither!* and having a Plur. *δεῦτε*, which see in its order; Buttm. § 115. n. 8. John 11, 43 *δεῦρο ἔξω*, *come forth!* Acts 7, 3 *δεῦρο εἰς γῆν*. Sept. for *ῥῥῳ* 1 K. 1, 53. 2 K. 9, 1. So Aristoph. Pac. 1329. Plato Rep. 445. d.—Before an imperat. *δεῦρο*, *ἀκολουθεῖ μοι*, Matt. 19, 21. Mark 10, 21. Luke 18, 22. So Sept. and *ῥῥῳ* 2 Sam. 13, 11; *ῥῥῳ* Judg. 9, 10. 12. Luc. Vitar. Auct. 15. Plato Crat. 422. c.—Before 1 pers. fut. Indic. Acts 7, 34 *καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγ.* Rev. 17, 1 *δεῦρο, δέξω σοι τὸ κρίμα κτλ.* 21, 9. So Sept. and *ῥῥῳ* 1 Sam. 16, 1. Judg. 19, 11. 13.—Hom. II. 23. 485.

2. Of time, *now, up to this time*; so *ἄρτι τοῦ δεῦρο (χρόνου)*, *unto this time*, Rom. 1. 13.—*Σομέχρι δεῦρο* Plut. Pomp. 24. Thuc 3. 61.



δεῦτε, adv. pr. δεῦρ' ἔτε, Buttm. § 115. n. 8, used as Plur. of δεῦρο q. v. but only in exclamations, *here! hither! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22, 4. Mark 6, 31; δεῦτε πρὸς, *come to*, Matt. 11, 28; δεῦτε ὀπίσω μου, *come after, follow me*, Matt. 4, 19. Mark 1, 17; so Sept. for דֵּוֹתָא לְבִי 2 K. 6, 19.—Before an imperat. or the like; e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21, 38. Mark 12, 7. Luke 20, 14. (Sept. and דֵּוֹתָא Gen. 37, 19.) So δεῦτε, ἴδετε, Matt. 28, 6. John 4, 29; also Matt. 25, 34. John 21, 12. Rev. 19, 17. Sept. for דֵּוֹתָא 2 K. 7, 14. So Wisd. 2, 6. Plut. Coriolan. 33.

δευτεραῖος, αἰά, αἰών, (δευτέρος,) marking succession of days, and used only in an adverbial sense, *on the second day*; Acts 28, 13 *δευτεραῖοι ἡλθομεν*. See Buttm. § 123. 6. Kühner § 264. 3.—Jos. Ant. 1. 10. 1. Pol. 2. 70. 4. Xen. Cyr. 5. 2. 2.

δευτερόπρωτος, ου, ὁ, ἡ, adj. pr. the *second-first*, only in Luke 6, 1 *σάββατον τὸ δευτερόπρωτον*, prob. the *second-first sabbath*, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover. The paschal lamb was to be killed near the close of the 14th day of Nisan, and was eaten the same evening, i. e. the evening which was reckoned to and began the 15th day, Lev. 23, 5. Gr. Harm. p. 211, 212; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath Lev. 23, 6, 7, and, when coinciding with the weekly sabbath, called *μεγάλῃ ἡμέρᾳ τοῦ σαββάτου*, a great sabbath or high festival, John 19, 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23, 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Sept. ἀπὸ τῆς δευτέρας τοῦ πάσχα, Lev. 23, 15, 16. The sabbath of the first of these weeks was probably the *σάββατον δευτερόπρωτον*, being the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. See Scaliger de Emend. Temp. 6. p. 557. Casaub. Exercit. Antibar. p. 272. Winor Realw. art. *Sabbath*, fin.

δευτέρος, α, ου, ordin. adj. (δύο,) *second, the second*, e. g.

1. In time or order of succession, Matt. 22, 26. Luke 19, 18. John 4, 54. Acts 13, 33 Rec. 1 Cor. 15, 47. Heb. 8, 7. 10, 9. 2 Pet. 3, 1. al.—Sept. 1 K. 15, 25. Hdian. 1. 15. 7. Thuc. 2. 6.

2. In place; Acts 12. 10 *πρώτην φυλα-*

*κὴν καὶ δευτέραν*. Heb. 9, 3. 7. So Plaut. Rep. 523. c.—Trop. in rank or importance, Matt. 22, 39. Mark 12, 31. So Plato. Phil. 66. a.

3. Neut. adverbially, e. g. a) δευτέρων, *the second time, again*, John 3, 4. Rev. 19, 3; with *πάλιν* John 21, 16. Sept. for דֵּוֹתָא Gen. 22, 15. (Pol. 8. 1. 7. Plat. Polit. 260. d.) Also *secondly*, in the second place, 1 Cor. 12, 28; so Pol. 2. 139. 6. Plato Phil. 15. e. b) With art. τὸ δευτέρον, *the second time, again*, 2 Cor. 13, 2. Jude 5. Sept. for דֵּוֹתָא Gen. 41, 5. Sc. Æsop. Fab. 5. Thuc. 1. 131. c) ἐκ δευτέρου, *the second time, again*, Mark 14, 72. John 9, 24. Acts 11, 9. Heb. 9, 28; with *πάλιν* Matt. 26, 42. Acts 10, 15. Sept. for דֵּוֹתָא John 5, 2. So Luc. Amor. 50. d) ἐν τῷ δευτέρῳ, *in (at) the second time*, Acts 7, 13. Comp. Luc. Bis. acc. 20 ἐν δευτέρῳ. +

δέχομαι, f. ξομαι, Mid. depon. also perf. δέδεγμαι with Mid. signif. Buttm. § 136. 3.

1. Of things, *to take, to receive, to accept*, pr. what is offered. a) Pr. of what one takes to himself, into his hands, etc. c. acc. Luke 2, 28 *ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ*. 16, 6. 7 *δέξα σου τὸ γράμμα*, i. e. take it back from me. 22; 17. Eph. 6, 17. Sept. for דֵּוֹתָא 2 Chr. 29, 16. 22. So Hom. Il. 5. 227 *μάστιγα καὶ ἡνία*. Luc. Tim. 34. Xen. Eq. 7. 9. b) Genr. e. g. τὴν χάριν, *the gift*, i. e. the collection, 2 Cor. 8, 4; *λόγια δῶντα* Acts 7, 38; *τὰ παρ' ὑμῶν* Phil. 4, 18; and so *ἐπιστολὰς παρὰ τίνος* Acts 22, 5, or *ἀπὸ τίνος* 28, 21. Sept. for דֵּוֹתָא Gen. 33, 10. So Plut. Themist. 28. Xen. Cyr. 1. 4. 10. c) Trop. *to receive, to admit, to embrace*, c. acc. as τὴν βασιλείαν τοῦ θεοῦ Mark 10, 15. Luke 18, 17; *χάριν, grace*, 2 Cor. 6, 1; *τὸν λόγον* Luke 8, 13. Acts 8, 14. 11, 1. 17, 11. 1 Thess. 1, 6. 2, 13. James 1, 21; *εὐαγγέλιον* 2 Cor. 11, 4; also 1 Cor. 2, 14. 2 Cor. 8, 17. 2 Thess. 2, 10; acc. impl. Matt. 11, 14. Sept. for דֵּוֹתָא Prov. 10, 8. So Hdian. 2. 3. 12. Plut. Themist. 12. Thuc. 4. 16.

2. Of persons, *to receive, to admit, to welcome*, c. acc. a) Genr. as a guest, friend, teacher; so with acc. and *εἰς τὸν οἶκον* Luke 16, 4. 9. (Arr. Epict. 3. 26 *εἰς οἶκον*. Xen. An. 5. 5. 20 *εἰς τὰς στέγας*.) Acc. simply, Matt. 10, 14. 40 quater. 41 bis. 18, 5 bis. Mark 6, 11. 9, 37 quater. Luke 9, 5. 48 quater. 53. 10, 8. 10. John 4, 45. Gal. 4, 14. Col. 4, 10; with *δομένως* Acts 21, 17; with *μετά* c. gen. of manner, 2 Cor. 7, 15. Heb. 11, 31. So Hdian. 7. 5. 4. Xen. An. 4. 8

23; *καλῶς δέχ.* ib. 5. 6. 2.—Spec. *to receive* into heaven, τὸ πνεῦμά μου Acts 7, 59; so 3, 21 ὅν δεῖ οὐρανὸν δέξασθαι. b) Also *to receive* or *admit* to one's presence, where one is; e. g. τοὺς ὄχλους Luke 9, 11. With acc. and predicate, *to receive* as any thing, q. d. t. to bear with; 2 Cor. 11, 16 ὡς ἄφρονα δέξασθαι με.

δεώ, *to need* to want, see arts. δεῖ and δέομαι.

δεώ, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, Pass. perf. δέδεμαι, comp. Butt. § 95. n. 4; *to bind*, e. g.

1. Of things, *to bind*, *to tie*, *to make fast*, c. acc. Matt. 13, 30 δῆσατε αὐτὰ εἰς δέσμας. Pass. Acts 10, 11. Matt. 21, 2 ὅνον δεδεμένον. Mark 11, 2. 4. Luke 19, 30. Sept. for דָּבַר Josh. 2, 21. So Pol. 1. 23. 6. Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* around with grave-clothes; John 11, 44 δεδεμένος τοῖς πόδας κειρίαις. 19, 40 ἔδησαν αὐτὸ ἐν θύτοις. So δέδεσθαι ἐν τινι Xen. An. 4. 3. 8.—Trop. Matt. 16, 19 bis, and 18, 18 bis, ὃ ἐὰν δήσῃς (ἅσα ἐὰν δήσητε) ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς (ἅσα ἐὰν λύσητε) ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς, *whatsoever thou shalt (ye shall) bind on earth, shall be bound in heaven*, etc. Here Matt. 18, 18 refers to the order and discipline of the church and to offences against these; comp. v. 15–17. It is therefore parallel to John 20, 23, where the like idea is expressed literally by κρατεῖν and ἀφίεναι; and hence Matt. 16, 19 is to be understood in the same way. The apostles as Christ's representatives are to have the power of administering this order and discipline; and whatever they thus do in his name and through his spirit, he will confirm; comp. John 16, 13. To express this idea, Christ here makes use of the later Hebrew proverbial phrase, אָסַר וְרָחַץ, *to bind and to loose*, i. q. *to forbid and to permit*; while in John 20, 23 he speaks without figure. See Lightf. Hor. Heb. in Matt. 16, 19; comp. λύειν ἁμαρτίαν Sept. Is. 40, 2.

2. Of persons, *to bind* with chains, manacles, fetters, to put in bonds or confinement as a prisoner.

a) Pr. and genr. c. acc. of pers. Matt. 12, 29 δήση τὸν τσχυρον. 27, 2. Mark 3, 27. 15. 1. John 18, 12. Acts 9, 14. 21, 11 fin. 22, 29. Pass. John 18, 24. Acts 9, 2. 21, 21, 13. 22, 5. Col. 4, 3. Rev. 9, 14. Trop. of Satan as causing disease, Luke 13, 16 comp. 11; see in δαίμόνιον, note.

Sept. for דָּבַר Gen. 42, 24. (Dei 7-15. 12. Xen. Mem. 1. 2. 49.) With acc. of the part bound; Matt. 23, 13 δῆσαι αὐτοῦ πόδας καὶ χεῖρας. Acts 21, 11 init. With dat. added, αλύσει, *with chains*, Mark 5, 3. 4. Acts 21, 33; so Thuc. 3. 104.—Aliao *to be bound* in prison; with acc. and ἐν φυλακῇ Matt. 14, 3. Mark 6, 17; absol. Mark 15, 7. Acts 24, 27. Rev. 20, 2 comp. 3; with αλύσει Acts 12, 6. Sept. and דָּבַר 2 K. 17, 4. So Dem. 745. 18. L'ato Rep. 579. h.

b) Trop. Pass. perf. δέδεμαι, like Pres. *to be bound*, comp. Butt. § 115. 7. Kühner § 215. n. 5. a) With dat. et pers. *to be bound* to any one, i. e. in the conjugal bond, Rom. 7, 2 γυνή... ἀνδρὶ δέδεμαι. 1 Cor. 7, 27; dat. impl. v. 39. So Acemil. Tat. p. 41 ἡλλη γὰρ δέδεμαι παρ' ἐνός. Jamblich. Pythag. 11. 56. β) Acts 20, 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, constrained; comp. 18, 5. 23. So Lind. Pyth. 3. 96. Xen. Cyr. 5. 1. 12 δεδεμένους... ἀνάγκη. γ) Once of the gospel; 2 Tim. 2, 9 ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεμαι, i. e. the preaching of the gospel is not hindered because I am in bonds.

δη, (ἦδη,) a particle found eight times in N. T. put after one or more words in a clause, and denoting in general what is sure, certain, settled, known. Its use is to define more exactly and to render more emphatic the word with which it stands, *indeed, truly, surely*. See Kühner § 315. Ausf. Gr. § 691. Hartung Lehre v. d. Part. I. p. 245 sq. Butt. § 149. m. 28.

1. Genr. *indeed, truly, doubtless*; Matt. 13, 23 ὃς δὲ καρποφορεῖ, *who indeed beareth fruit*. 2 Cor. 12, 1 κανχᾶσθαι δὲ οὐ συμφέρει μοί.—Sept. Job 15, 17. Hdian. 1. 17. 22. Xen. Mem. 2. 1. 31 ὅπερ δὲ καὶ πλείστοις ἐπιδείκνυται. Cic. 1. 14.

2. With an Imperat. or Subjunct. it is emphatic or hortative, *indeed now, now, then*; Luke 2, 15 διέλθωμεν δὲ ἔως Βηθλεὲμ, *let us indeed now go even unto Bethlehem*. Acts 13, 2. 15, 36. 1 Cor. 6, 20.—Sept. Gen. 18, 4. Hdian. 1. 4. 8. Xen. Cyr. 1. 3. 9.

3. With enclitic ποτέ and ποῦ. a) δὲ ποτέ, *indeed ever, or ever indeed*, added to a relative or other word to render it more general and comprehensive; Butt. § 116. 9. John 5, 4 φ δὲ ποτε κατέχετο νοσήματι *whatsoever disease indeed he had*. So Luc. Jup. Trag. 15. Xen. Cyr. 3. 2. 26. b) δὲ ποῦ, *certainly indeed, verily*; Heb. 2, 16 οὐ γὰρ δὲ ποῦ ἀγγέλων ἐπιλαμβάνεται. Butt. § 149. m. 31. Kühner § 315. 2. So Plat Phocion 8. Xen. Cyr. 1. 5. 12

δηλος, η, ον, (kindr. ιδειν.) *clear, evident, manifest*; Matt. 26, 73 for *thy speech* δὴλόν σε ποιεῖ *maketh thee manifest*, known. Also δῆλον (ἐστὶ) *it is evident, manifest*, 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7.—Luc. D. Mort. 25. 1. Xen. Cyr. 3. 1. 37.

δηλόω, ὦ, f. ὥσω, (δηλος,) *to manifest, to make known*, c. g. a) Of things narrated, i. q. *to declare, to tell*; c. acc. et dat. Col. 1, 8. Pass. c. dat. et περὶ τινος, 1 Cor. 1, 11. Sept. for ἔγγιον Esth. 2, 22. So Hldian. 7. 7. 11. Xen. An. 2. 1. 1. b) Of things future or unknown, *to declare; to show, to reveal*; c. acc. Heb. 9, 8 τοῦτο δηλοῦντος τοῦ πνεύματος. So c. acc. impl. 1 Cor. 3, 13; c. dat. 2 Pet. 1, 14; c. εἰς τίνα καιρόν, *for what time*, 1 Pet. 1, 11. Sept. for ἔγγιον Ex. 6, 3. So Hldian. 2. 8. 8. Plato Rep. 365. c. c) Of words, *to signify*, c. acc. Heb. 12, 27 τὸ δέ, ἔτι ἀπαξ, δηλοῖ... τὴν μετάθεσιν. So Jos. Ant. 3. 7. 1 τὸν ματαιαχὴν λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν.

Δημάς, ἄ, ὁ, *Demas*, pr. n. of a man who was with Paul at Rome, but afterwards deserted him; Col. 4, 14. Philem. 24. 2 Tim. 4, 10.

δημηγορέω, ὦ, f. ἥσω, (δημος, ἀγορεύω.) *to address the people, to harangue*, in a public assembly; with πρὸς c. acc. Acts 12, 21.—Sept. Neh. 8, 4. Hldian. 6. 3. 5; πρὸς τινα Plato Legg. 817. e.

Δημήτριος, ον, ὁ, *Demetrius*, pr. n. a) A silversmith at Ephesus, Acts 19, 24. 38. b) A Christian mentioned with commendation, 3 John 12.

δημιουργός, οὗ, ὁ, (δημος, ἔργον; poet. δημιουργός,) *one working for the public, a workman, craftsman*, Hom. Od. 17. 383. Dem. 1123. 14. Plato Rep. 598. b; *a maker, author*, Æschin. 84. 37. Plato Prot. 327. c.—In N. T. of God, the *author, creator*, of the universe, Heb. 11, 10. So Jos. Ant. 7. 14. 11. Plato Rep. 530. a. Xen. Mem. 1. 4. 7.

δῆμος, ον, ὁ, *the people, the public, populus*, Acts 12, 22. 19, 33; εἰς τὸν δῆμον, *to the people, assembled in the forum*, Acts 17, 5. 19, 30.—Æl. V. H. 2. 1. Xen. Mem. 4. 2. 37 sq.

δημοσίᾳ, adv. (δημόσιος,) *publicly, in public*, Acts 16, 37. 18, 28. 20, 20. See Buttm. § 115. 4.—2 Macc. 6, 10. Hldian. 1. 14. 14. Xen. Mem. 3. 12. 5.

δημόσιος, ἰα, ον, (δῆμος,) *public, belonging to the public, common*; e. g. ἐν τηρήσει δημοσίᾳ, *in the public ward, common prison*, Acts 5, 18.—Plut. Lucull. 29 fin. ταμίον. Xen. Mem. 3. 11. 16.

δηνάριον, ἰου, τό, Lat. *denarius*, (*deni*.) a Roman silver coin equivalent at first to ten asses (as its name imports), and afterwards to sixteen, the *as* being reduced; Plin. H. N. 33. 13. When Greece became subject to the Romans, and especially under the emperors, the denarius was regarded and became current as of equal value with the Attic drachma, i. e. earlier at 8½d sterling, or 17 cents; later at 7½d or 15 cents. Boeckh Metrolog. Untersuch. p. 299, 452 sq. Adam's Rom. Ant. p. 443. Dict. of Ant. s. v. See fully in ἀργύριον no. 2.—Matt. 18, 28. 20, 2. 9. 10. 13. 22, 19. Mark 6, 37. 12, 15. 14, 5. Luke 7, 41. 10, 35. 20, 24. John 6, 7. 12, 5. Rev. 6, 6 bis.

δήποτε, δήπου, see in art. δή no. 3.

διά, prep. governing the genitive and accusative, with the primary signif. *through, throughout*; see Buttm. § 147. Kühner § 291. Winer § 51. i. § 53. c.

I. With the GENITIVE. 1. Of *Place*, implying motion *through* a place, and put after verbs of motion, c. g. of going and coming, as ἀναχωρεῖν, Matt. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11, 29; διαπορεύεσθαι, Luke 6, 1; διέρχεσθαι, Matt. 12, 43. 19, 24. Luke 4, 30; εἰσερχ. Matt. 7, 13 bis. John 10, 1. 9; ἐκπορεύεσθαι Matt. 4, 4; ἔρχεσθαι Mark 10, 1; παραπορεύεσθαι Mark 2, 23. 9, 30; παρέρχ. Matt. 8, 28; υποστρέφειν Acts 20, 3. (Diod. Sic. 20. 111. Xen. Hi. 2. 8 ὡς διὰ πολεμίας πορεύονται.) Also δι' ἡμῶν ἀπέρχεται or διελθεῖν, i. e. *through your city*, Rom. 15, 28. 2 Cor. 1, 16. So Xen. An. 4. 8. 1.—With many other verbs implying motion; 2 Cor. 8, 18 οὐδ' ὁ ἑπαινος διὰ πᾶσων τῶν ἐκκλησιῶν sc. διαγγέλλεται. So after βλέπειν, 1 Cor. 13, 12; διαφέρειν Mark 11, 16. Acts 13, 49; κασιεῖναι Luke 5, 19; χαλασθῆναι 2 Cor. 11, 33; ὡς διὰ πυρός sc. σωθῆναι, *to be saved as through fire*, i. e. as if passing through fire, 1 Cor. 3, 15; see in πῦρ no. 1 ult. So after κασιεῖναι Palæph. Fab. 13; κασιεῖναι Jos. Ant. 5. 1. 2; διαρρύνειν Luc. D. Mort. 17. 1; πλεῖν ib. 20. 2; ἄγειν Xen. An. 4. 5. 36; ελαύνειν ib. 7. 3. 43.

2. Of *Time*, e. g. a) Continued time, time how long, *through, throughout, during*; Acts 1, 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2, 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So Luc. Icarom. 24 διὰ πέντε ὁλων ἐτῶν. Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—So διὰ τῆς νυκτός *through the night, during the night*, Acts 23, 31; διὰ ὅλης τῆς ν. Luke 5, 5. (Charit. 1. 5. Xen. An. 4. 6. 22 διὰ νυκτός.) Also less definitely, διὰ τῆς νυ-

κτός, *during the night*, i. e. at some time in the night, *by night*; Acts 5, 19 διὰ τῆς ν. ἡνοιξε τὰς θύρας τῆς φυλακῆς. 16, 9. 17, 10; comp. Palæph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πέδια.—Hence adverbially, διὰ παντός sc. χρόνου v. καιροῦ, (written also διαπαντός,) *throughout all time*, i. e. *continually, always*; Mark 5, 5. Acts 2, 25. 24, 16. Rom. 11, 10. 2 Thess. 3, 16. Heb. 13, 15; also of what is done at all stated or proper times, Luke 24, 53. Acts 10, 2. Heb. 9, 6. Sept. for דְּיָמָה Deut. 11, 12. So Diod. Sic. 2. 16. Xen. Cyr. 2. 4. 3, 4. b) Of an interval of time elapsed, *after*, e. g. Acts 24, 17 δι' ἐτών πλείονων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2, 1 διὰ δεκατεσσάρων ἐτών. Mark 2, 1 δι' ἡμερῶν sc. τινῶν. Matt. 26, 61. Mark 14, 58. See Winer § 51. i. So Sept. for דְּיָמָה Deut. 9, 11. 15, 1.—Æl. V. H. 13. 41 [42]. Diod. Sic. 5. 28. Xen. Cyr. 1. 4. 28 ἦκω διὰ χρόνου.

3. Of the intermediate cause, the instrument or means; that which intervenes between the act of the will and the effect, and *through* which the effect is produced; *through, by, by means of*; see Winer § 51. i.

a) With a gen. of thing, *through, by, by means of*. a) Genr. 2 John 12 and 3 John 13 γράφειν . . . διὰ χάρτου καὶ μέλανος. 1 Pet. 1, 7 διὰ πυρός δὲ δοκιμαζομένου. 3, 20 διεσώθησαν δι' ὕδατος. 2 Pet. 3, 5. Mark 16, 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11, 4. Acts 8, 20. Heb. 12, 15. al. So διὰ χειρός v. διὰ χειρῶν τινος, *by the hand or hands of any one*, as the instrument with which he acts; Mark 6, 2. Acts 5, 12. 11, 30. 14, 3. 15, 23. al. Winer § 67. 2. Also διὰ τοῦ στόματος τινος, Acts 1, 16. 3, 18. 21. 4, 25. (Plato Phædr. 242. d, ὅς διὰ τοῦ ἐμοῦ στόματος . . . ἐλέχθη.) 1 Cor. 14, 9 διὰ τῆς γλώσσης, *by or with the tongue*. v. 19 διὰ τοῦ νοῦς μου, *through or with my understanding*. 1 Cor. 16, 3 δι' ἐπιστολῶν τούτους πέμψω, *these I will send* (introduce) *through letters*, comp. Winer § 51. i, note b; and so 2 Cor. 10, 11. 2 Thess. 2, 2. 15. 3, 14. So διὰ τοῦ αἵματος I. Xp. *through the blood of Jesus*, i. e. his life as an atoning or expiatory sacrifice, Acts 20, 28. Eph. 1, 7. Col. 1, 20. Heb. 13, 12; and in the same sense, διὰ τοῦ θανάτου τοῦ υἱοῦ Rom. 5, 10. Col. 1, 22. Heb. 2, 14; διὰ τοῦ σώματος τοῦ Xp. sc. θανατωθέντος Rom. 7, 4 comp. 1 Pet. 3, 18; διὰ τοῦ σταυροῦ Eph. 2, 16; διὰ τῆς θυσίας αὐτοῦ Heb. 9, 26; διὰ τῆς προσφοράς τοῦ σώματος Heb. 10, 10; διὰ πασημάτων Heb. 2, 10; also in a similar reference, 1 Pet. 1, 3 δι' ἀναστάσεως I. Xp. 3, 21. 2 Tim. 1,

10. Gal. 1, 12. Rom. 6, 4. al. Also διὰ τῆς πίστεως, *through or by faith*, Rom. 1, 12. 3, 22. 25. 30. 31. Gal. 2, 16. Phil. 3, 9. al. σαρπε; διὰ τῆς χάριτος Acts 18, 27. 15, 11. Heb. 12, 28; διὰ ζελήματος θεοῦ Rom. 15, 32. 1 Cor. 1, 1. 2 Cor. 1, 1. al. So of things by or through which one is hindered: Rom. 8, 3 ἐν ᾧ ἡσθένει διὰ τῆς σαρκός. 1 Cor. 1, 21 οὐκ ἔργω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, i. e. *by its own wisdom*, because of it. Comp. genr. Palæph. 1, 2. Diod. Sic. 1. 31. ζαυμαστὰ διὰ τῆς πολυχειρίας κατασκευάσαντες. Æl. V. H. 2. 5 fin. Xen. Mem. 1. 5. 6 τῶν διὰ τοῦ σώματος ἡδονῶν. β) Also *through*, i. q. *because of, by reason of, by occasion of*; Rom. 12, 3 λέγω διὰ τῆς χάριτος τῆς δοσεως μοι. 2 Cor. 8, 9. 13. Gal. 1, 15. 3, 18. 4, 23. Philem. 22. So Pol. 7. 17. 4. Xen. An. 3. 2. 8. γ) In entreaty or exhortation, *through or by any thing*; Rom. 12, 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ. 15, 30 διὰ τῆς ἀγάπης τοῦ πν. 1 Cor. 1, 10. 2 Cor. 10, 1.

b) Of persons *through* whose hands as it were any thing passes, *through or by* whose agency or ministry an effect is produced, the efficient cause. a) Genr. as τὸ ῥηθεῖν . . . διὰ τοῦ προφήτου Matt. 1, 22. 2, 15. 23. 4, 14. Acts 2, 16. al. Luke 18, 31 τὰ γεγραμμένα διὰ τῶν προφητῶν. Acts 28, 25 Rom. 1, 2. John 1, 17 and Heb. 3, 16 διὰ Μωϋσέως. Heb. 7, 9 δι' Ἀβραάμ. 2 Tim. 2, 2 διὰ πολλῶν μαρτύρων. Gal. 3, 19 and Heb. 2, 2 δι' ἀγγέλων, *by or through angels*, i. e. the giving of the law (comp. Sept. Deut. 33, 2. Jos. Ant. 15. 5. 3 τὰ ὁσιώτατα τῶν ἐν τοῖς νομοῖς δι' ἀγγέλων παρὰ τοῦ θεοῦ μαζόντων). Acts 2, 43. 4, 16. 12, 9. Rom. 15, 18. 1 Cor. 11, 12 ὁ ἀνὴρ διὰ τῆς γυναικός. 2 Cor. 1, 11. 19 bis. Gal. 1, 1. Eph. 3, 10. al. sæp. So *through* the fault of any one, Matt. 18, 7. 26, 24. Rom. 5, 12. 16. 19. 1 Cor. 15, 21. al. Sept. for פְּדִיָּה 2 Chr. 29, 5. So Hdiun. 1. 8. 17. Xen. Œc. 21. 11. Plato Tim. 41. c. β) Spec. of Christ and the Holy Spirit, as the agents and ministers *through or by* whom the counsels of God are accomplished. Of Christ, genr. 1 Cor. 15, 57 τῷ θεῷ . . . τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου I. Xp. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς . . . διὰ I. X. 2 Cor. 4, 14 ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ. Acts 3, 16 ἡ πίστις ἡ δι' αὐτοῦ. Rom. 5, 17. 2 Cor. 5, 18. Gal. 1, 1. 4, 7. Eph. 1, 5. Col. 1, 26 bis. Heb. 2, 3. al. As he *through* whom we receive forgiveness of sin and salvation; Acts 13, 38 ἐνι διὰ τούτου ὑμῶν ἄφεσις ἀμαρτιῶν καταγγέλλεται. Rom. 5, 1. 2. 9. 11. 17. 21. 2 Cor. 1, 5. 3, 4. Eph. 2, 18. 1 Thess.

α. 14. al. As our intercessor, *through* or *by* whom we give thanks; Rom. 1, 8 εὐχαριστῶ ᾧ ὑπὲρ μου διὰ ἱ. Χρ. ὑπὲρ κτλ. 7, 25. Col. 3, 17. Heb. 13, 15. 1 Pet. 2, 5. In exhortation or command, *through* or *by* his authority, Rom. 15, 30. 1 Thess. 4, 2. 2 Thess. 3, 12.—Also of the Holy Spirit; Acts 1, 2 ἐντεταλόμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, 11, 28. 21, 4. Rom. 5, 5. 1 Cor. 2, 10. Eph. 3, 16. Heb. 9, 14. al. γ) In this construction διά may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. of God, Rom. 11, 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. 2, 10. 1 Cor. 1, 9 ὁ θεός, δι' οὗ ἐκλήθημεν. So of Christ, e. g. as ὁ λόγος and creator, John 1, 3 πάντα δι' αὐτοῦ ἐγένετο. v. 10. Col. 1, 16 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. Heb. 1, 3. Comp. Heb. 1, 2.—Dem. 1234. 14 πάντα δι' αὐτῶν ποιοῦνται. Xen. Mem. 1. 2. 14. Hi. 9. 3.

4. Of the *manner*, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced.

α) Of manner, where διά with its genit. may often be rendered in Engl. by a corresponding adverb. Luke 8, 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts 15, 27 διὰ λόγον, *by word*, i. e. orally. Rom. 8, 25 et Heb. 12, 1 δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. 14, 20 διὰ προσκείμενος, i. e. so as to give offence. Acts 15, 32 διὰ λόγον πολλοῦ *through many words*, with much discourse. Eph. 6, 18. Rom. 14, 14 οὐδὲν κοινὸν δι' αὐτοῦ, *through itself*, in and of its own nature. John 19, 23 δι' ὅλου, *throughout*. Also διὰ βραχείων, δι' ὀλίγων, *briefly*, Heb. 13, 22. 1 Pet. 5, 12.—So διὰ ταχείων quickly AEL. V. H. 1. 8. Thuc. 3. 13; δι' ἀπορρήτων secretly Diod. Sic. 11. 44. Plato Rep. 378. a; διὰ βραχείων Luc. Tox. 56. Plato Gorg. 449. a; genr. Xen. Mem. 2. 1. 20.

β) Of the condition, circumstances, state of mind, *through*, *by*, *in* which any thing is done; where Engl. often *with*. Rom. 2, 27 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 4, 11. 2 Cor. 2, 4 διὰ πολλῶν δακρύων. 3, 11. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν κτλ. 6, 7. 8. Gal. 5, 13. Phil. 1, 20. 2 Pet. 1, 3 διὰ δόξης κτλ. Heb. 9, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων... εἰσῆλθεν εἰς τὰ ἁγία. 1 John 5, 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *by water and blood*, i. e. baptism and his atoning death, as accompaniments of his mission.—Symm. Ps. 55, 12 ὁ διὰ μίσους μοι, Sept. ὁ μισῶν

Luc. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενομένος. Xen. Cyr. 4. 6. 6 διὰ πένθους τὸ γῆρας διάγων. An. 2. 5. 9.

γ) Of the standard *by* which any thing is judged, *through*, *by*, *according to*; so with κρίνουν, Rom. 2, 12 διὰ νόμου κριθήσονται. James 2, 12.

II. With the ACCUSATIVE; used of place by the poets, *through*, as φεύγειν διὰ κύμ' ἁλίων Aeschyl. Suppl. 15, comp. above in I. 1; also of time, *during*, as διὰ νύκτα Hom. Od. 9. 143, 404; comp. in I. 2.—Usually and in N. T. of the *moving cause*, motive, occasion, i. e. according to the signif. of the accus. that *through* which one is led to do any act; very rarely of the *efficient cause* or means, as in I. 3. b. See Buttm. § 147. Kühner § 291. 2. Ausf. Gr. § 605. 2. Winer § 53. c.

1. Of the *moving cause*, the motive or occasion, *because of*, *on account of*, *for the sake of*.

α) Of an internal motive or emotion, Matt. 27, 18 and Mark 15, 10 ὅτι διὰ φθόνου παρέδωκαν αὐτόν. Phil. 1, 15 διὰ φθόνου καὶ ἔριν. Luke 1, 78 διὰ σπλάγχνα ἐλέους θεοῦ. Eph. 2, 4 and Philem. 9 διὰ τὴν π. ἀγάπην.—Diod. Sic. 1. 8 διὰ τὸν φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

β) Of external circumstances operating as a motive, cause, or occasion; Matt. 13, 21 and Mark 4, 17 γενομένης δὲ ἐπιψεύσεως... διὰ τὸν λόγον. Matt. 13, 58 διὰ τὴν ἀπιστίαν αὐτῶν. 14, 3 διὰ Ἡρώδιᾶδα τὴν γυναῖκα Φίλιππου. v. 9 διὰ τοὺς ὅρκους. 15, 6. 17. 20. 19, 12. 24, 22. 27, 19. Mark 2, 4. 27 bis. Luke 5, 19. 8, 47. Acts 4, 21. 10, 21. Rom. 2, 24 δι' ὑμᾶς *because of you*, because of your evil deeds. 3, 25. 8. 10 bis. 20. 15, 15. 2 Cor. 4, 5. 11. 15 bis. Gal. 2, 4. 13 δι' ἀσθένειαν τῆς σαρκός, *because of weakness*. Heb. 5, 12 διὰ τὸν χρόνον *because of the time*, i. e. the long time already spent. v. 14 διὰ τὴν ἔξιν, *by reason of habit*. 2 Pet. 2, 2. 3, 12. 1 John 2, 12 διὰ τὸ ὄνομα αὐτοῦ, *for his name's sake*. 2 John 2. Rev. 1, 9. 4, 11. 12, 11. al. sæp. (So Sept. Deut. 15, 10. AEL. V. H. 12. 6. Diod. Sic. 1. 7. ib. 2. 16. Xen. An. 1. 9. 22 διὰ πολλά.) Also θαυμάζειν διὰ τι, *to marvel because of* or *at* any thing, Mark 6, 6. John 7, 22; πιστεύειν διὰ τὸν λόγον τινός *to believe because of the word* of any one, John 4, 39. 41; χαίρειν διὰ τι, *to rejoice because of* any thing, John 3, 29; but χ. δι' ὑμᾶς, *to rejoice for your sakes*, John 11, 15; μισεῖσθαι διὰ τὸ ὄνομά μου, *to be hated for my name's sake*, because of the profession of my name Matt. 10, 22. 24, 9. Mark

13, 13. Luke 21, 17.—Also where the circumstance or motive is expressed by the art. τό before an infin. clause; e. g. inf. simpl. Luke 23, 8 *διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ*. Heb. 7, 23; with μή, Matt. 13, 5 *διὰ τὸ μὴ ἔχειν βάθος γῆς*. v. 6. Mark 4, 5. 6. Luke 8, 6. Pass. Luke 9, 7. (Xen. Hi. 1. 37; μή, Mem. 1. 3. 5.) Or inf. with acc. of subj. Luke 11, 8. 18, 5 *διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην*. Acts 4, 2. 18, 2. 27, 4. 9. 28, 18. Phil. 1, 7. Heb. 7, 24. 10, 2; with μή James 4, 2. Pass. Matt. 24, 12. Mark 5, 4. Acts 12, 20. 18, 2. So Palæph. 2. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34.—Spec. in phrases with a pronoun: a) *διὰ τί*, written also *διατί*, *on what account? wherefore? why?* Matt. 9, 11. 14. 13, 10. Mark 2, 18. Luke 5, 30. 33. John 7, 45. Rev. 17, 7. al. Sept. for מַה־ Num. 11, 11. So Xen. Mem. 3. 11. 7. 8) *διότι*, for *δι' ὅ*, *on account of which*, and then as illative conjunct. *wherefore, therefore*, Matt. 27, 8. Luke 1, 35. 7, 7. Rom. 1, 24. 15, 7. Heb. 3, 7. 6. 1. al. So Hddian. 2. 8. 5. Plato Gorg. 518. a.—Strengthened, *διότι περ*, *on which very account, wherefore*, 1 Cor. 8, 13. 10, 14. 14, 13. Comp. Buttin. 1 75. 3. So Judith 8, 17. Hddian. 1. 1. 10. Xen. Cyr. 5. 1. 13. γ) *διότι*, for *διὰ τοῦτο ὅτι*, pr. *on this account that*, and then conjunct. *because that*, i. q. simpl. *because, for*; Luke 2, 7 *διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, because there was no place*. 21, 28. Acts 17, 31. Rom. 1, 19. Gal. 2, 16. al. Sept. for מַה־ Zeph. 2, 10. So Luc. Tox. 16. Xen. Mem. 2. 1. 15. 8) *διὰ τοῦτο*, *on this account, for this cause or reason, therefore*, referring to what precedes; Matt. 6, 25 *διὰ τοῦτο λέγω ὑμῖν*. 12, 27. 31. Mark 6, 14. Luke 11, 19. 49. John 5, 16. 18. Acts 2, 26. Rom. 1, 26. 2 Cor. 4, 1. Rev. 18, 8. al. (Palæph. 33. Luc. Abdic. 1. Xen. An. 7. 1. 9.) Also as referring to what follows; e. g. with *ἵνα*, *ὅπως*, *that, in order that*, 2 Cor. 13, 10 *διὰ τοῦτο ταῦτα ἁπὼν γράφω, ἵνα κτλ.* 1 Tim. 1, 16. Philem. 15. Heb. 9, 15; inverted, John 1, 31. With *ὅτι*, *because*, John 5, 16. 18. 8, 47. 10, 17. 12, 18. 39. 1 John 3, 1; inverted, John 15, 19. So c. *ἵνα* Æschin. 73. 1.

2. Rarely of the *efficient cause* or *means*, *through*, i. e. *because of, by reason of*, as in I. 3. b. So c. acc. of pers. John 6, 57 bis, *ἐγὼ ζῶ δια τὸν πατέρα . . . καὶ ἐκεῖνος ζήσεται δι' ἐμέ*. With acc. of thing, Rev. 13, 14 *καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα αὐτοῦ κτλ.* See Winer § 53. c.—Hom. Od. 8. 520 *νικῆσαι δι' Ἀθήνην*. Æschin. 48.

14. Xen. Mem. 3. 3. 15. An. 7. 7. 7. Ἀλ. chyl. Sept. c. Th. 579 [561] *λέγει δὲ τοῦτ' ἔπος διὰ στόμα*.

NOTE. In composition *διά* retains its genera. signification, *through, throughout*, e. g. a) Of space, *through, over*, Lat. *trans*; as *διαβαίνω, διαπλέω*. b) Of time, *duration*; as *διαγίνομαι, διαμένω, διανυκτερεύω*. c) Of substance, *through, throughout*, permeating and intermingling with it; as *διάλευκος, διάχρυσος*; not in N. T. d) It marks the action of a verb as directed *through* any thing, or *between* its parts, so as to divide and separate them, Lat. *dis*; as *διαλέπω, διαμερίζω, διαβρίγγνυμι*. e) In a distributive or mutual sense, of persons, *throughout all, among* or *to all*; also *among* or *with* one another; as *διαγγέλλω, διαδίδωμι, διαλαλέω, διαλέγομαι*. f) Intens. *through* to the end, *throughout*, quite, completely, thus strengthening the idea of the simple verb; as *διαβεβαίω, διαβλέπω, διαγνώσκω*. +

*διαβαίνω*, f. *βήσομαι*, (βαίνω.) 1. *to pass through*, c. acc. *τὴν θάλασσαν* Heb. 11, 29. Sept. for מַה־ Gen. 31, 21.—Jos. Ant. 7. 9. 7 *τὸν Ἰορδάνην*. Hddian. 4. 11. 3. Xen. Venat. 5. 16.

2. Intrans. *to pass through or over to a place*; with *εἰς* c. acc. Acts 16, 9; *πρός* c. acc. Luke 16, 26. Sept. for מַה־, c. *εἰς* 1 Sam. 26, 13; *πρός* 14, 8.—So c. *εἰς* Xen. An. 7. 2. 9; *πρός* Thuc. 7. 82.

*διαβάλλω*, f. *βαλῶ*, (βάλλω.) *to throw over or across, to transport*, c. acc. Hdot. 5. 33. Thuc. 2. 83.—In N. T. like Lat. *traduco*, pr. *to lead or give over* to any one; hence trop. *to report, to traduce, to accuse*; Pass. c. dat. Luke 16, 1 *οὗτος διεβλήθη αὐτῷ ὡς κτλ.* Sept. c. acc. et dat. Dan. 3, 8. So Hddian. 5. 6. 1 *διαβληθέντας αὐτῷ ὡς κτλ.* Thuc. 5. 45.

*διαβεβαίδομαι*, οὔμαι, f. *ώσομαι*, Mid. depon. (*διά* intens. *βεβαίω*.) pr. *to make quite firm*; hence *to affirm strongly*, c. *περί τινος* 1 Tim. 1, 7. Tit. 3, 8.—Pol. 12. 12. 6. Dem. 220. 4.

*διαβλέπω*, f. *ψω*, (*διά* intens. *βλέπω*.) *to look intently*, Plato Phaed. 37. p. 86. d.—In N. T. *to see thoroughly, clearly*, c. inf. Matt. 7, 5. Luke 6, 42.

*διάβολος*, ου, ὁ, η. (*διαβάλλω*.) *a traducer, accuser, slanderer*, 1 Tim. 3, 11. 2 Tim. 3, 3. Tit. 2, 3. Sept. for מַה־ Esth. 7, 4. So Plut. de Adulat. 17. Xen. Ag. 11. 5.—Spec. c. art. ὁ *διάβολος*, *the devil, the accuser*, i. q. מַה־, ὁ Σατανᾶς, *Satan*.

the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9, 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1, 7. 12. Zech. 3, 1. 2, comp. Rev. 12, 9. 10; seduces them to sin, 1 Chr. 21, 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in δαιμόνιον no. 2. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in all possible ways; Matt. 4, 1. 5. 8. 11. 13, 39. 25, 41. Luke 4, 2. 3. 5. 6. 13. 8, 12. John 13, 2. Acts 10, 38. Eph. 4, 27. 6, 11. 1 Tim. 3, 6. 7. 2 Tim. 2, 26. Heb. 2, 14. James 4, 7. 1 Pet. 5, 8. 1 John 3, 8 bis. Jude 9. Rev. 2, 10. 12, 9. 12. 20, 2. 10. Hence 1 John 3, 8 ἐκ τοῦ δ. ἐστίν, *he is of the devil*, is like him, belongs to him. So τὰ τέκνα τοῦ δ. v. 10, and νῦν διαβόλου Acts 13, 10, *the children (son) of the devil*, i. e. like him, doing his commands. John 8, 44. Sept. for דִּיבּוֹל 1 Chr. 21, 1. Job 1, 6 sq. Zech. 3, 1. 2. So Wisd. 2, 24. Test. XII Patr. p. 672, 691.—Meton. once, John 6, 70 καὶ ἐξ ἡμῶν εἰς διάβολός ἐστιν, *and one of you is a devil*, i. q. υἱὸς διαβόλου Acts 13, 10; comp. Matt. 16, 23. Mark 8, 33.

διαγγέλλω, f. γελῶ, (διά intens. ἀγγέλλω,) to announce fully, i. e. generally, every where, to publish, to declare; c. acc. Luke 9, 60. Pass. Rom. 9, 17. Sept. for פּוֹצֵחַ Ex. 9, 16. So Dem. 163. 8. Xen. Mem. 2. 6. 36.—Also to announce, to give notice, publicly, c. acc. Acts 21, 26. So Hdian. 2. 5. 5. Xen. An. 1. 6. 2.

διάγε, Luke 11, 8; see in γέ no. 1. a.

διαγίνομαι, (γίνομαι q. v.) to become or to be through all time, i. e. continually, always, 2 Macc. 11, 26. Xen. Mem. 2. 8. 5.—In N. T. aor. 2 διεγενόμην, of time, to be through, to be past, particip. Mark 16, 1 καὶ διαγενομένου τοῦ σαββάτου. Acts 25, 13. 27, 9. So Hdian. 1. 10. 1. Pol. 2. 19. 7.

διαγινώσκω, f. γνῶσομαι, (γινώσκω,) to know through and through, fully, accurately, Sept. Deut. 2, 7. Xen. Mem. 3. 1. 9.—In N. T. in a judicial sense, to know thoroughly, to inquire into fully, c. acc. Acts 23, 15. 24. 22. So Dion. Hal. Ant. 2. 14. Thuc. 6. 29.

διαγνωρίζω, f. ἴσω, (γνωρίζω,) to make known throughout all places, every where, to tell abroad, to publish, c. περι τινος Luke 2, 17.

διαγνώσις, εὐσ, ἡ, (διαγινώσκω,) pr. 'full knowledge;' in N. T. in a judicial sense, examination, trial, Acts 25, 21.—Diod. Sic. 1. 60. Plato Legg. 936. a.

διαγογγύζω, f. ὕσω, (γογγύζω q. v.) to murmur through the whole time, continually, to keep murmuring, absol. Luke 15, 2. 19, 7. Sept. for מִלֵּי Ex. 15, 24.—Ecclus. 24, 34. Heliodor. 7. 27. See Lob. ad Phryn. p. 358.

διαγρηγορέω, ὦ, f. ἤσω, (γρηγορέω,) to wake through the night, to keep awake, Hdian. 3. 4. 8.—In N. T. to be fully awake, Luke 9, 32.

διάγω, f. ξω, (ἄγω,) to lead or bring through or over, Sept. for מְבַרֵּךְ 2 Sam. 12, 31. Wisd. 10, 18. Xen. An. 2. 4. 28.—In N. T. of time, to bring through, i. e. to lead, to pass, c. acc. ἡσύχιον βίον 1 Tim. 2, 2. With τὸν βίον impl. i. q. to live, ἐν τινι Tit. 3, 3. So δ. τὸν βίον Ael. H. An. 16. 23. Xen. Hi. 7. 10; absol. c. ἐν τινι Plut. Timol. 3. Xen. Venat. 12. 15.

διαδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) to receive through a series of persons, to receive by succession, to succeed to; c. acc. Acts 7, 45 ἥν [σκηνὴν]... διαδεξάμενοι οἱ πατέρες.—Hdian. 4. 2. 20. Diod. Sic. 11. 7.

διάδημα, ατος, τό, (διαδέω,) pr. 'something bound quite around;' hence a diadem, the symbol of royal dignity, Rev. 12, 3. 13, 1. 19, 12. Sept. for כִּתְרֵךְ Esth. 1, 11; כִּתְרֵךְ Is. 62, 3.—Hdian. 6. 2. 3. Xen. 8. 3. 13.

διαδίδωμι, f. δώσω, (δίδωμι,) to give or deliver over through various hands, i. e.

1. to deliver over as to a successor, c. acc. Rev. 17, 13 Rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδιδώσουσιν. Others here read simpl. δίδασιν.—Thuc. 1. 76. Plato Rep. 328. a.

2. to deal out, to distribute, with acc. of thing and dat. of pers. Luke 18, 22 πάντα... διάδος πτωχοῖς. John 6, 11; dat. impl. Luke 11, 22. Pass. c. dat. Acts 4, 35.—Pol. 3. 76. 13. Xen. Cyr. 1. 4. 10, 11.

διάδοχος, ου, ὁ, ἡ, (διαδέχομαι,) a successor in office, Acts 24, 27.—Ecclus. 46, 1 Hdian. 3. 2. 6. Thuc. 3. 115.

διαζώννυμι, f. ζώσω, (ζώννυμι,) to gird quite around, i. e. firmly, tightly; with acc. of pers. John 13, 4 διέζωσεν ἑαυτόν. Pass. perf. v. 5. Mid. to gird tightly around oneself, with acc. of garment, John 21, 7; see in ἀναζώννυμι.—Sept. Ez. 23, 15. Luc Quom. Hist. conscr. 3. Thuc. 1. 6

διαθήκη, ης, ἡ, (διατίθημι.) pr. 'a disposition, arrangement.' Hence

1. Of a testamentary disposition, *a testament, a will*, Heb. 9, 16. 17.—Plut. de Adulat. 28. Dem. 1136. 12. Plato Legg. 922. c. 923. c, e. So usually in Greek writers.

2. *a covenant*, i. e. a mutual arrangement, embracing mutual promises on mutual conditions; Gal. 3, 15. Sept. and בְּרִית 1 Sam. 18, 3. 23, 18. al. sēp. So Aristoph. Av. [434] 439. Suidas, διαθήκη · συνθήκη.—Spec. in N. T. of God's covenants with men, i. e. the divine promises on condition of obedience, viz.

a) *The Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15, 1–18. 17, 1–19. So Luke 1, 72 comp. 73. Acts 3, 25. Gal. 3, 17; called also ἡ διαθ. περιτομῆς, Acts 7, 8. Sept. and בְּרִית Gen. 15, 18. 17, 2. 4. al.—Comp. 2 Macc. 8, 15.

b) *The Mosaic covenant*, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24, 3–12. Deut. 5, 2 sq. where Sept. for בְּרִית. So Heb. 8, 9 bis. 9, 20; called also ἡ πρώτη διαθήκη, *the first covenant*, i. e. the *old* or *Jewish dispensation*, in antithesis to the gospel, Heb. 9, 15. Heb. 9, 4 bis, τὴν κιβωτὸν τῆς διαθήκης... καὶ αἱ πλάκες τῆς δ. *the ark* which was the symbol of God's presence under the Mosaic covenant, and the *tables* of the law which the people had covenanted to obey. Rev. 11, 19, comp. Heb. 8, 5. (So Sept. and בְּרִית Num. 10, 33. Deut. 9, 9. 11.) The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9, 4. Eph. 2, 12.—Meton. the ancient covenant being contained in the Mosaic books, διαθήκη is put for *the book of the covenant*, the Mosaic writings, the law, Heb. 7, 1; 2 Cor. 3, 14 ἀνάγνωσις τῆς παλαιᾶς δ. Sept. and בְּרִית Deut. 4, 13. So Ecclus. 24, 23 βιβλος διαθήκης.—For Gal. 4, 24 see in lett. c.

c) *The new covenant*, promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. 31, 31 sq. where Sept. for בְּרִית. So Heb. 8, 10 et 10, 16 et Rom. 11, 27, quoted from Jer. 31, 33. 34, comp. Is. 27, 9. Heb. 10, 29; called also νέα δ. Heb. 12, 24; καινὴ δ. Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 9, 15; κρείττω δ. Heb. 7, 22. 8, 6; δ. αἰώνιος 13, 20; δ. δευτέρα (impl.) 8, 7. Hence, Gal. 4, 24 δύο διαθήκαι, *the two covenants*, the old and the new.

διαίρεσις, εως, ἡ, (διαίρω,) *division, a division of dividing*, Xen. Cyr. 4. 5. 55.—In N. T. *distinction, difference*; 1 Cor. 12, 4. 5. 6. διαίρεσις, *diversities*, differences, classes of gifts, etc. Sept. for חֲבִירֵי of the classes or sections of the priests, 2 Chr. 8, 14. Ezra 6, 18. So Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων. Plut. Soph. 267. b.

διαίρέω, ῶ, aor. 2 διείλον, (διά of sep. αἰρέω,) *to take apart, to separate, to divide* into parts, Sept. for חָרַץ Gen. 15, 10. al. Luc. D. Mort. 16. 3. Plato Soph. 221. e.—In N. T. *to divide out, to distribute*, c. acc. et dat. Luke 15, 12. 1 Cor. 12, 11. Sept. for חָרַץ Josh. 18, 5. So Plut. Aem. Paul. 16. Xen. Cyr. 4. 5. 51.

διακαθαρίζω, f. ἴσω, (καθαρίζω,) Att. fut. -ῶ, Buttm. § 95. 7, and n. 14; *to cleanse thoroughly*, c. acc. Matt. 3, 12 et Luke 3, 17 τὴν ἄλωνα, by throwing up the grain against the wind with a fork, τὸ πνῖον; hence i. q. לִקְמֹן τὴν ἄλωνα Ruth 3, 2. See Bibl. Res. in Palest. II. p. 277.—Comp. διακαθαίρειν τὴν ἄλω, Alciphron. 3. 26.

διακατελέγχωμαι, f. ξομαι, Mid. depon. (διά intens. καταλέγχω,) *to confute utterly*, c. dat. Acts 18, 28.

διακονέω, ῶ, f. ἴσω, (διάκονος,) impl. διηκόνουν, aor. 1 διηκόνησα, Pass. aor. 1 διηκονήσην; for the augm. see Buttm. § 86. n. 4.—*To wait or attend upon, to minister, to serve*.

1. Of persons, *to wait upon, to serve* any one, pr. with dat. of pers. a) Genr. as a master or guest; Matt. 8, 15 καὶ διηκόνει αὐτοῖς. Mark 1, 31. Luke 4, 39. John 12, 26 bis. Philem. 13; absol. Luke 22, 26. Matt. 20, 28 bis. Mark 10, 45 bis. (Dem. 362. ult. διακονεῖν δεσπότην. Plut. Symp. 1. 10. 2 ἡ διακονούσα. Xen. Cyr. 8. 3. 8.) Spec. of those who *wait* at table, c. dat. Luke 12, 37. 17, 8; absol. Luke 10, 40. 22, 27 bis. John 12, 2. So Diod. Sic. 5. 28, 40. Xen. An. 4. 5. 33. b) In a wider sense, *to minister* to the wants of any one, to supply one's wants, e. g. food, clothing, c. dat. Matt. 4, 11. 25, 44. Mark 1, 13; Matt. 27, 55. Mark 15, 41; also with ἀπό c. gen. Luke 8, 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So by means of alms collected by the churches, the distribution of alms, Rom 15, 25. Heb. 6, 10 bis. 1 Pet. 4, 11. c) Also *to be the attendant or minister* of any one; as Timothy and Eratosthenes are said to be διακονοῦντες τῷ Παύλῳ Acts 19, 22. Comp. Heb. חֲבִירֵי Josh. 1, 1. Ex. 24, 13; where Sept. ὑπουργός and παρασητάς d) In the primitive church, *to*



fill the office of a *διάκονος*, to perform the duties of a *deacon*, i. e. to have charge of the sick and the poor, absol. 1 Tim. 3, 10. 13.

2. In respect to things; to *minister* any thing to any one, to *administer*, to *provide*; c. acc. of thing, 2 Tim. 1, 18 *ὅσα ἐν Ἐφέσῳ διεκόνησε*. Pass. 2 Cor. 3, 3 *ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν*, ministered by us, i. e. written by our aid or ministry, by us. (Anacr. 9. 14 *Ἀνακρέοντι διακονῶ τοσαῦτα*. Theophr. Char. 2. 4.) Also to *minister* any thing to one's wants; c. eis, 1 Pet. 4, 10 *εἰς ἑαυτοὺς* [i. q. *εἰς ἀλλήλους*] *αὐτὸ διακονοῦντες*, comp. v. 11. Of alms, *χάρις*, collected by the churches, to *administer*, to *distribute*, Pass. 2 Cor. 8, 19. 20. (Comp. Lucian. Asin. 53.) Spoken of prophets who *minister*, i. e. *announce*, deliver the divine message, c. acc. et dat. 1 Pet. 1, 12; so Jos. Ant. 6. 13. 6.—Once with dat. of thing, Acts 6, 2 *διακονεῖν τραπέζαις*, to serve tables for the poor, comp. v. 1; i. e. to have charge of the alms and the supply of the poor. So Heliodor. 5. p. 218; comp. *ministrare velis* Virg. *Æn.* 10. 218, where see Heyne's note.

**διακονία**, ας, ἡ, (*διάκονος*.) 1. *attendance*, *ministry*, *service*, e. g. as towards a guest, at table or in hospitality, Luke 10, 40. 1 Cor. 16, 15. So Xen. *Cec.* 7. 41.—Also *genr.* as to a friend or master, 2 Cor. 11, 8. 2 Tim. 4, 11. Heb. 1, 14. So Plut. de *Adulat.* 3. Thuc. 1. 133.

2. *Spec. ministry, ministration*, in the offices and duties of religion. a) Chiefly of apostles and teachers; Acts 1, 17. 25. 6, 4 *διακ. τοῦ λόγου*. 20, 24. 21, 19. Rom. 11, 13. 1 Cor. 12, 5. 2 Cor. 3, 8 ἡ δ. τοῦ πνεύματος. v. 9 ἡ δ. τῆς δικαιοσύνης. 4, 1. 5, 18 ἡ δ. τῆς καταλλαγῆς. 6, 3. Eph. 4, 12. Col. 4, 17. 1 Tim. 1, 12. 2 Tim. 4, 5. Also by antith. spoken of the ministration of the old dispensation, ἡ δ. τοῦ θανάτου v. τῆς καταικρίσεως 2 Cor. 3, 7. 9. Once of the office of a *διάκονος* q. v. the administration of the external affairs of the church, Rom. 12, 7 bis; comp. Acts 6, 1 sq. Comp. *genr.* Plut. Aristid. 21. Plato *Rep.* 371. c. b) In relation to the sick or the poor, *ministry, service*, spec. in collecting and distributing alms and contributions, Acts 6, 1. 12, 25 comp. 11, 30. Rom. 15, 31 ἡ *διακονία μου ἡ εἰς Ἱερουσαλὴμ*, comp. v. 26. 2 Cor. 9, 12. Rev. 2, 19.—Meton. i. q. *aid, relief*, Acts 11, 29 *εἰς διακονίαν πέμψαι*. 2 Cor. 8, 4. 9, 1. 13. So Act. Thom. 56 *ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χροῶν*.

*διάκονος*, ου, ὁ, ἡ, a *waiter, attendant, servant, minister*. Usually derived from *διάκονος*, 'one dusty from running,' comp. *ἐγκονέω*; better with Buttmann from an obsol. *διάκω* or *διήκω*, to run, to hasten, kindr. with *διώκω*; pr. 'a runner, messenger.' Buttm. *Lexil.* I. p. 218–221.

1. Pr. of those who wait on guests or at table, a *waiter, attendant*; John 2, 5. 9.—Pol. 31. 4. 5. Xen. *Mem.* 1. 5. 2. Among the Greeks, *οἱ διάκονοι* were a higher class than *οἱ δοῦλοι*; so Athen. 10. p. 192. b. *δοῦλος οὐδεὶς ἦν ὁ διακονήσων, ἀλλ' οἱ νέοι τῶν ἐλευθέρων ἀνοχόουν*. Comp. Xen. l. c. Buttm. *Lexil.* I. p. 220.

2. *Genr.* and with a *gen.* of the master or person served, a *minister, servant*; Matt. 20, 26. 23, 11. Mark 9, 35. 10, 43. So Luc. Merc. cond. 26. Xen. *Cyr.* 8. 3. 8.—Also a *servant, attendant* of Christ, a disciple, John 12, 26; of a king, Matt. 22, 13; and so *Ξεοὺ διάκονος*, the *servant* or *minister* of God, Rom. 13, 4 bis. Sept. for *ἡγούμενος* Esth. 2, 2. 6, 3.

3. *Spec.* in relation to the gospel and to the church, a *minister, a teacher*, e. g. a) With *gen.* of pers. for whom one ministers; so *διάκονος τοῦ Ξεοῦ* 1 Cor. 3, 5. 2 Cor. 3, 6. 6, 4. 1 Thess. 3, 2; *διάκ. τοῦ Χριστοῦ* 2 Cor. 11, 23. Col. 1, 7; *δ. ἐν κυρίῳ* Eph. 6, 21. Col. 4, 7; *δ. τῆς ἐκκλησίας* Col. 1, 25. Also by antith. *διάκονος τοῦ σατανᾶ* 2 Cor. 11, 15, comp. v. 14. b) With *gen.* of the thing to be done or promoted by one's service and ministry; Rom. 15, 8 *διάκονος περιτομῆς*, a *minister of circumcision*, i. e. to the Jews. 2 Cor. 11, 15 *διάκ. δικαιοσύνης*. Gal. 2, 17. Eph. 3, 7. Col. 1, 23. c) An officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the sick and the poor, an almoner*, Phil. 1, 1. 1 Tim. 3, 8. 12. 4, 6; see Acts 6, 1–6. Also of a female, ἡ *διάκονος*, who had charge of the female sick and poor, Rom. 16, 1.—Hence the English word *deacon*, but in a different sense.

**διακόσιοι**, αι, α, (*δύς, ἑκατόν*.) card. num. two hundred, Mark 6, 37. John 6, 7. 21, 8. Acts 23, 23 bis. 27, 37. Rev. 11, 3. 12, 6.

**διακονῶ**, f. ούσομαι, (*ἀκούω*.) to *hear through or out*, Plut. Demosth. 31 fin. Xen. *Cec.* 11. 1.—In N. T. to *hear fully*, in a judicial sense, c. *gen.* Acts 23, 35. So Sept. and *פָּקַד* Deut. 1, 16.

**διακρίνω**, f. νῶ, (*κρίνω*.) 1. to *separate throughout*, wholly, completely, e. g. Mid. to *wholly separate oneself*; absol. Jude 22 *οὗς μὲν ἐλεεῖτε διακρινόμενοι*, on some

(the unbelievers) *have compassion, separating yourselves wholly from them.* Others read διακρινόμενους, 'the doubting,' as in no. 3. b; comp. De Wette in loc. So Hdian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη. Plut. de Def. Orac. 39.—Trop. *to cause to differ, to make a distinction,* as between persons; c. acc. 1 Cor. 4, 7 τίς γάρ σε διακρίνει. Acts 15, 9 οὐδὲν διεκρίνε μεταξὺ ἡμῶν. Comp. Luc. D. Door. 26. 1. Plut. de Adulat. 3.

2. *to discern clearly, to distinguish;* and so *to estimate or judge of.*

a) Pr. c. acc. of thing, Matt. 16, 3 τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. 1 Cor. 11, 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. as represented in the bread; comp. 10, 16.—Plut. Conjug. Præc. 20 μηδὲ διακρίναι τὸ ἴδιον ἢ τὸ ἀλλότριον. Plato Charm. 171. c.

b) Trop. *to estimate, to judge of,* to form an opinion or conclusion; absol. 1 Cor. 14, 29, comp. 1 John 4, 1. With acc. of pers. 1 Cor. 11, 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα, *for if we judged ourselves, formed a right estimate of ourselves;* comp. v. 28. Sept. for יִבְרַךְ Job 12, 11.—Plato Legg. 742. c. Xen. Mem. 1. 1. 9.

c) In a judicial sense, *to judge, to decide,* between parties; so 1 Cor. 6, 5 διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. Sept. for עֲרֹץ Ex. 18, 16.—Luc. D. Mort. 30. 1. Plato Legg. 847. b.

3. Mid. διακρίνομαι, with Pass. aor. 1 διεκρίθην, pr. 'to separate oneself from, to be at variance with;' and so, *to contend with* in arms Pol. 2. 22. 11. Xen. Ag. 1. 33.—Hence in N. T.

a) Trop. *to contend or strive with, to dispute with,* c. dat. Jude 9; c. πρὸς τινα, Acts 11, 2. Sept. c. dat. for יִבְרַךְ Jer. 15, 10; c. πρὸς for עֲרֹץ Ez. 20, 35.—Luc. Pseudosoph. 5; c. dat. Pol. 18. 35. 4.

b) Trop. 'to be at variance with oneself,' *to doubt, to waver;* absol. Matt. 21, 21. Rom. 4, 20. 14, 23. James 1, 6 ὁ γὰρ διακρινόμενος, *nothing doubting,* Acts 10, 20. 11, 12. James 1, 6. Also emphat. μὴ διακρίνηται ἐν τῇ καρδίᾳ Mark 11, 23; and so James 2, 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, *do ye not then doubt in yourselves?* are ye not then become doubtful in the faith? comp. v. 1.

διάκρισις, εὖ, ἡ, (διακρίνω,) *a discerning clearly, a distinguishing;* and hence, *a judging of, estimation,* see in διακρίνω no. 2. So Heb. 5, 14 πρὸς διάκρισιν καλοῦ τε

καὶ κακοῦ. 1 Cor. 12, 10 διακρίσεις πνευματων, comp. 14, 29 and 1 John 4, 1. Rom. 14, 1 μὴ εἰς διακρίσεις διαλογισμῶν, *not to judgments of thoughts,* i. e. not so as to make oneself the judge of their doubts or scruples.—Apoll. Rhod. 4. 1169. Plato Legg. 937. b. Xen. Cyr. 8. 2. 27.

διακωλύω, f. ὤσω, (κωλύω,) *to hinder throughout, to forbid utterly;* c. acc. Matt. 3, 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, the impf. here expressing an action not completed, de conatu, Winer § 41. 3. c. Matth. § 497. c.—Judith 12, 7. Pol. 3. 19. 4. Xen. Hell. 1. 6. 28, 36.

διαλαλέω, ὦ, f. ὤσω, (λαλέω,) 1. *to speak with others, to converse, to commune;* see διά note, lett. c. Luke 6, 11 διελάλουν πρὸς ἀλλήλους.—Pol. 23. 9. 6 πρὸς ἀλλήλους. Eurip. Cycl. 175 διαλαλήσομεν τί σοι. Diod. Sic. 14. 64.

2. *to talk of every where, to tell abroad,* Pass. Luke 1, 65.—Symm. for יִבְרַךְ Ps. 51, 16.

διαλέγομαι, f. λέξομαι, Mid. depon. (λέγω,) Pass. aor. 1 διελέχθην with Mid. signif. Buttm. § 113. n. 5; *to lay out separately* before the mind of any one; hence, *to discourse, to reason, to dispute, with* any one.

a) With an adjunct of person; c. dat. Acts 17, 2 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. v. 17. 18, 19. 20, 7; with πρὸς τινα Mark 9, 34. Acts 24, 12; absol. Acts 18, 4. 19, 8. 9. 20, 9. So c. dat. Pol. 15. 9. 1. Xen. Mem. 1. 6. 11; πρὸς τινα Plut. Coriol. 27. Xen. Mem. 1. 6. 1. b) With an adjunct of thing; e. g. περὶ τινος, *about or of* any thing, Acts 24, 25; and so Jude 9 τῷ δ. διακρινόμενος διελέγετο περὶ τοῦ Μ. σώματος, *he disputed about the body of Moses,* strove for it; comp. Sept. διαλέγομαι for יִבְרַךְ, Judg. 8, 1. So c. περὶ Plut. Pomp. 4. Plato Legg. 686. d. Xen. Hell. 2. 2. 11. c) Simply of exhortation, *to speak to, to talk with,* c. dat. Heb. 12, 5 ἤτις ὑμῖν ὡς νύκτις διαλέγεται. So Hdian. 1. 5. 2. Thuc. 8. 93 ἀνὴρ ἀνδρὶ διελέγοντο.

διαλείπω, f. ψω, (λείπω,) *to leave between, to leave an interval,* e. g. of space, πενήκοντα πόδας Pol. 6. 30. 1; of time, ὀλίγον χρόνον Plato Phæd. 118. a.—Hence in N. T. of time, intrans. *to intermit, to desist, to cease;* with particip. Luke 7, 45 οὐ διελέπε καταφιλοῦσα, *she hath not ceased kissing my feet;* see Buttm. § 144. 6. Sept. for יִבְרַךְ Jer. 44, 18. So Luc. Vit. a. n. t. 13. Xen. Apol. Socr. 16.

διάλεκτος, οὐ, ἡ, (διαλέγομαι,) *discourse,* Plato Conv. 208 a; *mode of speech, diction,*

Plato Theæt. 183. b.—In N. T. *language* of a country or district, a *dialect, idiom*, Acts 1, 19. 2, 6. 8. 21, 40. 22, 2. 26, 14. So Jos. Ant. 3. 1. 6. Pol. 1. 80. 6. Plut. Numa 10.

**διαλλάσσω** v. -ττω, f. ξω, (ἀλλάσσω.) *to change between, to change for another, to exchange*, 2 Macc. 6, 27. Xen. Hell. 1. 6. 4. —In N. T. trop. *to change the feelings towards any one, to reconcile*; only Pass. aor. 2 imperat. c. dat. Matt. 5, 24 διαλλάγη-τε τῷ ἀδελφῷ σου, *be reconciled to thy brother*. So Sept. 1 Sam. 29, 4. Thuc. 8. 70; Act. c. acc. Plut. Mor. II. p. 135. Xen. Hell. 1. 6. 7.

**διαλογίζομαι**, f. ἴσμαι, Mid. depon. (λογίζομαι.) *to reckon through, to settle an account*, c. πρὸς τινα Dem. 1236. 17.—In N. T. trop. *to take account of, to consider, to reason with*. a) Genr. and so with παρ' ἑαυτοῖς, *with themselves*, Matt. 21, 25; πρὸς ἑαυτούς id. Mark 11, 31 Lachm. Luke 20, 14; ἐν ἑαυτοῖς id. Matt. 16, 7. 8. Mark 2, 8. Luke 12, 17; ἐν ταῖς καρδίαις αὐτῶν Mark 2, 6. 8. Luke 5, 22; so with περὶ τίνος added, Luke 3, 15; absol. Luke 1, 29. 5, 21. Mark 8, 16. Also with ὅτι, *because that*, Mark 8, 17; ὅτι that, John 11, 50. Sept. c. acc. for חֲשַׁבְתִּי Ps. 77, 6. So Ael. V. H. 14. 43; πρὸς ἑμᾶς Isæus 191. pen. Plato Soph. 231. c. b) Also *to reason, to discuss, to dispute*, πρὸς ἑαυτούς Mark 9, 33, comp. v. 34. So Xen. Mem. 3. 5. 1.

**διαλογισμός**, οὗ, ἑ, (διαλογίζομαι.) *a reckoning through, settlement of accounts*, Dem. 951. 20.—In N. T. *consideration, reasoning, thought*. a) Genr. Matt. 15, 19. Mark 7, 21. Luke 2, 35. 5, 22. 6, 8. 9, 47. 24, 38. Rom. 1, 21. 14, 1 (see in δαίκρισις). 1 Cor. 3, 20. James 2, 4 κριταὶ διαλογισμῶν πονηρῶν, *judges of (having) evil thoughts, unjust, partial*. Sept. for חֲשַׁבְתִּי Prov. 21, 18. Is. 59, 7. So Arr. Epict. 1. 9. 10. Pol. 3. 17. 8. Plato Ax. 367. a. b) Spec. *reasoning, discussion, dispute*; Phil. 2, 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. 2, 8; so Luke 9, 46, comp. Mark 9, 33. 34. So Ecclus. 9, 15. Plut. Mor. II. p. 23.

**διαλύω**, f. ὕσω, (λύω.) *to loose through-out, to dissolve*, i. e. to disperse, to break up, a multitude, Pass. Acts 5, 36.—So an assembly Hdut. 7. 10. 4; an army Hdian. 5. 2. 6. Xen. Cyr. 6. 1. 6, 10.

**διαμαρτύρομαι**, f. οὔμαι, Mid. depon. (μαρτύρομαι.) *to call throughout to witness*, i. e. God and man. *to protest solemnly*, Sept.

Deut. 4, 26. Dem. 275. 17. Xen. Hell. 3. 2. 13.—In N. T. *to testify fully*.

1. Genr. and implying strong affirmation *to testify fully, to declare openly*; c. dat. 1 Thess. 4, 6 καθὼς . . . ὑμῶν καὶ διαμαρτυροῦμεθα. Acts 20, 23 τὸ πνεῦμα . . . διαμαρτυρεῖται μοι λέγων. With acc. Acts 8, 25. 20, 24. 23, 11. With acc. and dat. Acts 18, 5 διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Ἰ. Χ. 20, 21. 28, 23. Once c. ὅτι Acts 10, 42. Of a sacred writer, with λέγων, Heb. 2, 6 διαμαρτύρατο δὲ πού τις λέγων. Sept. for יְצַיֵּן Deut. 32, 46.—Jos. Ant. 9. 8. 3. Plato Phædr. 260. e, διαμ. ὅτι.

2. In exhortations, i. q. to admonish, *to charge earnestly*; absol. Acts 2, 40 διαμαρτύρετο καὶ παρεκάλει λέγων. With dat. of pers. and ἵνα μή, Luke 16, 28. Emphat. with ἐνώπιον τοῦ θεοῦ v. τοῦ κυρίου, and dat. of pers. impl. 1 Tim. 5, 21. 2 Tim. 2, 14. 4, 1. Sept. for יְצַיֵּן Ex. 19, 21.—Pol. 1. 37. 4. Plut. Cimon 16. Xen. Cyr. 7. 1. 17.

**διαμάχομαι**, f. ἴσμαι, Mid. depon. (μάχομαι.) *to fight with another, see in διά* note, lett. c; c. dat. Xen. An. 7. 4. 10.—In N. T. trop. *to contend in words, to strive*; Acts 23, 9 διαμάχοντο λέγοντες. So Ecclus. 8, 1. Luc. Hermot. 36. Plato Theæt. 178. c.

**διαμένω**, f. νῶ, (μένω.) *to remain through, to continue in the same place*, Xen. An. 7. 1. 6.—In N. T. of state, condition, *to remain without change, to continue, to endure*; absol. Heb. 1, 11 διαμένεις, from Ps. 102, 27 comp. 28, where Sept. for יָצַף. 2 Pet. 3, 4 πάντα οὕτω διαμένει, comp. Ps. 119, 90 where Sept. for יָצַף. With an adj. Luke 1, 22 διέμενε κωφός. So with πρὸς τινα, *to remain unto*, Gal. 2, 5; μετὰ τίνος, *to remain with any one*, i. e. constant to him, Luke 22, 28.—Pol. 1. 18. 6. Xen. Mem. 4. 7. 7; c. adj. Plut. Symp. 7. 4. 1; c. dat. Xen. Hell. 7. 1. 44.

**διαμερίζω**, f. ἰσω, (μερίζω.) *to dispart, to divide up, to cut up*, Plato Legg. 849. d. —In N. T.

1. *to part or portion out, to divide up or out, to distribute*; c. acc. et dat. Acts 2, 45 καὶ διεμέριζον αὐτὰ πάντα. Luke 22, 17; acc. Mark 15, 24 Rec. Sept. for פָּצַח Judg. 5, 30. 2 Sam. 6, 19. So Plato Phil. 15. c. Xen. An. 7. 1. 40, where others διαμετρεῖν. —Mid. plur. *to divide among themselves*, c. g. τὰ ἱμάτια Matt. 27, 35. Mark 15, 24 G. Luke 23, 34; with dat. ἑαυτοῖς added Matt. 27, 35 and John 19, 24, quoted from Ps. 22, 19 where Sept. for פָּצַח.—Pass. or Mid. particip. Acts 2, 3 διαμεριζόμενα γλῶσσαι ὥσπερ πυρὸς, *tongues as of fire divided out or*

*dividing themselves out to all; and it (the fire, or a tongue) sat upon each of them.*

2. Trop. of discord, dissension, only in Pass. *to be divided*; c. *ἐπὶ τινα against any one*, Luke 11, 17. 18; also *ἐπὶ τινι* id. 12, 52. 53.

διαμερισμός, οὐ, ὁ, (διαμερίζω,) a word disapproved by the grammarians, Poll. Onom. 8. 136. Lob. ad Phryn. p. 511; *division, distribution*, Diod. Sic. 11. 47. Plato Legg. 771. d; *a part, portion*, Sept. Ez. 48, 29.—In N. T. *division, dissension*, Luke 12, 51.

διανέμω, f. μῶ, (νέμω,) *to distribute throughout*, to all, Sept. Deut. 29, 26. Hldian. 2. 11. 13, 14. Xen. Mem. 3. 14. 1.—In N. T. *trop. to spread abroad, to publish*, Pass. *εἰς τὸν λαόν* Acts 4, 17.

διανεύω, f. εὔσω, (νέω,) *to nod or wink repeatedly, to beckon*, to continue nodding or making signs with the head and eyes; c. dat. Luke 1, 22 καὶ αὐτὸς ἦν διανεύων αὐτοῖς. Sept. for יָנַן פָּנָן Ps. 35, 19.—Eccles. 27, 22 διανεύων ὀφθαλμοῖς. Diod. Sic. 3. 18 ταῖς κεφαλαῖς. Luc. D. Meretr. 3. 2.

διανόημα, ατος, τό, (διανοέομαι,) *thought, purpose*, 'what has passed through one's mind,' Luke 11, 17. Sept. for מַחְשָׁבָה יִסָּד יִסָּד Plut. Phocion 5. Plato Prot. 348. d.

διάνοια, ας, ἡ, (διανοέομαι,) *a thinking through, thought, purpose*, Hdot. 1. 90. Thuc. 5. 9.—In N. T. *the faculty of thought*.

1. *the mind, the understanding*; Matt. 22, 37 ἐν δὲ τῇ διανοίᾳ σου. Mark 12, 30. Luke 10, 27. Eph. 1, 18 Rec. 4, 18. 1 Pet. 1, 13. 2 Pet. 3, 1. Heb. 8, 10 and 10, 16, quoted with variation from Jer. 31, 33 where Sept. for מִן. Sept. for לֵב Gen. 17, 17.—Hldian. 2. 9. 15. Xen. Mem. 3. 12. 6.

2. Meton. *understanding, insight*, 1 John 5, 20. Sept. for לֵב Ex. 35, 25. 36, 1.

3. Meton. *mind*, for the mode of thinking and feeling, *disposition of mind, the feelings*; Col. 1, 21 ἐχθροὶ τῇ διανοίᾳ. Plur. Eph. 2, 3 τὰ θελήματα . . . τῶν διανοούν. So 2 Macc. 5, 17. Plato Rep. 503. c. Xen. Œc. 10. 1.—Luke 1, 51 ὑπερήφανοι διανοίας, *those proud in the disposition of their heart*; comp. Heb. לֵב אֲבִירִי Is. 46, 12. Sept. 1 Chr. 29, 18 ἐν διανοίᾳ καρδίας. Baruch 1, 22.

διανοίγω, f. ξω, (ἀνοίγω,) *to open through, to lay quite open*; e. g. gates, Pass. Plut. Timol. 12. In N. T. only in phrases, e. g. a) τὰν ἄρσεν διανοίγον τὴν μήτραν, *every male opening the womb*, i. e. the first born, Luke 2, 23. Sept. for רָחַם מִפְּתָח Ex. 13, 12. 34, 19. b) διανοίγειν τὰς ἀκοάς.

*to open the ears, to cause to hear, to restore the hearing*, Pass. Mark 7, 34. 35. So Heb. מִפְּתָח יִסָּד Is. 35, 5, Sept. ἀνοίγω. c) Trop. διανοίγειν τοὺς ὀφθαλμούς, *to open the eyes of any one, to cause to see what before was not seen*, Luke 24, 31. Sept. and מִפְּתָח יִסָּד 2 K. 6, 17. So pr. Plato Lys. 210. a. d) Trop. διανοίγειν τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart, to make able and willing to understand and receive*, Luke 24, 45. Acts 16, 14. So Sept. Hos. 2, 15. 2 Macc. 1, 4. Themist. 2. p. 29. a. e) Trop. διανοίγειν τὰς γραφάς, *to open the Scriptures*, i. q. *to unfold, to explain*, Luke 24, 32. Acts 17, 3. So Heb. מִפְּתָח Ps. 119, 130, Sept. דִּלְוֹסִיס לִגְוֹן.

διανυκτερεύω, f. σω, (νυκτερεύω, νύξ,) *to pass the whole night*, intrans. with ἐν of manner, Luke 6, 12.—Sept. Job 2, 9. Hldian. 5. 8. 15. Diod. Sic. 13. 62.

διανύω, f. σω, (ἀνύω,) *to bring through to an end, to complete, to finish*, c. acc. τὸν πλοῦν Acts 21, 7.—2 Macc. 12, 17. Ael. V. H. 2. 23. Xen. Cyr. 1. 4. 28 ὁδόν.

διαπαντός, see in διά I. 2. a.

διαπαραιτιβή, ἡς, ἡ, (παραιτιβή,) *a continued rubbing, disputing, wrangling*, 1 Tim. 6, 5; so in Mss. and later editions, instead of παραδιατριβή in Rec. q. v. See Winer § 16. 4. n. Tittm. Syn. in N. T. p. 233.

διαπεράω, ῶ, f. άσω, (περάω,) *to pass through or over, to cross over*, e. g. a lake, absol. Matt. 9, 1. 14, 34. Mark 5, 21. 6, 53; a gulf, with πρὸς τινα *to any one*, Luke 16, 26; the sea, with εἰς c. acc. of country, Acts 21, 2. Sept. δ. τὸν Ἰορδάνην for יַרְדֵּן 2 Sam. 19, 15; τὴν θαλάσσαν Is. 23, 2.—Pol. 11. 18. 4. Xen. Ven. 9. 18.

διαπλέω, f. εύσω, (πλέω,) *to sail through or over*, c. acc. τὸ πέλαγος Acts 27, 5.—Hldian. 8. 6. 11; c. εἰς Xen. An. 7. 8. 1.

διαπονέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (πονέω,) *to labour through, to work out, to produce with labour*, Xen. Cyr. 3. 1. 28; *to exercise, to practise*, Sept. for Phadr. 273. e; *to suffer pain, to be hurt*, Sept. for נִצָּצַב Ecc. 10, 9.—In N. T. *trop. to be pained, grieved, indignant*, Acts 4, 2. 16, 18. So Hesych. διαπονηθεῖς λυπηθεῖς. Comp. πονέομαι *to be in distress, anxiety*, Hom. Il. 9. 12.

διαπορεύομαι, f. σομαι, Pass. depon. (πορεύω,) *to go or pass through a place*; c. acc. τὰς πόλεις Acts 16, 14; *διὰ* c. gen. Luke 6, 1; κατὰ c. acc. 13, 22; absol. 18, 36. Rom. 15, 24. Sept. for יָרַח Zeph. 2,

15.—So c. acc. Xen. An. 2. 5. 18; διά Pol. 3. 68. 12; absol. Xen. An. 2. 2. 11.

**διαπορέω**, ὦ, f. ἦσω, (ἀπορέω,) *to be quite at a loss, to be greatly perplexed, to be in much doubt*, absol. Luke 9, 7. Acts 2, 12; ἐν αὐτῷ 10, 17; with περί c. gen. Acts 5, 24. So Diod. Sic. 2. 18. Plato Legg. 777. c. Ael. V. H. 4. 17 ὑπὲρ τινος.—Mid. id. c. περί, Luke 24, 4. So Plato Soph. 217. a.

**διαπραγματεύομαι**, f. σομαι, Mid. depon. (πραγματεύομαι,) *to work out or treat of thoroughly*, Plato Phaed. 77. d. 95. e.—In N. T. *to work out in business, to gain by traffic*, c. acc. Luke 19, 15 τίς τί διαπραγματεύσατο. Comp. in πραγματεύομαι.

**διαπρίω**, f. ἴσω, (πρίω,) *to saw through or asunder*, Sept. for פָּרַץ 1 Chr. 20, 3. Plut. de Solert. Anim. 25. Plato Conv. 193. a; also δ. τοὺς ὀδόντας, *to saw or gnash the teeth*, Luc. Calumn. 24.—In N. T. Mid. **διαπρίομαι**, trop. *to exasperate oneself, to be enraged*, absol. Acts 5, 33; ταῖς καρδίαις 7, 54. So Hesych. διεπρίοντο· ἐθυμούντο. Comp. περιμένη κἀλλὲ Γανυμήδεος Ἥρη, Antip. Thess. 43, in Anth. Gr. II. p. 107.

¶ **διαρπάζω**, f. ἄσω, (ἀρπάζω,) *to seize and tear in pieces* Hom. Il. 16. 355.—In N. T. ‘to seize and carry off,’ *to plunder, to spoil*, Lat. diripio; c. acc. τὰ σκεύη, τὴν οἰκίαν, Matt. 12, 29 bis. Mark 3, 27 bis. Sept. for פָּרַץ Gen. 34, 27. 29; פָּרַץ Deut. 28, 29. So Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

**διαρρήγνυμι, διαρρήσσω**, f. ξω, (ρήγνυμι q. v.) *to tear through, to rend or break asunder*, c. acc. as ἱμάτια Matt. 26, 65. Acts 14, 14; χιτῶνα Mark 14, 63; δίκτυον Luke 5, 6; δεσμά Luke 8, 29. Sept. for פָּרַץ Gen. 37, 29. 34; פָּרַץ Ps. 2, 3. So Plut. de Prof. in Virt. 11. Plato Phaed. 86. a.—The Jews and other nations were accustomed to rend their garments from the bosom to the girdle (γυμνοὶ δὲ τὰ στέρνα τῶν ἐσθήτων περιερρήγμένον Jos. B. J. 2. 15. 4; ‘veste a pectore discissa,’ Suet. Cæs. 33) in token of grief or indignation; see Gen. 37, 29. 34. 44, 13. Num. 14, 6. Josh. 7, 6. 2 Sam. 3, 31. al. 1 Macc. 11, 71. Jos. B. J. 2. 15. 2, 4. Philo de Joseph. p. 528, 557.

**διασαφέω**, ὦ, f. ἦσω, (σαφής,) *to make quite clear*, i. q. *to make known, to tell*, c. acc. et dat. Matt. 18, 31.—2 Macc. 1, 18. 20. Pol. 1. 46. 4. Plato Legg. 754. a.

**διασείω**, f. εἴσω, (σειώ,) *to shake thoroughly*, vehemently, Ael. V. H. 2. 14; πύργον Diod. Sic. 20, 87: the bones from terror,

Sept. for פָּרַץ Job 4, 14.—In N. T. trop. *to do violence to any one, to terrify, to oppress*, Lat. concutio; c. acc. Luke 3, 14 So 3 Macc. 7, 21. Pol. 10. 26. 4.

**διασκορπίζω**, f. ἴσω, (σκορπίζω,) found only in late writers, Lob. ad Phryn. p. 218; *to scatter throughout all places*, i. e.

1. Genr. *to scatter abroad, to disperse*, c. g. people, a flock, c. acc. Luke 1, 51. Pass. John 11, 52. Acts 5, 37. Matt. 26, 31 and Mark 14, 27 τὰ προβάτα, quoted from Zech. 13, 7 where Sept. for פָּרַץ, also Deut. 30, 3; פָּרַץ Zech. 1, 19. 21. So Ael. V. H. 13. 45. Pol. 27. 2. 10.—Trop. of property, *to dissipate, to squander*, c. acc. Luke 15, 13, 16, 1.

2. Like Heb. פָּרַץ, *to scatter abroad grain to the wind, to winnow*, Matt. 25, 24. 26; here διασκορπίζειν is ‘put in contrast to συνάγειν, instead of the usual λικμᾶν q. v. So פָּרַץ Ruth 3, 2 and Is. 30, 24, where Sept. λικμᾶν; but פָּרַץ פָּרַץ, Sept. διασκορπίζειν τῷ πνεύματι, Ez. 5, 2. 10. 12.

**διασπᾶω**, ὦ, f. ἄσω, (σπᾶω,) *to draw or pull asunder, to pull in pieces*, Pass. Mark 5, 4. Acts 23, 10. Sept. for פָּרַץ Judg. 16, 9. 12.—Ael. V. H. 3. 42. Xen. Eq. 5. 4.

**διασπείρω**, f. ἐρώ, (σπείρω,) pr. *to sow throughout*, then *to scatter abroad as seed, to disperse*, c. g. persons, Pass. Acts 8, 1. 4. 11, 19. So Sept. for פָּרַץ Lev. 26, 33; פָּרַץ Gen. 11, 9.—Pol. 3. 19. 7. Xen. An. 1. 8. 25.

**διασπορά**, ἄς, ἡ, (διασπείρω,) *the dispersion*, i. e. the state of dispersion in which multitudes of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34, 17. Judith 5, 19; comp. Jos. B. J. 7. 3. 3, τὸ γὰρ Ἰουδαίων γένος πολλὸν μὲν κατὰ πᾶσαν τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις· πλείστον δὲ τῇ Συρίᾳ ἀναμεμιγμένον.—In N. T. meton. *the dispersion*, for *the dispersed*, i. e. the Jews living in dispersion, James 1, 1. 1 Pet. 1, 1. John 7, 35 ἡ διασπορὰ τῶν Ἑλλήνων, i. e. the Jews dwelling among the Gentiles generally, or among nations that use the Greek language, c. g. in Egypt and Asia Minor, the Hellenists. Sept. Ps. 147, 2 for Heb. פָּרַץ 2 Macc. 1, 27.

**διαστέλλω**, f. ἐλῶ, (στέλλω,) *to set, place, put asunder* c. g. τὴν σκηνήν, *to sever or open*, Plut. Mor. II. p. 29; *to set apart*, Sept. for פָּרַץ Deut. 10, 8. 19. 2. 7; *to distinguish*, Plato Euthyd. 295. d; Mid. *to set forth distinctly, to determine*, Pol. 3. 23

3. Plato Rep. 535. b.—In N. T. Mid. to *ειπον*ish, to charge, to command, c. dat. of pers. Mark 7, 36. Acts 15, 24; dat. and *ἵνα*, Matt. 16, 20. Mark 7, 36. 9, 9; dat. and *λέγων*, Mark 8, 15; dat. and *πολλά*, much, *struilly*, Mark 5, 43; Pass. part. absol. Heb. 12, 20. Sept. *חֲרִיטָה* Ez. 3, 18–21. So Judith 11, 12. Pol. 16. 28. 5.

**διάστημα**, ατος, τό, (διαστῆναι, διάστημα,) a distance, interval, of time, Acts 5, 7. —Pol. 9. 1. 1. Plut. Platon. Quæst. 8. 4; of place Xen. Ven. 2. 5.

**διαστολή**, ἥς, ἡ, (διαστέλλω,) distinction, difference, Rom. 3, 22. 10, 12. 1 Cor. 14, 7.—Plut. 16. 28. 4. Plut. adv. Stoic. 38.

**διαστρέφω**, f. ψω, (στρέφω,) to turn or twist throughout, wholly, to distort, Xen. Conv. 7. 3.—In N. T. to *pervert*, e. g. a) Persons, i. q. to turn away, c. acc. Luke 23, 2. Acts 13, 8. Sept. for *פִּרְשָׁה* Ex. 5, 4. So Plut. de Stoic. repug. 31, 33. Pol. 5. 41. 1. b) Things, i. q. to *wrest*, c. acc. Acts 13, 10 *τὰς ὁδοὺς κυρίου*, i. e. to wrest divine truth. Sept. for *פִּרְשָׁה* Prov. 10, 9. So Pol. 8. 24. 3. Dem. 1453. 13. c) Pass. perf. part. *διστραμμένος*, see Buttm. § 98. n. 3. Kühner § 140. 6; *perverted*, i. e. *perverse*, *wicked*, of persons Matt. 17, 17. Luke 9, 41. Phil. 2, 15; of things Acts 20, 30. Comp. Buttm. § 113. 7. Kühner § 255. n. 5. Sept. for *פִּרְשָׁה* Dent. 32, 5; pr. Plato Gorg. 524. c.

**διασώζω**, f. ὦσω, (σώζω,) to save through any thing, to bring safe through, to preserve; Pass. to be saved or brought safe through, to escape. a) Genr. and c. acc. Acts 27, 43 *βουλόμενος διασώσαι τὸν Παῦλον*. Pass. absol. Acts 28, 1; *ἐκ τινος* v. 4; *διὰ τινος*, 1 Pet. 3, 20 *διασώζησαν δι' ὕδατος*, were saved through the waters, were brought safely through; comp. 1 Cor. 3, 15. Sept. for *פִּרְשָׁה* Job 29, 12. (Dem. 1053. 26. Thuc. 4. 120.) Prægn. with the idea of motion, to bring safe through to any one; e. g. *πρὸς τινα*, Acts 23, 24 *ἵνα... τὸν Παῦλον διασώσωσι πρὸς Φῆλικά*. Pass. to escape safe to land, *ἐπὶ τὴν γῆν* Acts 27, 44. Sept. c. *εἰς* for *פִּרְשָׁה* Gen. 19, 19. Is. 37, 38. So c. *πρὸς τινα* Diod. Sic. 11. 44; *ἐπὶ τι* Arr. Exp. Alex. 1. 5. 19. b) Spec. of the sick, to bring safe through, to restore to health, to heal, c. acc. Luke 7, 3 *ὥσως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ*. Pass. Matt. 14, 36. Sept. for *פִּרְשָׁה* Jer. 8, 20 comp. 22. So Xen. Mem. 2. 10. 2.

**διαταγή**, ἥς, ἡ, (διατάσσω,) 'a disposing in order,' disposition, arrangement;

Acts 7, 53 *ἐλάβετε τὸν νόμον εἰς διατάγαι ἀγγέλων*, i. e. according to (by) the arrangements of angels; comp. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*. Heb. 2, 2; for this use of *εἰς* comp. Matt. 12, 41. Winer § 53. a, fin. For angels as present at the giving of the law, (not mentioned Ex. 20, 1. 19. 22.) see Sept. Dent. 33, 2 *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ* for *יְהוָה עַל יְהוָה*. Jos. Ant. 15. 5. 3 *δύγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαρτυρά*.—Spec in the sense of ordinance, institute, Rom. 13, 2.—Elsewhere only Sept. Ezra 4, 11.

**διάταγμα**, ατος, τό, (διατάσσω,) an ordinance, edict, Heb. 11, 23.—Sept. Ezra 7, 11. Plut. Marcell. 24 fin.

**διαταράσσω** v. -ττω, f. ξω, (ταράσσω,) to stir up throughout; trop. of the mind, to disturb, to trouble, Pass. Luke 1, 29.—Dion. Hal. 7. 35. Plato Legg. 757. a.

**διατάσσω** v. -ττω, f. ξω, (τάσσω,) to arrange throughout, to dispose in order, e. g. trees Xen. Cæc. 4. 21, 22; troops 2 Macc. 12, 20. Xen. An. 1. 7. 1.—In N. T.

1. to set fully in order, to arrange, to appoint; e. g. Pass. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*, see in διαταγή.—Pol. 3. 19. 11. Plato Legg. 746. c.

2. Spec. to appoint, to ordain, to command; c. dat. of pers. Matt. 11, 1. 1 Cor. 9, 14. 16, 1; with inf. of object, Luke 8, 55. Acts 18, 2. Pass. part. τὸ διατεταγμένον, what is appointed, c. dat. Luke 3, 13. Acts 23, 31; also τὰ διαταχθέντα id. absol. Luke 17, 9; c. dat. v. 10. Sept. for *פִּרְשָׁה* Ez. 21, 19. 20.—Pol. 3. 33. 6. Xen. Cjz. 8. 5. 5.

3. Mid. διατάσσομαι, pr. to arrange for oneself, in one's own behalf, Plato Phædr. 271. b; hence, to arrange, to appoint, to command, absol. Acts 20, 13 *οὕτω γὰρ ἦν διατεταγμένος (Παῦλος)*, for so Paul had arranged for himself, appointed; for the Pass. perf. in Mid. signif. see Buttm. § 136. 3. Winer § 40. 3. So absol. Acts 7, 44. 1 Cor. 7, 17. 11, 34; c. dat. of pers. Tit. 1, 5. Acts 24, 23.—Pol. 5. 21. 1.

**διατελέω**, ὦ, f. ἴσω, (τελέω,) to bring quite to an end, to complete, Xen. Hell. 7. 3. 4; of time, to spend wholly, to pass, Xen. Cyr. 1. 2. 6.—In N. T. intrans. c. adj. to continue throughout, to remain so and so; Acts 27, 33 *ἄσπου διατελεῖτε*, comp. in διάγω, διατρίβω. So 2 Macc. 5, 27. Ael. V. 11. 10. 6. Xen. Mem. 1. 6. 2. See Winer § 46. 1. pen.

**διατηρέω**, ὦ, f. ἴσω, (τηρέω,) to watch closely, to keep carefully, c. acc. Pol. 1. 7. 7.

Dem. 238. 9.—In N. T. trop. to keep carefully e. g. a) In the mind, c. acc. Luke 2, 51 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ. Sept. for רָצוֹנִי Gen. 37, 11. So Ecclus. 28, 5. b) With ἐαυτὸν ἔκ τινος, to keep oneself carefully from any thing, Acts 15, 29. Comp. Sept. with μὴ ποιεῖν for לֹא תַעֲשֶׂה Is. 56, 2; also Dem. 115. 26 δ. μὴ τι πάσῃσι.

διατί, see in διά II. 1. b. a.

διατίθημι, f. διαθήσω, (τίθημι,) to set, put, place apart, in a certain order, to arrange, to dispose, e. g. troops, Sept. for יָצַב 1 Sam. 11, 11. Thuc. 1. 126; events, Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. ἵσθαι, to arrange or dispose for oneself, in one's own behalf, e. g.

1. Of what belongs to oneself. a) Genr. i. q. to appoint, to assign, c. acc. et dat. Luke 22, 29 bis, καὶ διατίθεμαι ὑμῖν... βασιλείαν. Comp. Xen. Cyr. 5. 2. 7 τὴν δὲ θυγάτηρα ταύτην (σοι) ἐπιτρέπω διατίθεσθαι, ὅπως ἂν συβούλη. b) Spec. by will or testament, to devise, to bequeath; hence ὁ διατίμενος, a testator, Heb. 9, 16. 17. So Jos. Ant. 13. 16. 1. Dem. 1067. 1. Plato Legg. 924. a, b, c, e.

2. Of a covenant, to arrange mutually, to covenant with another party; hence διατίθεμαι διαθήκην τινί v. πρὸς τινα, to make a covenant with any one, Acts 3, 25. Heb. 8, 10 and 10, 16, quoted from Jer. 31, 33 where Sept. c. dat. for בְּרִית בְּרִית; also c. πρὸς τινα, Ex. 24, 8.—Aristoph. Av. 439 ἦν μὴ διὰθῶνται γ' οἷδε διαθήκην ἐμοί.

διατριβή, f. ψω, (τρίβω,) to rub apart or in pieces, Hom. Il. 11. 847; to rub or wear away, to consume, Theogn. 917 [921]. Hdot. 7. 120.—In N. T. of time, to wear away, to pass, to spend. a) Pr. c. acc. e. g. χρόνον Acts 14, 3. 28; ἡμέρας Acts 16, 12. 20. 6. 25. 6. 14. Sept. δ. ἡμέρας for יָמֵי Lev. 14, 8. So δ. χρόνον Pol. 4. 57. 3. Xen. Mem. 2. 1. 15. b) Absol. to spend time in a place, i. q. to remain, to continue, to abide, simpl. Acts 12, 19; ἐν Ἀντιοχείᾳ 15, 35; ἐκεῖ John 3, 22. 11, 54. Sept. for בָּיִת Jer. 35, 7. So Hdian. 8. 8. 3. 14. Xen. Cyr. 1. 2. 12.

διατροφή, ἥς, ἡ, (διατρέφω,) nourishment, food, 1 Tim. 6, 8.—1 Macc. 6, 49. Plut. Cimón 10. Xen. Vect. 4. 49.

διανυάζω, f. ἴσω, (ἀνιάζω,) to shine through a crevice, c. dat. Plut. de Placit. Philos. 3. 3. p. 272.—In N. T. to shine forth, to dawn, intrans. 2 Pet. 1, 19 ἕως οὗ ἡμέρα διανύσῃ. So Pol. 3. 104. 5 ἅμα τῷ διανύσει.

διανυγής, ἑός, οὗς, ὁ, ἡ, adj. (ἀνύγῃ,) shining through, i. e. pellucid, transparent, Rev. 21, 21 Grb. for διαφανής in Rec.—Aquil. for חֵי Prov. 16, 5. Luc. V. Hist. 1. 7 δ. οἶνος Plut. de Placit. Philos. 3. 5. p. 274.

διαφανής, ἑός, οὗς, ὁ, ἡ, adj. (διαφαίνω,) diaphanous, transparent, Rev. 21, 21 Rec; where others διανυγής. Sept. for חֵי Ex. 30, 34.—Diod. Sic. 36. p. 239 Tauchn. [609 Wess.] Plato Phædr. 235. b.

διαφέρω, f. διοίσω, (φέρω,) aor. 2 διήνεγκον, Butt. § 114 φέρω.

1. to bear or carry through or over any place, to transport; c. acc. et διά, Mark 11, 16 καὶ οὐκ ἤφειν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—1 Esdr. 5, 55. Eurip. Suppl. 382 [384]. Thuc. 8. 8.

2. Lat. differo, to bear apart, to carry different ways, viz.

a) Pass. e. g. of persons in a ship, to be borne hither and thither, to be driven about, up and down, ἐν τῷ Ἀδρίᾳ Acts 27, 27. So Luc. Hermot. 28 ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Def. Orac. 17 τὴν ναῦν διαφερομένην. Lat. differo, Hor. Epod. 10. 6.—Trop. of doctrine, to be carried abroad, to be published, c. διά, Acts 13, 49 διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. So Wisd. 18, 10. Plut. Sept. Sap. Conv. 20 φήμη.

b) Intrans. pr. to bear apart, trop. to differ, Lat. differo; genr. Sept. Dan. 7, 3. 7. Xen. Hi. 1. 2. Hence in N. T. a) Part. neut. plur. τὰ διαφέροντα, things different; Rom. 2, 18 et Phil. 1, 10 [9] δοκιμάζειν τὰ διαφέροντα, to distinguish things that differ; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιουσίνην καὶ ἀδικίαν. Theophyl. κρίνεις τι δεῖ πράξαι καὶ τί μὴ δεῖ πράξαι. (Andocid. 121. 14 Reisk. Xen. Hi. 1. 3.) Others, things more excellent, as in γ below; comp. Pol. 6. 39. 2. β) Impers. διαφέρει, it differs, it makes a difference; c. dat. Gal. 2, 6 οὐδὲν μοι διαφέρει. So Æl. V. H. 1. 25 ἐμοί γὰρ οὐδὲν διαφέρει. Pol. 3. 21. 9. On this late use of the dat. see Lob. ad Phryn. p. 394. γ) With a gen. to differ from, to be other than; and so to be more or better than, to surpass, to excel; Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν. 10, 31. Luke 12, 7; and with further adjuncts, as πόσω Matt. 12, 12. Luke 12, 24; ἐν δόξῃ 1 Cor. 15, 41; οὐδὲν Gal. 4, 1. So c. gen. Xen. Cæc. 20. 17; with τοσούτῳ added Heil. 3. 1. 10; ἐν τινί Diod. Sic. 5. 57. Xen. Hi. 1. 8; οὐδὲν Xen. Vect. 4. 25.

διαφεύγω, f. ἴω, (φεύγω,) to flee through or away, to escape, absol. Acts 27, 42. Sept. for עָזַב Josh. 8, 22.—Pol. 1. 21 11. Xen. Mem. 3. 12. 4.

**διαφημίζω**, f. ἴσω, (φημίζω, φήμη,) *to fame abroad, to report publicly*; with acc. of thing, e. g. τὸν λόγον Mark 1, 45. Pass. Matt. 28, 15. With acc. of pers. *to spread one's fame abroad*, Matt. 9, 31.—So of things Dion. Hal. 11. 46. Diod. Sic. 36. p. 225 [532] ἰτολμῖαν αὐτοῦ διαφημίσαντες.

**διαφθείρω**, f. ἐρώ, (φείρω,) Pass. aor. 2 διεφάρην, part. perf. διεφαρμένος; *to corrupt throughout, to destroy utterly*; Pass. *to decay utterly, to perish*; c. acc. Rev. 11, 18 bis, διαφθείραι τοὺς διαφείροντας τὴν γῆν. Absol. Luke 12, 33. Pass. 2 Cor. 4, 16. Rev. 8, 9. Sept. for כִּתְּשׁוּ Judg. 6, 4. 2 Sam. 11, 1. So Hdtan. 4. 9. 2. Xen. Cyr. 1. 4. 7.—Trop. in a moral sense, *to corrupt wholly, to pervert, to destroy*; so of idolatry, Rev. 19, 2 ἡς διεφείρε (Rec. ἐφείρε) τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς. (Sept. for כִּתְּשׁוּ Judg. 2, 19.) Genr. 1 Tim. 6, 5 διεφαρμένοι τὸν νοῦν, *corrupted as to their mind, men of perverse minds*; for the acc. see Buttm. § 131. 7. Kühner § 297. 7. So Pol. 12. 23. 2 διεφάρται τῇ ψυχῇ. Xen. Mem. 1. 1. 1.

**διαφθορά**, ἄς, ἡ, (διαφείρω,) *corruption, destruction*; Acts 2, 27 and 13, 35 ἰδεῖν διαφθοράν, quoted from Ps. 16, 10 where Sept. for כָּתַבְתָּ קִרְיָתָהּ, pr. *to see the pit or grave, to die and be buried* (comp. Sept. Ps. 49, 10); hence ἰδεῖν διαφθοράν is here i. q. *to see destruction, death*, regarded as a permanent state, opp. 'to see life.' So too in the argumentation of Peter and Paul, Acts 2, 31. 13, 34. 36. 37; comp. Sept. Job 33, 28. Ps. 30, 10. See Heb. Lex. art. כָּתַבְתָּ. Hengstenb. Comm. on Ps. 16, 10. So Hdt. 4. 164. Pol. 2. 20. 6. Plato Gorg. 484. c; and in a moral sense, Xen. Mem. 1. 2. 8.—In all the above passages διαφθορά is commonly rendered *corruption*, as arising from *putrescence*; but this signif. is not found in the Sept. nor in Greek writers, and is here unnecessary.

**διάφορος**, ου, δ, ὅ, adj. (διαφέρω,) *different, various*, Rom. 12, 6. Heb. 9, 10. So Sept. Deut. 22, 9. Hdtan. 3. 12. 2. Xen. Mem. 1. 3. 2.—Spec. *superior, excellent*, see in διαφέρω no. 2. b. γ; hence Compar. διαφωρότερος, *more excellent, better*, Heb. 1, 4, 8, 6. So Sept. Ezra 8, 27. Pol. 6. 23. 7. Plato Legg. 779. b.

**διαφυλάσσω** v. -ττω, f. ξω, (διά intens. φυλάσσω,) *to watch closely, to keep carefully, to protect*, c. acc. Luke 4, 10 τοῦ διαφυλάξαι σε, quoted from Ps. 91, 11 where Sept. for כָּשַׁרְתִּי; for τοῦ c. inf. see Buttm.

§ 140. n. 10, 11. Kühner § 308. 2. b. Winer § 45. 4. b.—Dem. 922. 18. Xen. Mem. 1. 5. 2.

**διαχειρίζω**, f. ἴσω, (χειρίζω,) *to have through the hands or in hand, to administer*, Plato Gorg. 526. b.—In N. T. Mid. *to lay hands on, to kill, to slay*, c. acc. Acts 5, 30, 26, 21. So Hdtan. 3. 12. 2. Pol. 8. 23. 8. Diod. Sic. 18. 46.

**διαχλευάζω**, f. ἄσω, (διά intens. χλευάζω,) *to deride greatly, to mock*, absol. Acts 2, 13 for χλευάζω in Rec.—Pol. 30. 13. 12. Dem. 1221. 16.

**διαχωρίζω**, f. ἴσω, (χωρίζω,) *to separate throughout, wholly*, Sept. for כִּתְּשׁוּ Gen. 1, 4. 6. 7. Xen. Œc. 8. 11.—In N. T. Mid. *to separate oneself wholly, to withdraw, to depart*, c. ἀπό τινος Luke 9, 33. Sept. for כִּתְּשׁוּ Gen. 13, 9. 11. So Diod. Sic. 4. 53. Plato Tim. 59. c.

**διδασκικός**, ἡ, ὄν, (διδάσκω,) *didactic, apt to teach*, 1 Tim. 3, 2. 2 Tim. 2, 24.—Philo de Præm. et Pæn. p. 914. c, διδασκικῇ χρησάμενος ἀρετῇ πρὸς τελείωσιν.

**διδασκός**, ἡ, ὄν, (διδάσκω,) *taught, of things imparted by teaching*; 1 Cor. 2, 13 bis, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις κτλ. So Dem. 1413. 24. Plato Prot. 319. b.—Of persons, *taught, instructed*; John 6, 45 πάντες διδακτοὶ θεοῦ, see for the gen. Matth. § 345. Winer § 30. 4. Buttm. § 132. 8. So Sept. כִּתְּשׁוּ Is. 54, 13.

**διδασκαλία**, ἄς, ἡ, (διδάσκω,) 1. *teaching, instruction*, i. e. the act or office of teaching, Rom. 12, 7. 1 Tim. 4, 13. 16. 5, 17. Tit. 2, 7. So Plut. de aud. Poet. 11 fin. Plato Rep. 493. b.—As applied to oneself, *instruction, admonition*, 2 Tim. 3, 16. Rom. 15, 4; comp. 1 Cor. 10, 11.

2. Meton. 'what is taught,' *instruction, doctrine, precept*; as coming from men, perverse, Matt. 15, 9. Mark 7, 7. Eph. 4, 14. Col. 2, 22. 1 Tim. 4, 1. Sept. and כִּתְּשׁוּ Is. 29, 13.—As coming from God, divine, 1 Tim. 1, 10. 4. 6. 1. 3. 2 Tim. 3, 10. 4, 3. Tit. 1, 9. 2. 1. 10.—Genr. Sept. Prov. 2, 17. Plut. Cato Maj. 19. Xen. Œc. 14. 3.

**διδάσκαλος**, ου, δ, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. 2, 20. Heb. 5, 12. Of Jewish teachers or lawyers, Matt. 9, 11. 10, 24. 25. Luke 2, 46. 6, 40. John 3, 10; hence i. q. ראבבי, John 1, 39, 20, 16; of John the Baptist, Luke 3, 12; of Jesus, Matt. 8, 19. 12, 38. 17, 24. Mark 5, 35. 14, 14. John 11, 28. 13, 13. 14. al. of Paul, 1 Tim. 2, 7; and of other christian teachers, 1 Cor.



12, 28, 29. al.—2 Macc. 1, 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. +

**διδάσκω**, f. ξω, (obs. δάω, δάμυ.) 1. to teach, to instruct, with acc. of pers. or of thing, or of both; Buttm. § 131. 5. Kühner § 280. 3; so c. acc. of pers. Matt. 5, 2 ἐδίδασκεν αὐτοὺς λέγων. Mark 1, 22. 9, 31. John 7, 35. 8, 2. 2 Tim. 2, 2. al. Sept. for עָרַרְתִּי Job 13, 23. So Dem. 390. 8. Xen. Hi. 8. 6.—With acc. of thing; Mark 6, 30 καὶ ὅσα ἐδίδασαν. 1 Tim. 4, 11. 6, 2. Tit. 1, 11; also Matt. 15, 9 and Mark 7, 7 διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων, quoted from Sept. Is. 29, 13 q. v. Sept. for עָרַרְתִּי Ecc. 12, 9. So Dem. 315. 7. Xen. Cyr. 1. 6. 20.—With two acc. of pers. and thing; John 14, 26 ἐκεῖνος ὑμᾶς διδάξει πάντα. Mark 6, 34. Acts 21, 21. Heb. 5, 12. Pass. 2 Thess. 2, 15 ἄς ἐδιδάχθητε, comp. Buttm. § 134. 6. Sept. for עָרַרְתִּי Prov. 22, 21; עָרַרְתִּי Deut. 11, 19; Pass. 1 Chr. 5, 18. (Plut. de Puer. educ. 9. Xen. Mem. 3. 1. 5 bis. Pass. c. acc. Xen. Conv. 9. 6.) Instead of the acc. of thing, other adjuncts are sometimes put; as g. infin. Matt. 28, 20. Luke 11, 1. Rev. 2, 14 Rec. or ὅτι Mark 8, 31. 1 Cor. 11, 14; or περὶ τινος 1 John 2, 27. So c. inf. Xen. Cyr. 1. 2. 8; ὅτι Xen. Hi. 1. 10; περὶ c. gen. Dem. 198. 7.—Once in Griesb. with dat. of pers. and infin. (Rec. has acc.) Rev. 2, 14 ἐδίδασκε τῷ Βαλὰκ βαλεῖν κτλ. like Heb. לַמָּדָר Job 21, 22; or לַמָּדָר Deut. 33, 10.—Absol. Matt. 21, 23 προσήλθον αὐτῷ διδάσκοντι. Mark 1, 21. 6, 6. 11, 17. Luke 5, 17. John 7, 14. Acts 5, 21. Rom. 12, 7. 1 Tim. 2, 12. al. So Dem. 130. 2. Xen. Mem. 1. 2. 17 οἱ διδάσκοντες.—With any of the above constructions may be joined an adjunct of place, time, or manner; so of place, c. ἐκ, as ἐκ τοῦ πλοίου Luke 5, 3; ἐν c. dat. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. Mark 6, 2. 12, 35 ἐν τῷ ἱερῷ. Luke 13, 10. 26. John 6, 59. Acts 18, 11. 1 Cor. 4, 17; κατὰ c. acc. Luke 13, 22; c. gen. 23, 5; παρὰ c. acc. Mark 4, 1. Of time; as ἐν c. dat. Luke 4, 31 ἐν τοῖς σάββασιν. 12, 12. 13, 10; acc. τὰς ἡμέρας Luke 21, 37; adv. Luke 19, 47. John 18, 20. Of manner; ἐν c. dat. Mark 4, 2 ἐν παραβολαῖς. Col. 1, 28 ἐν πάσῃ σοφίᾳ. 3, 16. Matt. 22, 16; ἐπὶ c. dat. Acts 4, 18 ἐπὶ τῷ ὀνόματι αὐτοῦ. 5, 28; c. gen. ἐπ' ἀληθείας Mark 12, 14. Luke 20, 21; μετὰ c. gen. Acts 28, 31; adv. Acts 18, 25 ἀκριβῶς. Matt. 5, 19. Luke 11, 1. John 8, 28. Acts 20, 2. 1 John 2, 27.

2. Spec. to teach, i. q. to direct, to admonish, to advise; c. acc. of pers. John 9, 34

καὶ σὺ διδάσκεις ἡμᾶς; Rom. 2, 21 bis 1 Cor. 11, 14. Heb. 8, 11. Rev. 2, 20. Pass. Matt. 28, 15.—Jos. Ant. 2. 11. 1. Xen. Apol. 24. Plat. Prot. 323. d. +

**διδασχῇ**, ἡς, ἡ, (διδάσκω,) teaching, instruction, i. q. διδασκαλία. Suid. διδασχῇ ἀντὶ τοῦ διδασκαλίας.

1. The act or office of teaching; Mark 4, 2 and 12, 38 ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ. Matt. 7, 28 comp. 29. Mark 1, 22. 27. 11, 18. Luke 4, 32. John 18, 19. Acts 5, 28. 1 Cor. 14, 6. 26. 2 Tim. 4, 2. Tit. 1, 9.—Plato Rep. 399. b. Thuc. 4. 126.

2. Meton. 'what is taught,' instruction, doctrine; Matt. 16, 12 προσέειπεν . . . ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων. Spec. of instruction in the religion of Christ, in the principles of the gospel, christian doctrine; Matt. 22, 33. John 7, 16. 17. Acts 2, 42. 13, 12. 17, 19. Rom. 6, 17. 16, 17. Heb. 6, 2. 13, 9. 2 John 9 bis. 10. Rev. 2, 14. 15. 24.—Plut. de Puer. educ. 4. Plato Phædr. 275. a.

**δίδραχμιον**, ου, τό, (δῖς, δραχμή,) a didrachm, a double drachma, a silver coin equal to two Attic drachmæ; and in the times of the N. T. and of Josephus equa. also to the Jewish half shekel, i. e. 1s. 3d sterling, or 30 cents; see fully in art. ἀργύριον no. 2. So Matt. 17, 24 bis, spoken of the yearly tribute to the temple paid by every Jew; comp. Ex. 30, 13 sq. 2 Chr. 24, 6. Jos. Ant. 18. 9. 1.—Jos. l. c. Dion Cass. 1082. 80. Sept. everywhere for Heb. כֶּרֶסֶת Gen. 23, 15. 16. Neh. 10, 32; the didrachm of Alexandria being apparently of twice the value, and equal to that of Ægina; see in ἀργύριον no. 2.

**Δίδυμος**, ου, ό, ή, (δύο, δῖς,) pr. adj. twain, double, twin, Sept. for ΔΙΔΥ Cant. 4. 5. Plato Tim. 77. d; a twin, Plur. twins, Sept. for ΔΙΔΥ Gen. 25, 24. Luc. D. Mort. 16. 4.—In N. T. Didymus, the Twin, as a surname of the apostle Thomas, John 11, 16. 20, 24. 21, 2.

**δίδωμι**, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, plupf. ἐδεδόκειν; see Buttm. § 107. Less usual forms are: Pres. 3 plur. Attic διδόσσι Rev. 17, 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17, 2. Rev. 8, 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. n.—Aor. 2 Opt. 3 pers. δώῃ later for δοίῃ, Rom. 15, 5. Eph. 1, 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Plupf. δέδωκεν without augm. Mark 14. 14. John 11

57; see Buttm. § 83. n. 7. Winer § 12. 12. —The primary signif. is every where *to give*, pr. of one's own accord and with good will.

1. Pr. *to give, to bestow*. a) Genr. c. acc. et dat. Matt. 4, 9 ταῦτα πάντα σοι δώσω. 7, 11. 14, 7. 19, 21. Mark 6, 2. 22. 23. 10, 21. Luke 10, 35. al. sarp. Pass. Matt. 26, 9. Mark 14, 5. Luke 8, 18. al. Sept. for יָדַן Gen. 24, 53. 25, 5. 6. al. sarp. So Aeschin. 88. 1. Xen. Hi. 7. 8. Pass. Plut. Mor. II. p. 16.—With dat. and εκ c. gen. partitively; Matt. 25, 8 δότε ἡμῖν ἐκ τοῦ ελαίου ὑμῶν. So impl. Mark 2, 26. Luke 6, 4.

b) Spec. of sacrifice or homage, *to give, to offer*, c. acc. et dat. Rev. 4, 9; acc. Luke 2, 24 δοῦναι θυσίαν.—Sept. δότε δάξαν τῷ θεῷ for יָדַן Ps. 68, 35. Hom. Od. 1. 66 ἱρὰ θεοῖσιν ἔδωκε. Il. 12. 6.

c) Of a person who is the source, author, cause of a favour or benefit to any one, *to give*, i. q. *to grant, to impart, to permit, to cause, etc.* a) Genr. c. acc. et dat. Matt. 21, 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Mark 11, 28. Luke 20, 2. Acts 8, 19. John 4, 12 ὅς ἔδωκεν ἡμῖν τὸ φρέαρ. 2 Thess. 3, 9; acc. simpl. 8. γνώμων 1 Cor. 7, 25. 2 Cor. 8, 10. So Hdm. 2. 3. 10. Xen. Ag. 2. 3; 8. γνώμων Dem. 704. 5.—In phrases: ἀφορμὴν δίδόναι τινί, *to give occasion to any one*, 2 Cor. 5, 12. 1 Tim. 5, 14; (Diod. Sic. 1. 83;) τόπον δ. τινί, *to give place to any one, to yield*, Luke 14, 9. Rom. 12, 19. Eph. 4, 27. 2 Thess. 3, 9. (Arr. Epict. 4. 1. 106. Plut. C. Gracch. 13. Lat. dare locum Cic. de Nat. Deor. 2. 23.) Often also when the idea of the verb and its accus. may be expressed by a verb kindred to the accus. e. g. δίδόναι αἶνον τῷ θεῷ i. q. αἰνεῖν *to praise*, Luke 18, 43 (comp. Palæph. 43); διδ. ἀπόκρισιν, i. q. *to answer*, John 1, 22 (Plut. Mor. II. p. 83); διδ. δόξαν τῷ θεῷ, i. q. δοξάζειν *to glorify, to praise*, Luke 17, 18. John 9, 24. Acts 12, 23. Sept. for יָדַן Josh. 7, 19. Jer. 13, 16; διδ. ἐγκοπὴν, i. q. *to hinder*, 1 Cor. 9, 12; διδ. ἐντολήν, i. q. *to command*, John 11, 57. 12, 49; (Dem. 250. 13;) διδ. προσκοπήν, i. q. *to offend*, 2 Cor. 6, 3; διδ. ῥάπισμα, i. q. *to strike, to slap*, John 18, 22. 19, 3; (so ῥαπίζειν Dem. 787. 23;) διδ. φίλημα, i. q. *to kiss*, Luke 7, 45; διδ. χάραγμα, i. q. *to mark*, Rev. 13, 16; so Diod. Sic. 34. p. 205. [599 Wess.] πάντας χαράττοντες τοῖς στίγμασι. Also διδ. εὐσημον λόγον, i. q. εὐσήμως λέγω, *to speak distinctly*, 1 Cor. 14, 9. β) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to*

*grant, to bestow, to impart*, c. acc. et dat. Matt. 6, 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲ ἡμῖν σήμερον. 9, 8 θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Luke 12, 32. Johr. 17, 22. 24. Acts 7, 5. 11, 17. 2 Cor. 9, 9. Eph. 4, 8. 2 Tim. 2, 7. Rev. 2, 28. al. Pass. Matt. 12, 39. Mark 13, 11. John 3, 27. Gal. 3, 22. So δοῦναι χάριν or ἡ χάρις ἡ δοεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James 4, 6. Rom. 12, 3. 6. 1 Cor. 3, 10. Eph. 3, 8; also ἡ χ. ἡ δεδομένη id. 2 Cor. 8, 1. (Aeschyl. Prom. 821 [827]; comp. Lob. ad Phryn. p. 18.) Rev. 2, 21 ἔδωκα αὐτῇ χρόνον *I gave her time, respite*. (Pol. 6. 17. 5. Dem. 399. 19.) So of rulers whom God gives to a people, Acts 13, 20. 21 ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ. (Xen. Cyr. 2. 3. 4.) Also in various constructions; so c. gen. partitively, Rev. 2, 17 δώσω αὐτῷ τοῦ μάννα (Buttm. § 132. 5. c), also c. ἐκ τινος in the same sense, 1 John 4, 13. With εἰς or ἐπὶ, as διδοὺς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν v. ἐπὶ τὰς καρδίας, Heb. 8, 10. 10, 16. Rev. 17, 17; also εἰς ὑμᾶς id. 1 Thess. 4, 8. (Xen. Cyr. 8. 2. 20 εἰς τὰς ψυχάς.) Constructed often with the dat. and infin. instead of an accus. comp. Buttm. § 140. 5, and n. 8. Matt. 13, 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια, *to you it is given, granted, to know*, etc. Luke 1, 73 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεῖν αὐτῷ. John 5, 26 ἔδωκε τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Acts. 2, 4. Rom. 15, 5. 2 Tim. 1, 18. Rev. 6, 4. (Æl. V. H. 13. 36. Xen. Cyr. 5. 1. 29.) This infin. is sometimes implied; as Matt. 19, 11 οἷς δέδοται sc. χωρεῖν. John 19, 11. Rev. 11, 3. With ἵνα instead of the infin. Mark 10, 37.—So c. acc. et infin. *to permit, to suffer, to grant*, Acts 2, 27 et 13, 35 οὐδὲ δώσεις τὸν θισιν σου ἰδεῖν διαφθοράν. 10, 40. 14, 3. So Hom. Il. 3. 322. Luc. D. Mort. 9. 2.—Spoken of evil or punishment divinely inflicted, *to give, to inflict, to lay upon*; 2 Thess. 1, 8 ἐκδικήσω. Rev. 18, 7 βασανισμὸν καὶ πένθος. 2 Cor. 12, 7 ἔδωκε μοι σκόλοψ τῇ σαρκί, where for the dat. of manner, comp. Buttm. § 133. 4. b. So Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

d) Trop. of things which are the cause, source, occasion, of any thing; *to give, to impart, to cause, etc.* Acts 3, 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν. So Hdm. 2. 2. 18. Eurip. Iph. Taur. 722. [728].—With an accus. where the idea may also be expressed by the verb kindred to the accus. see above in lett. c; James 5, 18 ἕτερον δίδ. i. q. ὕειν. Matt. 24, 29 τὸ φέγγος διδ. i. q. φέγγειν. 1 Cor. 14, 7. 8 φωνὴν διδ. i. o. φωνεῖν.

2. *to give, to give up, to deliver over, to present, to commit* to, i. e. to put into the hands, power, possession, of any one.

a) Genr. and with acc. and dat. as a person, Luke 7, 15; things Matt. 5, 31 δότω αὐτῇ ἀποστάσιον. 19, 7. 14, 8 δός μοι ὠδε τὴν κεφαλὴν Ἰωάννου. 24, 45. Mark 6, 41. John 13, 26. 18, 11. Rev. 15, 7. Acts 9, 41 δούς δὲ αὐτῇ χεῖρα. al. sarp. (Hdian. 3. 11. 20. Xen. Cyr. 4. 6. 10.) So c. dat. impl. Matt. 19, 7. Luke 7, 44. John 6, 51; acc. impl. Matt. 26, 26. 27. Luke 11, 7. 8. (Xen. Cyr. 1. 4. 11.) Pass. absol. Matt. 14, 9.—Acts 1, 26 ἔδωκαν κλήρους αὐτῶν, *they gave their lots*, sc. to be placed in the urn. Luke 15, 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under no. 4 below, like Heb. כֶּלֶךְ לְיָדָךְ Gen. 41, 42, where Sept. περιτίθημι. (Xen. An. 1. 2. 27.) With dat. of pers. and infin. e. g. δίδ. αὐτοῖς φαγεῖν v. πίνευ, Matt. 14, 16. Luke 8, 55. 15, 16. John 4, 7. 6, 31. Rev. 16, 6. (Comp. Luc. D. Deor. 7. 4. Ael. V. H. 9. 15.) So δίδ. τοῖς κυσί, Matt. 7, 6; comp. Hom. Il. 23. 21. Xen. Ven. 7. 12.

b) Also *to commit, to intrust*, e. g. to the charge or care of any one; spoken of things, Matt 16, 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25, 15. Mark 12, 9. Luke 12, 48. 16, 12. 20, 16. John 3, 35. 5, 22. 13, 3. al. Sept. and יָדָךְ Cant. 8, 11. (Xen. Cyr. 8. 7. 11.) Of a work or duty to be done, John 5, 36. 17, 4. 8. 11. 14. Acts 7, 38; so Xen. Oec. 7. 6.—Spoken of persons who are *given* to Christ as his disciples, who are to receive eternal life; John 10, 29 ὁ πατήρ μου, ὃς δέδωκέ μοι (sc. αὐτά v. 28). 17, 6. 9. 22. 24. Heb. 2, 13. So Xen. An. 7. 3. 30.—Hence

c) Spec. δίδοναι ἑαυτόν, *to give oneself, to deliver oneself*, i. e. a) *to consecrate or devote oneself*, 2 Cor. 8, 5. So Hdor. 3. 19. Dem. 301. 20. β) With ὑπέρ v. περί τινος, *to give or devote oneself for* any one, i. e. to death, Gal. 1, 4. Tit. 2, 14; with predic. ἀντίλυτρον, 1 Tim. 2, 6. So τὸ σῶμα αὐτοῦ Luke 22, 19; τὴν σάρκα αὐτοῦ John 6, 51. Also δίδ. τὴν ψυχὴν αὐτοῦ ἅλτρον ἀντὶ πολλῶν Matt. 20, 28. Mark 10, 45. So 1 Macc. 2, 50. 6, 44. Eurip. Herac. 551. Phoen. 1012. γ) Constr. with εἰς c. accus. of place, *to betake oneself* to any place, *to go*; Acts 19, 31 μὴ δίδουαι ἑαυτὸν εἰς τὸ ζῆαρον. So Jos. Ant. 15. 7. et Diod. Sic. 5. 59 διδούς αὐτὸν εἰς τὰς ἐρημίας. Pol. 5. 14. 9.

3. *to give*, i. e. *to give forth, to render up,*

*to yield*, especially in return. for any thing bestowed, as a gift, labour, attention; hence often found where ἀποδίδωμι might have stood.

a) Genr. e. g. of persons, c. acc. Rev. 20, 13 bis, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κτλ. Of things, Luke 6, 38 δοθήσεται ὑμῖν· μέτρον... δώσουσιν εἰς τὸν κόλπον ὑμῶν. Trop. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14, 12; so Plut. de Puer. educ. 14. Xen. Cyr. 1. 4. 3. b) Spoken of what is given as a reward, recompense, *to give, to reward, to pay*, Matt. 20, 4. 14. Mark 14, 11. Rev. 11, 18. Or of the price of any thing, tribute, tithes, Matt. 16, 26 et Mark 8, 37. Matt. 22, 17. 27, 10. Luke 20, 22. 23, 2. Heb. 7, 4. Sept. for יָדָךְ Zech. 11, 12. So Xen. Conv. 1. 5 ἀργύριον. Palæph. 38 διδ. φάρον. c) Of the earth, *to give forth, to yield*, e. g. καρπὸν, Matt. 13, 8. Mark 4, 7. 8. Sept. and יָדָךְ Zech. 8, 12. So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

4. From the Heb. used in the sense of τίθημι, like יָדָךְ for יָדָךְ, *to put, to set, to place*; see Heb. Lex. art. יָדָךְ no. 2, 3.

a) Pr. and with ἐπὶ c. acc. *to place or put upon* any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table of the broker*, i. e. to place at interest, Luke 19, 23, comp. Matt. 25, 27; comp. also Sept. and יָדָךְ Lev. 25, 37. So δίδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, i. e. to offer in sacrifice, c. dat. of manner τὰς προσευχαῖς, Rev. 8, 3; comp. Eccles. [32] 35, 16. 17. Sept. and יָדָךְ Ez. 7, 3. 4. al. comp. יָדָךְ Gen. 1, 7. 9, 13, where Sept. τίθημι ἐν. So perh. with εἰς Luke 15, 22; see in no. 2. a. Once c. ἐνώπιόν τινος, Rev. 3, 8 δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην. So Sept. for יָדָךְ Neh. 9, 35.—Trop. in the Latinism δίδουαι ἐργασίαν, *dare operam, to give labour or diligence, to make effort, to endeavour*, c. infin. Luke 12, 58. So Hermog. de Invent. 3. 5. 7 ἐργασίαν τῷ ἐπιχειρήματι διδούς. See *dare operam*, Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τίξεναι Pind. Pyth. 4. 492; *ponere operam*, Cic. pro Mur. 22; pro Cluent. 57.

b) Of miracles, *to do, to perform, to exhibit*, Matt. 24, 24. Mark 13, 22. Acts 2, 19 quoted from Joel 3, 3 [2, 30], where Sept. for יָדָךְ, as also Ex. 7, 9. Deut. 13, 1; comp. Sept. τίθημι for יָדָךְ Deut. 6, 22.

c) With a doub. acc. of person, *to appoint, to constitute*, as any thing, where the last acc. is by apposition; Eph. 1, 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4, 11. Sept. and יָדָךְ Ex. 7, 1; also יָדָךְ Gen. 17, 5, Sept

τίσημι. So Sept. *διδόναι eis* for *הָעָם* Ez. 37, 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420.

d) Of a law, ordinance, or the like, *to give, i. e. to appoint, to ordain, to prescribe*; c. g. νόμον John 7, 19. Gal. 3, 21; διαθήκην περιτομῆς Acts 7, 8; περιτομήν John 7, 22. Sept. for *תָּנָה* Lev. 26, 46; for *הָעָם* Josh. 24, 25; *תָּנָה* Ezra 9, 11. Sept. *δίδ.* διαθήκην for *תָּנָה* Num. 25, 12; also Heb. *תָּנָה* Gen. 17, 2. Lev. 26, 1, where Sept. *τίσημι*.—The classic form is *ζειναι νόμον*, whence νομοθέτης a lawgiver; see the Gr. Lexicons in *τίσημι*. +

*διεγείρω*, f. *εγῶ*, (ἐγείρω,) *to wake up fully, to rouse, c. acc. pr. persons from sleep*, Matt. 1, 24. Mark 4, 38. 39. Luke 8, 24. So Jos. Ant. 2. 5. 5. Hdian. 2. 1. 13. Plut. Dion 26.—Trop. c. g. the sea, *to arouse, to agitate*, Pass. John 6, 18; comp. Heb. *עָרָר* and Sept. *ἐξεγείρω* Jon. 1, 13. Also of the mind, or in mind, *to excite, incite, stir up*, 2 Pet. 1, 13. 3. 1. So 2 Macc. 15, 10. Plut. Cato Min. 48.

*διδυνμέομαι*, οὔμαι, Pass. depon. (ἐν-*δυνμέομαι*,) *to revolve throughout in mind, to consider carefully, c. περί twos* Acts 10, 19 in later edit. for *ἐνδυνμέομαι* in Rec.

*διεξέρχομαι*, aor. 2 *διεξήλθον*, (ἐξέρχομαι,) *to pass out through*, absol. Acts 28, 3 Grb. *ἐξίθνα . . . διεξελθούσα καθήψε κτλ.*—Luc. Tox. 55. Plato Prot. 315. a.

*διέξοδος*, ου, ή, (ἐξοδος,) *a way out through, a passage out, a pass*, Hdian. 8. 1. 11. Thuc. 3. 98; comp. Sept. for *אֲרָצָה* 2 K. 2, 21.—In N. T. a *thoroughfare, crossing, fork of the roads, not in the city* (comp. v. 7), but in the country, where many resort or pass; Matt. 22, 9 *ἐπὶ τὰς διεξόδους τῶν ὁδῶν*, q. d. cross-roads.

*διερμηνευτής*, ου, ό, (διερμενέω,) *an interpreter*, 1 Cor. 14, 28.

*διερμηνεύω*, f. *εύσω*, (διά intens. ἐρμηνεύω,) *to interpret fully, to explain, to expound*, c. acc. et dat. Luke 24, 27; absol. Acts 9, 36. 1 Cor. 12, 30. 14, 5. 13. 27.—2 Macc. 1, 36. Pol. 3. 22. 3.

*διέρχομαι*, f. *διελύσομαι* Luke 2, 35, (ἐρχομαι,) *impf. διηρχόμην* Luke 5, 15. 17, 11; aor. 2 *διήλθον*; see in *ἐρχομαι*.

1. *to go or come through, to pass through*, *αἶν* διά c. gen. of place; Matt. 12, 43 and Luke 11, 24 *διέρχεται δι' ἀνύδραν*. Luke 4, 30. 17, 11. John 4, 4. [8, 59.] Acts 9. 32. 1 Cor. 10, 1; δι' ἐκείνης sc. ὁδοῦ, Luke 19, 4; δι' ἡμῶν, 2 Cor. 1, 16; διὰ τρυπήματος ραφίδος Matt. 19, 24. Mark 10, 25. [Luke 18

25.] Comp. Butt. § 147. n. 9. Sept. *לָרַב* 2 Chr. 23, 15; *עָבַר* 1 Sam. 9, 3. 4. (Trop. Plato Soph. 255. e.) With acc. of place; Luke 19, 1 *διήρχετο τὴν Ἱερικώ*. Acts 12, 10. 13, 6. 14, 24. 15, 3. 41. 16, 6. 18, 23. 19, 1. 21. 20, 2. 1 Cor. 16, 5 bis. Heb. 4, 14 *διελθυσάτα τοὺς οὐρανοὺς, who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12, 2. 4. Eph. 4, 10. Heb. 7, 26. Sept. for *הָיָה* Josh. 18, 4; *עָבַר* Gen. 41, 47. So Hdian. 8. 1. 7. Xen. An. 3. 5. 17.—Absol. but with accus. impl. as *τὴν γῆν, τὴν πόλιν, τὴν χώραν*, i. e. through the adjacent country, the region round about; Acts 8, 4. 40 *διερχόμενος εὐαγγελίζετο τὰς πόλεις πύσας*. 10, 38. 17, 23. 20, 25; with *κατὰ κόμας* Luke 9, 6. So with *ἕως c. gen. of place, to go or travel through the country as far as*, Acts 11, 19. 22; and hence simply, *to go or pass to a place, c. ἕως*, Luke 2, 15. Acts 9, 38. Trop. *εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν*, Rom. 5, 12. Sept. pr. c. *eis* for *בְּיָד* 2 Sam. 17, 24; c. *ἐπὶ* for *עָבַר* Jon. 2, 4. So Xen. An. 6. 3. 16.—Spoken of things, c. g. a sword, *to pierce through*, c. acc. Luke 2, 35. (So c. gen. Hom. Il. 20. 100.) Trop. of a rumor, *λόγος, to go out through the country, to be spread abroad*, absol. Luke 5, 15; so Plut. Galba 26. Xen. An. 1. 4. 7 *διήλθε λόγος*.

2. Of those who *pass over* a river, lake, sea; Mark 4, 35 et Luke 8, 22 *διελθώμεν εἰς τὸ πέραν*. Acts 18, 27. 13, 14 *διελθόντες ἀπὸ τῆς Πέργης*, i. e. passing over by water from Perga to Antioch; comp. v. 13. Sept. for *בְּיָד* Deut. 4, 21; *עָבַר* Jer. 2, 10.—Xen. An. 6. 3. 16.

*διερωτάω*, ῶ, f. *ήσω*, (ἐρωτάω,) *to inquire throughout, carefully; to inquire out*, c. acc. *τὴν οἰκίαν* Acts 10, 17.—Pol. 5. 50. 12. Xen. Cyr. 1. 3. 15.

*διετής*, εός, οὖς, ό, ή, adj. (δύς, ἔτος,) *of two years, two years old*; Matt. 2, 16 *ἀπὸ διετούς [παιδός] καὶ κατωτέρω, from the child of two years old and under*. So Sept. *ἀπὸ τριετούς καὶ ἐπάνω* for *שָׁנָה שְׁלֹשָׁה וְעָבַר*, 'from the child of three years old and upward', 2 Chr. 31, 16; *ἀπὸ εἰκοσαετούς* 1 Cl. r. 27, 23. Ezra 3, 8.—Pollux On. 2. 2. 8. Also *διετής χρόνος* 2 Macc. 10, 3. Hdot. 2. 2.

*διετία*, as, ή, (διετής,) *the space of two years, biennium*, Acts 24, 27. 28, 30.

*διηγέομαι*, οὔμαι, f. *ήσομαι*, Mid. depon (ηγέομαι,) pr. *to lead or conduct through* hence trop. *to go through with, to recoun* *to tell, to declare the whole of any thing*

v. acc. et dat. Mark 9, 9 ἵνα μηδενὶ διηγῇ-  
σονται ἃ εἶδον. Luke 9, 10; acc. simpl.  
Luke 8, 39. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ  
τίς διηγήσεται, quoted from Is. 53, 8 where  
Sept. for הִגִּידוּ; see in γενεά no. 3, and  
αἶρω no. 4. With dat. and πῶς, Mark 5, 16.  
Luke 9, 27 διηγῆσατο αὐτοῖς πῶς. 12, 17;  
also c. περὶ τινος Heb. 11, 32. Sept. for דִּבְרָה  
Gen. 24, 66.—1 Macc. 8, 2. Hdtian. 2. 15.  
13. Xen. Œc 7. 9.

διήγησις εὖς, ἡ, (διηγέομαι,) *narration*,  
*history*, Luke 1, 1. Sept. for דִּבְרָה Judg.  
7, 15.—2 Macc. 2, 32. Pol. 3. 36. 4. Plato  
Rep. 392. d.

διηλεκτός, εὖς, οὖς, ὁ, ἡ, adj. (ἡλεκτός,  
διήνεγκα, διαφέρω,) *pr. carried through, ex-*  
*tended, protracted*, e. g. roots Hom. Il. 12.  
134; a ditch Diod. Sic. 4. 11. Of time,  
e. g. the night, Luc. V. H. 1. 19. Trop. of  
a law, νόμος, *continual, perpetual*, Plato  
Rep. 839. a.—In N. T. only of time, Neut.  
τὸ διηλεκτός, *pr. continuance, perpetuity*;  
and so adv. εἰς τὸ διηλεκτός, *continually, for-*  
*ever*, Heb. 7, 3. 10, 1. 12. 14. So Symm.  
for דִּבְרָה Ps. 48, 15. App. B. Civ. p.  
632 δικάτωρ εἰς τὸ διηλεκτός ἡρέκη, i. q. ἐς  
αἰεί p. 601. Heliod. 1. p. 25.

διθάλασσος, οὖς, ὁ, ἡ, adj. (δίς, θάλασ-  
σα,) *divided into two seas*, Strabo p. 11. a.—  
In N. T. *between two seas, bimaris*; Acts  
27, 41 εἰς τόπον διθάλασσον, *a place between*  
*two seas*, at the meeting of two opposing  
currents, forming a shoal or sand bank. So  
Dion Chrys. 5. p. 83. d, βραχέα καὶ διθάλαττα.  
Comp. 'bimaris Corinthus' Hor. Od. 1.  
7. 2.

διῶκνέομαι, οὖμαι, f. διώκομαι, (ικνέομαι,)  
*to go or pass through, to pierce through*, c.  
ἀχρὶ τινός Heb. 4, 12. Sept. *pr. for* דִּבְרָה  
Ex. 26, 28. 36, 33.—Hesych. διῶκνόμενος·  
διερχόμενος.

διόστημι, (ίστημι,) aor. 1 διέστησα,  
*trans. to place asunder, to separate*; aor. 2  
διέστην, *intrans. to separate, to go away*;  
see in ἴστημι, and Buttin. § 107. II. 1. (m.  
21.) In N. T. a) *As to place, intrans. c.*  
ἀπό, Luke 24, 51 διέστη ἀπ' αὐτῶν. Acts  
27, 28 βραχὺ δὲ διαστήσαντες (ἐάντους),  
*departing a little, going a little further*. So  
Ecclus. 28, 14. Pol. 10. 3. 6. Thuc. 4. 74.  
b) *Of time, intrans. to pass away, to elapse*,  
Luke 22, 59.

διῶσχυρίζομαι, f. ἴσομαι, Mid. depon.  
(ἰσχυρίζομαι,) *to affirm through and through,*  
*to affirm confidently*; with λέγων Luke 22,  
59; c. inf. Acts 12, 15.—Jos. Ant. 2. 6. 4.  
Derr. 447. 25. Plato Phæd. 100. d.

δικαιοκρισία, as, ἡ, (δίκαιος, κρίσις,)  
*righteous judgment*, Rom. 2, 5; comp.  
1 Thess. 1, 5.—Gr. Anon. for דִּבְרָה Hos.  
6, 5. Test. XII Patr. p. 547, 581. Comp.  
δικαιοκρίτης 2 Macc. 12, 41.

δίκαιος, αἶα, ον, (δίχα Aristot. Eth. Nic.  
5. 2; others δίκη,) *right, just*, *pr. physi-*  
*cally, i. e. even, equal, like*, comp. ἴσος;  
e. g. numbers Hdot. 2. 149; ἀρμα οὐ δίκ.  
*an uneven going chariot*, Xen. Cyr. 2. 2. 26;  
then, *just as it should be, fit, proper, good*,  
as soil, γῇ Poll. On. 1. 227; γῆδιον Xen.  
Cyr. 8. 3. 38; comp. *justissima tellus* Virg.  
Geor. 2. 460.—Hence in a moral sense,  
*right, just*, e. g.

1. Of one who acts *alike* to all, who prac-  
tises *even-handed justice, just, equitable, im-*  
*partial*; spoken of a judge, e. g. Christ or  
God, 2 Tim. 4, 8 ὁ δίκαιος κριτής. Rev. 16,  
5. Of a judgment, decision, John 5, 30 ἡ  
κρίσις ἡ ἐμὴ δικάια ἐστὶ. 7, 24. Luke 12, 57.  
2 Thess. 1, 5. 6. Rev. 16, 7. 19, 2. Sept.  
for דִּבְרָה Jer. 42, 5; דִּבְרָה Ps. 7, 12. 119,  
137.—Plut. de rect. rat. Aud. 13. Thuc. 3.  
44. Xen. Cyr. 1. 3. 17. Plato Gorg. 523. e,  
ἵνα δικάια ἡ κρίσις ᾗ.

2. Of character or conduct, *just as it*  
*should be, upright, righteous, virtuous*; also  
*good* in a general sense; but ὁ δίκαιος is  
strictly *one who does right*, while ὁ ἀγαθός  
is *one who does good, a benefactor*; comp.  
Tittm. de Syn. N. T. p. 20, 21. Comp.  
also Cic. Off. 2. 10 'justitia, ex qua una  
virtute boni viri appellatur.' De Fin. 5. 23  
'justitia . . . cui adjuncta sunt pietas, bonitas,  
liberalitas, benignitas, comitas, quaeque sunt  
generis ejusdem.' Sept. usually for דִּבְרָה;  
see Heb. Lex. s. v. no. 3.

a) Of things, e. g. ἔργα 1 John 3, 12;  
ἐντολή Rom. 7, 12. Neut. τὸ δίκαιον,  
*what is right, just, fit*; e. g. wages Matt.  
20, 4. 7; also *genr. Sol.* 4, 1. Eph. 6, 1.  
Phil. 1, 7. 2 Pet. 1, 13.—Hdtian. 4. 5. 12.  
Xen. Mem. 4. 4. 25. Plato Gorg. 457. c.

b) Of persons: a) In the language of  
common life; Matt. 5, 45 βρέχει ἐπὶ δικαί-  
ους καὶ ἀδίκους. Mark 2, 17. Luke 5, 32.  
18, 9. 20, 20. Acts 10, 22. Rom. 5, 7. 1 Tim.  
1, 9. 2 Pet. 2, 7. 8. al. Sept. and דִּבְרָה  
Gen. 18, 23 sq. Ecc. 3, 17. (Dem. 742. 6.  
Xen. Mem. 4. 8. 11.) Sometimes the idea  
of *mildness, clemency, predominates*, Matt.  
1, 19. 1 John 1, 9; or also that of *innoc-*  
*ence*, Matt. 27, 19. 24; so Sept. for דִּבְרָה  
Job 9, 23. Prov. 6, 17. β) Spec. of those  
whose hearts are *right with God, right-*  
*eous, pious, godly*; Matt. 13, 43 τότε οἱ δίκ.  
ἐκλάμπουσιν ὥς ὁ ἥλιος. v. 49. 23, 29

35 πῖμα δίκαιον, i. e. blood of the righteous. 25, 46. Mark 6, 20. Luke 14, 14. 23, 47. Rom. 2, 13. 3, 10. 5, 19. Heb. 11, 4. al. Rom. 1, 17 and Gal. 3, 11 and Heb. 10, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live (be saved) by faith*, quoted from Hab. 2, 4 where Sept. for דִּיקָיָה; as also Ps. 1, 5. 118, 15. al. Test. XII Patr. p. 571, 609. γ) Used in the highest and most perfect sense of God, John 17 25. Rom. 3, 26. 1 John 2, 29; of Christ, Acts 3, 14, 7, 52. 22, 14 1 John 2, 1. 3, 7. Sept. for דִּיקָיָה Ex. 9, 27. Deut. 32, 4. Comp. Xen. Mem. 4. 4. 25. +

δικαιοσύνη, ης, ἡ, (δίκαιος,) *pr. the doing or being what is just and right, e. g.*

1. The doing alike to all, i. e. *justice, equity, impartiality*; spoken of a judge or magistrate, Acts 17, 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19, 11. Heb. 11, 33 εἰργάσαντο δικαιοσύνην, *wrought justice*, dispensed justice to the nations. Rom. 9, 28, quoted from Is. 10, 22, where Sept. for דִּיקָיָה; see in συντέμνω. Sept. also for דִּיקָיָה Ps. 9, 9. 35, 24.—Ecclus. 45, 26. Jos. Ant. 3. 4. 1. Dem. 199. 5. Plato Gorg. 464. c.

2. Of character, conduct, and the like, *he being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. דִּיקָיָה; see in δίκαιος no. 2. init.

a) Of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*; Matt. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην.

b) Of disposition, conduct: a) In the language of common life, Eph. 5, 9. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 7, 2. Rev. 22, 11 in later edit. Sept. for דִּיקָיָה Ps. 15, 2; דִּיקָיָה Prov. 8, 18. 20. (Æschin. 25. 42. Xen. Mem. 1. 2. 24.) Hence *the doing right, uprightness*, as manifested in kindness, beneficence, bounty, 2 Cor. 9, 9. 10; perh. 2 Pet. 1, 1; see in δίκαιος no. 2. b. a. So Sept. for דִּיקָיָה Gen. 20, 13; דִּיקָיָה 1 Sam. 12, 7. Ps. 24, 5; also Tob. 2, 14. Bar. 5, 9. β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Rom. 10, 3. 5. Phil. 3, 6. 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness, vital religion*; genr. Matt. 5, 6. 10. 20. 6, 33. 21, 32. Luke 1, 75. Acts 10, 35. 24, 25. Rom. 6, 16. 18 sq.

Heb. 1, 9. 5, 13. James 3, 18. al. sarp Sept. and דִּיקָיָה Ps. 17, 15; דִּיקָיָה 1 K. 3, 6 Ez. 14, 14. So Jos. Ant. 1. 2. 1. ib. 8. 4 4.—Spec. it is said: ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων Rom. 4, 6; and ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην v. 3. 5. 9; also v. 22. Gal. 3, 6. James 2, 23; all in allusion to Gen. 15, 6 where Sept. for דִּיקָיָה; comp. Ps. 32, 1. 2. Similar in the case of Noah is ἡ δικαιοσύνη κατὰ πίστιν Heb. 11, 7. Hence in Paul's writings, ἡ δικαιοσύνη (ἐκ) θεοῦ ἡ ἐκ (διὰ) πίστεως Χριστοῦ, *the righteousness of (from) God which is of (through) faith in Christ*, i. e. the righteousness which God reckons or imputes to believers because of their faith in Christ, Rom. 1, 17. 3, 22. Phil. 3, 9. The same is ἡ δικαιοσύνη ἐκ πίστεως, Rom. 9, 30. 10, 6. Gal. 5, 5; also ἡ δικαιοσύνη (τοῦ) θεοῦ, Rom. 3, 21. 10, 3 bis. 2 Cor. 5, 21 ἵνα γνωμέμεθα δικαιοσύνην θεοῦ ἐν αὐτῷ, *that we may become the righteousness of God in him*, i. e. the embodiment and manifestation of this righteousness. (Comp. Sept. and דִּיקָיָה Ps. 5, 9.) So too simply ἡ δικαιοσύνη id. Rom. 5, 17 ἡ δωρεὰ τῆς δικαιοσύνης. v. 21. 10, 4. 2 Cor. 3, 9. Gal. 2, 21. 3, 21. Meton. of Christ as the mediator through whom this righteousness is thus reckoned. 1 Cor. 1, 30. This δικαιοσύνη ἐκ πίστεως, so reckoned to believers, is according to Paul the ground or occasion of their justification before God; comp. Rom. 5, 1. 8, 1 sq. Hence the doctrine of 'justification by faith.' γ) In the highest and most perfect sense as an attribute of God, referring particularly to his truth, Rom. 3, 5 comp. v. 4; spec. of his judicial righteousness. Rom. 3, 25. 26. Of Christ, John 16, 8. 19. +

δικαιῶω, ῶ, f. ὠσω, (δίκαιος,) *to hold right, to think right or fit*, Hdor. 1. 89, 133; *to do right or justice* to any one, for his benefit, Pol. 3. 31. 9; also *to condemn*, Thuc. 3. 40.—In N. T. *to hold as righteous, to declare righteous, to justify*, e. g.

1. As a matter of right, in a forensic sense, *to justify, to absolve, to clear* from any charge or imputation; Pass. Matt. 12 37 ἐκ τῶν λόγων σου δικαιώσῃς, καὶ ἐκ τ. λ. σου καταδικασθήσῃ. 1 Cor. 4, 4; with ἀπό τινος, Rom. 6, 7 ὁ γὰρ ἀποθανὼν δικαιώται ἀπὸ τῆς ἁμαρτίας, i. e. is freed from its power and influence; comp. v. 18 and see in ἀποζήσκω no. 3. Sept. for דִּיקָיָה Ex. 23, 7. Deut. 25, 1.—Also δικαιῶν ἑαυτόν, *to justify oneself*, sc. from the charge of putting an unnecessary question Luke 10, 29

So Sept. for  $\text{פָּרָאָה}$  Gen. 44, 16 Comp. Eccles. 10, 29  $\text{ἀπό τινος}$  26, 29.

2. to declare to be just as one should be; to pronounce upright, righteous, good; see in  $\text{δικαίος}$  no. 2.—Hence

a) Genr. to justify, i. e. to do justice to, to acknowledge and vindicate, to honour, to glorify; c. acc. Luke 7, 29  $\text{τὸν θεόν}$ . Pass. 1 Tim. 3, 16  $\text{θεὸς... ἐδικαιώθη ἐν πνεύματι}$ . Rom. 3, 4 quoted from Ps. 51, 6 where Sept. for  $\text{פָּרָאָה}$ . So Matt. 11, 19 and Luke 7, 35  $\text{ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς}$ , i. e. the true wisdom is justified, acknowledged, honoured, by those who receive her; comp. Kypke I. p. 240. Sept. and  $\text{פָּרָאָה}$  Ez. 16, 52.—Psalt. Salom. 2, 16, 3, 5.

b) Spec. in relation to God and his law, to justify, to declare righteous; see in  $\text{δικαίος}$  no. 2. b. β, and  $\text{δικαιοσύνη}$  no. 2. b. β.

a) Externally, in accordance with the Jewish law; Luke 16, 15  $\text{οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων}$ , i. e. who profess yourselves righteous. β) God is said to justify a person, to regard and treat him as righteous, by reckoning or imputing to him faith ( $\text{πίστις}$ ) as righteousness; see in  $\text{δικαιοσύνη}$  no. 2. b. β. So genr. where faith is manifested in works, Pass. c.  $\text{ἐξ ἔργων}$  James 2, 21. 24. 25; absol. Luke 18, 14. Oftener in Paul's writings, where faith in Christ is the ground or occasion of justification, i. e. 'justification by faith'; c. acc. et  $\text{ἐκ (διὰ) πίστεως}$ , Rom. 3, 26. 30  $\text{ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως}$ . Gal. 3, 8; acc. Rom. 4, 5. 8. 30 bis; absol. 8, 33. Pass. absol. Rom. 2, 13;  $\text{δικ. δωρεάν}$  3, 24;  $\text{τῇ χάριτι}$  Tit. 3, 7;  $\text{διὰ πίστεως}$  I. X. Gal. 2, 16;  $\text{ἐκ πίστεως}$  Χρ. Rom. 5, 1. Gal. 2, 16. 3, 24;  $\text{πίστει χωρὶς ἔργων νόμου}$  Rom. 3, 28;  $\text{ἐν τῷ αἵματι αὐτοῦ}$  5, 9;  $\text{ἐν τῷ ὀνόματι}$  I. X. 1 Cor. 6, 11;  $\text{ἐν Χριστῷ}$  Gal. 2, 17; with  $\text{ἀπό τινος}$ , Acts 13, 39  $\text{ἀπὸ πάντων... ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται}$ . Also by works or by the law none can be justified; so  $\text{ἐν νόμῳ}$ , Gal. 3, 11  $\text{ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ}$ . 5, 4; with  $\text{ἀπό τινος}$  added, Acts 13, 39; also  $\text{ἐξ ἔργων (νόμου)}$  Rom. 3, 20. 4, 2. Gal. 2, 16 bis.

3. Mid. to make oneself upright, righteous; hence to be upright, righteous; Pass. aor. 1 in Mid. signif. Butt. § 113. n. 5. Rev. 22, 11 Rec.  $\text{ὁ δίκαιος δικαιώσῃτω ἑτι, he that is righteous, let him be righteous still}$ ; but later editions read:  $\text{δικαιοσύνην ποιησάτω}$ .—Sept.  $\text{ἐδικαίωσα τὴν καρδίαν μου}$ , for  $\text{פָּרָאָה}$ . Ps. 73, 13

$\text{δικαίωμα}$ , atos, τό, (δικαίωσ) 1. a right or just act, righteous deed; Rom. 5 18 δι' ἐνὸς δικαιοῦματος, i. q. διὰ τῆς ἡπακοῆς v. 19. Rev. 19, 8.—Bar. 2, 19.

2. A declaration of what is right and fit, a decree, ordinance, precept; e. g. τοῦ κυρίου Luke 1, 6. Rom. 1, 32; τοῦ νόμου Rom. 2, 26. 8, 4. Also Heb. 9, 1 δ. τῆς λατρείας, i. e. respecting worship. 9, 10 δ. τῆς σαρκός, carnal. Sept. for  $\text{פָּרָה}$  Ex. 15, 25. 26;  $\text{עֲשֵׂה}$  Ex. 21, 1. Num. 36, 13. So Jos. B. J. 7. 5. 2.—Also of God's judgments decreed, τὰ δικαίωματα, Rev. 15, 4. So Heb.  $\text{עֲשֵׂה}$  Ps. 119, 75. 137, where Sept. κρίμα. Comp. Plato Legg. 864. e, τῶν δ' ἄλλων δικαιωμάτων ἀφείστω.

3. Of a justifying act, justification, Rom. 5, 16; opp. κατάκριμα. See in  $\text{δικαίωσ}$  no. 2. b. β.

$\text{δικαίως}$ , adv. (δικαίος,) rightily, justly, i. e. a) Pr. with strict justice, Luke 23, 4. 1 Pet. 2, 23. Sept. for  $\text{פָּרָאָה}$  Prov. 31, 9. So Wisd. 19, 13. Xen. Mem. 3. 1. 2. b) in the right way, as one ought, 1 Cor. 15, 34. So Xen. Hi. 4. 10. c) righteously, piously, 1 Thess. 2, 10. Tit. 2, 12.

$\text{δικαίωσις}$ , εως, ἡ, (δικαίωσ,) 'the act of declaring righteous, justification, which God bestows on believers, Rom. 4, 25. 5, 18; see in  $\text{δικαίωσ}$  no. 2. b. β.—So genr. Jos. Ant. 18. 1. 3 ὑπὸ χριστοῦ δικαιοῦσις τε καὶ τιμὰς οἷς ἀρετῆς ἢ κακίας ἐπιτηδεύσις ἐν τῷ βίῳ γέγονε.

$\text{δικαστής}$ , ου, ὁ, (δικάζω,) a dispenser of justice, a judge, Luke 12, 14; also Acts 7, 27. 35, quoted from Ex. 2, 14 where Sept. for  $\text{עֲשֵׂה}$ . So Hldian. 7. 7. 6. Xen. Cyr. 1. 3. 17.—The difference between ὁ δικαστής and ὁ κριτής appears to have been, either that ὁ κριτής was the presiding judge and οἱ δικασταὶ the side judges; or that ὁ δικαστής had respect only to law, while ὁ κριτής was a judge in law and equity; see Wyttenb. Ep. crit. p. 219. Herm. Polit. Antt. § 134. Dict. of Antt. arts. *Critae Dicastes*.

$\text{δίκη}$ , ης, ἡ, custom, manner, Hom. Od. 4. 691; prescription, right, Hom. Il. 16. 388; right, justice, spec. a judicial process, lawsuit, trial, Dem. 298. 2. Xen. Mem. 2. 9. 1.—In N. T. of the result of an action or trial, i. e.

1. judgment, sentence of condemnation, to be followed by punishment; Acts 25, 15 αἰτούμενοι κατ' αὐτὸν δίκην.—Antiph. 751. 4. ib. 752. 2 ἀνάγκη δὲ τῆς δίκης νικᾶσθαι παρὰ τὸ ἀληθές. See Reiske ad loc.

3. penalty punishment, vengeance: α

2 Thess. 1, 9 *δίκην τίσουσιν*, see in *τίω*. Jude 7 *πυρός αἰωνίου δίκην ὑπέχουσιν*, see in *ὑπέχω*. Sept. for *עָרָה* Deut. 32, 41. Ez. 25, 12. So Hdian. 1. 8. 12. Plut. de sera Num. vind. 8. Xen. An. 5. 8. 1.—Spec. of the divine *vengeance*, either personified, or perh. referring to the heathen goddess *ἡ Δίκη*, *Nemesis*; Acts 28, 4 *ὃν . . . ἡ δίκη ζῆν οὐκ εἶπεν*. Comp. 2 Macc. 8, 11. 13. Dem. 772. 25. Arr. Exp. Alex. 4. 9. 9.

*δίκτυον*, *ον*, τό, *a net*, for fishing, Matt. 4, 20. 21. Mark 1, 18. 19. Luke 5, 2. 4. 5. 6. John 21, 6. 8. 11 bis.—Luc. Hermet. 65. Plut. de Solert. Anim. 26; genr. Xen. Mem. 3. 11. 8.

*δίλογος*, *ου*, ό, ή, adj. (*δῖς*, λέγω,) pr. uttering twice, repeating, so *διλογεῖν* Diod. Sic. 20. 37. Xen. Eq. 8. 2.—In N. T. *double-tongued*, speaking one thing and meaning another, 1 Tim. 3, 8. So Theophyl. in loc. *ἄλλα φρονῶν καὶ ἄλλα λέγων*.

*δίό*, conj. see in *διά* II. 1. b. β. p. 168.

*διοδεύω*, *φ*, *εύσω*, (*όδεύω*), *to travel through*, *to pass through*, c. acc. of place Acts 17, 1; with *κατά τι* distributively, Luke 8, 1 *διώδευε κατά πόλιν καὶ κώμην*. Sept. for *ἡἷηηη* Gen. 13, 17.—Plut. Flamin. 5. Pol. 2. 15. 5.

*Διονύσιος*, *ου*, ό, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17, 34.

*διόπερ*, conj. see *διό*, in *διά* II. 1. b. β.

*διοπετής*, *έος*, *ου*ς, ό, ή, adj. (*Δῖος*, *πίπτω*), *fallen from Jove*, *heaven-descended*; Acts 19, 35 *τοῦ διοπετοῦς* sc. *ἀγάλματος*, i. e. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 79. Eurip. Iph. in Taur. 86–88. Wetst. in loc. Hdian. 1. 11. 2 *ἄγαλμα διοπετές*. Plut. Numa 13.

*διόρθωμα*, *ατος*, τό, (*διορθόω*), pr. *a making straight throughout*; hence *reform*, *improvement*, in Mss. Acts 24, 3 [2], where Rec. *κατόρθωμα*.—Plut. Numa 17.

*διόρθωσις*, *εως*, ή, (*διορθόω*), pr. *a making straight throughout*; hence, *right arrangement*, Aristot. Polit. 8. Plato Legg. 642. a.—In N. T. *amendment*, *reformation*; Heb. 9, 10 *καιρός διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *ἀποκατάστασις*.—Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75. Pol. 3. 118. 2.

*διорύσσω* v. -ττω, *φ*, *ξύω*, (*όρύσσω*), *to dig through*, e. g. *τὸν οἶκον, τὴν οἰκίαν*, the walls of houses, which in the East are often built of sun-dried bricks, clay, earth, or also

loose stones; Pass. Matt. 24, 43. Luke 12, 39; absol. Matt. 6, 19. 20. Sept. and *רַעַי* Job 24, 16; so Ez. 12, 7 *τὸν τοίχον*.—Xen. Conv. 4. 30; *τοίχον* Luc. Gall. 22. Thuc. 2. 3

*Διόσκουροι*, *ων*, *οί*, (*Δῖος*, *καῦρος*, *κάρος*), written also *Διόσκοροι*, Lob. ad Phryn. p. 235; *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28, 11. Plut. T. Gracch. 2. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

*διότι*, conj. see in *διά* II. 1. b. γ. p. 168

*Διοτρεφής*, *έος*, *ου*ς, ό, (*Δῖος*, *τρέφω*), *Diotrephes*, pr. n. of a person elsewhere unknown, 3 John 9.

*διπλόος*, *ου*ς, *όη* ή, *όν* *οὖν*, (Buttm. § 60. 5. b.) *two-fold*, *double*; pr. Sept. for *πῆψα* Gen. 43, 15. Ex. 16, 5. Xen. An. 7. 6. 7.—In N. T. trop. *double*, put for any greater relative amount, as of honour, 1 Tim. 5, 17; of punishment, Rev. 18, 6 bis. Sept. and *πῆψα* Jer. 16, 18. So Hdian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparat. *διπλότερον* as adv. *two-fold more*, Matt. 23, 15.

*διπλώω*, *ω*, *φ*, *ώσω*, (*διπλός*), *to double*, trans. Rev. 18, 6 *διπλώσατε αὐτῇ διπλᾶ* lit. *double to her double*, i. e. render back to her two-fold punishment.—Pr. Plut. Camill. 41. Xen. Heli. 6. 5. 19.

*δῖς*, num. adv. *twice*, Mark 14, 30. 72. Luke 18, 12. Jude 12 *δῖς ἀποθανόντα*, *twice dead*, i. e. utterly. So *ἅπαξ καὶ δῖς*, *once and again*, often, Phil. 4, 16. 1 Thess. 2, 18. Sept. for *ἄπαξ* Num. 20, 11.—Pol. 31. 19. 5. Xen. Mem. 4. 4. 7.

*δισταζω*, *φ*, *άσω*, (*δῖς*), *to doubt*, *to be uncertain*, intrans. Matt. 14, 31. 28, 17.—Diod. Sic. 4. 62. Plato Legg. 897. b.

*διστομος*, *ου*, ό, ή, adj. (*δῖς*, *στόμα*), *double-mouthed*, e. g. *ποταμός* Pol. 34. 10. 5.—In N. T. of a sword, *two-edged*, Heb. 4, 12. Rev. 2, 12. [19, 15 Mss.] Trop. for piercing words, Rev. 1, 16; comp. Heb. 4, 12. Is. 49, 2 et ibi Gesen. Comm. Sept. for *חִיִּי* *רַב* Ps. 149, 6. Prov. 5, 4.—Eccles. 21, 3. Eurip. Hel. 983. [992.]

*δισχίλιοι*, *αι*, *α*, ord. adj. *two thousand*, Mark 5, 13.

*δυνάλλω*, *φ*, *ίσω*, (*ύλλω*), *to filter* or *strain any thing through a sieve or strainer*; hence, *to strain out*, c. acc. Matt. 23, 24 *οἱ δυνάλλοντες τὸν κόκκωπα*. For the proverb see Buxt. Lex. 1516.—Pr. δ. *τὸν οἶνον* Artemid. 4. 50. Plut. Symp. 6. 7. 1.

*διχαζω*, *φ*, *άσω*, (*διχα*), *to divide in two*, Artemid. 2. 24. Plato Pol. 264. d.—In N.



1. trop. to *disunite*, to *set at variance*, c. acc. Matt. 10, 35; comp. Luke 12, 52. 53.

**διχοστασία**, ας, ἡ, (δίχα, στάσις.) pr. a *standing apart*; hence *dissension*, *discord*, Rom. 16, 17. 1 Cor. 3, 3. Gal. 5, 20.—1 Macc. 3, 29. Plut. Comp. Lysand. et Sylla 1. Plato Legg. 630. a.

**διχοτομέω**, ὦ, f. ἥσω, (δίχα, τομή, τέμνω,) to *cut in two*, Jos. Ant. 8. 2. 2. Pol. 6. 28. 2; to *cut in pieces*, Pol. 10. 15. 5. Plut. Pyrrh. 24. This was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15, 33. 2 Sam. 12, 31. Dan. 2, 5. 3, 29; comp. Heb. 11, 37. Hdot. 2. 139. ib. 3. 13, 16. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. Wetst. ad Matt. 24, 51.—In N. T. trop. to *cut in pieces*, to *punish severely*, c. acc. Matt. 24, 51. Luke 12, 46. Comp. Hist. of Sus. 55. 59.

**διψάω**, ὦ, f. ἥσω, the contraction being into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John 7, 37. Rom. 12, 20. Athen. 3. 474. Æschin. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3.

1. to *thirst*, to *be athirst*, absol. Matt. 25, 35. 37. 42. 44. John 4, 13. 15. 19, 28. Rom. 12, 20. 1 Cor. 4, 11. Rev. 7, 16. Sept. for נָחַץ Judg. 15, 18.—Hdian. 1. 17. 19. Xen. Mem. 1. 3. 6.

2. Trop. to *thirst after*, to *long for*, c. acc. as τὴν δικαιοσύνην, *righteousness*, piety towards God and its attendant privileges, Matt. 5, 6; comp. Winer Gr. § 30. 10. b. So Sept. c. dat. for נָחַץ Ps. 63, 2; c. acc. Jos. B. J. 1. 32. 2 ult. c. gen. Plut. Cato Maj. 11. Plato Rep. 562. c.—Hence absol. to *thirst* sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4, 14. 6. 35. 7, 37. Rev. 21, 6. 22, 17. Sept. and נָחַץ Ps. 42, 3. Comp. Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῶν διψῶ χαρίζεσθαι.

**διψός**, εος, οvs, τό, (διψάω,) *thirst*, 2 Cor. 11, 27. Sept. for נָחַץ Ex. 17, 3.—Luc. D. Mort. 17. 1. Xen. Mem. 1. 4. 13.

**δίφυυχος**, ου, ό, ἡ, adj. (δίσ, ψυχή,) *double-minded*, *inconstant*, *wavering*, James 1, 8. 4, 8.—Clein. Rom. 1. 23. Constitut. Apost. 7. 11.

**διωγμός**, ος, ό, (διώκω,) *pursuit* of enemies, Plut. Arat. 28. Xen. Cyr. 1. 4. 21.—In N. T. *persecution*, Matt. 13, 21. Mark 4, 17. 10, 30. Acts 8, 1. 13, 50. Rom. 8, 35. 2 Cor. 12, 10. 2 Thess. 1, 4. 2 Tim.

3, 11 bis. So Sept. Prov. 11, 19. 2 Macc. 12, 23. Æschyl. Suppl. 1044. [1046.]

**διώκτης**, ου, ό, (διώκω,) a *persecutor* 1 Tim. 1, 13.—Symm. Hos. 6, 8.

**διώκω**, (διώ,) f. διώξω Luke 21, 12. John 15, 20. Xen. An. 1. 4. 8. Cyr. 6. 3. 13. Dem. 989. 11; Att. oftener fut. διώξομαι, Winer § 15. Elmsl. Ach. 278.—Pr. to *cause to flee*; hence genr. to *pursue after* flying enemies, Sept. for הָרַץ Lev. 26, 7. Hdian. 7. 11. 11. Xen. Cyr. 3. 2. 10; to *chase animals* in hunting, Xen. Cyr. 1. 4. 5.—Hence in N. T.

1. to *pursue* with evil intent, to *persecute*, to *harass*, c. acc. of pers. Matt. 5, 12 οὕτω γὰρ ἐδιώξαν τοὺς προφήτας. v. 44. 10, 23 bis. John 5, 16. 15, 20 bis. Acts 7, 52. 9, 4. 5. 22, 7. 8. 26, 14. 15. Rom. 12, 14. 1 Cor. 15, 9. Gal. 1, 13. 23. 4, 29. Phil. 3, 6. Rev. 12, 13; acc. impl. Matt. 5, 11. Luke 21, 12. Pass. Matt. 5, 10. 1 Cor. 4, 12. 2 Cor. 4, 9. Gal. 5, 11. 2 Tim. 3, 12. Gal. 6, 12 τῷ σταυρῷ τοῦ Χρ. μὴ διώκωνται, i. e. on account of the cross, dat. of cause or occasion, Winer § 31. 3. c. Matth. § 398. t. Sept. for הָרַץ Ps. 7, 1. Jer. 17, 18. Sc 2 Macc. 5, 8. Plut. Philopæm. 21. Thuc. 1. 137.—With an adjunct implying manner or extent; Matt. 23, 34 ἐξ αὐτῶν... διώξετε ἀπὸ πόλεως εἰς πόλιν. Acts 26, 11 ἐδιώκον (αὐτοὺς) ἕως καὶ εἰς τὰς ἔξω πόλεις. Acts 22, 4 ταύτην ὁδὸν ἐδιώξα ἄχρι Σανίρον. Comp. 1 Macc. 5, 21.

2. to *pursue*, to *follow after*, in order to find or overtake; e. g. a person, absol. Luke 17, 23 μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. So Ecclus. 27, 20. Xen. Hell. 1. 1. 13.—Trop. of things, to *pursue after*, to *follow earnestly* c. acc. Rom. 9, 30 δικαιοσύνην. v. 31 νόμοι δικαιοσύνης. 12, 13 τὴν φιλοξενίαν. 14, 19. 1 Cor. 14, 1. 1 Thess. 5, 15. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 12, 14. 1 Pet. 3, 11, comp. Ps. 34, 15. Sept. and הָרַץ Deut. 16, 20. Prov. 15, 9. So Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39.—Trop. absol. to *follow on*, to *press on*, as in a race; Phil. 3, 12. 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον κτλ. Comp. Luc. Hermot. 77 δ... πολλοὶ καὶ ἀγαθοὶ... διώκοντες οὐ κατέλαβον.

**δόγμα**, ατος, τό, (δοκέω,) a *decree*, *edict*, *ordinance*, e. g. of a prince, Luke 2, 1. Acts 17, 7; of the apostles, Acts 16 4; of the Mosaic law, i. e. external precepts, Eph. 2, 15. Col. 2, 14, comp. v. 16. 20. Sept. for Chald. דִּבְרָן Dan. 2, 13; מִצְוָה Dan. 3, 10.—Hdian. 1. 2. 6. Xen. An. 3. 3. 5.

**δογματίζω**, f. ἴσω, (δόγμα,) to *decree* to *make a decree*, Sept. for מִצְוָה Esth. 3. 9

Diod. Sic. 4. 83 fin.—In N. T. Mid. δογματίζομαι, to let prescribe to oneself, to be subject to ordinances, sc. under the Mosaic law, Col. 2, 20. Comp. Buttm. § 135. 8.

δοκέω, ὦ, f. δέξω, aor. 1 ἔδοξα, 1. to think, to suppose, to presume; construed: a) With an infin. having the same subject; e. g. Infin. present, expressing continued action, Matt. 3, 9 μὴ δάξῃτε λέγειν ἐν ἑαυτοῖς, think not to say in yourselves. Luke 8, 18. 24, 37. John 5, 39. 16, 2. Acts 12, 9. 1 Cor. 3, 18. 7, 40. 10, 12. 14, 37. Gal. 6, 3. James 1, 26. Once c. dat. ἑμαυτῷ, to think for or with oneself, Acts 26, 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, δὲν πολλὰ πρᾶξαι κτλ. (2 Macc. 9, 8. 10. Plut. Pelop. 21. Xen. An. 2. 2. 14.; c. dat. μοί Luc. Sacrif. 1. Xen. Hi. 1. 6.) Infin. perfect, implying an action completed; Winer § 45. 8 ult. Acts 27, 13 δόξαντες τῆς προβέσεως κεκρατημένοι. 1 Cor. 8, 2. Phil. 3, 4. So Hdian. 6. 7. 7. Xen. Cyr. 1. 1. 6. b) With an infin. and acc. of a different subject; Winer § 45. 2. Mark 6, 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12, 23. 2 Cor. 11, 16. Sept. for צוה Gen. 38, 15. So Luc. Halc. 4. Xen. An. 1. 7. 1. c) With ὅτι instead of the acc. and infin. Winer § 57. 5. Matt. 6, 7 δοκοῦσι γὰρ ὅτι κτλ. 26, 53. Luke 12, 51. 13, 2. 4. 19, 11. John 5, 45. 11, 13. 13, 29. 20, 15. 1 Cor. 4, 9. 2 Cor. 12, 19. James 4, 5. d) Absol. Luke 17, 9 οὐ δοκῶ. Matt. 24, 44 and Luke 12, 40 ἢ ὥρα οὐ δοκεῖτε. Once inserted for vivid effect, Heb. 10, 29 πόσῳ, δοκεῖτε, χείρονος κτλ. So Anacr. 40. 15 πόσον, δοκείς, κτλ. Xen. Cyr. 5. 3. 31 ὡς ἐγὼ δοκῶ.

2. Intrans. to be thought, supposed, held. a) Pr. and with an infin. having the same subject, and then the adjuncts (if any) are in the same case, Buttm. § 142. 2. a. Mark 10, 42 οἱ δοκοῦντες ἄρχειν (parall. οἱ ἄρχοντες Matt. 20, 25). Luke 22, 24 τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Gal. 2, 6 οἱ δοκοῦντες εἶναι τι, those accounted to be something, persons of note, leaders; and so v. 9; absol. v. 2. 6 οἱ δοκοῦντες, id.—Hist. of Sus. 5. Plut. Arat. 43 οἱ δοκοῦντες ἄρχειν. Hdian. 2. 5. 10. Xen. An. 6. 6. 30.

b) Genr. to seem, to appear, with an infin. having the same subject, see in lett. a. Acts 17, 18 ξένων δαιμονίων δοκεῖ καταγγελεῖς εἶναι. 1 Cor. 12, 22. 2 Cor. 10, 9. Heb. 4, 1. 12, 11. (Hdian. 7. 6. 20. Xen. Hi. 2. 1, 5 fin.) With dat. added; Luke 10, 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Acts 25, 27. Here too we find the urbanity and moderation of the Greek manner, Buttm. § 1. n. 1; so 1 Cor. 11, 16 εἰ δέ τις δοκεῖ

φιλόνομος εἶναι, but if any one SEEM to be contentious. Heb. 4, 1. Comp. Sturz Lex. Xen. art. δοκεῖν no. 11.—Hence

c) Impers. δοκεῖ μοι, σοι, it seems to me, thee, etc. a) Genr. it seems good to me, it is my pleasure, i. q. to determine, to resolve, c. inf. Luke 1, 3 ἔδοξε καὶ μοι . . . σοι γράψαι. Acts 15, 22. 25. 28. 34. Particip. neut. τὸ δοκοῦν τι, what seemeth good to any one, i. e. his pleasure, will; Heb. 12, 10 κατὰ τὸ δοκοῦν αὐτοῖς, after their own pleasure, as seemed good to them. So 1 Macc. 15, 20. Hdian. 1. 11. 1. Xen. An. 1. 10. 17. Part. Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. β) Interrog. τί δοκεῖ σοι v. ὑμῖν; i. q. what thinkest thou? what think ye? Matt. 17, 25 τί σοι δοκεῖ, Σίμων. 18, 12. 21, 28. 22, 17. 26, 66. John 11, 56; c. περὶ τίνος Matt. 22, 42. So ὡς ἐμοὶ δοκεῖ Pol. 1. 15. 6. Plato Conv. 173. b; δοκεῖ μοι Xen. Mem. 4. 6. 8.

δοκιμάζω, f. ἄσω, (δόκιμος,) 1. to try, to prove, to examine, e. g. as with fire, c. acc. 1 Cor. 3, 13 ἐκάστου τὸ ἔργον . . . τὸ πῦρ δοκιμάσει. Pass. 1 Pet. 1, 7. Sept. for יִבְחַשׁ Zech. 13, 9. (Ecclus. 2, 5. Theophr. Frag. 2. 45 τὸ πῦρ δοκιμάζει τὸν χρυσόν.) Genr. by use or observation; Luke 14, 19 ζεύγη βοῶν. Rom. 12, 2 εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ. 1 Cor. 11, 28. 2 Cor. 8, 8. 22. 13, 5. Gal. 6, 4. Eph. 5, 10. 1 Thess. 2, 4 τὰς καρδίας. 5, 21. 1 John 4, 1; Pass. 1 Tim. 3, 10. Sept. for יִבְחַשׁ Ps. 17, 3. Jer. 11, 20. (Wisd. 11, 10. Arr. Epict. 1. 1. 6. Xen. Mem. 2. 6. 1.) Once in respect of God, to put to the proof, to tempt, by doubt and unbelief, i. q. πειράζειν, Heb. 3, 9 quoted from Ps. 95, 9, where Sept. for יִבְחַשׁ.

2. As the result of examination and trial: a) to judge of, to distinguish, to estimate, c. acc. Luke 12, 56 bis, parall. διακρίνειν Matt. 16, 3. Rom. 2, 18 and Phil. 1, 10 see in διαφέρω no. 2. b. Comp. Sept. for יִבְחַשׁ Zech. 11, 13. b) to approve, to judge fit; of persons, c. acc. 1 Cor. 16, 3. Pass. 1 Thess. 2, 4; of things, Rom. 14, 22; c. inf. Rom. 1, 28. So of pers. Plut. Dion 30. Plato Legg. 767. d; of things Xen. Mem. 1. 2. 4, 8; c. inf. Plut. Thes. 12.

δοκιμασία, as, ἡ, (δοκιμάζω,) trial, probation, Pol. 6. 34. 2. Xen. Mem. 2. 2. 13.—In N. T. in respect of God, trial, temptation, in Mss. Heb. 3, 9 ἐν δοκιμασίᾳ, for ἐδοκίμασάν με Rec.

δοκιμή, ἡς, ἡ, (δόκιμος,) 1. trial, probation, the state of being tried; 2 Cor. 5, 2 ἐν πολλῇ δοκιμῇ ἑλθέως, in great trial of (through) affliction.—Dioscor. 4. 136

2. *proof, approval, tried integrity*, the result of trial; Rom. 5, 4 bis, ἡ δὲ ὑπομονή (κατεργάζεται) δοκίμην κτλ. 2 Cor. 2, 9, 13. Phil. 2, 22. Comp. δοκιμάζω no. 2. b.

3. *a proof, test*, that by which any thing may be tried; 2 Cor. 13, 3 δοκίμην ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, comp. 13, 12.

δοκίμιον, ἰου, τό, (δόκιμος,) *a proof, test*, Hdian. 2. 10. 12. Plut. Mor. II. p. 155. —In N. T.

1. *trial, probation*, i. q. δοκίμή no. 1, James 1, 3.

2. *proof, approval, tried integrity*, i. q. δοκίμη no. 2, 1 Pet. 1, 7.

δόκιμος, ου, ό, ή, adj. (δέχομαι,) *receivable, current*, of money as having been tried, assayed, and so approved, Sept. for עָבַר Gen. 23, 16; עָבַרְתָּ 1 Chr. 29, 4. Plut. adv. Colot. 32.—Hence in N. T. trop. of persons, *tried, proved, approved*, Rom. 16, 10. 1 Cor. 11, 19. 2 Cor. 10, 18. 13, 7. 2 Tim. 2, 15. James 1, 12; c. dat. Rom. 14, 18 δόκιμος τοῖς ἀνθρώποις, *approved, esteemed, of men*. So Plut. C. Mar. 46. Xen. Ag. 1. 23; παρά τινι Hdot. 7. 117.

δοκός, ου, ή, (δέχομαι,) *a beam, joist*, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. Sept. for עָבַר Gen. 19, 8.—Diod. Sic. 2. 10. Thuc. 2. 76.

δόλιος, ια, ιον, (δολος,) *guileful, deceitful*, 2 Cor. 11, 13. Sept. for עָבַר Prov. 11, 1.—Pol. 22. 17. 1. Xen. An. 1. 4. 7.

δολιώω, ω, f. ὠσω, (δολος,) *to use guile, to deceive*, intrans. Rom. 3, 13 ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, for ἐδολιούν, quoted from Ps. 5, 10, where Sept. for עָבַר. So for עָבַר Num. 25, 18.—For this Alexandrine form of the 3d plur. of the hist. tenses, see Buttm. § 103. V. 1. Lob. ad Phryn. p. 349.

δόλος, ου, ό, (δῆλω, δέλαρ,) *bait*, Hom. Od. 12. 252. Hence gener. *fraud, guile, deceit*; Matt. 26, 4. Mark 7, 22. 14, 1. John 1, 48. Acts 13, 10. Rom. 1, 29. 2 Cor. 12, 16. 1 Thess. 2, 3. 1 Pet. 2, 1. 22. 3, 10. Rev. 14, 5 Rec. Sept. for עָבַר Is. 53, 9; עָבַר Job 13, 7.—Luc. D. Mort. 12. 6. Xen. An. 5. 6. 29.

δολόω, ω, f. ὠσω, (δολος,) *to deceive*, trans. Xen. Cyr. 1. 6. 28.—In N. T. *to falsify, to corrupt*, e. g. τὸν λόγον τοῦ Θεοῦ, perh. by Jewish traditions, 2 Cor. 4, 2; comp. 2, 17. So Ael. H. An. 16. 1. Luc. Hermot. 59.

δόμα, ατος, τό, (δίδωμι,) *a gift*, Matt. 7, 11. Luke 11, 13. Phil. 4, 17. Eph. 4, 8, comp. Ps. 68, 19 where Sept. for עָבַר,

as also Gen. 25, 6; עָבַר Prov. 18, 16.—Plut. Mor. II. p. 29. Plato Def. 415. b.

δόξα, ης, ή, (δοκέω,) *opinion*, what one thinks of any thing, Hdot. 1. 79. Pol. 2. 39. 10. Xen. Mem. 4. 8. 10; in respect to persons, *good opinion, estimation, honour*, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Also *a seeming, an appearance*, Jos. Ant. 1. 11. 2; *a fancy*, Aeschyl. Cho. 1049. [1053].—In N. T.

1. *honour, glory*, as due or rendered, e. g. a) To men, *honour, praise, applause*, Luke 14, 10 τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακισμένων σοι. John 8, 54. 2 Cor. 6, 8. John 5, 41. 44 λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2, 6 ζητεῖν δόξαν ἐξ ἀνθρώπων. *applause from men*. John 12, 43 τὴν δόξαν ἀνθρώπων *the applause of men*. So ζητεῖν τὴν δόξαν τινός, *to seek that one may receive honour*, John 7, 18. 8, 50. al. b) As due or rendered to God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, Rom. 3, 7. 15, 7. Phil. 1, 11; so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1, 20; ὑπὲρ τῆς δόξης τ. Θεοῦ. John 11, 4. Also λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, i. e. to receive ascriptions of glory, honour, power, Rev. 4, 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in διδωμι no. 1. c. a. So in ascriptions, Luke 2, 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. 11, 36. Gal. 1, 5. 1 Pet. 4, 11. al. Sept. for עָבַר 1 Chr. 16, 28. 29; עָבַר Ps. 104, 35. 106, 48. So Wisd. 10, 14. Diod. Sic. 1. 23. Thuc. 4. 17. Xen. Mem. 3. 12. 4. c) Meton. of the ground, occasion, source, of honour or glory, 1 Cor. 11, 15. 2 Cor. 8, 23. Eph. 3, 13. 1 Thess. 2, 20. Comp. decus Hor. Od. 1. 1. 2.

2. *glory*, that which is the object of admiration, honour, praise, e. g.

a) Of external condition, *glory, dignity, splendour, majesty*; 1 Pet. 1, 24 πάντα δόξα τῆς σαρκὸς ὡς ἄνθος. Heb. 2, 7, quoted from Ps. 8, 6 where Sept. for עָבַר. Meton. that which reflects, expresses, manifests, this *dignity, glory*, etc. 1 Cor. 11, 7 bis, ἀνὴρ ... εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἀνδρός ἐστίν. So Eccles. 1, 19. 1 Macc. 2, 62. Jos. Ant. 4. 2. 2; meton. 1 Macc. 2, 12.—Spoken of kings, *regal majesty, splendour, pomp*; e. g. of the expected temporal reign of the Messiah, Mark 10, 37 comp. Matt. 20, 21 where it is βασιλεία; and so of his coming for the destruction of Jerusalem and the Jewish state, Matt. 24, 30. Mark 13, 26. Luke 21, 27; also of his final coming to judgment, Matt. 19, 28. Luke 9, 26. Tit. 2, 13. Sept. and עָבַר 1 Sam. 2, 8. Is. 8, 7:

דוד 1 Chr. 29, 25. Dan. 11, 21.—Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6, 29. Luke 12, 27. Sept. for דודת Ex. 28, 2. 40; דודת Is. 61, 3; comp. Sept. Esth. 5, 1. 1 Macc. 14, 9.—Of the wealth, treasures, power of kingdoms, Matt. 4, 8. Luke 4, 6. Rev. 21, 24. 26. Sept. and כבוד Gen. 31, 1. Is. 10, 3.—Meton. in Plur. of persons in high honour, 2 Pet. 2, 10 and Jude 8 δόξας δὲ βλασφημοῦσιν, *they speak evil of dignities*, i. e. either kings, princes, magistrates (so Ecclus. 29, 27; comp. כבוד Is. 5, 13); or perh. better *angels*, comp. Philo de Monarch. II. p. 218 Mang. where αἱ περὶ θεὸν δορυφόρουσαι δυνάμεις are called δόξα θεοῦ.

b) Of moral character or attributes, *glory, excellency, perfection*, e. g. a) Of God, implying his infinite perfection and holiness; Rom. 1, 23 ἡλλαξαν τὴν δόξαν τοῦ ἀφ'ἑαυτοῦ θεοῦ. Eph. 1, 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1, 3; so of the divine perfections as manifested in the power of God, John 11, 40. Rom. 6, 4. Col. 1, 11. 2 Pet. 1, 3 see in ἀρετή; or in his χάρις, i. e. *benevolence and beneficence*, Rom. 9, 23. Eph. 1, 6. 12. 14. 18. 3, 16. So of Jesus, as the ἀπαύγασμα (Heb. 1, 3) of the divine perfections, John 1, 14. 2, 11; of the Spirit, 1 Pet. 4, 14. (Comp. Just. Mart. p. 284.) β) Of things, in place of an adjective, *excellent, glorious*, 2 Cor. 3, 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8. 9 bis.

c) Of that state of glorious perfection, bliss, and dignity, which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, including also the idea of his regal majesty as Messiah, Luke 24, 26. John 17, 5. 22. 24. 2 Thess. 2, 14. 1 Tim. 3, 16. 1 Pet. 1, 11. Of glorified saints, i. q. salvation, eternal life, Rom. 2, 7. 10. 8, 18. 1 Cor. 2, 7. 2 Cor. 4, 17. 1 Thess. 2, 12. 2 Tim. 2, 10. Heb. 2, 10. 1 Pet. 5, 1; also ἡ δόξα τοῦ θεοῦ, *the glory which God will bestow*, Rom. 5, 2. 1 Pet. 5, 10.—Meton. *the author or procurer of glory* to any one, i. e. the author of salvation, Luke 2, 32, i. q. κύριος τῆς δόξης 1 Cor. 2, 8 comp. v. 7.

3. *glory, brightness, splendour, dazzling light*. a) Pr. Acts 22, 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5, 4. So of the sun and stars, 1 Cor. 15, 40. 41 quater; also of Moses' face, 2 Cor. 3, 7, see Ex. 34, 29. 30. 35. Of the celestial light which surrounds angels, Rev. 18, 1; or the glorified Messiah and saints, Phil. 3, 21. Luke 9, 31. 32. 1 Cor. 15, 43. Col. 3, 4. So Ecclus. 43, 9. 50, 7. Bar. 4, 24. b) Spec. of the celestial splendour in which God sits en-

throned, *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. שְׁכִינָה Buxt Lex. 2394.) genr. 2 Thess. 1, 9. Rev. 15, 8. 21, 11. 23, comp. 22, 5; as visible to mortals, Luke 2, 9. Acts 7, 2. 55. John 12, 41 comp. Is. 6, 1; also as manifested in the Messiah's second coming, Matt. 16, 27. Mark 8, 38. So Sept. for דודת Ex. 16, 10. 24, 17 where see. 1 K. 8, 11; comp. Ps. 104, 1 sq. Ez. 1, 26. 27. 28. 1 Tim. 6, 16. Bar. 5, 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χερουβὶμ δόξης, *cherubim of glory*, i. e. the representatives of the divine presence, Heb. 9, 5; comp. Ex. 25, 22. Num. 7, 89. 2 Sam. 6, 2. Song of 3 Childr. 31. +

δοξάζω, f. ἄσω, (δόξα,) *to be of opinion, to think*, Luc. D. Mort. 3. 1. Xen. Mem. 3. 9. 6.—In N. T. pr. 'to think highly of,' e. g.

1. *to honour, to glorify*, i. e. to ascribe honour or glory to any one, *to praise, to laud, to magnify*; c. acc. John 8, 54 εἰν ἐγὼ δοξάζω ἑμαυτὸν. Acts 13, 48. Rev. 18, 7. Pass. Matt. 6, 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4, 15. Sept. for דודת Lam. 1, 8. So Pol. 6. 53. 10. Diod. Sic. 1. 82. Thuc. 3. 45.—So δοξάζειν τὸν θεόν, *to glorify God*, i. e. *to praise, to worship, to extol*, Matt. 5, 16. 9, 8. 15, 31. Mark 2, 12. Luke 5, 25. 26. 7, 16. 13, 13. 17, 15. 18, 43. 23, 47. Acts 11, 18. 21, 20. Rom. 1, 21. 15, 6. 9. 1 Cor. 6, 20. 1 Pet. 2, 12. 4, 11; with ἐν τινι, *in behalf of*, ἐν marking the occasion, Gal. 1, 24. 1 Pet. 4, 16; ἐπὶ τινι, *on account of*, Luke 2, 20. Acts 4, 21. 2 Cor. 9, 13. Also δοξάζειν τὸ ὄνομα θεοῦ Rev. 15, 4; πνεῦμα τοῦ θεοῦ 1 Pet. 4, 14. Sept. for דודת Ps. 22, 24. 86, 9. 12. So Ecclus. 43, 28. 30.

2. *to honour, to glorify*, i. e. to bestow honour upon, *to exalt* in honour and dignity.

a) Externally; Pass. 1 Cor. 12, 26 εἴτε δοξάζεται ἐν μέλος. Sept. for דודת 1 Chr. 19, 3; דודת Esth. 6, 6. 8.—1 Macc. 2, 64.

b) Morally, *to glorify*, e. g. a) God and Christ, i. q. to show forth and render glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12, 28 ter, τὸ ὄνομα θεοῦ. 13, 31. 32. 14, 13. 15, 8. 17, 1. 4; or by Christians, John 21, 19. Of Christ as glorified by the Father, John 8, 54. 13, 32 bis. 17, 1. 5. Acts 3, 13; or by the Spirit, John 16, 14; or by Christians, John 17, 10; or genr. John 11, 4. 13, 31. Heb. 5, 5. So Sept. and דודת Lev. 10, 3; דודת Is. 5, 16. β) Of things, *to make excellent, glorious*, to show forth as glorious; Rom. 11, 13 τὴν διακονίαν μου δοξάζω, sc. through my devoted zeal and

effort. Pass. 2 Cor. 3, 10 bis. 2 Thess. 3, 1. 1 Pet. 1, 8 χαρῇ . . . δεδοξασμένη, *with joy . . . full of glory*, in the feeling and hope of glory.

c) Spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7, 39. 12, 16. 23; comp. Is. 52, 13 where Sept. Pass. for נִשְׁבָּח. Of Christians Rom. 8, 30. So Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασι. τοῦ θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, *Dorcās*, pr. n. of a female, Acts 9, 36. 39. Pr. i. q. Heb. דְּבָרָה, Syr. ܕܘܪܟܐ, *Tabitha*, i. e. antelope, gazelle, Cant. 2, 7. 9.

δόσις, εως, ἡ, (δίδωμι,) 1. *a gift*, James 1, 17 πᾶσα δόσις ἀγαθή. Sept. for דְּבָרָה Prov. 21, 14.—Plut. C. Mar. 46. Plato Phil. 16. c.

2. *a giving, giving out, expenditure*. Phil. 4, 15 εἰς λόγον δόσεως καὶ λήψεως, *in respect to an account of giving and receiving*, of expense and receipt, q. d. opened an account with me; in allusion to the aid sent to Paul v. 16; comp. εἰς λόγον ὑμῶν v. 17.—Ecclus. 42, 7 δόσις καὶ λήψις. Plato Euth. 14. c. Lat. *ratio acceptorum et datorum*, Cic. Læl. 16.

δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. 9, 7. Sept. for דָּוִד Prov. 22, 9.—Dion Cass. 67. 39.

δουλαγωγέω, ῶ, f. ἦσω, (δοῦλος, ἄγω,) *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24.—In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. 9, 27.

δουλεία, as, ἡ, (δουλεύω,) *bondage, slavery*, Sept. for דְּבָרָה Ex. 6, 6. Dem. 196. 3. Xen. An. 7. 7. 32.—In N. T. trop. a) The condition of those under the Mosaic law, Gal. 4, 24. 5, 1; and so Rom. 8, 15 πνεῦμα δουλείας, *a slavish spirit*, opp. πν. υἱοθεσίας. b) The condition of those who are subject to death, Rom. 8, 21; or to the fear of death, Heb. 2, 15 φόβῳ θανάτου ἔνοχοι δουλείας.

δουλεύω, f. εὔσω, (δοῦλος,) 1. *to be a slave or servant, to serve*; see in δοῦλος II, init. pr. of involuntary service; c. dat. Matt. 6, 24 et Luke 16, 13 δουσι κυρίους δουλεύειν. Eph. 6, 7. 1 Tim. 6, 2. Sept. for דְּבָרָה Lev. 25, 39. (Luc. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.) Spoken of a people, *to serve, to be subject to*, c. dat. John 8, 33. Acts 7, 7. Rom. 9, 12, comp. Gen. 25, 23 et 27. 40 where Sept. for דְּבָרָה; also Gen.

14, 4. Judg. 3, 8. 14. So Hdian. 2. 9. 17. Xen. Mem. 2. 1. 13.—Trop. of those subject to the Mosaic law, Gal. 4, 25.

2. Trop. of voluntary service, *to serve, to obey*, to be devoted to; c. dat. Luke 15, 29. Phil. 2, 22. Gal. 5, 13. Rom. 12, 11 Grb. τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but Rec. has τῷ κυρίῳ. Sept. and דְּבָרָה Gen. 29, 15. 18. 20. 25. 29.—In a moral sense, *to serve or obey* God or Christ, δ. τῷ θεῷ Matt. 6, 24. Luke 16, 13. Acts 20, 19. Rom. 7, 6. 1 Thess. 1, 9; τῷ Χριστῷ, Rom. 14, 18. 16, 18. Col. 3, 24; τῷ νόμῳ θεοῦ, Rom. 7, 25. Sept. and דְּבָרָה Deut. 13, 4. Judg. 2, 7. Mal. 3, 18. (Ecclus. 2, 1.) Spoken of false gods, Gal. 4, 8. Sept. and דְּבָרָה Ex. 23, 33.—Of things, *to serve, to obey, to pursue*, c. dat. e. g. μαμωνᾷ Matt. 6, 24. Luke 16, 13; ἀμαρτία Rom. 6, 6; τῷ νόμῳ τῆς ἀμαρτίας Rom. 7, 25; τῇ κοιλίᾳ Rom. 16, 18; τοῖς στοιχείοις Gal. 4, 9; ἐπιθυμίαις Tit. 3, 3. So ἐπιθυμίαις Jos. Ant. 15. 4. 1; ταῖς ἡδοναῖς Hdian. 1. 17. 22. Xen. Mem. 1. 5. 5; γαστρί 1. 6. 8.

δοῦλη, ης, ἡ, (δοῦλος,) *a bondmaid, handmaid, a female slave or servant*, Acts 2, 18. Sept. for דְּבָרָה Lev. 25, 44; דְּבָרָה 1 Sam. 8, 16. So 1 Macc. 2, 11. Luc. Asin. 54. Xen. Cyr. 5. 1. 4.—In the oriental style used by a female in addressing a superior, instead of the first. pers. pron. *I, me*, Luke 1, 38. 48. Sept. and דְּבָרָה 1 Sam. 25, 41. 1 K. 1, 13. 17; דְּבָרָה 2 Sam. 14, 6. Comp. Gesen. Lehrs. p. 741 sq.

I. δοῦλος, ης, ον, adj. (δέω,) *bond, bound to serve, subject*, c. dat. Rom. 6, 19 bis παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ. . . δοῦλα τῇ δικαιοσύνῃ.—Wisd. 15, 7. Hdian. 3. 2. 15. Plato Rep. 577. c. d.

II. δοῦλος, ου, ὁ, subst. (δέω,) *a bondman, slave, servant*, pr. by birth; diff. from ἀνδράποδον 'one enslaved in war'; comp. Xen. An. 4. 1. 12 αἰχμάλωτα ἀνδράποδα. Hell. 1. 6. 15. Thuc. 8. 28 τὰ ἀνδράποδα πάντα, καὶ δοῦλα, καὶ ἐλεύθερα. But such a captive is sometimes called δοῦλος, Xen. Cyr. 3. 1. 11, 19. ib. 4. 4. 12. Diff. also from ὁ διάκονος, see that art. no. 1. In a family the δοῦλος was one *bound to serve, a slave*, and was the property of his master, 'a living possession' as Aristotle calls him, Polit. 1. 4 ὁ δοῦλος κτήμα τι ἔμψυχον; comp. Gen. 17, 12. 27. Ex. 12, 44. According to the same writer a complete household consisted of slaves and freemen, Polit. 1. 3 οἰκία δὲ τέλειος ἐκ δοῦλων καὶ ἐλευθέρων. The δοῦλος therefore was ne-

**τῆς** a hired servant; the latter being called **μίσθιος**, **μισθωτός**, *q. v.* See Potter's Gr. Ant. I. p. 58 sq. Adam's Rom. Ant. p. 35 sq. Dict. of Antt. art. *Servus*. Bæckh Staatsh. der. Ath. p. 73 sq. [100.]

1. Pr. of involuntary service, a *slave*, *servant*, opp. **ἐλεύθερος**, 1 Cor. 7, 21. Gal. 3, 28. Col. 3, 11. Rev. 6, 15; also *genr.* Matt. 13, 27. 28. John 4, 51. Eph. 6, 5. Acts 2, 18 *οἱ δοῦλοί μου*, i. e. the servants among my people. Sept. for **עַבְדִּי** Lev. 25, 44. Josh 9, 23. Judg. 6, 27. So Hdian. 5. 2. 4. Xen. Cæc. 5. 16.—Phil. 2, 7 **μορφῇν δούλου λαβών**, i. e. appearing in a humble and despised condition.

2. Trop. spoken of voluntary service, a *servant*, implying obligation, obedience, devotedness, John 15, 15. Rom. 6, 16. 1 Cor. 7, 23. Gal. 4, 7; also in modesty, 2 Cor. 4, 5; or in praise of modesty, Matt. 20, 27. Mark 10, 44. So Ael. V. H. 9. 19 *οἱ ῥήτορες δούλοι τοῦ πληθύνους εἰσὶ*. Plato Legg. 715. d.—Spoken of the true followers and worshippers of God, e. g. **δούλος τοῦ θεοῦ**, either a minister sent from God, as Moses, Rev. 15, 3, and so Sept. and **עַבְדִּי** Josh. 1, 1 (Jos. Ant. 5. 1. 13); or prophets, Rev. 10, 7. 11, 18, and so Sept. and **עַבְדִּי** Josh. 24, 29. Jer. 7, 25; or simply the worshippers of God, Rev. 2, 20. 7, 3. 19, 5. al. Sept. and **עַבְדִּי** Ps. 34, 23. 134, 1. al.—Spoken of the followers and ministers of Christ, e. g. **δούλος τοῦ Χριστοῦ** v. **κυρίου**, Eph. 6, 6. 2 Tim. 2, 24; espec. of the apostles and other teachers, Rom. 1, 1. Gal. 1, 10. Col. 4, 12. James 1, 1. 2 Pet. 1, 1. Jude 1. Rev. 22, 3.—In the oriental style used in addressing a superior instead of the pers. pron. *I*, me, Luke 2, 29. Acts 4, 29. Sept. and **עַבְדִּי** 1 Sam. 3, 9. 10. Ps. 19, 12. al. Comp. in **δούλη**.—Spoken also of one who is the *slave* of any thing, is *addicted to it*, *subject to it*, e. g. **δούλος τῆς ἀμαρτίας** John 8, 34. Rom. 6, 16. 17; **τῆς φθορᾶς** 2 Pet. 2, 19. So Ael. V. H. 2. 41 *pen. τοῦ πίνειν δούλος*. Xen. Cæc. 1. 22.

3. Trop. a *minister*, *attendant*, spoken of the officers and attendants of an oriental court who are often strictly *slaves*, Matt. 18, 23. 26–28. 32. 22, 3. 4. 6. 8. 10. al.—So of a Persian satrap, Xen. An. 1. 9. 29. ib. 2. 5. 33. +

**δουλόω**, ὦ, f. ὠσω, (δούλος,) to make a *slave of*, to *enslave*; Pass. perf. **δεδούλωμαι** with present signif. to be *enslaved*, to be in *bondage*; see Buttm. § 113. 7.

1. Pr. c. acc. Acts 7, 6 **καὶ δουλώσουσιν αὐτό**, from Gen. 15, 13 where Sept. for

**עַבְדִּי**. Pass. c. dat. 2 Pet. 2, 19. So Plut. Flamin. 5. Xen. Cyr. 3. 1. 11.—Trop. Pass. Gal. 4, 3; perf. as pres. 1 Cor. 7, 15. Corp. Plut. Numa 8.

2. Trop. **δουλοῦν ἑαυτὸν τινι**, to make oneself a servant to any one; 1 Cor. 9, 19 **πᾶσιν ἑμαυτὸν ἐδούλωσα**, i. e. I have conformed, accommodated myself, to all. Pass. to be made or become a servant to any one, c. dat. **τῷ θεῷ** Rom. 6, 22; also to things, in devotedness, e. g. **τῇ δικαιοσύνῃ** Rom. 6, 18; in indulgence, to be enslaved or given to, e. g. **οἶνῳ πολλῷ** Tit. 2, 3.—Porphyr. de Abst. 1. 42 **ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι**. Thuc. 4. 34 **τῇ γνώμῃ**.

**δοχή**, ἡς, ἡ, (δέχομαι,) pr. a reception of guests; hence a *banquet*, *feast*, Luke 5, 29. 14, 13. Sept. for **דְּבָרִים** Gen. 26, 30. Esth. 1, 3.—Athen. 8. p. 348. f.

**δράκων**, οντος, ὁ, (prob. **δέρκομαι**, *δρακεῖν*), a dragon, a huge serpent, Sept. for **דָּרָק** Job 26, 13; **דְּרָקִים** Jer. 9, 11. Jos. Ant. 2. 12. 3. Ael. V. H. 13. 45. Plato Ion 539. c.—In N. T. a dragon, symbolically for *ῥατᾶν*, Rev. 12, 3. 4. 7 bis. 9. 13. 16. 17. 13. 2. 4. 11. 16, 13. 20, 2; comp. Gen. 3, 1 sq. So Act. Thom. § 30. Psalt. Salom. 2, 29.

**δράσσομαι** v. -ττομαι, f. ξομαι, Mid. depon. to grasp, pr. with the hand, to seize, to take; c. acc. 1 Cor. 3, 19 **ὁ δρασσόμενος τοὺς σόφους ἐν τῇ πανουργίᾳ αὐτῶν**, quoted from Job 5, 13 where Heb. **לָכַד**, Sept. **ὁ καταλαμβάνων**. Sept. pr. for **לָכַד** Num. 5, 26.—Pr. and c. acc. Jos. B. J. 3. 8. 6 **δρασσόμενος τὴν δεξιάν**. Hdot. 3. 13; c. gen. Judith 13, 7. Plut. Alex. M. 74.

**δραχμή**, ἡς, ἡ, (δράσσω,) a *drachma*, *drachm*, an Attic silver coin worth at first 93 $\frac{1}{2}$ d. sterling, or 19 $\frac{1}{2}$  cents; but in the times of the N. T. current among the Romans and Jews as equal to the *denarius*, of which the value was then 7 $\frac{1}{2}$ d. sterling, or 15 cents; see fully in art. *ἀργύριον* no. 2; also in *διδραχμον*. Dict. of Antt. art. *Drachma*.—Luke 15, 8 bis. 9.

**δρέμω**, see **τρέχω**.

**δρέπανον**, ου, τό, (δρέπω,) a sickle, reaping-hook, Mark 4, 29 see in *ἀποστέλλω* no. 2. Rev. 14, 14–17. 18 bis. 19. Sept. for **כַּרְבִּי** Joel 3, 13.—Plut. Mor. II. p. 165. Plato Rep. 353. a.

**δρόμος**, ου, ὁ, (δρέμω, *τρέχω*), a running, a race, course, Sept. for **דְּרֹמִים** 2 Sam. 18, 27. Hdian. 4. 2. 19. Xen. An. 1. 2. 17.—In N. T. trop. *course*, *career*, of one's life and ministry, Acts 13, 25. 20, 24. 2 Tim 4, 7.

Δρουσίλλα, ἡς, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. She bore him a son, who perished in an eruption of Vesuvius. Acts 24, 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2. Tacit. Hist. 5. 9.

δύμι, see δύνω.

δύναμαι, f. ἵσσομαι, Pass. depon. 2 pers. sing. δύνασαι 1 Cor. 7, 21, also δύνῃ Rev. 2, 2. Anacr. 7. 11. Ael. V. H. 13. 31; see Buttm. § 107. n. 2, and note. Winer § 13. 2. b. Iob. ad Phryn. p. 359. Impf. ἐδυνάμην, Matt. 22, 46, and with doub. augm. ἡδυνάμην, Matt. 26, 9. Luke 1, 22; as also Aor. 1 ἡδυνήσην, Matt. 17, 16. 19; comp. Buttm. § 83. n. 5. Winer § 12. 1. b.—*To be able, I can, and οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and whether depending on the disposition and faculties of mind, on the degree of strength or skill, or on the nature and external circumstances of the case. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

1. With an infin. expressed, c. g. a) Infin. present, as implying continued action, Buttm. § 137. 5. Matt. 6, 24 οὐ δύνασθε δουλεῖν τῷ κατὰ. 7, 18. Mark 2, 7. 19. Luke 6, 39. John 5, 19. 30. 6, 60. Acts 27, 15. Rom. 15, 14. 1 Cor. 10, 21. 1 Thess. 2, 6. al. Sept. for כָּחַל Gen. 37, 3. 43, 32. So Pol. 6. 53. 13. Xen. An. 3. 1. 11. b) More commonly, Infin. aorist, implying transient or momentary action, either past or present, espec. in narration, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1, 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke 8, 19 οὐκ ἡδύναντο συντυχεῖν αὐτῷ. Matt. 3, 9 δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείρει τίκτα κτλ. 10, 28. Mark 6, 5. Luke 5, 12. John 7, 34. 36. 10, 35. Acts 4, 16. 17, 19. 1 Cor. 2, 14. James 4, 2. Rev. 3, 8. al. Sept. for כָּחַל Gen. 15, 5. 19, 19. So Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—Also where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient, or as a single instance embodying the general idea; see Kühner § 256. 4. b. Buttm. § 137. 5 ult. Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. Luke 1, 20. 22. John 3, 3. Acts 13, 39. Rom. 8, 7. Hob. 9, 9. Rev. 2, 2. 13, 4. al. c) Infin. of the perfect, to express completed action

in reference to the present time, Buttm. § 137. 1. Winer § 45. 8 ult. Acts 26, 32 ἀπολελίσθαι ἐδύνάτο ὁ ἄνθρωπος εἰ κτλ. *this man could have been now freed*, etc.

2. Absol. or with an infin. implied and readily suggested by the context; c. g. Matt. 16, 3 οὐ δύνασθε sc. διακρίνειν. Mar. 6, 19. Luke 9, 40. Acts 27, 39. 1 Cor. 3, 2 al. So Sept. for כָּחַל 1 K. 22, 22.—Constr. with an accus. neut. depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 8. Luke 12, 26 εἰ οὖν οὐτε ἐλάχιστον δύνασθε. Mark 9, 22 εἴ τι δύνασαι. 2 Cor. 13, 8 οὐ δυνάμεσθαι τι. So Luc. D. Mort. 9: 2 ἅπαντα ἐδυνάμην. Xen. Conv. 4. 46, 48. Thuc. 6. 25 ἡ δὲ τι δύνωνται. Xen. Hell. 7. 5. 15. +

δύναμις, εὼς, ἡ, (δύναμαι,) *ability, power, might, strength*; see in δύναμαι init.

1. Innate or inherent *power*, whether physical or moral, c. g.

a) Of the body, *strength*; Heb. 11, 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. 15, 43 τὸ σῶμα . . . ἐγείρεται ἐν δυνάμει, i. e. for adj. *δυνατόν*, opp. to ἐν ἀσθενείᾳ; so Heb. כֹּחַ and Sept. ἐν ἰσχύϊ Ps. 29, 4; comp. Gesen. Lehrs. p. 446. 4. Trop. of spiritual strength or life, Rev. 3, 8. Sept. for כֹּחַ Job 39, 19. So Pol. 1. 69 4. Plato Phaedr. 246: d.

b) Genr. Matt. 25, 15 ἐκίστοφ κατὰ τὴν ἰδίαν δύναμιν. 1 Cor. 15, 56. 2 Tim. 1, 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. 1, 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5, 23). Heb. 7, 16. 11, 34. Rev. 1, 16 ὡς οὗτος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Sept. and כֹּחַ 2 K. 18, 20; כֹּחַ 1 Chr. 29, 2; כֹּחַ 1 Chr. 13, 8. So Diod. Sic. 4. 45. Xen. Mem. 3. 5. 16.—Also in various constructions: κατὰ δύναμιν, according to one's power, as far as one can, 2 Cor. 8, 3. (Diod. Sic. 14. 81 ult. Xen. Mem. 1. 7. 4.) ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1, 8. 8, 3. (Dem. 292. 25.) ἐν δυνάμει, with power, i. e. adv. *powerfully, mightily*, Luke 4, 36. Col. 1, 29. 2 Thess. 1, 11; and so dat. δυνάμει, Acts 4, 33; comp. Buttm. § 133. 4. c. So δυνάμει and ἐν δυνάμει as intensive with a synonym. verb, Eph. 3, 16. Col. 1, 11.

c) Spoken of God and Christ, c. g. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, genr. Matt. 22, 29. Mark 12, 24. Luke 1, 25. 5, 17. Rom. 1, 20. 9. 17. 1 Cor. 6, 14. 2 Cor. 4, 7. 13, 4 bis. Eph. 1, 19. 3, 7. 20. 2 Tim. 1, 8. 1 Pt.

1, 5. 2 Pet. 1, 3. Rom. 1, 4 τοῦ ὀρισθέντος  
 .. ἐν δυνάμει, comp. above in lett. b. Sept.  
 for דְּבִי Ps. 59, 12; דְּבִי Ps. 21, 14. 74, 12.  
 —Joined with δόξα it implies the *omnipotent  
 majesty* of God, Rev. 15, 8; and hence as  
 abstr. for concr. *omnipotence* for the *Omni-  
 potent, the Almighty*, Matt. 26, 64 et Mark  
 14, 62 et Luke 22, 69 ἐκ δεξιῶν τῆς δυνά-  
 μεως, comp. Heb. 1, 3 ἐν δεξιᾷ τῆς μεγαλω-  
 σῆνης κατὰ like the Rabb. דְּבִי as a name  
 of God, Buxt. Lex. 385. So Sept. and דְּבִי  
 Ps. 63, 3. 68, 35. 150, 1.—Meton. of a  
 person or thing in whom the power of God  
 is manifested, i. e. ‘the manifestation of the  
 power of God,’ Acts 8, 10 οὗτος ἐστὶν ἡ  
 δύναμις τοῦ θεοῦ. Rom. 1, 16. 1 Cor. 1, 18.  
 24. Also where the gen. τοῦ θεοῦ expresses  
 the source, i. e. *power from God*, 1 Cor. 2,  
 5. 2 Cor. 6, 7.—Of Jesus, as exercising a  
 power to heal, Mark 5, 30. Luke 6, 19. 8,  
 46; or as the Messiah, ἡ δύναμις Χρι-  
 στοῦ, genr. 2 Cor. 12, 9 bis. In the sense  
 of *power, omnipotent majesty*, Matt. 24, 30  
 et Luke 21, 27 μετὰ δυνάμεως καὶ δόξης.  
 Mark 9, 1. 13, 26. 2 Thess. 1, 7 μετ’ ἀγγέ-  
 λων τῆς δυν. αὐτοῦ, i. e. the angels who are  
 the attendants of his majesty. 2 Pet. 1, 16.  
 —Of the Spirit, ἡ δύναμις τοῦ πνεύμα-  
 τος, the *power of the Spirit*, i. e. imparted  
 by the Spirit, Luke 4, 14. Rom. 15, 13. 19.  
 —Of prophets and apostles as inspired by  
 the Holy Spirit, Luke 1, 17. 24, 49. Acts  
 1, 8. 6, 8; comp. Acts 2, 4.

d) Spec. of miraculous power, δύναμις ση-  
 μέων καὶ τεράτων, i. e. the *power of working  
 miracles* Rom. 15, 19, explained by ἡ δύν.  
 πνεύματος in the next clause. Acts 10,  
 38. 1 Cor. 2, 4, comp. 2 Cor. 12, 12; so  
 2 Thess. 2, 9.—Meton. of effect for cause,  
 Plur. δυνάμεις, i. q. *mighty deeds, mir-  
 acles*, Matt. 7, 22. 11, 20. 21. 23. 13, 54. 58.  
 14, 2. Mark 6, 2. 5. 14. 9, 39. Luke 10, 13.  
 19, 37. Acts 2, 22. 8, 13. 19, 11. 1 Cor. 12,  
 10. 2 Cor. 12, 12. Gal. 3, 5. Heb. 2, 4. So  
 Sept. for מְרִאֲמֵי Job 37, 14. (Just. Mart.  
 de Resurr. p. 225.) Hence abstr. for con-  
 crete, i. q. *a worker of miracles*, 1 Cor. 12,  
 28. 29 δυνάμεις, i. q. οἱ δίδονται ἐνεργήματα  
 δυνάμεων v. 10.

e) Put for the *essential power, true na-  
 ture and efficacy, reality*, of any thing; Phil.  
 3, 10 γινῶμαι τὴν δυνάμιν τῆς ἀναστάσεως  
 αὐτοῦ. 2 Tim. 3, 5 ἔχοντες μάρφωσιν εὐσε-  
 βείας, τὴν δὲ δυνάμιν αὐτῆς ἡρνημένοι. Heb.  
 6, 5 δυνάμεις τε μέλλοντος αἰῶνος. So as  
 opp. to λόγος, speech merely, 1 Cor. 4, 19.  
 20. 1 Thess. 1, 5. (Plut. de Def. Orac. 46.  
 Xen. CEC. 9. 2.) Of language, the *power*

e. g. of a word or sound, *meaning, signifi-  
 cation*; 1 Cor. 14, 11 τὴν δυνάμιν τῆς φωνῆς.  
 So Plut. Consol. ad Apoll. 28. Plut. Crat. 394. b, c.

2. Outward power, as resulting from ex-  
 ternal sources and relations.

a) Genr. *power, authority, might*, Luke  
 9, 1. Acts 3, 12. 2 Pet. 2, 11. Rev. 13, 2.  
 17, 13. (Ecclus. 44, 3. Hldan. 5. 1. 3. Xen.  
 Mem. 1. 2. 24.) Spoken of omnipotent  
 sovereignty as belonging to God, e. g. in  
 ascriptions, Matt. 6, 13. Rev. 4, 11. 5, 12  
 7, 12. 11, 17. 12, 10. 19, 1. So Sept. and  
 דְּבִי 1 Chr. 29, 11.—Joined with ἐνομή  
 Acts 4, 7. 1 Cor. 5, 4, i. e. *authority, war-  
 rant*.—Meton. abstr. for concr. *δύναμις* for  
 ὁ ἐν δυνάμει ὢν, *one in authority*, and Plur.  
 δυνάμεις, like Engl. *authorities*, i. e. *persons  
 in authority, the mighty, the powerful, the  
 powers* of the other world, *hierarchies* of  
 angels whether good or evil, Rom. 8, 38.  
 1 Cor. 15, 24. Eph. 1, 21. 1 Pet. 3, 22. So  
 of temporal powers, Sept. Esth. 2, 18.

b) As in vulg. Engl. *a power, a quan-  
 tity, abundance*; Rev. 18, 3 ἐκ τῆς δυνάμεως  
 τοῦ στήθους αὐτῆς. Here some refer Rev  
 3, 8; better under no. 1. a.—Jos. Ant. 3  
 2. 4 πλοῦτον μεγάλου δυνάμιν προσέλαβον  
 Xen. Cyr. 8. 4. 34 τὴν δυνάμιν, parall. τι  
 δύνα. Thuc. 1. 25 χρημάτων δυνάμει δυνες

c) Of warlike power, like Engl. *force  
 forces*, i. e. *a host, army*. Luke 10, 19 ἐπὶ  
 πᾶσαν τὴν δυνάμιν αὐτοῦ, i. e. over the whole  
 host of Satan, comp. v. 20. Sept. for דְּבִי  
 Ex. 14, 28; דְּבִי 2 Sam. 10, 7. al. So Diod.  
 Sic. 14. 81 mod. Pol. 8. 28. 5. Xen. Mem. 3  
 6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν.  
 the *hosts of heaven*, i. e. the sun, moon, and  
 stars, Matt. 24, 29. Mark 13, 25. Luke 21,  
 26; comp. Rev. 6, 13. So Sept. and Heb.  
 מְרִאֲמֵי דְּבִי Is. 34, 4. Dan. 8, 10. al. See  
 Gesen. Lex. ac. מְרִאֲמֵי no. 2. a; also Comm  
 on Is. l. c.

δυναμόω, ὦ, f. ὥσω, (δύναμις,) *to  
 strengthen*, Pass. Col. 1, 11 ἐν πάσῃ δυνάμει  
 δυναμούμενοι, see in δύναμις no. 1. b. Sept.  
 for דְּבִי Ps. 68, 29; דְּבִי Ecc. 10, 10. Dan.  
 9, 27.—Synes. de Prov. p. 100. b. Not  
 found in classic writers; comp. Lob. ac  
 Phryn. p. 605. n.

δυνάστης, ου, ὁ, (δύναμις,) pr. ‘one in  
 power,’ i. e.

1. *a potentate, prince*, Luke 1, 52. 1 Tim.  
 6, 15. Sept. for דְּבִי Prov. 8, 16; מְרִאֲמֵי Prov.  
 23, 1.—Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

2. *one in authority* under a prince, a *high  
 officer, minister*, Acts 8, 27. Sept. οἱ δυνά-  
 σται Φαραῶ for מְרִאֲמֵי Gen. 50, 4. מְרִאֲמֵי Lev



19, 15.—Plut. de Def. Orac. 21 *δυνάστα*: καὶ γραμματεῖς βασιλέων. Xen. An. 1. 2. 20.

*δυνατέω*, ὦ, f. ἴσω, (*δυνατός*), *to be able, mighty*, intrans. 2 Cor. 13, 3 οὐκ ἀσπενεῖ, ἀλλὰ δυνατεῖ ἐν ἡμῖν. Rom. 14, 4 Lachm. where Rec. has *δυνατός*.

*δυνατός*, ἡ, ὅν, (*δύναμαι*) 1. *able, strong, mighty, powerful*; e. g. a) Of things; 2 Cor. 10, 4 ἑπλά... δυνατὰ τῷ θεῷ πρὸς κτλ. *mighty unto God*, God being judge, i. e. intens. *exceedingly mighty*; for the idiom comp. Acts 7, 20, and see in ἀστείος. So. Pol. 10. 31. 8. Xen. Œc. 7. 23 τὸ σώμα δυνατὸν πρὸς τι. b) Of God, ὁ δυνατός, *the Mighty, the Almighty*, Luke 1, 49. Sept. and וְיָבִי Ps. 24, 8. So genr. of pers. Eurip. Bacch. 270. Thuc. 1. 9. c) Trop. of pers. *strong, firm, established*; Rom. 15, 1 οἱ δυνατοὶ sc. ἐν πίστει. Also *δυνατός εἰμι*, *to be strong, spiritually*, in Christ, 2 Cor. 12, 10. 13. 9. d) Spec. *δυνατός εἰμι*, i. q. *δύναμαι, to be able, I can*, followed by an inf. (comp. *δύναμαι* init.) e. g. Infin. *present*, Tit. 1, 9. Heb. 11, 19. (Pol. 1. 53. 3. Plato Phædr. 273. e.) Infin. *aorist*, Luke 14, 31. Rom. 4, 21. 11, 23. 14, 4. 2 Cor. 9, 8. 2 Tim. 1, 12. James 3, 2. Acts 11, 17 ἐγὼ δὲ τίς ἡμῖν δυνατὸς κωλύει τὸν θεόν, i. e. *who was I? was I able?* a junction of two questions. Sept. for לִי־נִי Num. 22, 38. Plato Phædr. 275. e.

2. Spec. οἱ δυνατοί, *the powerful, the mighty*, spoken of persons in authority or of influence, 1 Cor. 1, 26. [Rev. 6, 15]; of members of the Jewish sanhedrim, Acts 25, 5. Sept. for Chald. דַּנְיָאֵל Dan. 3, 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν αὐλήν δυνατοί. Pol. 9. 23. 4. Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

3. Also *δυνατός ἐν τινι*, *powerful in any thing, able, skilful, mighty*; Luke 24, 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7, 22. 18, 24 ἐν ταῖς γραφαῖς, i. e. *skilled in expounding and applying the Jewish Scriptures*.—Ecclus. 21, 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*.

4. Neut. τὸ δυνατόν as Subst. *power, might*; Rom. 9, 22 τὸ δυνατόν αὐτοῦ sc. θεοῦ, i. q. ἡ δύναμις v. 17; comp. Buttm. §123. 5.—Without art. *δυνατόν* as adj. *able to be done, possible*, in several constructions: a) Absol. εἰ δυνατόν (ἐστι), *if possible, if it be possible*, Matt. 24, 24. 26, 39. Mark 13, 22. 14, 35. Rom. 12, 18. Gal. 4, 15. So Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9. b) With dat. of pers. *possible for (with) any one*, Mark 9, 23. 14, 36. Acts 20, 16. So Jos. Ant. 3. 8. 1. Luc. D. Deor.

24. 2. Xen. Mem. 1. 1. 13. c) With παρά τινι, *possible with any one*, Matt. 19, 26. Mark 10, 27. Luke 18, 27. d) With acc. and infin. Acts 2, 24 καὶ οὕτως οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

*δύνω*, aor. 2 ἔδυν, (i. q. *δύω*), *to sink, to go down*, intrans. e. g. the sun Mark 1, 32. Luke 4, 40. Sept. and נָסַב Gen. 28, 11. 2 Chr. 18, 34.—Æt. V. H. 4. 1. Dem. 197. 7. Xen. An. 2. 2. 3. The form *δύνω* is a new Present from *δύω*, see Buttm. § 114 *δύω*.

*δύο*, οἱ, αἱ, τὰ, card. num. *two*, Lat. *duo*, indec. in Attic writers, and so found in N. T. in the nominative, genitive, and accusative, e. g. Nom. Matt. 9, 27 δύο τυφλοί. 20, 21 οἱ δύο υἱοί μου. Luke 7, 41. John 1, 37. al. Gen. Matt. 18, 16 δύο μαρτύρων. 20, 24. Luke 12, 6. John 1, 40. al. Accus. Matt. 4, 18 εἶδε δύο ἀδελφούς. Luke 3, 11. al. For the *dative* is found the irreg. and later form *δυσί*, Matt. 6, 24 *δυσὶ κυρίοις*. 22, 40. Luke 12, 52. Acts 12, 6; also Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. Thuc. 8. 101; see Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210. The comm. Gen. and Dat. *δυσὶν* does not occur in N. T.—In phrases: δύο ἢ τρεῖς, *two or three*, some, a few, Matt. 18, 20. 1 Cor. 14, 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο, κατὰ δύο, *by two's, two and two*, distributively, Luke 9, 3. 10, 1. 1 Cor. 14, 27; εἰς δύο, *in two*, e. g. ἐσχίσθη εἰς δύο (μέρη), Matt. 27, 51. Mark 15, 38; so Luc. D. Deor. 8. 1 διέχε μου τὴν κεφαλὴν ἐς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—By Hebr. δύο δύο, *two and two*, distributively, Mark 6, 7; so Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. 7, 9. 15; for שְׁנַיִם Gen. 6, 19. 20. Gesen. Lehrs. p. 669, 703. Heb. Gr. § 118. 5. +

*δυσ*, an insep. part. implying difficulty, adversity, the contrary; like Engl. *mis*, *un*, *in*; Buttm. § 120. 5.

*δυσβάστακτος*, ου, ὅ, ἡ, adj. (βαρύνω), *hard to be borne, oppressive*, e. g. φορτία, Matt. 23, 4. Luke 11, 46. Sept. for שָׁבִי Prov. 27, 3.—Plut. Quæst. Nat. 16 *δυσβάστακτοι γὰρ εἰσι* ... διὰ μέγεθος.

*δυσεντερία*, as, ἡ, (έντερον intestine,) *dysentery, flux*, Acts 28, 8.—Jos. Ant. 6. 1. 1. Pol. 32. 25. 14. Plato Tim. 86. a.

*δυσερμήνευτος*, ου, ὅ, ἡ, adj. (ἐρμηνεύω), *hard to explain*, so as to be understood, Heb. 5, 11.—Artemid. 3. 67. Diod. Sic. 2. 52.

*δύσκολος*, ου, ὅ, ἡ, adj. (κὺλον food,) pr. 'difficult about food'; hence genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2

Neut. *any thing unpleasant, difficulty, calamity*, Sept. for יָצָא Jer. 49, 8. Dem. 291. 21.—In N. T. spoken of things, *hard to accomplish, difficult*, Mark 10, 24. So Jos. Ant. 6. 3. 6. Diod. Sic. 1. 84. Xen. Œc. 15. 10.

δυσκόλως, adv. (δύσκολος.) *with difficulty, hardly*, Matt. 19, 23. Mark 10, 23. Luke 18, 24.—Jos. Ant. 4. 5. 2. Plut. Consul. ad Apoll. 28.

δυσμῆ, ἥς, ἡ, (δύνω.) usually only Plur. αἱ δυσμαί, *the going down, the setting of the sun*, as δυσμαί τοῦ ἡλίου, Sept. for בָּיָא Gen. 15, 12. al. מָבֵיָא Deut. 11, 30. al. Xen. An. 6. 4. 26.—Hence in N. T. *the west*, Matt. 8, 11. 24, 27. Luke 12, 54. 13, 29. Rev. 21, 13. Sept. for מִצְרַיִם Ps. 75, 6. Is. 43, 5; מָבֵיָא Ps. 50, 2. Mal. 1, 11. So Pol. 2. 14. 4. Plato Def. 411. b.

δυσνόητος, ου, δ, ἡ, adj. (νοητός, νοέω.) *hard to be understood*, 2 Pet. 3, 16.—Diog. Laert. 9. 13 δυσνοήτων τε καὶ δυσεγγήγων. Luc. Alex. 54.

δυσφημέω, ῶ, f. ἴσω, (φήμη,) *to speak evil, to utter words of ill omen, maledictions*, Soph. Elect. 950. Plut. Cic. 22.—In N. T. *to defame, to revile*, 1 Cor. 4, 13 in Mss. for βλασφημούμενοι. So 1 Macc. 7, 41. Soph. Elect. 1182.

δυσφημία, ας, ἡ, (δυσφημέω.) *evil-speaking, pr. ill-omened words, malediction*, Soph. Phil. 10. Plut. Pelop. 8.—In N. T. *reproach, contumely, ill-report*, 2 Cor. 6, 8. So 1 Macc. 7, 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

δύω, see δύνω.

δώδεκα, οἱ, αἱ, τά card. num. indec. *twelve*, Matt. 9, 20. 14, 20. al. sǽp. Spec. οἱ δώδεκα, *the twelve sc. apostles, corresponding to the twelve tribes*, Matt. 26, 14. 20. 47. Mark 14, 10. 20. al. Comp. Matt. 19, 28. Rev. 7, 5 sq. 21, 12 sq. 22, 2; also Ex. 28, 17. Num. 17, 2. Josh. 4, 5. 1 K. 7, 25. +

δωδέκατος, η, ου, ord. adj. *the twelfth*, Rev. 21, 20.

δωδεκάφυλλον, ου, τό, (δώδεκα, φυλή.) *collect. the twelve tribes of Israel, the people of Israel*, Acts 26, 7.

δῶμα, ατος, τό, (δέμα,) *a building, a house*, Hdian. 7. 12. 11. Plato Rep. 380. a. Synecd. *a hall, chamber*, Hom. Il. 1. 600.—In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house, i. e. upon the house-top, roof*, Matt. 24, 17. Mark 13, 15. Luke 17, 31. Plur. κηρύξατε ἐπὶ τῶν δωματίων, *proclaim ye upon the house-tops, i. e. publicly*, Matt. 10, 27. Luke 12, 3; comp. 2 Sam.

16, 22. Also ἀναβαίνειν ἐπὶ τὸ δῶμα, *to go upon the house-top, to ascend to the roof* Luke 5, 19. Acts 10, 9. Sept. for גַּג roof Deut. 22, 8. Josh. 2, 6. 8. al. So Jos. Ant. 6. 4. 1. Hdian. 2. 6. 19.—The roofs of oriental houses are flat, and covered usually with a composition or cement. The inhabitants spend much time upon them, especially at evening, to enjoy the open air; and often sleep there. See Bibl. Res. in Pal. III. p. 26, 32. Winer Realw. arts. *Dach, Häuser*.

δωρεά, ἄς, ἡ, (δῶρον,) *a gift*, John 4, 10. Acts 8, 20. 11, 17. Rom. 5, 15. 2 Cor. 9, 15. Heb. 6, 4. Eph. 4, 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, *according to the measure of the gift of Christ*, i. e. according as Christ has measured out to him the gift. With gen. of that in which the gift consists; Acts 2, 38 and 10, 45 δ. τοῦ ἀγ. πνεύματος. Rom. 5, 17 δ. τῆς δικαιοσύνης. Eph. 3, 7 δ. τῆς χάριτος τοῦ θεοῦ. Sept. for Chald. דְּבִרָתִי Dan. 2, 6.—2 Macc. 4, 30. Pol. 23. 3. 4. Xen. Hi. 11. 12.

δωρεάν, adv. (acc. of δωρεά,) *gratis, gratuitously*; see Buttm. § 115. 4.

1. Pr. *freely*, without requital, Matt. 10 8 bis. Rom. 3, 24. 2 Cor. 11, 7. 2 Thess. 3, 8. Rev. 21, 6. 22, 17. Sept. and דָּנָה Gen. 29, 15. Num. 11, 5.—Pol. 18. 17. 7. Dem. 394. 20.

2. Spec. *groundlessly, without cause*, John 15, 25 ἐμίστησάν με δωρεάν. Gal. 2, 21 ἅρα Χριστὸς δωρεάν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Tittm. de Synon. N. T. p. 161. Sept. and דָּנָה Ps. 35, 7. 1 Sam. 19, 5.

δωρόμαι, οὔμαι, f. ἴσομαι, Mid. depon. (δωρέω, δῶρον,) *to make a gift of, to give*, c. acc. Mark 15, 45. Pass. perf. as Mid. c. acc. 2 Pet. 1, 3. 4. Sept. for דָּנָה Esth 8, 1. Prov. 4, 2.—Hdian. 1. 5. 2. Xen. Cyr. 5. 2. 8.

δώρημα, ατος, τό, (δωρέω,) *a gift*, Rom. 5, 16. James 1, 17.—Jos. Ant. 4. 8. 47. Xen. Hi. 8. 4.

δῶρον, ου, τό, (διδωμι,) *a gift, present*, Matt. 2, 11. Eph. 2, 8. Rev. 11, 10. Sept. for דָּבָר Gen. 30, 20; מִנְחָה Ex. 23, 8. So Hdian. 2. 14. Luc. V. H. 1. 27. Xen. Cyr. 1. 4. 26.—Spec. *a gift dedicated to God, an offering, sacrifice*, Matt. 5, 23. 24 bis. 8, 4. 23, 18. 19 bis. Heb. 5, 1. 8, 3. 4. 9, 9. 11, 4; so Matt. 15, 5 and Mark 7, 11 δῶρον sc. ἐστί, i. e. it is consecrated to God. Also of money contributed in the temple, comp. in διδραχμον; Luke 21, 1. 4 ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, *they cast in uni-*

(among) the offerings of God. Sept. for תְּרומָה Gen. 4, 4. 1 Chr. 16, 29; תְּרומָה Lev. 1, 2. 3. Is. 66, 20. So Hom. II. 6. 293. ib. 8. 203.

δωροφορία, as, ή, (δωροφορέω; δῶρον φέρω,) a bringing of gifts; Rom. 15, 31 Lachm. ἵνα ή δωροφορία μου κτλ. Rec. διακονία.—Alciph. 1. 6.

E.

ἐὰ, interj. (ἐάω, imperat. ἔαε,) pr. 'let be;' genr. *ah, aha*, expressing surprise and displeasure, Mark 1, 24. Luke 4, 34.—Arr. Epict. 2. 24. Aeschyl. Prom. vinct. 298. Plato Protag. 315. d.

I. ἐάν, conjunct. (pr. εἰ ἂν,) *if, if so be that, in case that*; contr. sometimes into ἄν, see in ἄν II; also into ἦν in Gr. writers. The form εἰ implies a condition merely hypothetical, a mere supposition, to which ἄν subjoins the idea of possibility; so that ἐάν implies a condition which is possible and may be expected to be realized, though still dependent on circumstances; see Herm. ad Vig. p. 832 sq. Kühner § 339. II. b. Usually ἐάν is construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. m. 68. Herm. c. p. 819. Matth. § 523.

I. Used alone, i. e. without being joined with other particles.

1. With the *Indicative*, but only in late writers; in N. T. only once, and followed in the apodosis by a perf. Indic. in a present sense; 1 John 5, 15 ἐάν οὐδαμεν, ὅτι ἀκούει ἡμῶν ὁ ἄν αὐτῶμεθα, οἶδαμεν, ὅτι ἔχομεν τὰ αἰτήματα κτλ. comp. in no. 2. a. γ. So Sept. Job 22, 3. AEL. V. II. 4. 24 ἐάν ταῖς ἀλλήλων ὀργαῖς ἐξίστασθε κτλ. See Winer § 42. 2. d. note. Herm. ad Vig. p. 820. Matth. § 525. d.—In Mss. ἐάν is also found with Indic. pres. Rom. 14, 8. Gal. 1, 8. 1 Thess. 3, 8; Indic. fut. Luke 11, 12. John 8, 36. Comp. Winer I. c.

2. Mostly with the *Subjunctive*, implying uncertainty with the prospect of decision, and referring therefore to something future; Buttm. § 139. m. 24. Winer § 42. 2. b.

a) With the Subj. *present*, and followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 6, 22. 23 ἐάν οὖν ὁ ὀφθαλμός σου ἄπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. ἐάν δὲ κτλ. 17, 20. Mark 14, 31. Luke 10, 6. John 7, 17. Acts 5, 38. Rom. 2, 26. Gal. 5, 2. 1 John 5, 14. al. sarp. (Sept. Job 9, 15, 20. AEL. V. H. 4. 16. Plut. Mor. II. p. 14. Plato Apol. Socr. 18. p. 30. e.) Sometimes the f. t. stands in the apodosis

for the Imperat. see in β. Luke 19, 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ... οὕτως ἐπεῖτε αὐτῷ. Winer § 44. 3. Kühn. § 255. 4. Also the aorist Subj. is put after οὐ μὴ instead of the fut. Indic. Acts 13, 41 ἐργον, ᾧ οὐ μὴ πιστεύσῃτε, ἐάν τις ἐκδιηγῇται ὑμῖν. John 8, 51; comp. Buttm. § 139. m. 46. Or sometimes either the whole apodosis or its verb is to be supplied; John 6, 61. 62 τοῦτο ὑμᾶς σκανδαλίζει; ἐάν οὖν θεωρήτε τὸν νῆον τοῦ ἀνθρ. ἀναβαίνοντα κτλ. suppl. πόσω μᾶλλον τοῦτο σκανδαλίζει ὑμᾶς. Acts 26, 5. 1 Cor. 4, 15. β) By an Imperat. c. g. present, John 7, 37 ἐάν τις διψᾷ, ἔρχεσθε πρὸς με. 12, 26. Rom. 12, 20. 13, 4. Gal. 1, 8. Col. 3, 13; aorist, Matt. 10, 13 ἐάν μὲν ἦ ἡ οἰκία ἀγία, ἐλθέτω κτλ. Mark 9, 43. 45. 47. John 14, 15. So c. Imp. pres. Epict. Ench. 43; perf. ib. 33. 6. γ) By an Indic. present, either in a future sense or denoting some thing permanent or general, Winer § 42. 2. b. Matt. 18, 13. John 8, 16 καὶ ἐάν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστί. 13, 17. 1 Cor. 12, 15. 16. 1 Thess. 3, 8. 1 Tim. 1, 8. 2 Tim. 2, 5. 1 John 1, 7. 9. 10. al. sarp. Matt. 8, 2. Mark 1, 40. Luke 5, 12. (Luc. D. Mort. 6. 3. Plato Apol. Socr. 21. p. 33. b.) So 1 Tim. 3, 15 ἐάν δὲ βραδύνω, [suppl. ταῦτά σοι γράφω,] ἵνα εἰδῃς κτλ. Also by a perf. in the sense of the pres. John 20, 23 ἂν [ἐάν] τινων κρατῇτε [τὰς ἁμαρτίας], κεκράτηνται, parall. ἀφίενται. Rom. 2, 25. δ) By an Indic. aorist, referring to a transient act; 1 Cor. 5, 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμείγνεσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἦ πόρνος κτλ.

b) With the Subj. *aorist*, which thus nearly corresponds to the Lat. *ful. exactum*, or Engl. second future; comp. Buttm. § 139. m. 16. Kühn. § 339. n. 2. It is then followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 4, 9 ταῦτα πάντα σοι δώσω, ἐάν πεσὼν προσκυνήσῃς μοι. 5, 13. 28, 14. Mark 8, 3. 36. John 8, 36. Rom. 10, 9. 1 Cor. 4, 19. 2 Cor. 12, 6. 1 Tim. 2, 15. 2 Tim. 2, 21. James 4, 15. al. sarp. (Sept. Job 8, 18. AEL. V. H. 2. 36 ἐάν ἀποσάνω, ἔξω κτλ. Plato Lysid. 210. c.) So by fut. for Imperat. comp. above in lett. a. α; Matt. 21

3. 22, 24. 1 Jcnn 5, 16. Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, comp. in lett. a. a; John 8, 51. 52. (Xen. Hi. 11. 15.) Spec. Mark 11, 32 ἂν εἰπωμεν ἐξ ἀνθρώπων· ἐφοβούντο τὸν λαόν, here the apodosis is lost in the transition from the first to the third person, the writer continuing in his own language; Winer § 64. III. 2. Also the apodosis is involved, but not lost, in Rom. 11, 22. Comp. Ael. V. II. 1. 34 ult. Luc. D. Mort. 3. 1. β) By an Imperat. c. g. present, Matt. 18, 17. Mark 13, 21. 1 Cor. 10, 28. Ga. 6, 1. al. (Epict. Ench. 7.) Aorist, Matt. 18, 15. 17. Mark 11, 3. Luke 17, 3. Col. 4, 10; aor. and pres. 1 Cor. 7, 11. So in prohibitions expressed by μή before the aor. Subj. instead of the Imperat. comp. Buttm. § 148. 3. Kühner § 259. 5. Matt. 24, 23 τότε ἐάν τις ὑμῖν εἴπῃ... μὴ πιστεύσητε, comp. parall. Imper. μὴ πιστεύετε Mark 13, 21; so Heb. 3, 7. 15. 4. 7. So Epict. Ench. 7. γ) By an Indic. present, comp. above in lett. a. γ. Matt. 18, 13. Mark 3, 24. John 8, 31. Rom. 7, 3. 15, 24. 2 Cor. 5, 1. al. (Cebet. Tab. 3. Xen. Hi. 1. 28.) Also by an Indic. perf. in pres. sense, comp. above in lett. a. γ. John 20, 23. Rom. 7, 2. 14, 23. δ) By an Indic. aorist, comp. in lett. a. δ. Matt. 18, 13. 1 Cor. 7, 28 bis, εἰ δὲ καὶ γήμης, οὐκ ἤμαρτες κτλ. James 2, 2-4. ε) By a Subj. aorist implying exhortation or precept; James 4, 15 Grb. ἐάν ὁ κύριος θελήσῃ... καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. 2 Cor. 9, 4; also Mark 12, 19 and Luke 20, 28. John 9, 22. 11, 57. Acts 9, 2.

3. Like Heb. עַתָּה, it passes over into a particle of time, referring to an event certain in itself but uncertain in time, *when*, *whenever*; put with the Subj. aorist, and followed in the apodosis by an Indic. fut. John 12, 32 κἀγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. 1 John 3, 2; or by a pres. in fut. sense John 14, 3. So Sept. for עַתָּה Prov. 3, 24. Is. 24, 13. Am. 7, 2; comp. Heb. Lex. עַתָּה C. 4. So Lat. *si*, Hor. Epist. 1. 7. 10. Virg. AEn. 5. 64; comp. *ubi*, 4. 118.

II. Used along with other particles; where, for the most part, each retains its own separate force and signification; as ἐάν γάρ, ἐάν δέ, ἐάν καί, ἐάν οὖν, ὅτι ἐάν, etc. Only the following require to be noted; all construed with the Subjunctive as in no. 2 above.

1. ἐάν δὲ καί, *and if also, but if also*, Matt. 18, 17. 1 Cor. 7, 11. 28. 2 Tim. 2, 5. non al. Sept. Job 31, 14.

2. ἐάν μὴ, *if not, i. q. unless, except*; comp. above in I, no. 2. a) With Subj.

*present*, and having in the apodosis an Indic. fut. Luke 13, 3. 5; or an Imperat. Matt. 10, 13. 1 Cor. 14, 28; or an Indic. pres. John 3, 2. 5, 19. Acts 15, 1. 1 Cor. 9, 16. James 2, 17; ellipt. Gal. 2, 16 ἐάν μὴ [δικαιώται] διὰ πίστεως I. X. Sept. Ex. 3, 19. 4. 1. 8. 9. Comp. Pol. 3. 38. 2. Xen. An. 5. 7. 30. b) With Subj. *aorist*, having in the apodosis an Indic. fut. Matt. 6, 15. 18, 35. John 8. 24. Rom. 11, 23. 1 Cor. 14, 11. Rev. 3. 3. and so in the aposiopesis 2 Thess. 2, 3; or an Indic. pres. Mark 3, 27. 7, 3. 4. John 3, 3. 5. 6, 44. 53. 7, 51. Acts 27, 31. 1 Cor. 8, 8; or an Indic. aorist, John 15, 6; or a Subj. aorist after οὐ μὴ expressing strong negation, Matt. 5, 20. 18, 3. John 4, 48. 20, 25; or an Opt. pres. c. ἄν, Acts 8, 31. c) With Subj. *perfect*, having in the apodosis an Indic. pres. once John 3, 27.—Spec. *except that, but that*; Mark 4, 22 οὐ γάρ ἐστι τι κρυπτόν, δὲ ἐάν μὴ φανερωθῇ, *pr. if not what shall be revealed, i. e. but that it shall be revealed*; parall. is ἀλλ' ὅτι in the other clause. Matt. 26, 42 ἐάν μὴ αὐτὸ πίνω, *except that (unless) I drink it*. Mark 10, 30. Comp. Matth. § 617. d. Winer § 59 fin. So ἦν μὴ Eurip. Med. 30.

3. ἐάν περ or ἐάν περ, *if indeed, if now*, Heb. 3, 6. 14. 6, 3. non al.—2 Macc. 3, 38. Plut. Lycurg. ἀνπερ. Xen. Cyr. 4. 6. 8 ἦν περ.

4. ἐάν τε, *and if*; repeated ἐάν τε... ἐάν τε, i. q. *whether... or*, Rom. 14, 8 quarter. So Sept. for עַתָּה Ex. 19, 13. Lev. 3, 1. Xen. Cyr. 3. 3. 17.—Also ἐάν τε καί, *and if also*; 2 Cor. 10, 8 ἐάν τε γὰρ καί, *for though also*. +

II. ἐάν, conjunct. for ἄν, *if*, with the Subjunctive in relative clauses and with relative words; usually regarded as merely a wrong orthography, and therefore corrected to ἄν in editions of Greek writers, but not in N. T. see Herm. ad Vig. p. 516, 833. Winer § 43 fin. Such words are thus rendered general and *indefinite*, implying *possibility* but not certainty; Lat. *cunque*, Engl. *ever, soever*; see in ἄν I, no. II. 1.

1. After relative *Pronouns*, as ὅς ἐάν, ὅσος ἐάν, ὅστις ἐάν, Lat. *quicumque*, Engl. *whoever, whosoever, whatsoever*. a) Before the Subjunct. *present*, expressing what may have taken place; see in ἄν I, no. II. 1. a. a. Matt. 11, 27. 20, 26. 27. Luke 4, 6. 10, 22. John 15, 7. Gal. 6, 7. Col. 3, 23. 1 John 3, 22. Rev. 3, 19. Sept. Gen. 21, 22. 44, 1. b) Before the Subj. *aorist*, expressing what may hereafter take place; see in ἄν I, no. II. 1. a. β. Matt. 10, 14. 42. 11. 6. 12 36

Mark 7, 11. 9, 37. Luke 18, 17. Acts 7, 7. 1 Cor. 6, 18. al. Sept. Gen. 15, 14.

2. After relative Adverbs, e. g. a) ὅπου ἐάν, *wheresoever*, with Subj. present, Matt. 24, 28; with Subj. aorist, Matt. 26, 13. Mark 6, 10. 14, 14. Also *whithersoever*, with Subj. present, Matt. 8, 19. b) ὅθεν ἐάν, *whithersoever*, with Subj. present, 1 Cor. 16, 6. c) ὥσπερ ἐάν, *as often as*, with Subj. aorist, Rev. 11, 6. d) ὥς ἐάν, *as if*, in whatever way, with Subj. aorist, Mark 4, 26. Sept. Job 37, 10. e) καθὼς ἐάν, *according to whatsoever*, with Subj. present, 2 Cor. 8, 12.

3. After a particle of time, see in ἄν I, no. II. 1. c; so ὥς ἐάν, *whenever*, at whatever time, with Subj. present; Rom. 15, 24 ὥς ἐάν παρεύωμαι εἰς τὴν Σπανίαν. +

ἐαυτοῦ, ἡς, οὐ; dat. ἐαυτῷ, ἡ, ᾧ; acc. ἐαυτόν, ἡν, ὃν; only in the oblique cases, as also in Plural; reflexive pron. of the 3d pers. *himself, herself, itself*; Plur. *themselves*; see Buttm. § 74. 3. Kühner § 88. A contracted form is αὐτοῦ, ἡς, οὐ, which see in its order.

1. Pr. i. e. in 3 pers. Sing. and Plur. Matt. 8, 22. 12, 45. 23, 12. 37, 27, 42. Luke 9, 25. 19, 35. John 5, 18. al. sæpius. —Pol. 1. 79. 2. Xen. Mem. 1. 2. 61.

2. As a general reflexive, put also for the first and second persons; Buttm. § 127. n. 5. Kühner § 302. 8. Winer § 22. 5. a) As 1 pers. e. g. Plur. for ἑμὶν αὐτῶν, *ourselves*; Rom. 8, 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 1 Cor. 11, 31. 2 Cor. 1, 9. 10, 12. 14. 1 John 1, 8. So Pol. 2. 37. 2. Plato Phædon 25. p. 78. b. b) As 2 pers. e. g. Sing. for σεαυτοῦ, *thyself*; Rom. 13, 9 ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν. John 13, 34. (Æl. V. H. 1. 21. Xen. Mem. 1. 4. 9.) Plur. for ὑμῶν αὐτῶν, *yourselves*, Matt. 3, 9. 23, 31. 25, 9 ἀγοράσατε ἑαυταῖς. 26, 11. Acts 13, 46. 1 Cor. 6, 19. Heb. 10, 34. So Pol. 13. 6. 4. Xen. Cyr. 6. 2. 41.

3. Plur. in a reciprocal sense, for ἀλλήλων, *one another, each other*; Kühn. § 302. 7. Mark 10, 26 λέγοντες πρὸς ἑαυτούς, *saying to (among) themselves, one to another*. John 12, 19. Rom. 1, 24. Col. 3, 13. 16. Jude 20. al.—Xen. Cyr. 3. 5. 2, 16.

4. With Prepositions: a) ἀφ' ἑαυτοῦ, see in ἀπό no. 2. c. a. b) δι' ἑαυτοῦ, Rom. 14, 14, see in διά I. 4. a. c) εἰς ἑαυτόν, *to come to oneself*, to recover one's self-possession, consciousness, Luke 15, 17; so Arr. Epict. 3. 1. 15. Diod. Sic. 13. 95; comp. *redire ad se*, Hor. Epist. 2. 2. 138.

d) ἐν ἑαυτῷ λέγειν v. εἰνέειν, *to say within oneself*, i. q. *to think, to suppose*, Matt. 3, 9. 9, 3. 21. Sept. for יְחַבֵּל בְּרָצוֹן Esth. 6, 6 Ps. 36, 1; see Heb. Lex. art. רָצוֹן no. 2. So in other phrases: ἔχειν τι ἐν ἑαυτῷ, *to have in oneself*, i. e. either in one's nature or power, Matt. 13, 21. John 5, 26. 6, 53; or i. q. ἐν τῇ καρδίᾳ αὐτοῦ ἔχειν, *to have in one's mind*, Mark 9, 50. John 5, 42. 1 John 5, 10; ἔχειν συζήτησιν ἐν ἑαυτοῖς, *to have dispute among themselves*, one with another, Acts 28, 29; εἰδέναι v. ἐπιγινώσκειν ἐν ἑαυτῷ, *to know or perceive in oneself*, John 6, 61. Mark 5, 30; and so John 11, 38. Acts 10, 17; also of God, δοξάζειν τινα ἐν ἑαυτῷ, *in himself*, i. e. in oneness with himself, in like glory, John 13, 32; of Christ, κτίζειν δύο εἰς ἓνα ἐν ἑαυτῷ, *in himself*, in the communion of the one spiritual life in him, Eph. 2, 15. Also γίνεσθαι ἐν ἑαυτῷ, *to come to oneself*, to recover one's self-possession, Acts 12, 11; so Pol. 1. 49. 8. Xen. An. 1. 5. 17; comp. above in lett. c. e) ἐξ ἑαυτῶν, *from or of ourselves*, i. q. ἀφ' ἑαυτῶν q. v. 2 Cor. 3, 5. f) καθ' ἑαυτόν, *by oneself, alone*, Acts 28, 16 comp. 30. James 2, 17. So Pol. 1. 24. 4. Xen. Mem. 3. 10. 12. g) μετ' ἑαυτοῦ, *with (along with) oneself*, Matt. 12, 45. Mark 8, 14. h) παρ' ἑαυτῷ, *by or with oneself*, in one's house, at home, Fr. chez soi, 1 Cor. 16, 2. So Xen. Mem. 3. 13. 3. i) πρὸς ἑαυτόν, *to oneself*, i. e. to one's own house or home; Luke 24, 12 ἀπῆλθεν πρὸς ἐαυτόν. Plur. id. John 20, 10. (Sept. Num. 24, 25. Pol. 5. 93. 1 πρὸς αὐτούς.) Also *to or with oneself*, in mind; Luke 18, 11 πρὸς ἑαυτόν ταῦτα προσήχετο. Mark 14, 4. (Comp. Aristaen. 1. 6 διελογιζόμεν δὲ πρὸς ἑμαυτήν.) Plur. recipr. πρὸς ἑαυτούς, *to (among) themselves, to or with one another*; see above in no. 3. Mark 10, 26 λέγοντες πρὸς ἑαυτούς. 11, 31. 12, 7. 16, 3. Luke 20, 5. 14. +

εἶω, ᾧ, f. εἶσω, impf. εἶων, aor. εἶασα, for the auggm. see Buttm. § 84. 2; *to let, to let be or happen*.

1. Pr. i. q. *to permit, to suffer*, not *to hinder*, c. acc. et infin. Matt. 24, 43 οὐκ ἂν εἴασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ. Luke 4, 41. Acts 14, 16. 27, 32. 28, 4. 1 Cor. 10, 13. Rev. 2, 20 Rec. So infin. impl. Acts 16, 7. 19, 30. Sept. for רָצוֹן imper. Gen. 38, 16; רָצוֹן Job 9, 18. (Luc. D. Mort. 13. 5. Hlian. 3. 15. 9. Xen. Cyr. 1. 4. 9.) Ellipt. Luke 22, 51 εἶρε ἕως τούτου, *suffer thus far*, addressed to the officers.—Spec. *to let go on with any thing, to leave in trust*;

Acts 23, 32 ἑσπέραντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ. Pagn. Acts 27, 40 τὰς ἀγκύρας περμελόντες ἔωον εἰς τὴν θάλασσαν, taking (cutting) away the anchors they left them to fall into the sea; comp. Diod. Sic. 5. 33 ἐλάσματα γὰρ σιδήρου κατακρύπτουσιν εἰς τὴν γῆν, καὶ ταῦτα ἔσσι, μέχρις ἂν ὕδρον κτλ.

2. to let be, to let alone, to leave; c. acc. of pers. Acts 5, 38 καὶ ἑσπέραντες αὐτοῖς. Sept. for ἡσπέρ. Judg. 11, 37.—Dem. 983. 7. Plato Conv. 201. c; τί Ael. V. II. 2. 38. Xen. Conv. 6. 8.

ἑβδομήκοντα, οἱ, αἱ, τὰ, indec. seventy, Acts 7, 14. 23, 23. 27, 37.—Luke 10, 1. 17 οἱ ἑβδομήκοντα, the Seventy, sent out by Christ as teachers.

ἑβδομηκοντάκις, adv. seventy times; Matt. 18, 22 ἑβδ. ἑπτὰ, seventy times seven, a frequent general expression for any large number; comp. Gen. 4, 24.

ἑβδομος, ἡ, ον, ord. adj. the seventh, ohn 4, 52. Heb. 4, 4 bis. Jude 14. Rev. 8, 1. 10, 7. 11, 15. 16, 17. 21, 20.

Ἑβέρ, ὁ, indec. Eber, Heber, Heb. עֵבֶר (over, beyond), one of Abraham's ancestors, Luke 3, 35; comp. Gen. 10, 21. 24. 25.

Ἑβραϊκός, ἡ, ὄν, adj. Hebrew, Luke 23, 38.—Jos. Ant. procem. 3.

Ἑβραῖος, ον, ὁ, a Hebrew, from Heb. עִבְרִי (pr. one passing over), applied to Abraham Gen. 14, 13, and to his descendants, the Israelites generally, Gen. 39, 14. Ex. 1, 15. Deut. 15, 12. al. ssep.—In N. T. οἱ Ἑβραῖοι, the Hebrews, are the Jews of Palestine, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἕλληνοισταί, the Hellenists, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug Introd. II. § 10. penult. Winer Realw. art. Hellenisten. So 2 Cor. 11, 22. Phil. 3, 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in βασιλεὺς no. 1. In Acts 6, 1 Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραῖς, ἴδος, ἡ, sc. διὰλεκτος, the Hebrew language, i. e. the Aramaean, or Syro-Chaldaic, the vernacular language of the Palestine Jews in the time of Christ and the apostles; Acts 21, 40. 22, 2. 26, 14. See Bibl. Repos. 1831, p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicē; in Hebrew, i. e. later Hebrew, Aramaean, John 5, 2. 19, 13. 17. 20. [20, 16.] Rev. 9, 11. 16, 16. For adverbs in -ιστί, see Buttin. 119 15. c.

ἐγγίζω, f. ἴσω, (ἐγγύς.) Att. fut. αἰ James 4, 8. Buttin. § 95. 7. 9; to bring near, to cause to approach, trans. Sept. for עָרַב Gen. 48, 10; יִקְרַב Is. 5, 8. Pol. 8. 6. 7 ἐγγίσαντες τῇ γῇ τὰς ναῦς.—More comm. and in N. T. intrans. to draw near, to approach; and perf. ἤγγικα, to have drawn near, i. e. to be near, to be at hand, comp. Buttin. § 113. 7.

1. Pr. to draw near, perf. to be near, e. g. a) Of persons, absol. Matt. 26, 46 and Mark 14, 42 ἤγγικεν ὁ παραδιδούς με. Luke 12, 33 ὅπου κλέπτῃς οὐκ ἐγγίζεις. 18, 40. 19, 41. 24, 15. Acts 21, 33. 23, 15. With dat. Luke 7, 12 ὡς δὲ ἤγγισεν τῇ πόλει. 15, 1. 25. 22, 47. Acts 9, 3. 10, 9. 22, 6. Sept. c. dat. for עָרַב Gen. 27, 21. 26; עָרַב Ex. 32, 19. (Absol. Plut. M. Anton. 33. Pol. 12. 7. 1; c. dat. 17. 4. 1.) With εἰς c. acc. of place, Matt. 21, 1 καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα. Mark 11, 1. Luke 19, 29. 24, 28. Sept. for עָרַב Jer. 51, 9.—Trop. ἐγγίζειν τῷ θεῷ, to draw near to God, i. e. in Sept. to offer sacrifice in the temple, for עָרַב Ex. 19, 22. Ez. 44, 13; in N. T. to do reverence and homage, to worship God with pious heart, Heb. 7, 19 comp. 4, 16. James 4, 8. Matt. 15, 8 quoted from Is. 29, 13, where Sept. for עָרַב. So God is said ἐγγίζει τοῖς ἀνθρώποις, to draw near to men, e. g. by the aids of his Spirit, by his grace, James 4, 8. Sept. and עָרַב Deut. 4, 2; comp. Ps. 145, 18. b) Of things, time, etc. Matt. 3, 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 10. 7. Mark 1, 15; so Matt. 21, 34. 26, 45. Luke 21, 8. 20. 28. 22, 1. Acts 7, 17. Rom. 13, 12. Heb. 10, 25. James 5, 8. 1 Pet. 4, 7. With ἐπὶ c. acc. of pers. Luke 10, 9. 11.

2. Spec. as in Sept. usage, to be near, to be nigh; so Sept. often for עָרַב near, nigh, e. g. 1 K. 21, 2 of Naboth's vineyard, ὅτι ἐγγίζων οὗτος τῷ οἴκῳ μου. Deut. 21, 3 ἡ πόλις ἡ ἐγγίζουσα τῷ τραυματίᾳ. v. 6. 22 22; also trop. Jer. 23, 23. Ruth 2, 20 2 Sam. 19, 42. Hence in N. T. Luke 18 35 ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερουσόλω, while he was yet nigh unto Jericho, comp. Matt. 20, 29 and Mark 10, 46, where the same is said to have taken place as Jesus went out (ἐκπορευομένου αὐτοῦ) from Jericho; see Gr. Harm. § 109 and note. Luke 19, 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους, and when he was now near, at the descent of the mount of Olives; see Winer § 52 ult. e. Trop. Phil. 2, 30 μέχρι θανάτου ἤγγισε, he was nigh unto death; comp. Sept. for עָרַב Job 33, 22; עָרַב Ps. 88, 4. 107, 18. Arr. Epict. 3. 10. 14.

**ἐγγράφω**, f. ψω, (ἐν, γράφω), to grave in, to write in or on, trop. with ἐν τινι, 2 Cor. 3, 2 ἡ ἐπιστολὴ . . . ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν. γ. 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους τὰς ψυχαῖς. So pr. Idot. 4. 91. Thuc. 1. 128.

**ἐγγυός**, ου, ὁ, ἡ, adj. (ἐγγύη; ἐν, γυῖον,) giving security, yielding a pledge, 2 Macc. 10, 28. Lys. 902. 3.—In N. T. Subst. a surely, sponsor, trop. Heb. 7, 22. So pr. Ecclus. 29, 15. 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

**ἐγγύς**, adv. near, nigh, of both place and time.

1. Of place, absol. John 19, 42. With gen. John 3, 23. 11, 18. 54. 19, 20; and so Luke 19, 11. Acts 1, 12; also ἐγγὺς γίνεσθαι v. ἔρχεσθαι, to draw nigh, to come near, c. gen. John 6, 19, 23; comp. Buttm. § 146. 3. Sept. for קָרִיב Gen. 45, 10. Ez. 23, 12. (1 Macc. 4, 18. Xen. Mem. 4. 2. 1.) With dat. Acts 9, 38 ἐγγὺς δὲ οὐσας Αὔδης τῇ Ἰόπη. 27, 8. So Sept. trop. Ps. 33, 19. Diad. Sic. 1. 41 ἐγγύστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6.—Trop. near, nigh, with gen. Heb. 6, 8. 8, 13. Rom. 10, 8 ἐγγύς σου, near thee, i. c. close at hand, near by, quoted from Deut. 30, 14 where Sept. for קָרִיב. So c. art. οἱ ἐγγύς as adj. (Buttm. § 125. 6.) the near, those who are near, the Jews, as having the knowledge and worship of the true God, opp. οἱ μακράν, the Gentiles, Eph. 2, 17; so Sept. and קָרִיב Is. 57, 19. Also ἐγγὺς γίνεσθαι, to become near to God by embracing the gospel, Eph. 2, 13; comp. Wisd. 6, 19.

2. Of time, absol. ἐγγὺς τὸ τέλος Matt. 24, 32. Mark 13, 28. Luke 21, 30; also with ἐπὶ σύραυς Matt. 24, 33. Mark 13, 29; ὁ καιρὸς Matt. 26, 18. Rev. 1, 3. 22, 10; τὸ πάσχα John 2, 13. 6, 4. 11, 55; ἡ ἑορτὴ John 7, 2; ἡ βασιλεία τοῦ θεοῦ Luke 21, 31; ὁ κύριος as judge, by way of encouragement, Phil. 4, 5, comp. Heb. 10, 37. Luke 21, 28; comp. also Sept. Ps. 34, 19. 145, 18. So Sept. ἐγγὺς ἡ ἡμέρα for קָרִיב Ez. 30, 3. Joel 1, 15. 2, 1. al.—Hom. II. 22. 453; . dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῖν ἐγγύς.

**ἐγγύτερον**, adv. compar. of ἐγγύς, (pr. Neut. of ἐγγύτερος, Buttm. § 115. 5, 7,) nearer, spoken of time, Rom. 13, 11.—Xen. Cyr. 8. 7. 21 of likeness.

**ἐγείρω**, f. ἐγερῶ, aor. 1 ἤγειρα, trans. to awaken, to wake up, to rouse up; Mid. intrans. to awake, to rouse up, to arise, Buttm. § 125. 3. Also Pass. perf. ἐγήγερμαι and

aor. 1 ἡγέρην, to have been roused, and hence to arise, to have risen.

1. to awake from sleep, to rouse up, implying strictly a rising up from the posture of sleep; Mid. intrans. to awake, to rise up. a) Pr. c. acc. Matt. 8, 25 ἤγειραν αὐτῶν. Acts 12, 7. Mid. Mark 4, 27 καθεύδῃ καὶ ἐγείρηται. Matt. 25, 7. Luke 8, 24. 54. 13, 25; Imperat. ἐγείρεσθε, awake, arise, Matt. 26, 46. Mark 14, 42. Sept. for קָרִיב Prov. 6, 22; קָרָן Gen. 41, 4. 7. So Plut. Pomp. 36. Xen. Œc. 5. 4. b) Trop. from a state of insensibility, torpor, death; c. acc. Mark 9, 27; Mid. Matt. 9, 25; in a moral sense Rom. 13, 11 comp. Eph. 5, 14. (So of a state Dem. 439. 1.) Spec. from death, of which sleep has ever been an emblem among all nations; e. g. the Hebrews, Job 3, 13. Ps. 13, 4. Dan. 12, 2. Matt. 27, 52; the Greeks, Hom. II. 14. 231. Xen. Cyr. 8. 7. 21; the Romans, Virg. Æn. 6. 278. Thus ἐγείρειν νεκρούς, to raise the dead; Matt. 10, 8 νεκροὺς ἐγείρετε. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; Mid. 1 Cor. 15, 15. 16. Also ἐγείρειν ἐκ νεκρῶν, to raise from the dead, and Mid. with ἐκ (also ἀπό) to rise from the dead; John 12, 1 ὃν ἤγειρεν ἐκ νεκρῶν. v. 9. 17. Gal. 1, 1. 1 Thess. 1, 10. al. Mid. c. ἀπό Matt. 14, 2. 27, 64. 28, 7. al. ἐκ Mark 6, 14. 16. Luke 9, 7. John 2, 22. al. Absol. Matt. 16, 21. 17, 23. 27, 63. Mark 16, 14. Acts 5, 30. Rom. 4, 25. 2 Cor. 4, 14. So Sept. and קָרִיב 2 K. 4, 31. Is. 26, 19.

2. The idea of sleep being dropped, to cause to rise up, to raise up, to set upright; Mid. to rise up, to arise. a) Of persons, e. g. sitting, Acts 3, 7; reclining at table, John 13, 4; prostrate or lying down, Acts 10, 26. Matt. 17, 7. Luke 11, 8. Acts 9, 8. al. (Sept. and קָרִיב 2 Sam. 12, 17.) So of sick persons, Matt. 8, 15. Mark 1, 31. 2, 12; and including the idea of convalescence, to raise up, to set up again, to heal, James 5, 15. b) In the simplicity of ancient narrative this verb (usually Part. ἐγερθεῖς) is prefixed to verbs of going, of undertaking or doing any thing, and the like, see in ἀνίστημι II. 1. a; Matt. 2, 13. 14 ἐγερθεῖς παράλαβε τὸ παιδίον. 2, 20. 21. 9, 19. John 11, 29. 14, 31. al. Sept. and קָם 1 Chr. 22, 19; comp. in ἀνίστημι l. c. c) Trop. Mid. to rise up against an adversary, with ἐπὶ τινα, Matt. 24, 7. Mark 13, 8. Luke 21, 10. Sept. Act. for קָם Is. 10, 26. Jer. 50, 9. (Jos. Ant. 8. 7. 6.) So ἐγείρεσθαι ἐν τῇ κλίσει μετὰ τῶς, Matt. 12, 42. Luke 11, 31. d) Of things, to raise up, e. g. out of a pit, Matt. 12 11, comp. Luke 14. 5. Also in

later usage, *to erect, to build*, e. g. ἰσὼν John 2, 19. 20. So Jos. Ant. 4. 6. 5 βωμούς. Hldian. 8. 1. 12 τείχος. 8. 2. 12 πύργους. Plut. Camill. 31 πῶλον.

3. Trop. *to raise up, to cause to arise, or exist*; Mid. *to arise, to appear*; Luke 1, 69 ἔγειρεν κέρας σωτηρίας, i. e. a saviour. Acts 13, 22. [23.] Mid. spoken of prophets, Matt. 11, 11. 24, 11. 24. Mark 13, 22. Luke 7, 16. John 7, 52. Sept. and חַיִּי Is. 41, 25. 45, 13; חַיִּי Judg. 3, 9. 15. So Ecclus. 10, 4.—Spec. *to raise up children, to let be born to any one*, c. acc. et dat. Matt. 3, 9. Luke 3, 8.

4. Intrans. or with εαυτὸν implied, *to awake, to arise*; Buttm. § 130. n. 2. Thus *to awake from sleep*, trop. sluggishness, Eph. 5, 14 ἔγειραι οὐ καθεύδων. Also, *to rise up, to arise*, from a sitting or recumbent posture, Mark 2, 9. 11. 3, 3. 5, 41. 10, 49. Luke 5, 23. 24. 6, 8. John 5, 8.—In classic writers only poetic in this usage; Aristoph. Ran. 340. Eurip. Iph. in Aul. 627. +

ἐγερσις, εως, ἡ, (ἐγείρω,) *a waking up from sleep*, Pol. 9. 15. 4; *a rising up*, Sept. for קם Ps. 139, 2; comp. Lob. ad Phryn. p. 294.—In N. T. *resurrection from the dead*, Matt. 27, 53.

ἐγκάδςτος, ου, ὁ, ἡ, adj. (ἐγκαθίστημι,) *suborned, one suborned, a spy*, Luke 20, 20.—Jos. B. J. 6. 5. 2. Dem. 1483. 1. Plato Ax. 368. e.

ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pr. *initiation or dedication of something new*, Sept. for חַג־הַקִּדְשִׁים Ezra 6, 16. Neh. 12, 27. Dan. 3, 2.—In N. T. *a festival of consecration*, sc. of something new or renewed; genr. *the festival of dedication*, John 10, 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev (כִּסְלֵו), which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4, 52–59. 2 Macc. 10, 5–8. Jos. Ant. 12. 7. 6, 7. Wetst. on John 1. c.

ἐγκαινίω, f. ἴσω, (ἐν, καινίζω,) pr. *to renew*, Lat. *innovare*, Sept. for שִׁנְיָה 2 Chr. 15, 8. Ecclus. 33, 6.—In N. T. *to initiate*, i. e. *to dedicate, to consecrate*, Heb. 9, 18. 10, 20. Sept. for קָדַשׁ Deut. 20, 5. 1 K. 8, 64; comp. Sept. and שִׁנְיָה 1 Sam. 11, 14.

ἐγκαλέω, ὦ, f. ἴσω, (ἐν, καλέω,) *to call in a debt, to demand*, Xen. An. 7. 7. 33—

In N. T. *to call upon by way of accusation, to accuse, to bring a charge against*; with dat. of pers. Acts 19, 38; and διά c. acc. 23, 28. (Ecclus. 46, 19. Luc. Asin. 4 Xen. Hi. 5. 3.) Pass. with περί c. gen. of thing, Acts 19, 40. 23, 29. 26, 2. 7; so c. gen. Plut. Aristid. 10. Diod. Sic. 11. 83; ἐπί c. dat. 4. 55.—Once with κατά c. gen. Rom. 8, 33.

ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) pr. *to leave behind in any place or state*; hence

1. *to leave behind, to leave*, e. g. in a place, c. acc. Acts 2, 27 οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδου, quoted from Ps. 16, 10 where Sept. for עָזַב. So Dem. 1316. 25.—Also *to leave, to let remain over and above*, c. acc. et dat. Rom. 9, 29 ἐγκατέλιπεν ἡμῖν σπέρμα, quoted from Is. 1, 9 where Sept. for עָזַב. So Hldian. 1. 4. 18. Plato Phædon 91. c.

2. *to leave, to forsake*, c. acc. Matt. 27, 46 and Mark 15, 34 ἵνα τί με ἐγκατέλιπες, quoted from Ps. 22, 1 where Sept. for עָזַב 2 Cor. 4, 9. 2 Tim. 4, 10. 16. Heb. 10, 25. 13, 5. Sept. for עָזַב Deut. 31, 6. 8.—Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

ἐγκατοικέω, ὦ, f. ἴσω, (ἐν, κατοικέω,) *to dwell in or among*; with ἐν c. dat. of pers. 2 Pet. 2, 8.—Hdot. 4. 204. Pol. 18. 26. 13. Eurip. Antiop. Fr. 27 ἐξ ὧν κενόισιν ἐγκατοικήσεις δόμοις.

ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρίζω,) *to prick in spurs, to spur on*, trop. Wisd. 16, 11.—In N. T. *to insert, to ingraft*, trop. c. acc. Rom. 11, 23; Pass. v. 17. 19. 23. 24 bis. So pr. Theophr. H. Pl. 2. 2. 5. M. Antonin. 11. 8.

ἐγκλημα, ατος, τό, (ἐγκαλέω,) *a charge, accusation*, Acts 23, 29. 25, 16.—Pol. 2 52. 4. Xen. Cyr. 1. 2. 6, 7.

ἐγκομβοομαι, οὔμαι, f. ὥσομαι, only Mid. and derived from ἐγκόμβωμα, the long coarse apron or frock worn by slaves; Poll. 4. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιον τι πρόσκειται λευκόν, δ' ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη ἐγκόμβωμα καὶ περίσωμα Αἰγύπτιον.—Hence Mid. ἐγκομβοῦμαι, *to put on as an ἐγκόμβωμα, to wear as a badge of service*; tron. c. acc. 1 Pet. 5, 5 τὴν ταπεινοφροσύνην ἐγκομβώσασθε, comp. Phil. 2, 7. So genr. Hesych. ἐγκομβώσεις· δεσεί· ἐγκομβοῦσθαι, ἐνείλεισθαι. Nicet. 3. 8. p. 288 ἐγκομβώσεις τῶν ἐσθιμμάτων.

ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) *an impediment, hindrance*, 1 Cor. 9, 12.—Diod. Sic. 1. 32.



**ἐγκόπτω**, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; trop. to impede, to hinder; c. acc. Acts 24, 4. Gal. 5, 7. 1 Thess. 2, 18. Pass. 1 Pet. 3, 7 Grb. With gen. Rom. 15, 22; see Buttm. § 132. 4.—Pol. 24. 1. 12 c. dat.

**ἐγκράτεια**, as, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24, 25. Gal. 5, 23. 2 Pet. 1, 6 bis.—Ecclus. 18, 29. Plut. Lycurg. 15. Xen. Mem. 1. 5. 1. ib. 4. 5. 1 sq.

**ἐγκρατεύομαι**, f. εὐσομαι, Mid. depon. (ἐγκρατής,) to be continent, temperate, abstinent, to have self-control, 1 Cor. 7, 9. 9, 25. Sept. for **ἑγκρατής** Gen. 43, 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

**ἐγκρατής**, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7. 8; having power over, master of, c. gen. 2 Macc. 10, 15. 17. Xen. Hi. 5. 2.—In N. T. master of oneself, continent, temperate, abstinent, Tit. 1, 8. So Ecclus. 26, 15. Xen. Mem. 4. 5. 11. Plato Phædr. 256. b.

**ἐγκρίνω**, f. ἰνώ, (ἐν, κρίνω,) to judge in or among, to reckon among, c. dat. 2 Cor. 10, 12. See Lob. ad Phryn. p. 385 sq.—So c. eis Jos. B. J. 2. 8. 7. Plut. Lycurg. 25. Xen. Hell. 4. 1. 40.

**ἐγκρύπτω**, f. ψω, (ἐν, κρύπτω,) to hide in any thing, by covering, mixing, etc. as Sept. ἐν τῇ γῇ for **ἔκρυψεν** Josh. 7, 21. Hence in N. T. of leaven mixed and kneaded with flour; Matt. 13, 33 and Luke 13, 21 ἦν ... ἐνέκρυψεν εἰς ἀλεύρου αὐτὰ τρία. Sept. for **ἔκρυψεν** Ez. 4, 12.—Genr. c. eis τι Diod. Sic. 1. 50; dat. Hom. Od. 5. 488.

**ἐγκυος**, ου, ἡ, (ἐγκύω,) with child, pregnant, Luke 2, 5.—Ecclus. 42, 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

**ἐγχρίω**, f. ἰω, (ἐν, χρίω,) to rub in, c. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. 11, 8.—In N. T. to rub in with any thing, to anoint; Rev. 3, 18 κολλούριον, ἐχρίσαι τοὺς ὀφθαλμούς. So Sept. Jer. 4, 30. Tob. 6, 8; see Wetst. in loc.

**ἐγώ**, gen. ἐμοῦ, μοῦ; dat. ἐμοί, μοί; acc. ἐμέ, μέ; Plur. ἡμεῖς, etc. pers. pron. of the first person, I, me; Buttm. § 72. 3. Kühn. § 87. The monosyllabic forms μοῦ, μοί, μέ, are usually enclitic, but not after prepositions, except πρὸς με; Buttm. ib. n. 2, 3.—The following may be noted:

1. Nom. ἐγώ, Plur. ἡμεῖς, Matt. 8, 7. Acts 17, 3. Matt. 28, 14. Mark 14, 58. al. sæpiss. So with a certain emphasis, Matt. 3, 11. 14. 5, 22. 28. 32. 34. John 4, 26. al. Matt. 6, 12. 17, 19. 27. al. sæp.—Used sometimes by Paul κοινωνικῶς, i. e. where the

speaker puts himself as the representative of all, or vice versa; c. g. ἐγὼ for ἡμεῖς, Rom. 7, 9. 10. 14. 17. 20 bis. 24. 25. 1 Cor. 10, 30, comp. 13, 1 sq. Or ἡμεῖς for ἐγώ, 1 Cor. 1, 23. 2, 10. 12, comp. v. 4. ib. 4, 8. 10.—In the phrase ἰδοὺ ἐγὼ, κύριε, Acts 9, 10, and ἐγὼ κύριε Matt. 21, 30, put by Hebraism instead of an affirmative adverb so Sept. and **יְהוָה** 1 Sam. 3, 8. Gen. 22, 1. 11; **יְהוָה** Gen. 27, 24. 2 Sam. 20, 17; see Gesen. Lehrs. p. 829. 6.

2. Gen. μοῦ (not ἐμοῦ) and Plur. gen. ἡμῶν, are often used instead of the corresponding possessives ἐμός, ἡμέτερος, Buttm. § 127. 7; c. g. μοῦ Matt. 2, 6. Luke 7, 46. John 6, 54. al. ἡμῶν Matt. 6, 12. Luke 1, 55. Rom. 6, 6. al.—So μοῦ as passive, John 15, 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

3. Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee in common? what have I with thee? implying disapprobation or also displeasure; Mark 5, 7. Luke 8, 28. John 2, 4. Matt. 8, 29. Sept. and **יְהוָה** Judg. 11, 12. 2 Sam. 16, 10. 19, 23; Heb. Lex. art. **יְהוָה** no. 1. c. So Arr. Epict. 2. 19. 16. ib. 1. 1. 16; see Matth. § 389 fin. Wetst. in Matt. 1. c. +

**ἐδαφίζω**, f. ἰω, (ἔδαφος,) to level with the ground, to raze, to destroy, c. acc. Luke 19, 44 ἐδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, Att. fut. Sept. for **ἔδαψεν** Niph. Amos 9, 14. —Pol. 6. 33. 6.

**ἔδαφος**, εὖος, οὖς, τό, (ἔδος,) pr. a seat, foundation, Thuc. 1. 10; bottom of a river Xen. Cyr. 7. 5. 18; of a ship Hom. Od. 5. 249; floor of a room, Sept. for **ἔδαψεν** Num. 5, 17. 1 K. 6, 15.—In N. T. the ground, Acts 22, 7. Sept. for **ἔδαψεν** Ez. 41, 16. 20. So Ecclus. 11, 5. Pol. 4. 65. 4. Thuc. 3. 68.

**ἐδραῖος**, αἶα, αἶον, (ἔδρα, ἔδος,) sitting, sedentary, Xen. Lac. 1. 3; fixed, firm, Plut. de primo Frig. 21.—In N. T. trop. firm, steadfast, settled, in mind and purpose, 1 Cor. 7, 37. 15, 58. Col. 1, 23. So Symm. fo: **יְהוָה** Prov. 4, 18. Plut. de occulte vivendo 4. Plato Tim. 64. b.

**ἐδραῖωμα**, ατος, τό, (ἐδραῖω, ἐδραῖος,) a basis, foundation, 1 Tim. 3, 15.

**Ἐζεκίας**, ου, ὁ, Hezekiah, Heb. **יְהִיזְכִּיָּהוּ** or **יְהִיזְכִּיָּהוּ** (Jehovah strengthens), a king of Judah, r. 728–699 B. C. Matt. 1, 9. 10. See 2 K. c. 18–20. 2 Chr. c. 29–31. Is. c. 36–38.

**ἑδελοδρησκεία**, as, ἡ, (ἑδελω, δρησκεία,) voluntary worship, will-worship, beyond what God requires, supererogatory; Crl. 2. 23 ἐν ἑδελοδρησκείᾳ καὶ ταπεινοφρο-

σύνη, prob. referring to the phrase ἐέλων ἐν ταπ. καὶ βρησκείᾳ τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίσετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παρατουμενῷ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19. 10. 22, 9. This worship of angels continued more or less till the 4th century, and was forbidden by the council of Laodicea in A. D. 354; Can. 35. See Wetst. in Col. 2, 18. 23.—Comp. ἐπελοδουλεία Luc. Nigrin. 23.

ἔθελω, see ἐέλω.

ἐθίζω, f. ἴσω, (ἔσος,) to accustom, Xen. Cyr. 1. 2. 10; Pass. to be accustomed, Xen. Œc. 11. 14; of things, to be customary, 2 Macc. 14, 30. Plato Legg. 717. d.—In N. T. Pass. perf. particip. neut. τὸ εἰσισμύμενον, what is customary, and as a subst. a custom, rite, Luke 2, 27. Buttm. § 128. 2. Comp. Pol. 4. 34. 1. Xen. Hi. 9. 7.

ἐθνάρχης, ου, ὁ, (ἔσνος, ἄρχων,) an ethnarch, pr. ruler of a people; hence genr. a prefect, ruler, chief, 2 Cor. 11, 32.—So of Simon Maccabæus, as head of the Jewish nation, 1 Macc. 14, 47. 15. 1. 2. Jos. Ant. 13. 6. 6; of Archelaus, Jos. B. J. 2. 6. 3; of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. So Luc. Macrob. 17.

ἐθνικός, ῆ, ὄν, (ἔσνος,) national, popular, Pol. 30. 10. 6.—In N. T. in the Jewish sense, gentile, heathen; hence οἱ ἐθνικοί, the gentiles, the heathen, Matt. 6, 7. 18, 17; in Mss. Matt. 5, 47. 3 John 7. See in ἔσνος.

ἐθνικός, adv. (ἐθνικός,) in the manner of the gentiles, Gal. 2, 14.

ἔσνος, εος, ους, τό, a multitude, people, race, belonging and living together. Homer uses it also of animals, a flock, swarm, Il. 2. 87, 459, 469.

1. Genr. Acts 8, 9 τὸ ἔσνος τῆς Σαμαρείας, the people, inhabitants, of Samaria, comp. v. 5. 17, 26 πάν ἔσνος ἀνθρώπων. 1 Pet. 2, 9. al. Sept. for יִשְׂרָאֵל 2 Chr. 32, 7. Is. 13, 4.—Hom. Il. 7. 115 ἔσνος ἐταίρων. 13. 495.

2. Oftener a nation, people, as distinct from all others, Matt. 20, 25 ἄρχοντες τῶν ἔσνων. Mark 10, 42. Luke 7, 5 ἀγαπᾷ τὸ ἔσνος ἡμῶν. John 11, 48. 50 sq. Acts 7, 7. 10, 22. al. Sept. and וְיִשְׂרָאֵל Gen. 12, 2; עַם Ex. 1, 9.—Idian. 2. 7. 13. Æl. V. H. 3. 13. Xen. Cyr. 4. 2. 1.

3. In the Jewish sense, τὰ ἔθνη, the nations, i. e. gentile nations, the gentiles; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry,

the heathen, pagan nations; e. g. in antith. with the Jews, Luke 2, 32. Acts 26, 17. 20. 23. Rom. 9, 24. 30. al. Also genr. Matt. 4, 15. 10, 5. Mark 10. 33. Acts 4, 27. Rom. 2, 14. 3, 29. al. smp. So Sept. and וְיִשְׂרָאֵל Neh. 5, 8. 9. Is. 9, 1; וְיִשְׂרָאֵל Ez. 27, 33. 36. +

ἔσος, εος, ους, τό, a custom, usage, manner, whether established by law or otherwise, Luke 1, 9. 2, 42. 22, 39. John 19, 40. Acts 6, 14. 15, 1. 16, 21. 21, 21. 25, 16. 26, 3. 28, 17. Heb. 10, 25.—2 Macc. 11, 25. 13, 4. Pol. 4. 67. 4. Xen. Mem. 3. 9. 1.

ἔθω, found in prose only in perf. 2 εἴωθα, with pres. signif. to be accustomed, to be wont; see Buttm. § 114 ἔθω, comp. § 113. 7.—Hence in N. T. plupf. εἰώθειν as impf. Matt. 27, 15. Mark 10, 1; so Hdian. 1. 17. 7. Xen. An. 7. 8. 4. Also Particip. κατὰ τὸ εἰώθος αὐτῶν, according to his custom, as he was wont, Luke 4, 16. Acts 17, 2; so Sept. Num. 24, 1. Thuc. 4. 17. Plato Phædr. 238. c.

εἰ, a conditional particle, if, whether, usually at the beginning of a clause, and implying a condition merely hypothetical, a mere supposition in the mind and separate from all experience; thus differing from εἰν q. v. init. Herm. ad Vig. p. 832. Winer § 42. 2. Comp. also εἰ and εἰν used together, 1 Cor. 7, 36. Rev. 2, 5.—Put sometimes with the Optative; oftener with the Indicative; and rarely with the Subjunctive.

I. As a conditional particle, if; used alone, i. e. without other particles.

1. With the Optative, implying that the thing in question is possible, but uncertain; it may happen, or it may not; Buttm. § 139. m. 26. Kühner § 339. II. Winer § 42. 2. c. The apodosis has then (in N. T.) only the Indic. affirming something definite; thus with Indic. pres. 1 Pet. 3, 14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι (ἔστε), but if also ye suffer, as is very possible; see below in no. III. d. Or with Indic. præter. Acts 24, 19 οὗς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἰ τι ἔχουν πρὸς με. Comp. Buttm. § 139. m. 30. So Hom. Il. 9. 389. Luc. Tox. 11. Plato Prot. 329. b.—Else where only in parenthetic clauses, and the apodosis in such case lies in the affirmation; Acts 27, 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναντο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3, 17 εἰ θέλοι κτλ. So εἰ τύχοι, if so happen, it may be, perhaps, 1 Cor. 14, 10. 15, 37; see in τυγχάνω no. 2. a.

2. With the Indicative, implying that the condition being true, that which results

from it is to be regarded as real and certain; Buttm. § 139. m. 22. Kühner § 339. I. a. Winer § 42. 2. a.

a) With the Indic. *present*, and followed (or preceded) in the apodosis: α) By an Indic. present; Matt. 19, 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, . . . οὐ συμφέρει γαμήναι. Acts 5, 39. Rom. 8, 25. 1 Cor. 9, 17. So Xen. Cyr. 1. 5. 13. β) By an Imperat. Matt. 4, 3 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ κτλ. 19, 17. 27, 42. John 7, 4. 1 Cor. 7, 9. So Xen. Hi. 9. 11. γ) By an Indic. fut. Mark 11, 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ἀφήσει κτλ. Acts 19, 39. Rom. 8, 11. Heb. 9, 13. (Xen. An. 7. 2. 14.) Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, 1 Cor. 8, 13; comp. Buttm. § 139. m. 46. δ) By an Indic. aorist, Matt. 12, 26. 28. Gal. 2, 21. ε) By an Indic. perf. including also the idea of the present, Buttm. § 113. 7; 1 Cor. 15, 13. 16 εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. Rom. 4, 14. 1 Cor. 9, 17. ζ) By a Subj. aorist, implying exhortation, Buttm. § 139. m. 3. 1 Cor. 15, 32 εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίνωμεν. Gal. 5, 25.

b) With the Indic. *future*, and followed in the apodosis: α) By an Indic. present, 1 Pet. 2, 20. Also by an Indic. perf. as pres. Buttm. § 113. 7. James 2, 11 εἰ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου. β) By an Indic. fut. Matt. 26, 33 εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

c) With the Indic. *perfect*, followed in the apodosis: α) By an Indic. present; 1 Cor. 15, 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἡλικιώτεες ἐσμέν ἐν Χρ. μόνοι, ἔλειπώτεροι πάντων ἀνθρ. ἐσμέν. v. 14. 17. 2 Cor. 5, 16. Acts 25, 11. β) By an Imperat. Acts 16, 15 εἰ κερίκατέ με πιστὴν . . . μέναιτε. γ) By an Indic. fut. John 11, 12 εἰ κεκοίμηται, σωθήσεται. Rom. 6, 5. δ) By an Indic. perfect, 2 Cor. 2, 5.

d) With the Indic. *aorist*, followed in the apodosis: α) By an Indic. present; Rom. 4, 2 εἰ Ἀβραὰμ ἐξ ἔργων ἔδικαιώθη, ἔχει καύχημα. 15, 27. 1 John 4, 11. β) By an Imperat. John 18, 23. Rom. 11, 17 sq. Col. 3, 1. Philem. 13. γ) By an Indic. fut. John 13, 32. 15, 20. Rom. 5, 10. 17. δ) By an Indic. aorist, Rom. 5, 15.

e) With the Indic. of the *historic* tenses, followed in the apodosis by the Indic. of a like tense with ἄν. Here it is affirmed, that something could have taken place under a certain condition; but did not, because the condition was not fulfilled; Kühner § 339. I. b. Buttm. § 139. m. 28. Winer § 43. 2.

See examples in full, embracing the imperfect, aorist, and pluperfect, under art. ἄν I, no. I. 1. a, b, c.—In this construction ἄν is sometimes omitted in the apodosis; see examples under ἄν I. c. lett. a.

f) Sometimes εἰ takes the Indicative where the Optative might be expected; as where a thing is uncertain though conceived of as possible; comp. above in no. 1. Winer § 42. c. ult. Herm. ad Vig. p. 903. So Ael. V. H. 12. 40 ἐκπρύχθη τῷ στρατοπέδῳ, εἴ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῶ βασιλεῖ πῖνν. Hom. Il. 12. 59.—In N. T. only in the formula: εἰ δυνατόν ἐστι (ᾧ) Mark 14, 35. Acts 20, 16; c. ἐστὶ impl. Matt. 24, 24. Mark 13, 22.

g) In the urbanity of Attic discourse, εἰ with the Indic. is spoken of things not merely possible, but certain, and dependent on no condition; Buttm. § 139. m. 60. Viger. p. 504. Matth. § 617. f. mid. Thus: α) After certain words signifying an emotion of mind, it is equivalent to ὅτι, *that*; so after ἄπιστον, Acts 26, 8 τί ἄπιστον κρίνεται παρ' ὑμῶν, εἰ ὁ θεὸς νεκροὺς ἐγείρει. IF (that) *God should raise the dead*; so Luc. D. Mort. 13. 1 παράδοξον. Ἀπὸ θανάτου, Mark 15, 44 ἐθαύμασεν, εἰ ἤδη τέθνηκε, IF (that) *he were already dead* 1 John 3, 13; so Plut. Mor. II. p. 20. Xen. Mem. 1. 1. 13. Ἀφ' ἐλέω, Luke 12, 49 καὶ τί θελω, εἰ ἤδη ἀνέφηκα; comp. Hdot. 1. 24. Ἀφ' μαρτύρομαι, Acts 26, 22. 23. Ἀφ' μέγα (ἐστὶ), *it is something great*, 1 Cor. 9, 11. 2 Cor. 11, 15; so Aeschin. 485. 7 δεινόν. β) Also sometimes equivalent to ἐπεὶ, *since, as, inasmuch as*; Matth. § 617. f, ult. So with Indic. *present*; followed in the apodosis by an Indic. present, John 13, 17 εἰ ταῦτα οἶδατε, μακάριοι ἐστε ἐάν κτλ. 7, 23. 10, 35 καὶ (εἰ) οὐ δύναται κτλ. Matt. 6, 30 et Luke 12, 28; by an Imperat. present, Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα . . . γνωστὸν ἔστω κτλ. or aorist 1 Pet. 1, 17. With Indic. *aorist*; followed in the apodosis by an Indic. present, John 13, 14. Rom. 6, 8. 15, 27. Col. 2, 20. 1 John 4, 11; by a future, John 13, 32. Rom. 11, 21; (Xen. An. 7. 1. 29;) or by an aorist, 2 Cor. 5, 14. γ) So εἰ τις, εἴ τι, *if any one*, with the Indic. is used with a sort of emphasis for ὅστις, *who-soever, whatsoever*, etc. Buttm. § 149. m. 5 Matth. § 617. f, init. So with Indic. *present*; followed in the apodosis by a present, Luke 14, 26 εἴ τις ἔρχεται πρὸς με καὶ οὐκ μισέ . . . οὐ δύναται μου μαθητὴς εἶναι. Rom. 8, 9. 1 Tim. 3, 1. James 1, 23. Rev. 13, 10; by an Imperat. pres. Mark 11, 25

1 Cor. 7, 36. 14, 37. 38. 16, 22. 2 Thess. 3, 10; by a future, 1 Cor. 3, 12. 17; or a future for an Imperat. Mark 9, 35; by a perf. 1 Cor. 8, 2. 3; or a perf. and pres. 1 Tim. 5, 8. With the Indic. *future*; followed in the apodosis by a future, 1 Cor. 3, 14. 15; (Xen. An. 7. 2. 13.); by a present, Rev. 13, 10 *εἰ τις ἐν μαχαίρα ἀποκτενεί κτλ.* With the Indic. *perfect*, the apodosis having a present, 2 Cor. 10, 7; or an aorist, 7, 14. With the Indic. *aorist*, the apodosis having also an aorist, Rev. 20, 15 *καὶ εἰ τις οὐχ ἐύρεθη . . . ἐβλήθη κτλ.*

h) With the Indic. before an *aposiopesis*, i. e. where the apodosis is suppressed in consequence of emotion, thus rendering the protasis more emphatic; see Buttm. § 151. V. 2. Winer § 66. II. Herm. ad Vig. p. 868. a) Genr. Luke 19, 42 *εἰ ἔγνων καὶ σὺ . . . πρὸς εἰρήνην σου, if thou hadst known, even thou, the things belonging unto thy peace!* suppl. 'far better had it been for thee!' Acts 23, 9, the clause *μὴ σεομαχώμεν* in Text. rec. being probably a gloss. Rom. 9, 22 *εἰ δὲ βέλων ὁ θεὸς ἐνδείξασθαι ἡν ὀργήν κτλ.* if then God, suppl. 'what then?' or as Engl. Vers. 'what if God,' etc. So Plato Conv. 220. d. β) By Hebraism, in oaths and affirmations, the apodosis or imprecation being omitted, *εἰ* like Heb. *אם* comes to imply a negative, *not*; e. g. Heb. 3, 11 *ὡς ὅμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατὰπανσίν μου, i. e. they shall not enter.* 4, 3. 5. Mark 8, 12 *ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. there shall not be given.* Heb. 3, 11 quoted from Sept. Ps. 95, 11 where Heb. *אם יִשְׁעֲבֹדוּ אֱלֹהֵי אֲשֵׁר יִשְׁעֲבֹדוּ*. Comp. Ps. 89, 36. Gen. 14, 23. Num. 14, 30 comp. v. 28. 1 Sam. 3, 14. The full phrase is *אם יִשְׁעֲבֹדוּ אֱלֹהֵי אֲשֵׁר יִשְׁעֲבֹדוּ*, Sept. *τὰδε ποιῆσαι μοι ὁ θεὸς εἰ κτλ.* 2 K. 6, 31; comp. 1 Sam. 3, 17. 2 Sam. 3, 35. See Heb. Lex. *אם* C. no. 1. c. Lehrs. p. 844. Winer § 59. 8. n.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action depends on something future, *if, if so be, supposing that*; and with a negative, *unless, except*, comp. *εἰ μὴ* below in no. III. 2. c; see Winer § 42. 2. n. a. Matth. § 525. b. Herm. ad Vig. p. 828, 901. Kühner Ausf. Gr. § 818. So Luke 9, 13 *εἰ μὴτι πορ. ἡμεῖς ἀγοράσωμεν*, where others read *ἀγοράσωμεν*. 1 Cor. 14, 5 *ἐκτός εἰ μὴ διερμηνεύη*, others *διερμηνεύει*. Phil. 3, 12 *διώκω δὲ, εἰ καὶ καταλάβω*, comp. *εἰ καὶ* below in no. III. 2. d. Rev. 11, 5 bis, *εἰ τις βέλη*, others *βέλει*.—More frequent in later prose writers; see Winer l. c.

II. As having an *interrogative power*, *whether*, Lat. *an*; mostly after verbs or words implying question, doubt, uncertainty; and put with the Optative and Indicative, as in classic writers; Buttm. § 139. m. 60. Kühner § 344. 5. i. Matth. § 526.—Thus

1. Pr. and strictly in *indirect* questions, depending on preceding words, as above.

a) With the *Optative*, comp. in no. I. 1. Acts 17, 11 *ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως*. 25, 20. Also *εἰ ἀραγε*, *if perhaps, whether perhaps*, Acts 17, 27; see in *ἀρα* no. 2.—Plut. J. Cæs. 14. Xen. An. 1. 8. 15. ib. 2. 1. 15.

b) With the *Indicative*, comp. in no. I. 2. a) With Indic. *present*, after *εἰπεῖν* Matth. 26, 63; after *ἐπερωτᾶν* Mark 10, 2. Luke 23, 6; *ἴδωμεν* Matt. 27, 49. Mark 15, 36; *ψηφίζω* Luke 14, 28; *βουλεύεσθαι* Luke 14, 31; *οὐκ οἶδα* John 9, 25; *κρίνειν* Acts 4, 19; *πυνθάνεσθαι* Acts 10, 18; *ἀκούεσθαι* Acts 19, 2; *πειράζειν* 2 Cor. 13, 5; *γινῶναι δοκιμῇν* 2 Cor. 2, 9. etc. So Luc. D. Mort. 20. 3. Xen. Hi. 1. 7. β) With Indic. *future*, Mark 3, 2 *παρετήρουν αὐτὸν εἰ παραπεύσει*. 1 Cor. 7, 16 *τί οἶδας εἰ κτλ.* expressing a possible hope, as Sept. for simpl. *יִרְדֵּי מִי יִרְדֵּי* 2 Sam. 12, 22. Joel 2, 14. Jonah 3, 9. Genr. Xen. An. 1. 3. 5 *εἰ μὲν δὴ δικαία ποιήσω, οὐκ οἶδα*. γ) With Indic. *aorist*, Mark 15, 44 *ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε*. Acts 5, 8. 1 Cor. 1, 16. δ) Also *εἰ ἄρα* *if perhaps, whether perhaps*, see in *ἀρα* no. 2; so with Indic. *future*, Mark 11, 13 *ἔλθεν, εἰ ἄρα εὐρήσει τι*. Acts 8, 22. So c. pres. Xen. Mem. 2. 2. 2; comp. An. 3. 2. 22.

2. Like Heb. *אם*, used in a *direct* question, Lat. *num, ne*, implying some doubt or uncertainty in the mind of the interrogator, and not easily expressed in English. It is doubtful whether *εἰ* is thus employed by any classic writer; but it would seem to have become current in this sense in the later language of common life, the preceding words of inquiry or doubt (see above) being suppressed; and is frequent in the usage of the LXX; see Winer § 61. 2. Thus: a) With the Indic. *present*; Matth. 12, 10 *λέγοντες· εἰ ἔξωστι τοῖς σάββασι σεραπεύειν*. 19, 3. Luke 13, 23 *ἐπεί τις ἀντὶ κύριε, εἰ ὅλγοι οἱ σωζόμενοι*. 14, 3. Acts 1, 6. 21, 37. 22, 25. Sept for *אם* 1 K. 1, 27. Job 6, 6; *אם* 1 K. 13, 14. Ruth 1, 19. Dan. 2, 26. 3, 14. So Tob. 5, 5. b) With the Indic. *future*; Luke 22, 49 *εἶπον αὐτῷ· κύριε, εἰ πατάσμεν ἐν μαχαίρα*. Sept. for *אם* Gen. 17, 17. Job 6, 5; *אם* Gen. 17, 17. Job 6, 6. c) With the Indic. *aorist*; Acts 19

ἡ εἶπε πρὸς αὐτοὺς · εἰ πνεῦμα ἁγίου ἐλάβετε.

III. With other Particles; where, for the most part, each retains its own separate force and signification; as διόπερ εἰ, ὅτι εἰ, εἰ γάρ, εἰ μὲν, εἰ οὖν, etc. Only the following require to be noted.

1. *Preceded by another particle:* a) καὶ εἰ, *and if, even if*, e. g. a) Where καὶ is merely copulative, and εἰ with the Indic. implies a condition, *and if, also if*, Matt. 5, 30. 11, 14. 12, 26. 27. 18, 9. Luke 6, 32. 16, 12. 19, 8. al. Also καὶ εἴ τις, *and if any*, Rom. 13, 9. Phil. 3, 15. 4, 8. Rev. 11, 5; also, *and whosoever*, 1 Tim. 1, 10. Rev. 14, 11; see above in no. I. 2. g. γ. β) Spec. *even if, though*, where καὶ refers to the condition, which it leaves uncertain; Kühner § 340. 7. Herm. ad Vig. 829 sq. So with Indic. future, Mark 14, 29 καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. Indic. pres. 1 Pet. 3, 1. Also καὶ γάρ εἰ 2 Cor. 13, 4. Strengthened by περ, e. g. καὶ γὰρ εἴπερ, *for though indeed*, 1 Cor. 8, 5. b) ὥς εἰ or ὥς εἰ, *as if*, see in its order. 2. *Followed by another particle:* a) εἰ ἄρα, *see above in no. II. 1. b. δ*; also in ἴρα no. 2.

b) εἴ γε, *see in γέ no. 2. c.*

c) εἰ δέ, where δέ has its usual adversative or continuative power, *but if, and if*, Matt. 12, 7. Luke 11, 19. John 10, 38. al. sæp.—It is also strengthened by καί, i. e. εἰ δέ καί, *and if also*, comp. in δέ no. 2. d; Luke 11, 18. 1 Cor. 4, 7. 2 Cor. 4, 3. 5, 16. 11, 6. non al.—With a negat. εἰ δέ μή, *but if not, or else*, always standing elliptically, Winer § 66. 1. n. pen. a) Pr. only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν · εἰ δέ μή, εἶπον ἂν ὑμῖν. v. 11 πιστεύετε μοι · εἰ δέ μή κτλ. Rev. 2, 5. 16. non al. Sept. Gen. 24, 49. 30, 1. al. So Xen. Hell. 1. 4. 4. Ec. 15. 2. β) Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark 2, 21 οὐδεὶς ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ · εἰ δέ μή, αἶρε κτλ. v. 22. non al. Comp. Buttm. § 151. IV. 7. Kühner § 340. 4. Matth. § 617. b. So Hdot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. γ) Strengthened by γέ, i. e. εἰ δέ μή γε, *see in γέ no. 2. d.*

d) εἰ καί, *if also, if even*, e. g. a) Where εἰ marks condition, and καί refers to the subsequent clause, each retaining its own separate power, *if also*; Herm. ad

Vig. p. 829 sq. So with Indic. present, 1 Cor. 7, 21. 2 Cor. 11, 15, comp. in no. I. 2. g. α. With the Opt. 1 Pet. 3, 14, see above in no. I. 1. With the Subjunct. Phil. 3, 12, comp. above in no. I. 3. β) Spec. Where καὶ refers to the condition, *if even*, i. e. *though, although*, implying the reality and actual fulfilment of the supposition; thus differing from καὶ εἰ, which leaves it uncertain; see above in no. I. α. β. Herm. ad Vig. p. 829 sq. Buttm. § 149. m. 4. Only with the Indic. e. g. present, Luke 18, 4 εἰ καὶ τὸν θεὸν οὐ φοβούμαι. 2 Cor. 4, 16. 12, 11. 15. Phil. 2, 17. Col. 2, 5. Heb. 6, 9; imperf. 2 Cor. 7, 8; future, Matt. 26, 33 Rec. Luke 11, 8; aorist, 2 Cor. 7, 8 bis. 12. non al. So Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.

e) εἰ μή, *if not*, i. e. *unless, except, only*, where μή refers to the whole clause, and then εἰ μή expresses an exception to a preceding proposition or clause; thus differing from εἰ οὐ, where οὐ refers only to a particular word or part of a clause; see εἰ οὐ in lett. f. Winer § 59. 6. Buttm. § 148. 2. b. a) Very rarely after an affirmative clause; c. Indic. Acts 26, 32 ἀπολελύσθαι ἐδύνατο ὁ ἄνθρ. οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα. Pleon. with ἐκτός, 1 Cor. 15, 2 δι' οὐ σάωξεσθε ... ἐκτός εἰ μὴ εἰκῇ ἐπιστεύσατε. β) Usually put after a negative clause, or an interrogative, implying a negative; so with Indic. Matt. 24, 22 καὶ εἰ μὴ ἐκολοβώσῃσαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώσῃ πᾶσα σάρξ. Mark. 6, 5. 13, 20. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἐδύνατο ποιεῖν οὕδεν. 15, 22. 19, 11. Rom. 9, 29. Gal. 1, 7 δὲ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν κτλ. *only there are certain*, etc. With ὅτι c. Indic. after an interrog. 2 Cor. 12, 13. Eph. 4, 9.—With a Subjunct. and pleon. ἐκτός, 1 Cor. 14, 5, comp. in no. I. 3; also with ἵνα c. Subj. John 10, 10; ὅταν Mark 9, 9.—With an Infin. c. acc. Matt. 5, 13 εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω. Acts 21, 25. Sc Xen. Hell. 2. 10.—Often followed by a noun simply, sometimes in construction, *unless, except*; Matt. 11, 27 οὐδεὶς ἐπιγνώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ. 12, 24 οὗτοι οὐκ ἐκβάλλει τὰ δαίμονα, εἰ μὴ ἐν τῷ θεῷ. ζεβούλ. v. 39. 13, 57. 17, 21. Mark 2, 7. 26. 5, 37. 8, 14. Luke 4, 26. 27. 10, 22. John 3, 13. 6, 22. Rom. 11, 15. 1. Cor. 1, 14. 2. 2. 2 Cor. 12, 5. Gal. 1, 19. Heb. 3, 18. Rev. 9, 4. 21, 27. al. sæp. (Xen. An. 2. 1. 12.) Difficult is 1 Cor. 7, 17 εἰ μὴ ἐκίστω ὡς ἐμέρισεν ὁ κύριος ... οὕτω περιπατεῖτω, where the phrase ἐκίστω ... περιπατεῖτω may be taken together as a noun, and then εἰ μὴ may best be referred back to

οὐ δεδούλωται κτλ. in v. 15; others before εἰ μὴ supply another τί οἶδας or οὐδὲν οἶδας. Pleon. with μόνος or μόνον added; Matt. 12, 4 εἰ μὴ τοῖς ἱερεῦσι μόνους. 17, 8. 21, 19 εἰ μὴ φύλλα μόνων. 24, 36. Mark 6, 8. Luke 5, 21, 6, 4. Acts 11, 19. Phil. 4, 15. (Hdot. 1. 200.) Sc ἐκτός εἰ μὴ 1 Tim. 5, 19, see in ἐκτός no. 2. γ) Also strengthened εἰ μὴ τι, *unless perhaps*, with Indic. 1 Cor. 7, 5. 2 (or. 13, 5; with Subj. Luke 9, 13; see μήτι in its order. δ) εἰ δὲ μὴ, see above in εἰ δέ, lett. c.

f) εἰ οὐ, *if not*, where each particle retains its own separate power, and οὐ is referred to some particular word or part of the clause; hence εἰ οὐ never implies an exception, nor is rendered *unless*, and it thus differs from εἰ μὴ, see above in letter c, init. Winer § 59. 6. Buttm. § 148. 2. a, b, and marg. Herm. ad Vig. p. 831. Matth. § 608. Thus: α) Where οὐ is so referred to a word or construction as to give it the contrary sense; comp. Buttm. l. c. n. 2, 3. So c. Indic. Matt. 26, 42 εἰ οὐ δύναται, i. e. if it be *impossible*. Luke 12, 26, 16, 11. 12. 31. Rom. 8, 9 εἰ δέ τις... οὐκ ἔχει, i. e. is without. 1 Cor. 7, 9, 11, 6, 16, 22. 2 Thess. 3, 10, 14. 1 Tim. 3, 5. James 2, 11. 2 John 10. So Sext. Empir. adv. Mathem. 2. 111 εἰ μὲν λήμματά τινα ἔχει... εἰ δὲ οὐκ ἔχει. ib. 9. 176. β) Where the negative is direct and emphatic, always with the Indicative; gener. John 1, 25, 10, 37. 1 Cor. 15, 13, 14, 16, 17, 32. Heb. 12, 25. Rev. 20, 15; so espec. in antith. where εἰ οὐ denies what another clause affirms, Mark 11, 26 comp. v. 25. Luke 11, 8 comp. v. 7. John 5, 47 comp. v. 46. 1 Cor. 9, 2. So Sept. Judg. 9, 20. Judith 5, 21. Sext. Empir. adv. Math. 12, 5 εἰ μὲν ἀγαθόν ἐστιν... εἰ δὲ οὐκ ἔστιν ἀγαθόν. M. Antonin. 11. 18. 3.

γ) εἴπερ, *if indeed, if so be*, assuming the supposition as true, whether justly or not; Herm. ad Vig. 831. With the Indic. c. g. α) Genr. Rom. 8, 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 17. 1 Cor. 15, 15. 1 Pet. 2, 3. So Xen. An. 1. 7. 9. β) Spec. *since, seeing that*, the supposition being taken for granted; comp. εἴγε in γέ no. 2. c. β. 2 Thess. 1, 6 εἴπερ δίκαιον παρὰ θεῷ. γ) καὶ εἴπερ, *though indeed*, 1 Cor. 8, 5; see above in καὶ εἰ, no. III. 1. a. β.

h) εἴπως, *if by any means, if possibly*; with the Opt. Acts 27, 12; comp. above in no. I. 1. Matth. § 526. So Sept. 2 Sam. 16, 12. Xen. An. 2. 5. 2.—With Indic. fut. Rom. 1, 10, 11, 14. Phil. 3, 11. non. al. So Sept. 1 K. 19, 4. 1 Macc. 4, 10.

i) εἴτε... εἴτε, *whether... whether; whether... or*; Viger. p. 515. Matth. § 617. 5 fin. α) In the enumeration of particulars; followed by a verb, e. g. in Indic. 1 Cor. 12, 26. 2 Cor. 1, 6, 5, 13. (Xen. Mem. 2. 1. 28.) Subjunct. 1 Thess. 5, 10; comp. above in I. 3. Also without any verb, Rom. 12, 6–8. 1 Cor. 3, 22, 8, 5, 13, 8, 15, 11. 1 Pet. 2, 14. al. β) As expressing doubt, uncertainty, 2 Cor. 12, 2, 3. Comp. Herm. ad Vig. p. 831. So Xen. Cyr. 3. 2. 13. Thuc. 7. 1. +

εἶδος, εὖς, οὖς, τό, (obs. εἶδω,) pr. *whai is seen, what appears*, i. c.

1. *appearance, shape, form*; Luke 3, 22 σωματικῷ εἶδει. 9, 29. John 5, 37. 2 Cor. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους, i. c. not according to what is seen. Sept. for מַרְאֵה Gen. 41, 2 sq. מַרְאֵה 1 Sam. 25, 3.—Hdian. 5. 5. 4. Xen. Cyr. 1. 2. 1.

2. *form, manner, kind*; 1 Thess. 5, 22 ἀπὸ παντὸς εἶδους πονηροῦ. Sept. for מַרְאֵה Jer. 15, 3.—Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Pol. 6. 10. 2. Xen. Cyr. 8. 2. 6.

εἶδω, pr. *to see, to perceive* by the senses, corresp. to Heb. רָאָה, Lat. *video*; wholly obsol. in the Pres. Act. which is supplied by ὁράω. The tenses from εἶδω form two families, one taking exclusively the signif. *to see*; the other, *to know*, like רָאָה; see Passow sub v. Buttm. § 109. III. § 113. n. 10. § 114 εἶδω.

1. *To see, viz.* aor. 2 εἶδον, Opt. ἴδοιμι, Subjunct. ἴδω, Infin. ἰδεῖν, Part. ἰδών. For Imperat. Att. ἰδέ Rom. 11, 22. Gal. 5, 2, later form ἴδε Matt. 25, 20. Mark 3, 34. John 1, 29, see Winer § 6. 1. a. Buttm. § 103. I. 4. c. All these forms are used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the signif. *I saw*; implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

1. Pr. *to see*, with acc. of person or thing: Matt. 2, 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 21, 19. Mark 9, 9, 11, 13, 20. John 1, 48, 4, 48. Acts 8, 39. Heb. 3, 9. Rev. 1, 2. al. sarp. Sept. for רָאָה Gen. 9, 23. Ex. 39, 44. (Hdian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.) So accus. with particip. Matt. 3, 7 ἰδὼν δε πολλοὺς ἐρχομένους. 8, 14. 24, 15. Mark 6, 33. Luke 5, 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. 12, 54. al. Also with an adj. ὄντα being implied, Matt. 25, 38. 39. al. Comp. Buttm. § 144. 6. b. (Hdian. 4. 9. 7. Xen. Cyr. 1. 4. 18.) So by Hebr. with particip. of the same verb

by way of emphasis, ἰδὼν εἶδον, Acts 7, 34, quoted from Ex. 3, 7 where Sept. for רָאָה רָאָה; see in βλεπω no. 2. a. δ. (Luc. D. Marin. 4. 3 fin. ἰδὼν εἶδον.) With ὅτι c. Indic. Mark 9, 25. John 6, 22. Rev. 12, 13. Absol. Matt. 9, 8. Luke 2, 17. Acts 3, 12. al. Hence οἱ ἰδόντες, those seeing, they that saw, the spectators, Mark 5, 16. Luke 8, 36. Before an indirect question, Matt. 27, 49 εἰδωμεν, εἰ ἔρχεται κτλ. Mark 5, 14. Gal. 6, 11. al. So Xen. Conv. 2. 15.—Also in various modified senses: a) to behold, to look upon, to contemplate, Matt. 9, 36. 28, 6. Mark 8, 33. Luke 24, 39. John 20, 27. al. sēp. Sept. for רָאָה Num. 12, 8. (So Philostr. Vit. Soplist. 2. 32. Xen. An. 2. 1. 9.) Hence Imper. ἴδε, behold, lo, as a particle; see in its order. b) to see, in order to know, to look at or into, to examine, Mark 6, 38. 12, 15. Luke 8, 35. 14, 18. John 1, 40. 47. Also c. περί τίνος Acts 15, 6. So Wisd. 2, 17, parall. περᾶω. c) to see face to face, to see and talk with, to see and know, i. e. to have personal acquaintance and intercourse with; Luke 8, 20. 9, 9. John 12, 21. Acts 16, 40. Rom. 1, 11. 1 Cor. 16, 7. Gal. 1, 19. Phil. 1, 27. 2, 28. al. In a like sense, ἰδεῖν τὸ πρόσωπόν τινος, 1 Thess. 2, 17. 3, 10. Also of a city, Πάμην Acts 19, 21. So Luc. D. Deor. 9. 1. Xen. An. 2. 4. 15. d) to see take place, to behold in person, to live to see; Matt. 13, 17. 24, 33. Mark 2, 12. Also ἰδεῖν τὴν ἡμέραν τινός, to see one's day, to witness the events of his life and times, etc. Luke 17, 22. John 8, 56. So Pol. 10. 4. 7. Soph. Trach. 140; comp. video Hor. Od. 1. 2. 12.

2. Trop. of the mind, to perceive by the senses, to be aware of, to remark; Matt. 9, 2 ἰδὼν τὴν πίστιν αὐτῶν. v. 4 ἰδὼν τὰς ἐνθυμήσεις αὐτῶν. Luke 17, 15. John 7, 52. Rom. 11, 22. With ὅτι Matt. 2, 16. 27, 24. Mark 12, 34. Acts 12, 3. 16, 19. Gal. 2, 7. 14. al. Sept. and רָאָה Eccl. 2, 12. 13; רָאָה Josh. 8, 14.

3. By Hebr. to see; i. e. to experience, viz. either good, to enjoy; or evil, to suffer; c. accus. e. g. ζάνατον Luke 2, 26. Heb. 11, 5; Heb. רָאָה Sept. ὁπτομαι, Ps. 89, 49; διαφθοράν Acts 2, 27. 31. 13, 35 sq. Sept. and רָאָה Ps. 16, 10; πένθος Rev. 18, 7; ἡμέρας ἀγαθὰς 1 Pet. 3, 10; so Sept. and רָאָה Ps. 34, 12. Also ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ, i. e. to see and enjoy the privileges of the divine kingdom, John 3, 3; comp. Sept. and רָאָה Ps. 27, 13. Ecc. 6, 6. So Fabr. Cod. Ps. V. T. I. p. 607 εὐφροσύνην οὐκ εἶδον. +

II. Το know, viz. perf. 2 οἶδα, Subjunct. εἶδω, Infin. εἰδέναι, Particip. εἰδώς, pluperf. ἥδειν, fut. εἰδήσω Heb. 8, 11; see Buttm. § 109. III. The plur. forms, οἶδαμεν John 9, 20 sq. οἶδατε 1 Cor. 9, 13, οἶδασι Luke 11, 44, belong to the later Greek, instead of the earlier ἴσμεν, ἴστε Heb. 12, 17, ἴσασ Acts 26, 4; see Winer § 15 εἶδω. Buttm. l. c. no. 2, 4, 5. Matth. § 231. The signif. of οἶδα is pr. to have seen, perceived, apprehended; hence it takes the present sense to know, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

1. Pr. and genr. to know, to have knowledge of, to be acquainted with, c. accus. e. g. spoken of things, Matt. 25, 13 οὐκ οἶδατε τὴν ἡμέραν. Mark 10, 19. Luke 18, 20. John 4, 22. Rom. 7, 7. 13, 11. Jude 5. 10. al. sēp. Sept. and רָאָה Ex. 3, 8. Job. 8, 9. (Hdian. 8. 4. 6. Xen. Cēc. 20. 14 γῆν δε πάντες οἶδασι.) In attract. 1 Cor. 16, 15 οἶδατε τὴν οἰκίαν Στεφάνω, ὅτι κτλ. 1 Thess. 2, 1; see Buttm. § 151. I. 6. Xen. Mem. 4. 2. 36 ult.—Of persons, Matt. 25, 12. Mark 1, 34. John 6, 42. Acts 7, 18. Heb. 10, 30. al. 1 Pet. 1, 8 ὃν οὐκ εἰδότες, sc. by sight, personally. So Heb. רָאָה Gen. 29, 5, Sept. γνωσκόω. (Xen. Mem. 4. 2. 26. Conv. 4. 35.) So c. acc. with an adj. the particip. ὄντα being implied, Mark 6, 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον. Buttm. § 144. n. 7. (Hdian. 3. 12. 2. Xen. An. 1. 10. 16.) In attract. Mark 1, 24 οἶδα σε τίς εἶ. Luke 13, 25. John 7, 27; see Buttm. § 151. I. 6. Sept. and רָאָה 2 Sam. 17, 8. So Xen. Cyr. 5. 1. 20.—With acc. and infin. Luke 4, 41. 1 Pet. 5, 9; or ὅτι with the Indic. instead of accus. and infin. Matt. 15, 12. Mark 12, 14. Luke 8, 53. Acts 3, 17. al. sēp. With περί τινος, Matt. 24, 36. Mark 13, 32. Absol. Luke 11, 44. 2 Cor. 11, 11.—Before an indirect question, with the Indic. Matt. 24, 43 εἰ ἥδει ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἔρχεται. Mark 13, 35. Luke 12, 39. 1 Thess. 4, 2. 2 Thess. 3, 7. Col. 4, 6. al. With Subjunct. Mark 9, 6 οὐκ ἥδει τί λαλήσῃ.

2. to perceive, to be aware of, to understand; c. accus. of thing, e. g. τὰς ἐνθυμήσεις Matt. 12, 25; ὑπόκρισιν αὐτῶν Mark 12, 15; διανοήματα Luke 11, 17; τὴν παραβολὴν Mark 4, 13. With ὅτι c. Indic. Mark 2, 10. Luke 5, 24. John 6, 61. 1 John 5, 13; πῶς c. Indic. 1 Tim. 3, 15.—Before an indirect question, Eph. 1, 18 εἰς τὸ εἰδέαι ὅμας, τίς ἐστιν ἡ ἐλπίς κτλ.

3. Spec. to know how, i. e. to be able, etc. c. infin. Matt. 7, 11. Luke 12, 56. Phil. 4, 12. 1 Thess. 4, 4. 1 Tim. 3, 5. James 4, 17. 2 Pet. 2, 9. With infin. impl. Matt. 27,

65.—Hdian. 3. 4. 19; comp. Xen. Cyr. 1. 6. 46.

4. By Hebr. with the idea of volition, *to know and approve*, e. g. a) Of men, *to care for, to take an interest in*; 1 Thess. 5, 12 εἰδέναι τοὺς κοπιώοντας ἐν ὑμῖν. So Sept. and 𐤇𐤓𐤕 Gen. 39, 6. Prov. 27, 23. Comp. in γινώσκω no. 1. a. β. b) Of God, *to know God, to acknowledge and adore God*, Gal. 4, 8. 1 Thess. 4, 5. 2 Thess. 1, 8. Tit. 1, 16. Heb. 8, 11. So Sept. and 𐤇𐤓𐤕 Jer. 31, 34. 1 Sam. 2, 12. Job. 18, 21. +

εἰδωλεῖον, ου, τό, (εἰδωλον,) *an idol-temple, fane*, 1 Cor. 8, 10.—1 Macc. 1, 47. 10, 83.

εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice*, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in ἀλίσγημα. Acts 15, 29. 21, 25. 1 Cor. 8, 1. 4. 7. 10. 19, 28. Rev. 2, 14. 20.—1 Macc. 5, 1. Clem. Rom. Homil. 7. 8.

εἰδωλολατρεία, ας, ἡ, (εἰδωλον, λατρεία,) *idol-worship, idolatry*, pr. and genr. Gal. 5, 20; also of partaking of things offered to idols, τὰ εἰδωλόζυτα q. v. 1 Cor. 10, 14; and of the vices usually connected with idolatry, 1 Pet. 4, 3. Comp. Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι, καὶ εἰδωλολατρεῖαι. Just. Mart. Dial. c. Tryph. p. 322.—Trop. of covetousness, Col. 3, 5.

εἰδωλολάτρης, ου, ὁ, (εἰδωλον, λάτρης,) *an idol-worshipper, idolater*, genr. 1 Cor. 5, 10. 6, 9. Rev. 21, 8. 22, 15. Also of one who partakes of things offered to idols, τὰ εἰδωλόζυτα q. v. 1 Cor. 5, 11. 10, 7.—Trop. of a covetous person, Eph. 5, 5; comp. Col. 3, 5.

εἰδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. Il. 5. 449. Luc. D. Mort. 16. 1; *an image, figure*, Æschin. 20. 28. Xen. Mem. 1. 4. 4.—In N. T.

1. *an idol, idol-image*, Acts 7, 41. 1 Cor. 12, 2. Rev. 9, 20. Sept. for 𐤇𐤓𐤕 2 Chr. 33, 22. Is. 30, 22.—Pol. 31. 3. 13.

2. Meton. *an idol god, a heathen deity*, 1 Cor. 8, 4. 7. 10, 19. Sept. plur. for 𐤇𐤓𐤕 Num. 25, 2. 2 K. 17, 33; 𐤇𐤓𐤕 2 K. 17, 12.—Hence Plur. τὰ εἰδωλα, *idols*, for *idol-worship, idolatry*, Acts 15, 20. Rom. 2, 22. 2 Cor. 6, 16. 1 Thess. 1, 9. 1 John 5, 21.

εἰκῇ, adv. (εἰκαῖος,) *without plan or purpose*, i. e.

1. *inconsiderately, idly, without cause*, Matt. 5, 22 Col. 2, 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

2. *to no purpose, in vain*, Rom. 13, 4 1 Cor. 15, 2. Gal. 3, 4. 4, 11.—Arr. Epict. 1. 4. 21. Xen. Cyr. 5. 1. 12.

εἰκοσι, οἱ, αἱ, τά, indec. card. num twenty, Luke 14, 31. Acts 27, 28. +

I. εἰκω, f. ξω, *to yield, to give place*, *give way*, c. dat. Gal. 2, 5.—Wisd. 18, 25 Pol. 6. 58. 8. Xen. Cyr. 3. 3. 8.

II. εἰκω, obsol. whence perf. 2 εἶκα, with pres. signif. *to be like*, c. dat. James 1. 6. 23. See Buttm. § 114 εἰκω. § 84. n. 6. Kühn. § 230.—Sept. Job 6, 25. Hdian. 2. 2. 5. Xen. Mem. 1. 4. 7 bis.

εἰκων, ὄνος, ἡ, (εἰκω, εἶκα,) *likeness*, i. e. a likeness, image, figure, Matt. 22, 20. Mark 12, 16. Luke 20, 24. Rom. 1, 23. Sept. for 𐤇𐤓𐤕 Ez. 23, 14. So Wisd. 14, 15. 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—Spec. *an idol-image, statue*, Rev. 13, 14. 15 ter. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4. Sept. for 𐤇𐤓𐤕 Deut. 4, 16; 𐤇𐤓𐤕 Is. 40, 18. 20. So Plato Legg. 931. a.

2. *an image, copy, representation*, 1 Cor. 11, 7. Of Christ as the image of God, 2 Cor. 4, 4 et Col. 1, 15 εἰκὼν τοῦ Θεοῦ, comp. Heb. 1, 3. (Philo de Monarch. 2. 5. p. 823. b, λόγος δὲ ἐστὶν εἰκὼν Θεοῦ.) Heb. 10, 1 ἡ αὐτῇ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά.—Wisd. 2, 23. 7, 26. Diog. Laert. 6. 51. Luc. Imag. 28.

3. Abstr. *likeness to any one, resemblance, similitude*, Rom. 8, 29. 1 Cor. 15, 49 bis. 2 Cor. 3, 18. Col. 3, 10. Sept. for 𐤇𐤓𐤕 Gen. 5, 1; 𐤇𐤓𐤕 Gen. 1, 26. 27. 9, 6.—Ecclus. 17, 3. Hdian. 5. 2. 5.

εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness, pureness*. Theophr. Fragm. 20. 14.—In N. T. trop. *pureness, sincerity*, 1 Cor. 5, 8. 2 Cor. 1, 12. 2, 17.

εἰλικρινής, ἑος, οὗς, ὁ, ἡ, adj. (εἰλη, εἰλη, κρινω.) pr. *judged of in sun-light*; hence *clear, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία ἢ ἀχαριστία. Also pure, unmixed, Wisd. 7, 25. Plato. Conv. 211. e.—In N. T. trop. *pure, sincere*, Phil. 1, 10. 2 Pet. 3, 1. So Pol. 4. 84. 7 φιλία. Plut de Virtut. mor. 5 νοῦς.

εἰλίσσω, f. ἴξω, (Ion. and poet. for εἰλίσσω,) *to roll up or together*, as a scroll; Pass. Rev. 6, 14.—Hom. Il. 22. 95. Anth. Gr. III. p. 79; comp. Hdot. 2. 38.

εἰμί, f. ἔσμαι, (obs. ἔω,) impf. ἦν, Imperat. ἴσθαι Matt. 2, 13. al. 3 pers. ἔστω Matt. 5, 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. 25, 21. 23, instead of the more usual ἦσθα Matt. 26, 69.



Mark 14, 67; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. ἤμην Matt. 23, 30. Gal. 1, 10. 22; Luc. D. Marin. 2. 2. Xen. Cyr. 6. 1. 9; see Buttm. § 108. IV. 2. Winer § 14. 2. b. Lob. ad Phryn. p. 152.—Imperat. ἦτω 1 Cor. 16, 22. James 5, 12. Plat. Rep. 361. e; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7, 5, where Text. rec. συνέρχου.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—The verb εἰμί is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As the verb of existence, *to be*, *to exist*, to have existence.

1. Pr. and genr. a) In the metaphysical sense, John 1, 1 ἐν ἀρχῇ ἦν ὁ λόγος. 8, 50. 58. Mark 12, 32. Acts 19, 2. Heb. 11, 6. al. Of things, John 17, 5. 2 Pet. 3, 5. Rev. 4, 11. For ὦν, τὰ ὄντα, see below in no. 4. (Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὄν ἄγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι.) Spoken of life, *to exist*, *to live*, Matt. 2, 18. 23, 30; *not to die*, Acts 17, 28. So Jos. Ant. 7. 10. 5 οὐκ ἔρ ὄντας. Xen. Ven. 1. 11. b) Genr. *to be*, *to exist*, *to be found*, as of persons, Luke 4, 25 πολλοὶ χήραι ἦσαν. v. 27. Matt. 12, 11. John 3, 1. Rom. 3, 10. 11. (Luc. D. Mort. 23. 1. Xen. Hell. 5. 4. 25.) Also of things, *to be*, *to exist*, *to have place*, Matt. 6, 30. 22, 23. Mark 7, 15. Luke 6, 43. Acts 2, 29. Rom. 13, 1. al. sarp. So ἐστὶ, εἰσὶ, *there is*, *there are*, Rom. 3, 23. 1 Cor. 12, 4. 5. 6. Acts 27, 22. John 7, 12. Rev. 10, 6. 21, 4. al. sarp. John 7, 39 οὕτω γὰρ ἦν πνεῦμα ἁγίον, i. e. *the giving of the Holy Spirit had not yet taken place*.—Hence, *to be present*, i. q. *πάρεμι*, but this sense lies only in the adjuncts, Matt. 12, 10. 24, 6. Mark 8, 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὐσαν δύναμιν. Xen. An. 4. 2. 3. c) Of time, genr. Luke 23, 44 ἦν δὲ ὥσπερ ὥρα ἔκτη. John 1, 40. Acts 2, 15. 2 Tim. 4, 3. Mark 11, 13. (Xen. Cyr. 5. 4. 18 ᾗδῃ ὥρα ἦν. Hell. 4. 5. 1 ἦν ὁ μῆν.) Of festivals, etc. Mark 15, 42. Acts 13, 3; so Xen. Conv. 1. 2.

2. A<sub>ε</sub> modified by the context or by adjuncts, *to come to be*, *to come into existence*, i. q. *γίνομαι*, i. e. a) Genr. *to come to pass*, *to take place*, *to be done*; so in the fut. ἔσται, Matt. 27, 7. 21. Luke 12, 55. 21, 12. 25. Acts 11, 23. 27. 25. Acts 23, 30. al. Luke 22, 49 τὸ ἐσόμενον, i. e. *what was about to happen*. Matt. 24, 3 Luke 1, 34. al.

With dat. of pers. Mark 16, 22. Luke 14, 10. (Xen. Mem. 3. 2. 1 τοῦτο ἔσται. Cyr. 2. 3. 3.) Impers. καὶ ἔσται, like Heb. וְהָיָה, and it shall be, shall come to pass, followed by a future, Acts 2, 17. 21, quoted from Joel 3, 1–5 [23–32], where Sept. for וְהָיָה. Acts 3, 23 (comp. Deut. 18, 19). Rom. 9, 26, quoted from Hos. 2, 1 [1, 10], where Sept. for וְהָיָה. b) From the Heb. εἶναι εἰς τι, like Heb. הָיָה, *to be for any thing*, i. e. *to become any thing*; Matt. 19, 5 et Eph. 5, 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. 2, 24 where Sept. for הָיָה. Luke 3, 5 comp. Is. 40, 4. Acts 13, 47 comp. Is. 49, 6. Eph. 1, 12. Col. 2, 22. al. (Gesens. Lebrg. p. 816. 2.) With dat. of pers. 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. 8, 10. James 5, 3. al.

3. ἐστὶ c. infin. it is proper, is in one's power or convenience, one can; Heb. 9, 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, of which we cannot now speak.—Ecclus. 39, 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11.

4. Particip. pres. ὦν, ὄνσα, ὄν, being, e. g. a) Joined with a noun or pronoun, it is used in short parenthetical clauses, by way of emphasis, to indicate an existing state, condition, character; and may be rendered by the case absol. or by being, as being, as, etc. Matt. 7, 11 εἰ οὖν ὑμεῖς, παῖδοι ὄντες, οὐδ' αὖτε κτλ. John 3, 4. 4, 9. 9, 25. Acts 16, 21 ἃ οὐκ ἔξεστιν ἡμῖν ποιεῖν, Ῥωμαίοις ὄνσι. Rom. 5, 10. 11, 17. Gal. 6, 4. Eph. 2, 4. Tit. 3, 11. James 3, 4. al. See Buttm. § 144. 7. So Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. b) With the art. ὁ ὦν, τὰ ὄντα, it implies real and true existence; thus in the phrase ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπὸ Rev. 1, 4, in allusion probably to the Heb. וְהָיָה. v. 8. 11, 17. 16, 5. Comp. Winer § 10 ult. (Wis. 13, 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God.) Also τὰ ὄντα, τὰ μὴ ὄντα, things existing, things non-existing, pr. Rom. 4, 17; trop. 1 Cor. 1, 28. So 2 Macc. 7, 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As the logical copula, connecting the subject and predicate, *to be*; where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But these ideas all lie in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be expressed by various parts of speech. E. g.

1. With an *adjective* as predicate; which is strictly the more logical construction. Matt. 2, 6 σὺ Βηθλέεμ... οὐδαμῶς ελαχίστη εἶ ἐν τοῖς ἡγ. κτλ. 18, 8. Mark 1, 7. John 4, 12. 5, 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7, 6. Rom. 8, 29. 1 John 1, 9. al. sarp. (Hdian. 8. 2. 6. Xen. Mem. 3. 5. 1.) With a neg. adj. οὐδέν, *it is nothing*, Matt. 23, 16. 1 Cor. 7, 19. 13, 2; μηδέν Gal. 6, 3, comp. above in I. 4. a; so Plut. de Exil. 6. Xen. An. 6. 2. 10.—With numerals; Mark 5, 13 ἦσαν δὲ ὡς δισχίλιοι. So in the phrase εἷς (ἐν) εἶναι, spoken of two or more, *to be one* in mind and purpose, John 10, 30. 17, 11. 22; or *to be one* in rank, right, 1 Cor. 3, 8. 12, 12. Gal. 3, 28.—In this construction, εἰμί with an adjct. sometimes forms a periphrasis for the kindred verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14, 31. Acts 11, 17. Rom. 4, 21; ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3, 9. So Hdian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.

2. With a *substantive* as predicate, in the same case with the subject. a) Pr. Matt. 3, 4 ἡ τροφή αὐτοῦ ἦν ἀκριδές. 3, 17 αὐτός ἐστιν ὁ υἱός μου. 15, 14. Mark 2, 28. 10, 47. Acts 2, 32. 3, 25. 28, 6. Rom. 8, 24. Heb. 11, 1. al. sarp. Matt. 7, 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law. So Hdian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Ec. 14. 7.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14, 27 ἐγὼ εἰμι, *I am* he, i. e. *il is I*. John 13, 13 εἰμι γάρ sc. ὁ διδάσκαλος. 18, 5 ἐγὼ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6, 16. Luke 7, 27. John 7, 25. 9, 9. al.—With dat. of pers. or thing *for* or *in respect* to whom the predicate is asserted; Acts 1, 8 καὶ ἔσεσθέ μοι μάρτυρες. 9, 15. Rom. 1, 14. 1 Cor. 9, 2 εἰ ἀλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. 1, 18. 2, 14. b) Trop. and meton. the Subst. of the predicate often expresses, not what the subject actually *is*, but what *it is like*, or *is accounted* to be, or *signifies*, either by comparison, substitution, or as cause or effect; so that εἰμί may be rendered *to be accounted*, *to be like* or *in place of*, *to signify*; Matt. 5, 13. 14 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12, 50 αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 13, 37. 38. 39. 19, 6. Luke 8, 11 ὁ σπῖρος ἐστίν ὁ λόγος. 12, 1. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4, 34. 6, 33. 35 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41. 48. 50. 51. 55. 11, 25. 12. 50. 15, 1. 5. Acts 4, 11. 1 Cor. 3, 10. 4, 17. 10, 4. Eph. 5, 8. James 4, 14. Rev. 4, 5. 21, 22. al. sarp. So in the words of Christ, τοῦτό ἐστι τὸ

σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου. Matt. 26, 26. 28. Mark 14, 22. 24. Luke 22, 19, 1 Cor. 11, 24. The Romish church takes these passages literally. See Xen. An. 3. 1. 13. Hell. 1. 4. 3. Plato Gorg. 459. a. c) Here too εἰμί with the Subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in no. 1 fin. e. g. ἐπισυμμητής εἰμι for ἐπισυμμέω, 1 Cor. 10, 6; ζηλωτής εἰμι for ζηλώω, 1 Cor. 14, 12. etc.

3. With a *pronoun* as predicate, in the same case with the subject; e. g. οὗτος, *this*, the following, Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. John 1, 19 αὕτη ἐστὶν ἡ μαρτυρία. 15, 12. 17, 3. Acts 8, 32. al. αὐτός, Luke 24, 39. Heb. 1, 12; τις, τι, indef. *some one*, *any thing*, 1 Cor. 10, 19; trop. *of moment*, *important*, Acts 5, 36. 1 Cor. 3, 7. Gal. 6, 15. al. τις, τι, interrog. *who*, *what*, John 5, 13. Rom. 14, 4. 1 Cor. 9, 18. Heb. 12, 7. James 4, 12. Acts 21, 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. 14, 15. 26; ποῖος Mark 12, 28; πόσος Mark 9, 21; ποταπός Luke 1, 29; ὁποῖος Acts 26, 29; ὅστις Gal. 5, 10. 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17, 10; ὑμέτερος Luke 6, 20. etc. So Xen. Mem. 3. 3. 3.—Trop. as with nouns (no. 2. b, above) the predicate often expresses, not what the subject actually *is*, but what *it is accounted* to be or *signifies*; e. g. τί ἐστίν, τὸ κτλ. *what that means*, etc. Matt. 9, 13. Mark 9, 10. Luke 20, 17. Eph. 4, 9 Mark 1, 27 τί ἐστὶ τοῦτο; John 18, 38 τί ἐστὶν ἀλήθεια; Luke 15, 26 τί εἶη ταῦτα Acts 2, 12. 10, 17. 17, 20. Luke 8, 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστὶ, *that is*, *that signifies*, Matt. 27, 46. Acts 19, 4. Rom. 1, 12. al. ὃ ἐστὶ, *which is*, *which signifies*, Mark 7, 11. Heb. 7, 2. al.

4. With the *genitive* of a noun or pronoun as predicate; spoken a) Of quality, character, etc. Luke 9, 55 οὐκ οἰδατέ οἶον πνεύματός ἐστε ὑμεῖς. Acts 9, 2. Heb. 12, 11. Buttm. § 132. 7. So Xen. Hell. 2. 4. 36. b) Of age, Mark 5, 42 ἦν γὰρ ἐτών δώδεκα. Acts 4, 22. al. Buttm. l. c. So Xen. An. 2. 6. 20. Mem. 1. 2. 40. c) Of a whole, of which the subject is a part, Acts 23, 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κτλ. 1 Tim. 1, 20. 2 Tim. 1, 15. Buttm. § 132. 5. So Xen. An. 1. 2. 3. d) Of possession, property; pr. Matt. 5, 3. 10 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12, 7. 23. Luke 4, 7. John 10, 12. 19, 24. Acts 21, 11. al. sarp. Matth. § 315. 1. So Isocr. ad Nicocl. p. 19. b. Xen. Cyr. 7. 5. 73.—Trop. of persons (or things) to whom the subject belongs, appertains, or on whom

It is in any way dependent; c. g. of God, 2 Cor. 4, 7. 1 Cor. 3, 23; of a master, teacher, guide, Acts 27, 23. Rom. 14, 8. 1 Cor. 1, 12. 3, 4. 6, 12. 2 Cor. 10, 7. al. (Xen. An. 2. 1. 11.) Of things which one follows after, i. Thess. 5, 5. 8. As implying fitness, propriety; Acts 1, 7 οὐχ ὑμῶν ἐστί γινῶμαι χρόνους κτλ. Heb. 5, 14 τελείων ἔσονται ἡ στερὰ τροφῆς. Matth. 13, 316. So Xen. An. 2. 1. 4.

5. With the *dative* of a noun or pronoun as predicate, *to be* to any one, implying possession, property; John 17, 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke 12, 20. Acts 2, 39. 1 Cor. 9, 16. 18. 1 Pet. 4, 11. al. So Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*; as Luke 7, 14 δύο χρεωφειλέται ἦσαν δανεισθῆναι, *a certain creditor had two debtors*. 6, 32. 33. 34. John 18, 39. Acts 8, 21. 21, 23. Eph. 6, 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, we wrestle not against, etc. (Hdian. 1. 13. 11. Xen. Cyr. 1. 2. 3.) Or *to receive*, Matt. 19, 27 τί ἄρα ἔσται ἡμῖν, *what then shall we receive?* So Xen. An. 1. 7. 8. ib. 7. 6. 1.

6. With a *participle* of another verb as predicate; e. g. a) Without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5, 1 καὶ αὐτὸς ἦν ἑστῶς, *and he was standing*, instead of imperf. ἴσθη, *he stood*. Matth. 24, 9 καὶ ἔσσεσθε μουσούμενοι ὑπὸ πάντων. Mark 2, 6 ἦσαν δὲ τινες καθήμενοι. v. 18. 13, 25 οἱ ἀστέρες ἔσονται ἐκπίπτοντες. 9, 4. 15, 43. Luke 3, 23. 5, 17. 24, 32. Acts 1, 10. 2, 42. al. smp. So with the particip. of the perf. Pass. which however assumes nearly the nature of an adjective; Matt. 9, 36 ἦσαν ἐσकुλμένοι καὶ ἐρρήμένοι κτλ. Mark 6, 52 ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη. 1 John 1, 4. Also in impersonals, as δέον ἐστί for δεῖ, Acts 19, 36; πρέπον ἐστί for πρέπει, 1 Cor. 11, 13. al. See Winer § 46. 8. Matth. § 559; comp. Gesen. Lehrs. p. 792. 2. So Eurip. Herc. Fur. 312 sq. Hdian. 1. 3. 5. Diod. Sic. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10, 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7, 8. al. b) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of

the verb; Matt. 3, 3 οὗτος γὰρ ἐστὶ ὁ ῥῆξαι ὑπὸ Ἡσαίου, i. e. *the person spoken of, the predicted*, instead of ὃς ἐρρήξῃ. 13, 19. Mark 7, 15 ἐκεῖνα ἐστί τὰ κοινῶντα τὸν ἄνθρωπον. John 4, 10. Acts 2, 16. Rom. 3, 11. 1 John 5, 5. Jude 19. Rev. 2, 23. 14, 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. smp. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. 1. c. § 46. 4. Matth. § 270.—Hdian. 2. 70. Xen. Hell. 2. 3. 43.

7. With an *adverb* as predicate; e. g. of quality or character, as οὕτως, John 3, 8 οὕτως ἐστὶ πᾶς κτλ. Matt. 19, 10. So οὕτως ἔσται, Rom. 4, 18. Matt. 24, 27. Luke 17, 24. 26; with dat. Matt. 12, 45. Luke 11, 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17, 30. 1 Cor. 6, 11; comp. Buttm. § 115. 4. § 128. n. 5; ὥς, according as, Rev. 22, 12.—Of likeness or manner as ὥς, Matt. 22, 30. 28, 3. Luke 6, 40. al. ὥσπερ, Matt. 6, 5. Luke 18, 11; c. dat. Matt. 18, 17; καὶ ὥς 1 Thess. 2, 13. 1 John 3, 2.—Of plenty or want; περισσώτερος 2 Cor. 7, 15; χωρὶς Heb. 12, 8.—Of place, viz. place where, ἐγγύς Rom. 10, 8. John 11, 18. al. ἐκεῖ Matt. 18, 20. Mark 3, 1. al. (Xen. Hell. 4. 8. 14.) μακρὰν Mark 12, 34. John 21 8 ὅπου Mark 5, 40. John 18, 1. 7, 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2, 2. John 7, 11. (Plut. de adul. et amic. 31.) ὧδε Matt. 12, 6. 41. Rev. 13, 9. etc. etc. Also place whence, origin; as πόθεν Matt. 21, 25. John 7, 27. 2, 9; ἐντεῦθεν John 18, 36. So Xen. An. 5. 6. 24. ib. 6. 6. 14.—Of time, ἐγγύς Matt. 26, 18.

8. With a *preposition and its case* as predicate, viz. a) ἀπὸ, John 1, 45; comp. ἀπὸ no. 3. a. β. b) εἰς c. acc. viz. as marking that which any thing *becomes*; comp. above in I. 2. b. As denoting direction, object, end, εἰς τι, Luke 5, 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰάσθαι αὐτοὺς. Of a person, εἰς τινα, 1 Pet. 1, 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4, 3 ἐμοὶ δὲ εἰς ἐλαχίστον ἐστὶν ἵνα κτλ. comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark 2, 1 ὅτι εἰς οἶκόν ἐστι. 13, 16. Luke 11, 7. John 1, 18. al. c) ἐκ c. gen. always implying *origin*, see in ἐκ no. 3; c. g. spoken of place, John 1, 47 ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Acts 23, 34. John 4, 22; so of family, race, Luke 2, 4. Acts 4, 6. Of persons or things as the source, author, cause; Mark 11, 30 ἐξ οὐρανό ἦν ἡ ἐξ ἀνθρώπων. John 3, 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15, 19. 17, 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19, 25

Gal. 3, 21. Matt. 1, 20 ἐκ πνεύματος ἔστιν ἁγίου. 5, 37. John 7, 17 ἡ διδαχὴ ἐκ τοῦ θεοῦ ἔστιν. Acts 5, 38. 1 John 2, 16. Hence trop. of a person on whom one is *dependent*, to whom one is *devoted* as a follower; e. g. John 8, 47 ἐκ τοῦ θεοῦ οὐκ ἐστέ, *ye are not of God*, i. e. not his true followers, adherents. 1 John 3, 10, 4, 6, 6, 19. So John 8, 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. Of things, as ἐκ τῆς ἀληθείας John 18, 37. 1 John 3, 19; ἐξ ἔργων τοῦ νόμου Gal. 3, 10; also Gal. 3, 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connection with it. So of a whole in relation to a part; 1 Cor. 12, 15 οὐκ εἰμὶ ἐκ τοῦ σώματος. v. 16; of persons, Luke 22, 3 ὄντα ἐκ ἀρ. μου τῶν δώδεκα. Matt. 26, 73 σὺ ἐξ αὐτῶν εἶ. John 1, 24, 10, 16, 18, 17, 25. Col. 4, 9. 2 Tim. 3, 6. Of the material, Rev. 21, 21 ἦν ἐξ ἑνὸς μαργαρίτου. Matth. 3, 374. b, note. d) ἐν c. dat. implying a *being in* a place, thing, person; e. g. of place, part, etc. Mark 1, 3 ἐν τῇ ἐρήμῳ. John 2, 23 ἐν τοῖς Ἱεροσολ. Acts 5, 12. Rev. 9, 10. al. (Hdian. 8. 8. 10. Xen. An. 5. 6. 13, 15.) Of things; ἐν τούτῳ, *in this, herein*, John 9, 30. 1 John 4, 10; or *hereby*, 1 John 2, 3. So ἐν τούτοις ἱσθί, *be wholly in these things*, occupied with them, 1 Tim. 4, 15. (Jos. Ant. 2. 16. 4. Ael. V. H. 1. 31. Xen. Cyr. 5. 2. 5.) So ἐν σαρκὶ εἶναι, *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. 7, 5; ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ, i. e. consist in, depend on, 1 Cor. 2, 5. Of a state, condition, as ἐν ῥύσει αἵματος οὖσα Mark 5, 25; so Luke 23, 40. Phil. 4, 11. 1 John 2, 9. (Jos. Ant. 7. 10. 1.) Of persons, *to be in* any one, viz. where the subject is a thing, Acts 25, 5 εἶ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ, *in or on this man*, i. e. in his conduct. John 11, 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him; and so of faculties, virtues, vices, which are *in* any one, John 1, 4. 48. Acts 4, 12. 20, 10. Where the subject is a person, *to be near and in intimate union with*, *to be one with*, in mind, purpose, feeling; so God and Christ, John 14, 10. 11; Christ and his followers, John 15, 4; Christ in his followers, 2 Cor. 13, 5; the Spirit in Christians, John 14, 17; Christians in Christ, Rom. 8, 1. 16, 11. 1 Cor. 1, 30. 1 John 5, 20. With dat. plural, *to be among*, Matt. 27, 56; *to be in the midst of*, 1 Cor. 14, 25. e) ἐπὶ, c. gen. of place, *upon*, Luke 17, 31. John 20, 7; trop. of dignity, station, *over*, Acts 8, 27. Rom. 9, 5. With dat. of place, *upon, in, at*, Mark 4, 38. Matt. 24, 33. With

accus. of place, as εἶναι ἐπὶ τὸ αὐτό, *spoken of conjugal intercourse*, 1 Cor. 7, 5; of persons, εἶναι ἐπὶ τινι, *to be or rest upon*, metaph. Acts 4, 33. f) κατὰ c. gen. εἶναι κατὰ τινος, *to be against* any one, Matt. 12, 30. Gal. 5, 23. With accus. of thing, εἶναι κατὰ τι, *to be according to, in accordance with*, 2 Cor. 11, 15. Rom. 2, 2. Luke 17, 30. g) μετὰ c. gen. εἶναι μετὰ τινος, *to be with* any one, i. e. present with, in company with, Matt. 17, 17. Mark 2, 19. Luke 23, 43. al. Also *to be for or on the side of* any one, as an adherent, helper, Matt. 12, 30. John 3, 2. Acts 7, 9. 18, 10. Phil. 4, 9. (Jos. Ant. 15. 5. 3.) So *to be imparted to* any one, 2 John 2, 3. h) παρὰ c. gen. εἶναι παρὰ τινος, *to be from* any one, i. e. sent by any one, John 6, 46. 7, 29; or *received from* any one, John 17, 7. With accus. of place, *to be by, on, at*, Mark 5, 21. i) πρὸ c. gen. of place, *to be before*, Acts 14, 13; trop. of dignity, Col. 1, 17. k) πρὸς c. accus. of place, εἶναι πρὸς τι, *to be near to, by*, Luke 24, 29. Mark 4, 1. Of persons, *to be near, with, among*, Matt. 13, 56. Mark 9, 19. l) σύν c. dat. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17; or as a follower, disciple, Luke 8, 38. Acts 4, 13; or as a partisan, Acts 14, 4. So Xen. Hell. 3. 1. 18. m) ὑπέρ c. gen. εἶναι ὑπέρ τινος, *to be for* any one, on his side, Mark 9, 40. With accus. of pers. ὑπέρ τινι, *to be above* any one, trop. Luke 6, 40. n) ὑπὸ c. accus. *to be under*, spoken of place, John 1, 49. 1 Cor. 10, 1; of person or thing, *to be subject to*, Rom. 3, 9. Gal. 3, 10. 1 Tim. 6, 1.

NOTE. As copula, the forms of εἰμί are very frequently not expressed; e. g. Matt. 9, 37. 13, 54. Mark 9, 23. 1 Cor. 10, 26. 11, 12. al. sáppiss. See Buttin. § 129. 20. Matth. § 306. +

εἶμι, *to go*, in Mss. for εἰμί John 7, 34. 35. See Buttin. § 108. V.

εἵνεκα, *see* ἔνεκα.

εἵπερ, *see* in εἰ III. 2. g.

εἶπον, aor. 2; Imper. εἶπέ, Opt. εἴπωμι, Subjunct. εἴπω, Inf. εἰπεῖν, Particip. εἰπόν. —Also Ion. aor. 1 εἶπα, Matt. 26, 25. Mark 11, 3. al. Xen. Mem. 2. 2. 8. Imperat. εἰπὼν Acts 28, 26; εἰπάτωσαν 24, 20; used likewise by the Attics, comp. Buttin. § 96. n. 1. § 114 εἰπεῖν. Winer § 15 εἶπον. —With these aorists from an obsol. theme ἔπω or εἴπω, the Greeks employed φημι; as a present, Buttin. § 114 and § 109. I. 2; likewise, as also in N. T. the fut. εἶπω.

from ἴρω (only poetic); also the perf. εἶρη α from obsol. ῥέω, with pluperf. εἶρη-κεν; pass. perf. εἶρημαι, aor. 1 ἐρρήσῃην or less usual ἐρρήσῃην Matt. 5, 33. al. Lob. ad Phil. p. 447; fut. 1 ῥήσῃσμαι, fut. 3 εἰρήσσομαι, Buttm. l. c. Winer l. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν, but less than λέγειν; see Tittm. de Syn. N. T. p. 79, 80.

1. Genr. *to say, to speak*, with an acc. of the thing said; Matt. 26, 44 τὸν αὐτὸν λόγον εἰπών. Luke 12, 3. John 2, 22. Acts 1, 9. 2 Cor. 12, 6 ἀλήθειαν γὰρ ἐρῶ. Rom. 3, 5 et 6. 1 τί οὖν ἐροῦμεν; (Dem. 384. 16. Xen. Apol. Socr. 15.) Heb. 7, 9 ὡς ἔπος εἰπεῖν, *so to speak*; Matth. § 545 init. so Plut. Romul. 9. Dem. 226. 24. Plato Phædon 10. p. 66. a.—The accus. is often supplied by the words or clause spoken, as Matt. 2, 8. 4. 3. Luke 5, 13. John 4, 27. 6, 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7, 42.—With an accus. of person, once, John 1, 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, and the like; e. g. a) With dat. of pers. John 16, 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16, 8. Mark 2, 9. Luke 4, 3. John 14, 26. Rev. 17, 7. Luke 7, 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristæn. 2. 1. β) With εἰς c. accus. of pers. *to speak against*, Luke 12, 10. γ) With κατὰ c. gen. of pers. *to speak against*, Matt. 5, 11. 12, 32. δ) With περὶ c. gen. of pers. or thing, *to speak of or concerning*, John 7, 30. 10, 41. 11, 13; c. dat. of pers. Matt. 17, 13. John 18, 34. e) With πρὸς c. acc. of pers. *to speak or say to any one*, Luke 11, 1. 12, 16. John 6, 28. Acts 2, 37. Heb. 1, 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for, with reference to*, Mark 12, 12. Also c. acc. of thing, *to say in respect to*, Rom. 8, 31. ζ) With an adverb, or a prep. with its case, implying manner; e. g. ὁμοίως Matt. 26, 35; ὡσαύτως 21, 36; καθὼς 28, 6; so καθὼς εἶπας, *thou hast well said*, i. e. rightly, correctly, Luke 20, 39; and a. isol. with καθὼς implied, Matt. 26, 25. 64. οὐ εἶπας. Hence with an acc. of pers. καθὼς εἰπεῖν τινα, *to speak well of any one*, Luke 6, 26; and καθὼς εἰπεῖν τινα, *to speak evil of*, Acts 23, 5; see Buttm. § 131. 5. Matth. § 416.—So too εἰπεῖν ἐν παραβολαῖς, Matt. 22, 1; διὰ παραβολῆς Luke 8, 4. Also εἰπεῖν πρὸς ἑαυτοὺς or πρὸς ἀλλήλους, *to say among themselves* or *to one another*

Mark 12, 7. John 7, 35. Luke 2, 15. John 16, 17. 19, 24. al. Further, ἐν ἑαυτοῖς. *among themselves*, Matt. 21, 38; and trop. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. *to think*, Matt. 24, 48. Luke 12, 45. Rom. 10, 6; so ἰββ. יבב and Sept. Ps. 110. 6. 11. 14. 1. Is. 49, 21; comp. Gesen. Lex. ἰבב no. 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9, 3. Luke 7, 39. 16, 3. 18, 4. Sept. for ἰבב. Esth. 6, 6. η) With infin. and accus. Rom. 4, 1; accus. implied Matt. 16, 12. So Xen. Hell. 1. 6. 6. θ) With ὅτι, Matt. 5, 31. John 8, 55. 1 Cor. 1, 15. (Xen. Cyr. 1. 4. 25.) So after a dat. Mark 16, 7. John 6, 65.

2. As modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. a) Before interrogations, for *to ask, to inquire*; Acts 8, 30 καὶ εἶπεν ἄραγε γινώσκεις κτλ. Matt. 9, 4. 11, 3. 13, 10. John 8, 10. Acts 19, 2. 3. So Xen. Cyr. 1. 3. 16. b) Before replies, for *to answer, to reply*, e. g. to a direct question, Matt. 15, 34. Mark 8, 5. Luke 8, 10; and so preceded by ἀποκριθεῖς or ἀπεκρίθη καὶ Matt. 11, 4. 15, 13. John 7, 20. Acts 5, 29. Without a preceding question, Matt. 14, 18. Acts 5, 9. 11, 8; with ἀποκριθεῖς, Matt. 4, 4. 12, 39. Mark 6, 37. al. c) Of narration, teaching, for *to tell, to make known, to declare*, Matt. 8, 4. 16, 20. 18, 17. Mark 11, 29. 16, 7. 8. John 3, 12. 12, 49. Rev. 17, 7. al. sarp. Sept. for ידבר 2 K. 22, 10; ידבר Job 12, 7. d) Of predictions, for *to foretell, to predict*, Matt. 28, 6. Mark 14, 16. Luke 22, 13. John 2, 22. al. Here used especially in the passive forms, e. g. ἐρρήσῃ Rom. 9, 12. 26. Rev. 6, 11; εἰρηται Luke 4, 12. Heb. 4, 7; τὸ εἰρημένον Luke 2, 24. Acts 2, 16. al. ὁ ῥηθεῖς, lit. *the foretold*, Matt. 3, 3; τὸ ῥηθέν, *that foretold*, etc. Matt. 1, 22. 15. 17. 22, 31. al. sarp. e) Of what is said with authority, for *to direct, to bid, to command*, Matt. 8, 8. Mark 5, 43. 10, 49. Luke 7, 7. 17. 8. 19, 15. 2 Cor. 4, 6. James 2, 11. al. With ἵνα, Matt. 4, 3. Mark 3, 9. Rev. 9, 4. Sept. for יאמר Ex. 35, 1. Lev. 9, 6. f) With two acc. of pers. for *to call, to name*; John 10, 35 εἰ ἐκείνους εἶπε θεοῦς. 15, 15 οὐκέτι ὑμᾶς λέγω δοῦλους, . . . ὑμᾶς δὲ εἵρηκα φίλους. 1 Cor. 12, 3 οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. So Xen. Apol. Socr. 15 πότερα θεόν σε εἶπω, ἢ ἄνθρωπον. Agesi 2. 12 Ἀγασίαν ἀνδρεῖον μὲν ἕξεσιν εἰπεῖν. +

εἶπας, see in εἰ III. 2. h.

ειρηνεύω, f. εἶσω, (εἰρήνη,) to make peace, to be at peace, Sept. for עִירְיָה 1 K. 22, 44. Pol. 5. 8. 7 χάρα ἐκ παλαιού εἰρηνομένη. Plato Theæt. 180. a.—In N. T. to live in peace, harmony, concord, absol. 2 Cor. 13, 11; ἐν αὐτοῖς 1 Thess. 5, 13; ἐν ἀλλήλοις Mark 9, 50; μετὰ πάντων Rom. 12, 18.—So Eccles. 6, 6. 28, 9. 13.

• εἰρήνη, ης, ἡ, peace. 1. Pr. in a civil sense, the opposite of war and commotion, Luke 14, 32. Acts 12, 20. 24, 2. Rev. 6, 4. (Æl. V. H. 14. 11. Xen. Ag. 1. 7.) Heb. 7, 2 βσιλευδς εἰρήνης, king of peace, pacific; comp. Is. 9, 5. Zech. 9, 10. Also among individuals, peace, concord, Matt. 10, 34. Luke 12, 51. Acts 7, 26. Rom. 14, 19. Heb. 12, 14. 1 Pet. 3, 11. al.—Trop. peace of mind, quietness, tranquillity, arising from reconciliation with God and a sense of the divine favour, Rom. 5, 1. 15, 13. Phil. 4, 7. Col. 3, 15. 2 Tim. 2, 22. Comp. Is. 53, 5.

2. peace, i. e. a state of peace, rest, quiet, safety; Luke 11, 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. John 16, 33. Acts 9, 31. 1 Cor. 14, 33. 1 Thess. 5, 3. Sept. for עִירְיָה Judg. 6, 23; עִירְיָה Is. 14, 30. Ez. 38, 8. 11.

3. Like Heb. עִירְיָה, peace, welfare, prosperity, happiness, every kind of good. Luke 1, 79 ὁδὸς εἰρήνης, way of peace, happiness. 2, 14. 10, 6 υἱὸς εἰρήνης, a son of peace, happiness, i. e. one worthy of it. 19, 42. Rom. 8, 6. Eph. 6, 15 εὐαγγέλιον τῆς εἰρήνης, the gospel of peace, i. e. which leads to eternal happiness. 2 Thess. 3, 16. Also ὁ θεὸς εἰρήνης, i. e. God the author and giver of all good, Rom. 15, 33. 16, 20. Phil. 4, 9. 1 Thess. 5, 23. 2 Thess. 3, 16. Heb. 13, 20. Comp. עִירְיָה, Sept. ἀρχὸν εἰρήνης, Is. 9, 5.—So εἰρήνη ὑμῶν, the good or blessing which you have invoked by way of salutation, your benediction, Matt. 10, 13. Luke 10, 6. John 14, 27. Hence μετ' εἰρήνης, with good wishes, benediction, kindness, Acts 15, 33. Heb. 11, 31; ἐν εἰρήνῃ, 1 Cor. 16, 11. So Sept. and Heb. עִירְיָה Gen. 26, 29. Ex. 18, 23.—Hence also in the formulas of salutation, either at meeting or parting; see in ἀσπάζομαι. Heb. Lex. עִירְיָה, B. 1. Thus on meeting, εἰρήνη ὑμῖν, peace unto you, i. e. every good, Luke 24, 36. John 20, 19. 21. 26; also in epistles, Rom. 1, 7. 2, 10. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. al. Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִירְיָה, ἡ, עִירְיָה Judg. 19, 20. 1 Chr. 12, 18. Dan. 10, 19. At parting, ὑπάγε εἰς εἰρήνην, go away into peace, Mark 5, 34; ὑπ. ἐν εἰρήνῃ, go in peace, James 2, 16; πορεύου εἰς εἰρήνην Luke 7. 50. 8, 48; πορ. ἐν εἰρήνῃ

Acts 16, 36; comp. in εἰς no. 4. Sept. for Heb. עִירְיָה ἡ, Judg. 18, 6. 1 Sam. 1, 17. 20, 42. +

εἰρηνικός, ἡ, ὄν, (εἰρήνη,) peaceful, relating to peace, Xen. Œc. 1. 17 εἰρηναὶ ἐπιστήματι.—In N. T.

1. peaceable, i. e. pacific, disposed to peace, James 3, 17. Sept. for עִירְיָה Ps. 37, 37; comp. Deut. 2, 26. Plato Legg. 829. a.

2. From the Heb. healthful, wholesome, happy, Heb. 12, 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִירְיָה in εἰρήνη no. 3.

εἰρηνοποιέω, ὦ, f. ἴσω, (i. e. εἰρήνην ποιέω,) to make peace, to make reconciliation, Col. 1, 20.—Sept. Prov. 10, 10.

εἰρηνοποιός, οῦ, ὁ, a peace-maker, pacifist, an ambassador to treat of peace, Plut. Nicias 11. Xen. Hell. 6. 3. 4.—In N. T. trop. one disposed to peace, peaceful, opposed to strife, Matt. 5, 9.

εἶρω, f. ἐρῶ, see in εἶπον.

εἰς, a prep. governing only the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place or object. The antithesis is expressed by ἐκ, out of. Sept. every where for עַל, בְּ, בֵּין. See Winer § 53. a. Matth. § 578. Kühnert § 290. 2. Buttm. § 147.

1. Of PLACE, which is the primary and most frequent use, into, to, viz.

a) After verbs implying motion of any kind into, or also to, towards, upon, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and very many others of the like general signification; e. g. a) Pr. c. acc. of place; Matt. 2, 13 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4, 8. 5, 1 ἀνέβη εἰς τὸ ὄρος. 6, 6 εἰσελθε εἰς τὸ ταμιεῖόν σου. 8, 18 ἀπελθεῖν εἰς τὸ πέραν. 12, 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15, 11. 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται. 20, 17 ἀναβαίνων εἰς Ἱεροσόλυμα. 21, 18. Mark 1, 38. 5, 21. 6, 45. 9, 31 παραδιδόσθαι εἰς χεῖρας ἀνθρώπων. 13, 14 φεύγειν εἰς τὰ ὄρη, as in Engl. to flee into the mountains. Luke 8, 23 26. John 1, 9. 7, 14. Acts 16, 16. 26. 14. Rom. 5, 12. 10, 18. Rev. 2, 22 (see in βάλλω no. 1. f). 8, 5. al. sep. (Xen. Mem. 4. 2. 1. Cyr. 5. 4. 5. An. 1. 3. 17.) So in constr. præg. John 16, 21 ἐγενήθη εἰς τὸν κόσμον. 1 Pet. 3, 20 εἰς ἣν [κιβωτὸν] ὀλιγαὶ ψυχαὶ διεσώθησαν δι' ὕδατος. Matt. 5, 22 ἔνοχος ἔσθαι εἰς τὴν γέεναν, is liable to be cast into hell; Winer § 31. 2. (Xen. An. 2. 3. 18 ἀποσώσσει ὑμᾶς εἰς τὴν

Ἑλλάδα.) So *είς* c. acc. of thing, implying place; as John 18, 6 ἀπῆλθον *είς* τὰ ὄπισω. 7, 8. 10 *είς* τὴν ἑορτήν sc. at Jerusalem. Mark 13, 16. 4, 22 *είς* φανερόν ἔλθῃ. John 1, 11 *είς* τὰ ἴδια ἦλθε. Acts 15, 38 *είς* τὸ ἔργον. 21, 6. John 16, 32. β) With accus. of person; e. g. Mark 7, 15. 18 πᾶν (οὐδὲν) εἰσπορευόμενον *είς* τὸν ἄνθρωπον, for εἰσπορ. *είς* τὸ στόμα in Matt. 15, 17. Also Matt. 27, 30 καὶ ἐμπτύσαντες *είς* αὐτόν, for *είς* τὸ πρόσωπον αὐτοῦ in 26, 67. Of evil spirits entering *into* the bodies of persons, Mark 9, 25. Luke 8, 30; comp. Luke 8, 32. Matt. 8, 31; trop. of Satan entering *into* the mind or heart, Luke 23, 3. John 13, 27. Trop. *είς* ἑαυτὸν ἔλθων, *having come to himself*, to his right mind, Luke 15, 17; comp. in ἑαυτοῦ no. 4. c.—Elsewhere referring to the place where the person dwells or is, and implying *to, among*; Luke 10, 36 ἐμπεσὼν *είς* τοὺς ληστές. 21, 24. Acts 18, 6 *είς* τὰ ἔθνη πορεύσομαι. 20, 29 εἰσελεύσονται λόγοι βαρεῖς *είς* ὑμᾶς. 22, 21. Rom. 5, 12 *είς* πάντας ἀνθρώπους. 16, 19. 2 Cor. 9, 5. 10, 14. 1 Thess. 1, 5. Rev. 16, 2. al. See Winer § 53. a. Matth. § 578. So Hom. II. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.

b) After verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, showing, and many others similar. Matt. 10, 27 et Acts 11, 22 ἀκούειν *είς* τὰ ὄρα. Luke 7, 1. Matt. 22, 3 καλέσαι *είς* τοὺς γάμους. v. 4. Mark 5, 14 ἀπήγγειλαν *είς* τὴν πόλιν. 11, 8 ἔστρωσαν *είς* τὴν ὁδόν. 13, 10 *είς* πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24, 47. John 8, 26 ταῦτα λέγω *είς* τὸν κόσμον. Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν *είς* Αἴγυπτον. 27, 6. 1 Cor. 14, 9 *είς* ἀέρα λαλοῦντες. 2 Cor. 8, 24 *είς* αὐτοὺς ἐνδείξασθε. 11, 6. al. sarp. (Xen. An. 5. 6. 28, 37.) Especially after verbs of looking, beholding, and the like; Acts 1, 10 ἀνέιζοντες *είς* τὸν οὐρανόν. 3, 4. Matt. 22, 16 οὐ βλέπεις *είς* πρόσωπον ἀνθρώπου. John 13, 22. 19, 37. Acts 1, 11. Heb. 11, 26. al. Matt. 5, 35 ὁμοσαι *είς* Ἱεροσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it. So Hom. II. 9. 373 *είς* ὅπα ἰδέσθαι.—Also after nouns, e. g. Acts 9, 2 ἐπιστολὰς *είς* Δαμασκόν, i. e. directed to Damascus. Rom. 15, 31 ἡ διακονία μου ἡ *είς* Ἱερουσαλήμ. al.

c) Trop. of a state or condition *into* which one comes, after verbs of motion, direction, and the like; Matt. 25, 46 ἀπελεύσονται *είς* κλάσιν αἰώνιον, *είς* ζωὴν αἰώνιον. Mark 5, 26 *είς* τὸ χεῖρον ἔλθοῦσα. 9, 43. Luke 22, 33. 24. 29. John 4, 38. 5, 24. 16, 13. Acts

26, 18. 2 Cor. 10, 5. Gal. 1, 6. Phil. 1, 12. 3, 11. 1 Tim. 2, 4. 3, 6. 9. Heb. 2, 10. al. sarp. For ὕπαγε v. πορεύου *είς* εἰρήνην, *go into peace*, see below in no. 4. So Xen. Ath. 1. 9. Mem. 1. 2. 23.—In constr. pragn. βαπτίζειν *είς* τινα v. εἰς ὀνομά τινος, see in βαπτίζω no. 2. a. β, γ.

2. Of TIME, viz. a) Time *when*, as marking a term or limit *until* when, *to, up to, until*; Acts 4, 3 *είς* τὴν αὔριον, *till the morrow*. Matt. 10, 22 *είς* τέλος. Phil. 1, 10 *είς* ἡμέραν Χριστοῦ, i. e. *against the day* of Christ. 2, 16. 2 Pet. 3, 7. Acts 13, 42. 1 Thess. 4, 15. 2 Thess. 2, 6. 2 Pet. 2, 4. al.—Xen. Cyr. 5. 3. 6. CEC. 17. 10.

b) Time *how long*, marking a period of duration, *for*, etc. Matt. 21, 19 *είς* τὸν αἰῶνα, *for ever*. Mark 3, 29. John 8, 35. 2 Pet. 3, 18. Luke 1, 50 *είς* γενεὰς γενεῶν. 12, 19 *είς* ἔτη πολλά. 1 Tim. 6, 19. Heb. 7, 3. Rev. 9, 15. al.—Pol. 32. 13. 6. Xen. Mem. 3. 6. 13.

3. Trop. as marking the END or PURPOSE *to* or *towards* which any thing aims or tends. Spoken

a) Of a result, effect, consequence, marking that which any person or thing tends to, becomes, or is made. Matt. 13, 30 δὴ σάτε αὐτοὺς *είς* δεσμός. 27, 51 ἐσχίσθη *είς* δύο (μέρη). (Sept. Ez. 37, 22. Pol. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17, 23 τετελειωμένοι *είς* ἔν. Acts 2, 20 μεταστραφήσεται *είς* σκότος... *είς* αἷμα. Rev. 11, 6. Rom. 10, 10 καρδιά πιστεύεται *είς* δικαιοσύνην. 15, 2. 1 Cor. 11, 17 οὐκ *είς* τὸ κρεῖττον ἄλλ' *είς* τὸ ἥττον συνέρχεσθε. 12, 13 *είς* ἔν σώμα ἐβαπτίσθημεν, i. e. such is the effect of true baptism. 15, 54. Acts 10, 4 αἱ προσευχαῖ σου ἀνέβησαν *είς* μνημόσυνον κτλ. Eph. 2, 21. 22. Heb. 6, 6. 8. 1 Pet. 1, 22. al. sarp. So Hom. II. 9. 102. Hdian. 1. 11. 6. Plato Legg. 867. b.—With an Infin. as subst. Rom. 7, 4 *είς* τὸ γενέσθαι ὑμᾶς κτλ. v. 5. 12, 3. 1 Cor. 9, 18. Gal. 3, 17. Heb. 11, 3. al. sarp. Comp. Xen. Cyr. 1. 4. 5.—So from the Heb. where *είς* corresponds to Heb. לְ; see Lehrs. p. 816. Thus λογίζομαι [τινὰ, τί,] *είς* τι, *to reckon or count for*, as, *any thing*, Pass. Acts 19, 27. Rom. 2, 26. 9, 8. Sept. for לְ חַטָּיִם 1 Sam. 1, 13. Is. 29, 17. (Wisd 9, 6; two accus. Wisd. 5, 4. 15, 15.) Also λογίζεσθαι τινι *είς* τι, *to reckon or impute to any one for*, as, Pass. Rom. 4, 3 *είς* δικαιοσύνην. v. 5. 9. 22. Gal. 3, 6, all quoted from Gen. 15, 6 where Sept. for לְ חַטָּיִם, as also Ps. 106, 31. (1 Macc. 2, 52.) So after verbs of constituting, making, becoming, and the like; Acts 13, 22 ἡγείρεν αὐτοὺς τὸν Δαβὶδ *είς* βασιλεία. v. 47 τέσεκά σι

εἰς φῶς. (Sept. and ἡ πίστις Ez. 37, 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σὰρξ μία, Matt. 19, 5. Mark 10, 8. al. comp. Gen. 2, 24 where Sept. for ἡ ἑνότης. Luke 3, 5 comp. Is. 40, 4; and so 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. al. sarp. With γίνεσθαι, as Luke 13, 19 ἰγένητο εἰς δένδρον μέγα. Acts 5, 36. Rom. 11, 9, quoted from Ps. 69, 23; and so 1 Cor. 15, 45. John 16, 20. Rev. 8, 11. al. sarp.

b) Of incasure, degree, extent, chiefly by way of periphrase for an adverb; Winer § 55. 1. b. Matth. § 578. d. Luke 13, 11 εἰς τὸ παντελές, pr. *to completeness*, i. e. *completely, wholly, perfectly*. Heb. 7, 25. (Æl. V. H. 7. 2.) 2 Cor. 4, 17 εἰς υπερβολήν, *exceedingly*. (Luc. D. Mort. 27. 9.) 2 Cor. 10, 13 εἰς τὰ ἄμετρα, *immoderately*. 2 Cor. 13, 2 εἰς τὸ πάλιν, *again*. 2 Tim. 2, 14 εἰς οὐδέν, *for nothing*, not at all. Also εἰς κενόν, *in vain*, 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16. So Diod. Sic. 19. 9. Comp. Hidot. 8. 144 εἰς τὰ μέγιστα. Pol. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) Of a direction of mind, i. e. as marking an object of desire, good will, or also of aversion. a) In a good sense, *towards, for, in behalf of*; Rom. 10, 1 ἡ εὐδοκία τῆς καρδίας ὑπὲρ αὐτῶν ἔστιν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰησοῦ Χ. εἰς ζωὴν αἰώνιον. Rom. 1, 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14, 19. Phil. 1, 23 ἐπιθυμία εἰς τὸ ἀναλίσκειν. Matt. 26, 10 ἔργον καλὸν ἐργάσατο εἰς ἐμέ. Rom. 12, 16. 1 Thess. 4, 10. 5, 15. 2 Pet. 3, 9. al. (Judith 6, 17. Thuc. 1. 38.) So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5, 8. 2 Cor. 2, 4. 8. Eph. 1, 15. al. 2 Cor. 1, 11 εἰς ὑμᾶς χάρισμα. Acts 20, 21. 2 Cor. 9, 13. 1 Pet. 3, 21. (2 Macc. 9, 26.) After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4, 32; φιλόξενοι εἰς ἀλλήλους 1 Pet. 4, 9; so Pol. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς; (ordinarily c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence in or upon*; e. g. John 5, 45 ἐν 2 Cor. 1, 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24, 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Hdian. 7. 10. 1 εἰς ὃν ἠλπικέσαν. Plut. Galb. 19.) Matt. 18, 6 τῶν πιστευόντων εἰς ἐμέ. John 2, 11. al. sarp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. 1, 21; πίστις Acts 20, 21. 24, 24. al. πεποιθήσις 2 Cor. 8, 22. β) In an unfriendly sense, *towards, against*; e. g. Matt. 18, 15 ἐν 1 Cor. 6, 18 ἁμαρτάνειν εἰς. Luke 12, 10 ὃς ἐρεῖ λόγον εἰς τὸν νῦν τοῦ ἀνθρ. ... εἰς τὸ ἄγ. πνεῦμα. Mark 3, 29

ὃς δ' ἂν βλασφημήσῃ ἐν τῷ πνεύματι τοῦ ἁγίου Luke 22, 65. Acts 9, 1. 2 Cor. 10, 1. Col 3, 9. al. (Æl. V. H. 11. 10. Thuc. 1. 130. ib 3. 85. Xen. Cyr. 2. 2. 2.) After nouns Heb. 12, 3 ἀντιλογία εἰς αὐτόν. Acts 23, 36 ἐπιβουλή εἰς τινα. Rom. 8, 7 ἔχθρα εἰς θεόν. So Xen. Hell. 7. 4. 34 ἐγκλημα εἰς τοὺς θεούς.

d) Of an intent, purpose, aim, end, i. e. εἰς final. a) In the sense of *unto, in order to or for*, i. e. for the purpose of, for the sake of, on account of; Matt. 8, 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξήλθει εἰς συνάντησιν τῷ Ἰησοῦ. 27, 7 ἡγόρασαν τὸν ἄγρον εἰς ταφὴν. v. 10. Mark 1, 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5, 4 χαλάσας τὰ δίκτυα εἰς ἄγρην. 22, 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24, 20. John 1, 7. 9, 39. Acts 4, 30. 11, 29. 14, 26. Rom. 1, 16. 17. 5, 21. 6, 19. 9, 21. 10, 4. 15, 18. 1 Cor. 2, 7. 2 Cor. 2, 12. Gal. 3, 17. Eph. 4, 12 bis. 1 Tim. 1, 16. al. sarp. So Matt. 3, 11 βαπτίσειν εἰς μετάνοιαν, *unto repentance*. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause. Before an infinit. c. art. *in order to, in order that*, etc. Matt. 20, 19 εἰς τὸ ἐμπαῖξαι. Mark 14, 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20, 20. Rom. 1, 11. 11, 11. James 1, 18. al. sarp. So Hdian. 1. 6. 20. Xen. An. G. 5. 14; c. infn. Xen. Mem. 3. 6. 2.—Hence εἰς τί, *to what end? wherefore? why?* Matt. 14, 31. Mark 15, 34 al. εἰς τοῦτο, *to this end, for this purpose, therefore*, Mark 1, 38. Acts 9, 21. Rom. 9, 17. al. εἰς ὃ, *to which end, whereunto*, 2 Thess. 1, 11. 1 Pet. 2, 8. β) In the sense of *to or for*, implying use, advantage, benefit; thus approaching the nature of the dat. *commodi et incommodi*, but more emphatic; Matt. 10, 10 μὴ κτήσῃτε πῆραν εἰς ὁδόν. 20, 1 ἐξήλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8, 19. 20 ὅτε τοὺς ἄρτους ἔλασα εἰς τοὺς πεντακισχιλίους κτλ. Luke 9, 13. 12, 21. 14, 35 οὔτε εἰς γῆν, οὔτε εἰς κορίαν ἐξερῶν ἔσται. Matt. 5, 13. John 6, 9. Acts 2, 22. Rom. 11, 36 et 1 Cor. 8, 6 εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. 13, 14. 15, 26. 16, 5. 6. 2 Cor. 8, 6. Gal. 4, 11. 6, 4. Eph. 1, 5 εἰς αὐτόν. 3, 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς 1 Pet. 1, 4 κληρονομία τετηρημένην εἰς ὑμᾶς. al. sarp. (Diod. Sic. 2. 57. Xen. An. 1. 2. 27. ib. 3. 3. 19. Plato Conv. 184. c.) So Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ ἡδέστησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) As marking the object of any reference relation, allusion, *into, unto, towards*, i. e. with reference to, etc. a) Pr. in *accusative*



*ance* *ισιῶν*, *conformably to*; Matt. 10, 41. 42 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κτλ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12, 41 et Luke 11, 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, i. e. conformably to or *al* the preaching of Jonah. Acts 7, 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, i. e. according to, by; see in διαταγή. β) Genr. *as to*, *in respect to*, *as*, *concerning*, etc. Acts 2, 25 Δαβὶδ γὰρ λέγει εἰς αὐτὸν concerning him; so Eph. 5, 32 et Heb. 7, 14. Acts 25, 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Rom. 4, 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. 16, 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 2 Cor. 2, 9 εἰ εἰς πάντα ὑπήκοοί ἐστε. Eph. 3, 16. al. So Luc. Imag. 23. Xen. An. 2. 6. 30.

4. Sometimes *εἰς c. accus.* is found where the natural construction would seem to require *ἐν δ. dat.* as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context; Winer § 54. 4. b. Matth. § 596; comp. Buttm. § 151. I. 8. So Matt. 2, 23 ἐλθὼν κατέκρινεν εἰς πόλιν. Mark 1, 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. v. 38 where is ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2, 1 καὶ εἰσῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was *come* into the house. 13, 9. 16. Luke 11, 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as colloquial Engl. *my children are to bed*. 21, 37. John 9, 7 ὕπαγε, νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7, 4. 8, 39. 40 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέθη δὲ εἰς Ἀζότον. 18, 21. 21, 13, comp. ἀναβαίνειν in v. 12. 23, 11. al. So Hom. Il. 15. 275 ἐφάνη λῖς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς αὐτῶν χώρας ἐκαστοί τούτων παρέειν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἠφαιστίων εἰς Ἐκβάτανα ἀπέθανε. Diog. Sic. 5. 84 διατρίβων εἰς τὰς νήσους.—Here belongs also in N. T. the apparent construction of *εἰς* with a genitive through the omission of its noun; as *εἰς ᾄδου*, Acts 2, 27. 31, i. e. for *εἰς δῶμα ᾄδου*; see in ᾄδης. Buttm. § 132. n. 30. Matth. § 578. g. The phrase in Acts is, ἐγκαταλείπειν εἰς ᾄδον, quoted from Ps. 16, 10 where Sept. for לַ עֵצִי, i. e. *to leave or abandon to the grave or Sheol*; not strictly *to leave in* it. Comp. Gen. 44, 31.—In other instances *εἰς* and *ἐν* are used alternately, according to the different shape of the thought; e. g. John 20, 19 26 ἦλθεν ὁ Ἰησοῦς καὶ ᾤθη εἰς τὸ

μέσον αὐτῶν, but Luke 24, 36 ταῦτα δε αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' *coming* and standing; that of Luke on his actual presence. John 21, 4, comp. 8, 3. 9. Acts 4, 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθίσταται εἰς Mark 13, 3, comp. Matt. 13, 2; and καθίσταται ἐν, Matt. 26, 69. al. Also, Mark 1, 9 ἦλθει Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3, 6 καὶ πᾶσα ἡ περιχωρος τοῦ Ἰορδάνου ... ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the *coming* of Jesus to the Jordan.—So too in the phrases ὕπαγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, *go away into peace* or *in peace*, i. e. *into* or *in* the enjoyment of peace, welfare, good, the idea being at bottom the same, but expressed under different aspects; Mark 5, 34. Luke 7, 50. James 2, 16. Acts 16, 36; see in εἰρήνη no. 3.

NOTE. In composition *εἰς* retains its general signification, e. g. a) Of motion *into* a place; as εἰσάγω, εἰσέρχομαι, εἰσφέρω. b) Of motion or direction *to* or *towards* a place or person; as εἰσακούω. +

εἷς, μία, ἓν; gen. ἐνός, μιᾶς, ἐνός; *one* the first cardinal numeral; see Buttm. § 70.

1. Pr. *one*; thus. a) Genr. e. g. without subst. Luke 18, 19 οἰδεὶς ἀγαθός, ἢ μὴ εἷς, ὁ θεός. 1 Cor. 9, 24. Gal. 3, 20. al. Matt. 25, 15 ἔδωκε τάλαντα, φ' δὲ δύο, φ' δὲ ἓν. al. With a subst. Matt. 6, 27 πῆχυν ἑνα. John 11, 50. al. Mark 10, 8 δύο εἰς σάρκα μίαν. 1 Cor. 10, 8. al. Matt. 5, 41 μίλιον ἓν. Acts 17, 26. al. (Xen. An. 6. 6. 14.) With a negative, equivalent to *not one, none*; Matt. 5, 18 ἰδὲ ἔν ἡ μία κεφαὶ οὐ μὴ παρελθῇ. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, *not so much as one, not even one*, quoted from Ps. 14, 3 et 53, 4, where Sept. for יְהִי־עַם־יָחִיד; and so Sept. and יְהִי־עַם־יָחִיד Judg. 4, 16, comp. Ex. 9, 7. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, *not one, not even one*, more emphatic than οἰδεὶς, Buttm. § 70. 1. Matt. 27, 14 πρὸς οὐδὲ ἐν ῥῆμα. John 1, 3. Acts 4, 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3, 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6, 5. al. Sc Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, *the one*; Matt. 25, 18. 24 τὸ ἓν τάλαντον. 1 Cor. 10, 17 ἐκ τοῦ ἐνός ἄρτου. (Xen. An. 5. 4. 11.) Followed by a genit. partitively, Buttm. § 132. 5. a. Matth. § 318 sq. Matt. 5, 19 μίαν τῶν ἐντολῶν τούτων. Mark 6, 15 εἷς τῶν προφητῶν Luke 5, 3. John 12, 2. al. So with ἐκ c. gen. Matt. 18, 12 ἐν ἐξ αὐτῶν. Mark 9, 17

εἰς ἐκ τοῦ ἑλλου. Acts 11, 28. Rev. 5, 5 εἰς ἐκ τῶν πρεσβυτέρων.

b) Used distributively, viz. a) εἰς... εἰς, one... one, i. e. one... the other, Matt. 20, 21. 24, 41 μία... μία. 27, 38. John 20, 12. al. Also ὁ εἰς... ὁ εἰς, the one... the other, Matt. 24, 40; εἰς τὸν ἕνα 1 Thess. 5, 11; εἰς ὑπὲρ τοῦ ἑνός 1 Cor. 4, 6. So εἰς... εἰς... εἰς, Mark 4, 8. Matt. 17, 4. Luke 9, 33. al. Sept. for יְהוָה יְהוָה Lev. 12, 8. 2 Chr. 3, 17; for יְהוָה יְהוָה יְהוָה 1 Sam. 10, 3, 13, 17. 18. So Eccles. 31, 23. Xen. Cyr. 1. 2. 4.—In like manner, εἰς... ὁ ἕτερος, one... the other, Matt. 6, 24; ὁ εἰς... ὁ ἕτερος, the one... the other, Matt. 6, 24. Luke 7, 41. Acts 23, 6; ὁ εἰς... ὁ ἄλλος, Rev. 17, 10. β) εἰς ἕκαστος, each one, every one, Acts 2, 6. 20. 31. Col. 4, 6. al. (Xen. An. 6. 6. 12.) With a gen. partitively, Luke 4, 40. Acts 2, 3. Eph. 4, 7. al. For ἀνὰ εἰς ἕκαστος Rev. 21, 21, see in ἀνὰ no. 3. γ) καὶ ἕνα, καὶ ἕν, one by one, singly, strictly for εἰς καὶ ἕνα, John 21, 25. 1 Cor. 14, 31; οἱ καὶ ἕνα Eph. 5, 33; καὶ ἕν ἕκαστον, each one singly, καὶ ἕν here qualifying ἕκαστον, Acts 21, 19. (Xen. Ven. 6. 14; κ. ε. ἕκαστον Cyr. 1. 6. 22. Apol. 15.) So ἕν καὶ ἕν, one by one, one after another, singly, Rev. 4, 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καὶ εἰς, one by one, instead of εἰς καὶ ἕνα, Mark 14, 19. John 8, 9. Also ὁ δὲ καὶ εἰς, Rom. 12, 5. See Lucian Pseudosoph. § 9.

c) Emphatic one, i. e. a) even one, one single, only one, Matt. 5, 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21, 24. Mark 8, 14, 10. 21. 12, 6. John 7, 21. 1 Cor. 10, 17. 2 Pet. 3, 8. al. For ἀπὸ μῆς Luke 14, 18, see in ἀπὸ no. 3. h. (Xen. An. 4. 7. 9.) Also i. q. only, alone, Mark 2, 7 εἰ μὴ εἰς ὁ θεός. James 4, 12; εἰς ἕνα τόπον John 20, 7. So Xen. Cyr. 4. 1. 17. β) For one and the same, Rom. 3, 20 εἰς ὁ θεός, ὃς δικαιοῦσιν κτλ. 1 Cor. 3, 8. Phil. 2, 2. Sept. and יְהוָה Gen. 41, 25. 26. (Wisd. 17, 17. Plut. Alex. 22.) Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. 11, 5. 12, 11. So Diod. Sic. 11. 47. Pol. 2. 62. 4.

2. Indef. i. q. τις, one, some one, any one, a certain one; Matt. 19, 16 εἰς προελθὼν. With Subst. Matt. 8, 19 εἰς γραμματεὺς, i. q. γραμματεὺς τις. Mark 12, 42 μία χίρα, i. q. χίρα τις. John 6, 9. Rom. 9, 10. al. With gen. partit. Luke 5, 3. 20, 1. Sept. for יְהוָה Gen. 22, 2. 42, 16; also יְהוָה Sept. τις, Gen. 26, 10. 27, 44. So Luc. Demonax 15. IIdian. 2. 12. 11. Thuc. 1.

85.—Also εἰς τις, a certain; Mark 14, 51 εἰς τις νεανίσκος, and with gen. v. 47; ἕκ. c. gen. Luke 22, 50. John 11, 49; so Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article a or an; as Matt. 21, 19 σκὴν μίαν. James 4, 13 ἐνιαυτὸν ἕνα. Rev. 8, 13. 9, 13. al. So Sept. and יְהוָה Ezra 4, 8. Dan. 2, 31. 8, 3. Comp. Gesen. Lehrs. p. 655. Heb. Lex. art. יְהוָה no. 4.

3. From the Heb. as an ordinal, the first, mostly spoken of the first day of the week; Matt. 28, 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16, 2. Luke 24, 1. Acts 20, 7. 1 Cor. 16, 2. al. So Sept. and יְהוָה of the first of the month, Gen. 1, 5. 8, 13. Ex. 40, 2. 17. al. See Gesen. Lehrs. p. 701 sq. Heb. Lex. art. יְהוָה no. 2. (Jos. Ant. 1. 1. 1 αὐτῇ μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωσῆς δ' αὐτῇ μίαν εἶπε.) Joined with δεύτερος, τρίτος, Rev. 9, 12 ἡ οὐαὶ ἡ μία, comp. 11, 14; so Hdt. 4. 161. Eurip. Bacch. 680 sq. +

εἰσάγω, f. ἀξω, (ἄγω,) to lead into, to bring in or into, compound with accus. and eis c. acc. of place. Thus of person, Luke 22, 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Acts 9, 8. 21, 28. 29. Pass. v. 37; so with eis τὴν αὐλήν impl. John 18, 16, comp. v. 15; εἰς τὸ ἱερὸν Luke 2, 27; [Acts 22, 24.] Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. to bring in, to introduce, into the world, Heb. 1, 6. With ὁδε, Luke 14, 21. Sept. for יְהוָה Gen. 8, 9. 2 K. 9, 2. So Plut. Sept. Sap. Conv. 3. Plato Amat. 5. p. 136. c.—Of things, Acts 7, 45; so Xen. Athen. 2. 3.

εἰσακουω, f. ούσομαι, (ἀκούω,) 1. to hear to, to give heed to, c. gen. 1 Cor. 14, 21 οὐδ' οὕτως εἰσακούσονται μου. Sept. and יְהוָה Deut. 1, 43. 4, 30. al.—Eccles. 3, 6. Plut. Alcib. 4. Plato Epin. 989. e.

2. From the Heb. spoken of God's hearing prayer, to hear, i. e. to hear favourably, to grant, in N. T. only in Pass. Matt. 6, 7. Luke 1, 13. Acts 10, 31. Heb. 5, 7. So Sept. and יְהוָה Ps. 4, 2. 4. 6, 9; יְהוָה Ps. 4, 2. 13. 4.

εἰσδέχομαι, f. ξομαι, (δέχομαι,) Mid. depon. to receive into one's house, city, country, or to oneself, in hospitality, etc. Wisd. 19, 16. Xen. Hell. 1. 1. 21 Περίνους εἰσεδέξαντο ἐς τὸ ἄστυ τὸ στρατοπέδον. Sept. every where for Heb. יְהוָה, where God is said to gather, to collect, the exiles of Israel into their own land, Jer. 23, 3. Ez. 11, 17. 20, 34. 41. al.—Hence in N. T. 2 Cor. 6, 17 κἀγὼ εἰσδέχομαι ὑμᾶς, and I will receive you, sc. into my favour; apparently in allusion to Jer. 32, 37. 38, v. here

Sept. *סוּנִיגָו* for *יָבֵר*; comp. Zeph. 3, 20, where Heb. *יָבֵר*, Sept. *εἰσδέχομαι*.

*εἴσειμι*, imperf. *εἰσῆιεν*, (*εἴμι* to go, Buttm. § 108. V.) *to go into, to enter*, constr. with *εἰς* c. acc. of place, Acts 3, 3. 21, 26. Heb. 9, 6; with *πρός* c. acc. of pers. Acts 21, 18. Sept. for *נִיב* Ex. 28, 29. 35.—Hdian. 8. 7. 23. Xen. Apol. 15; c. *πρός* Mem. 3. 11. 1.

*εἰσέρχομαι*, f. *εἰσελεύσομαι*, (*έρχομαι*.) *nor. 2 εἰσῆλθον, to go or come into, to enter.*

1. Of persons, constr. with *εἰς* c. acc. of place, Matt. 6, 6 *εἰσελθε εἰς τὸ ταμεῖον*. 24, 38. Mark 3, 27. Luke 9, 34. John 18, 28. Acts 11, 20. Rev. 22, 14. al. s̄ap. With *εἰς* c. acc. implied, Matt. 9, 25. Mark 13, 15. Luke 14, 23. 17, 7. 24, 3 comp. v. 1. 24, 29. 1 Cor. 14, 23. 24. al. Sept. for *נִיב* Gen. 6, 18. 19, 3. al. s̄ap. So Hdian. 1. 15. 15. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασίλεια*.—With *εἰς* c. acc. of pers. Acts 16, 40 Rec. *εἰς τὴν Ἀνδρίαν*, i. e. into her house; but later edit. *πρός*. Acts 19, 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20, 29 *εἰς ἡμᾶς, among you*. Also of demons entering into the bodies of persons, Mark 9, 25. Luke 8, 30. 22, 3. al. or into swine Mark 5, 12. 13. Luke 8, 32. 33. With *εἰς* implied, Matt. 12, 45. Luke 11, 26.—With *ἐν* c. dat. of pers. Rev. 11, 11 *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς*, (Rec. *ἐπ' αὐτούς*), i. e. life entered and remained *in* them; see in *ἐν* no. 4, and comp. Winer § 54. 4. Matth. § 577. With *παρά* c. dat. of pers. *to enter in by or with* any one, *to lodge with*, Luke 19, 7; *πρός* c. acc. of pers. *to enter to any one*, i. e. into his house, etc. Mark 15, 43. Acts 10, 3. 17, 2. Rev. 3, 20. (Ceb. Tab. 29. Xen. Mem. 3. 10. 1.) With *ὑπό*, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. 8, 8. So c. adv. *ἔσω* Matt. 26, 58; *ἔπου* Mark 14, 14; *ᾧδε* Matt. 22, 12.

2. Trop. of persons, with *εἰς* c. acc. of state or condition; Matt. 13, 8. 9 *εἰς τὴν ζωὴν*. Mark 9, 43. 45; *εἰς τὴν βασιλείαν τοῦ Θεοῦ*. Mark 5, 20. 18, 3. 19, 24. Mark 9, 47. John 3, 5. Acts 14, 22; *εἰς τὴν χάριν τοῦ κυρίου*, Matt. 25, 21. 23; *εἰς τὴν κατάπανσιν*, Heb. 3, 11. 4. 1. 3. With *εἰς* implied, Matt. 7, 13. 23, 14. Luke 11, 52. 13, 24.—So Matt. 26, 41 *εἰσέρχεσθαι εἰς πειρασμόν, to enter into temptation*, i. e. to fall into it. John 4, 38 *ἡμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληύσατε, ye have entered into their labours*, i. e. ye follow them and reap the fruits of their labours.

3. Of things, *to enter in or into*. equiva-

lent to *εἰσφέρειν*, 'to be brought or put into'; so of food, *εἰς τὸ στόμα*, Matt. 15, 11. Acts 11, 8; comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσίσοντα*. With *διὰ* c. gen. of that *through* which any thing enters; Luke 18, 25 *διὰ τρυμαλιῶς ραφιδὸς εἰσελεύειν*. Matt. 19, 24 Grb. comp. Plato Tim. 78. e.—Trop. Rom. 5, 12. Luke 9, 46 *εἰσῆλψε διαλογισμὸς ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 *Ἀντώνιον οἶκτος εἰσέρχεται*. Eurip. Iph. in Aul. 1385; see Herm. ad Vig. p. 758.) James 5, 4 *αἱ βοαὶ εἰς τὰ ὄτα κυρίου εἰσεληλύθασιν*. So hope. Heb. 6, 19 *εἰσερχόμενον εἰς τὸ ἐσώτερον κτλ. entering in*, i. e. extending even unto.

4. From the Heb. *εἰσέρχομαι* καὶ *ἐξέρχομαι*; *to go in and out*, spoken of one's daily walk and life; c. g. of Jesus, Acts 1, 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John 10, 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι* Acts 9, 28. So Sept. and Heb. *נִיבָה*, 2 Chr. 1, 10; for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. 31, 2; *εἰσόδος καὶ ἔξοδος*, 1 Sam. 29, 6. +

*εἰσκαλέω*, ᾧ, f. *ἔσω*, (καλέω,) *to call in, to invite in*, Luc. Pseudol. 23. Xen. CEC. 4. 15.—In N. T. only Mid. *to call in, to invite in*, sc. unto oneself, into one's house, Acts 10, 23.

*εἴσοδος*, ου, ἡ, (ὁδός,) pr. *way into a place, entrance*, Hom. Od. 10. 90. Sept. for *נִיבָה* Judg. 1, 24. 25.—In N. T. *entrance*, the act or power of entering, with *εἰς* c. acc. of place 2 Pet. 1, 11; c. gen. Heb. 10, 19; with *πρός* c. acc. of person, *entrance to any one, access*, 1 Thess. 1, 9. 2, 1; absol. Acts 13, 24. Sept. and *נִיבָה* 1 Sam. 16, 4. Mal. 3, 2. So Hdian. 1. 13. 2. Plato Tim. 61. a.

*εἰσπηδάω*, ᾧ, f. *ἦσω*, (πηδάω,) *to leap in, to spring in*, c. g. *εἰς τὸν ὄχλον among the people* Acts 14, 14; absol. Acts 16, 29. Sept. for *נִיבָה* Am. 5, 19.—Dem. 539. 27. Xen. An. 1. 5. 8.

*εἰσπορεύομαι*, f. *εἴσομαι*, Pass. depon. (πορεύομαι.)

1. *to go in, to enter*; of persons, with *εἰς* c. acc. of place, Mark 1, 21. 6, 56. 11, 2. Acts 3, 2; *εἰς* impl. Luke 8, 16. 11, 33. 19, 30, comp. Mark 11, 2. Sept. for *נִיבָה* Gen. 23, 10. 40, 29. al. So Ceb. Tab. 4; absol. Xen. Cyr. 2. 3. 21.—With *πρός* c. acc. of pers. *to enter to any one*, i. e. into his house, Acts 28, 30; so Sept. for *נִיבָה* Gen. 44, 30. Esth. 2, 14. With adv. *ἔπου* Mark 5, 40; *οὗ* Luke 22, 10; also *κατὰ τοὺς οἴκτους, from house to house*, Acts 8, 3.

2. Of things, *to enter in*, see in εἰσέρχομαι no. 3. So with εἰς, Matt. 15, 17. Mark 7, 15. 18. 19.—Trop. i. q. *to arise* in the mind, Mark 4, 19.

3. From the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, spoken of one's daily life and walk, Acts 9, 28; see fully in εἰσέρχομαι no. 4.

εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run in*, e. g. into a house, absol. Acts 12, 14.—2 Macc. 5, 26 εἰς τὴν πόλιν. Hldian. 1. 17. 7. Xen. An. 5. 2. 16.

εἰσφέρω, (φέρω,) aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, *to bear into*, *to bring into*, constr. with acc. and εἰς c. acc. of place, 1 Tim. 6, 7 οὐδὲν εἰσηνεγάμεν εἰς τὸν κόσμον. Heb. 13, 11; εἰς impl. Luke 5, 18. 19. Sept. for רָחַץ Num. 31, 54. al. (Plut. Mor. II. p. 24. Xen. Cyr. 8. 8. 10.) Of persons, with εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. 6, 13. Luke 11, 4.—Trop. εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, *to bring to (into) the ears of any one*, to announce, Acts 17, 20. Comp. Eurip. Bacch. 849 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀέι. Soph. Aj. Flagell. 149 εἰς ὧτα φέρειν.

εἶτα, adv. then. 1. Of time, i. e. *afterwards*, after that, Mark 8, 25 εἶτα πάλιν ἐπέθηκε. Luke 8, 12. John 13, 5. 19, 27. 20, 27. James 1, 15. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 13.—Emphat. with a participle, Mark 4, 17 εἶτα γενομένης θλίψεως κτλ. comp. Buttm. § 144. n. 13. § 149. m. 19. Kühner § 312. n. 8. So Xen. An. 1. 2. 25.

2. Of order and succession, as πρῶτον... εἶτα, 1 Tim. 2, 13. 3, 10. Mark 4, 28 bis; καὶ πρῶτον, δεύτερον, τρίτον... εἶτα, 1 Cor. 12, 28; ἔπειτα... εἶτα 1 Cor. 15, 7. 24; inverted, v. 5.—So πρῶτον... εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

3. As a continuative particle, *then*, *so then*, *consequently*, Heb. 12, 9; comp. Buttm. § 149. m. 19.—Plut. de esu Carn. 2. 2. Xen. Mem. 2. 2. 13.

εἶτε, see in εἰ III. 2. i.

εἶωδα, see εἶω.

ἐκ, and ἐξ before a vowel (Buttm. § 26. 6), a prep. governing only the genitive, with the primary signif. *out of*, *from*, *of*; Lat. *e*, *ex*; spoken of such objects as before were *in* or *within* another, (see in ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָצָא. See Winer § 51. Kühner § 288. 2. Matth. § 569.

1. Of PLACE, which is the primary and most frequent use, *out of*, *from*, viz.

a) After verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and very many others of like meaning. Matt. 2, 6 καὶ σὺ Βηθλέεμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Mark 5, 2. Matt. 7, 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. 13, 52. John 2, 15. Luke 2, 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9, 7. Matt. 17, 5. Luke 10, 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17, 24. 23, 55. John 1, 19 ἀπέστειλαν ἐξ Ἱερουσολ. 13, 1. Heb. 3, 16. Matt. 2, 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13, 49 ἀφοριοῦσι τοὺς ποιητοὺς ἐκ μέσου τ. δικ. Mark 11, 8 ἔκοπτον ἐκ τῶν δένδρων. Rom. 11, 24. Mark 13, 27 ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσ. ἀνέμων. 2 Thess. 2, 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. 2, 5. Mark 13, 15 ἀπαίτι ἐκ τῆς οἰκίας. Matt. 24, 17. (Xen. Cyr. 7. 2. 5.) Mark 16, 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts 23, 10. 27, 29. 30 φυγεῖν ἐκ τοῦ πλοίου. al. sæpius. Comp. יָצָא Heb. Lex. no. 2. So Hldian. 1. 15. 2. Xen. Hell. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 26 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, or the like, any person or thing proceeds, etc. John 8, 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts 3, 22. 23. 19, 34. 20, 30. 1 Cor. 5, 13. Heb. 5, 1. 1 John 2, 19. al. Mark 7, 20 τὸ ἐκ τοῦ ἀντρ. πορευόμενον. So Xen. Ven. 12. 9.—Also of persons *out of* whom demons are cast, or depart; Mark 7, 26. 29. 9, 25. Luke 4, 33. Here it is interchanged with ἀπό, as Luke 4, 41. 8, 3. 33; see in ἀπό note 1.—So by Hebr. ἐξέρχεσθαι ἐκ τῆς δσφύος τινός; *to come forth out of the loins of any one*, i. e. to be born to him, Heb. 7, 5, comp. v. 10. Sept. and יָצָא Gen. 35, 11. 2 Chr. 6, 9.

b) After verbs implying direction *out of* or *from* any place or object; thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5, 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19, 23 ἐκ τῶν ἄνωθεν ὕφαντός. Mark 11, 20 συνεκὴν ἐξηραμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for יָצָא Job 28, 9.) Acts 28, 4 κρεμáμενον τὸ Σπρίον ἐκ τῆς χειρὸς αὐτοῦ. (Xen. Mem. 3. 10. 13.) v. 17. Rev. 9, 13. Comp. Matth. § 574. p. 1133. So Jos. Ant. 14. 7. 1. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—By Hebraism, Rev. 18, 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19, 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance

of *from* *he*. Sept. ἐκδικέω ἐκ for נָקַם כִּן 2 K. 9, 7; Sept. ἐκξήγέω ἐκ for יָרַח כִּן Gen. 9, 5; Sept. δικάζω v. κρίνω ἐκ for כִּן שָׁפַט 1 Sam. 24, 16. 2 Sam. 18, 19. —So in constr. pragn. Rev. 15, 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κτλ. i. e. those who come off conquerors *from* or *over* the beast. —As marking the direction in which one person or thing is placed *from* or in respect to another, as καθίσταται, ἰσθάναι, εἶναι, ἐκ δεξιῶν, ἐκ δεξιῶν, ἐξ ἐναντίμων, *from the right, from the left*, where in Engl. we use *at* or *on* the right, etc. Matt. 20, 21. 23. 22, 44. 25, 33. 26, 64. Mark 10, 37. Luke 1, 11. Acts 2, 25. 34. Heb. 1, 13. So Sept. and כִּן Ex. 14, 22. 29. 1 Sam. 23, 19. 24. Ps. 16, 8. See Heb. Lex. כִּן no. 3. h. So Pol. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιῶν ἢ ἀριστερῶν. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a* dextra, *a* fronte; Fr. *dessus*, *dessous*, etc. In such constructions the mind passes *from* the place specified to itself; we in Engl. pass from ourselves *to* the place specified; comp. in ἀπό no. 1. c. β. Winer § 51, ἐκ.

c) Trop. of a state or condition *out of* which one comes, is brought, or tends; after verbs of motion, direction, and the like. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 23. Rom. 13, 11 ἐξ ὕπνου ἐγερθῆναι. Rom. 6, 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7. 4. al. Acts 17, 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4. 2. Rom. 6, 13 ζῶντας ἐκ νεκρῶν. 11, 15. Col. 1, 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7, 24 τίς με ῥύσεται ἐκ κτλ. Luke 1, 74. 2 Cor. 1, 10. 5. 8. Gal. 3, 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρσεως. John 12, 27 σῶσόν με ἐκ τῆς ὥρας ταύτης. Heb. 5, 7. Luke 1, 71. (Xen. An. 3. 2. 11.) John 17, 15 ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ. Rev. 3, 10. 2, 21 μετανοῆσαι ἐκ τῆς πορνείας. v. 22. 9, 20. 21. Acts 1, 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5, 24. 2 Tim. 2, 26. James 5, 20. 1 Pet. 1, 18 et 1 Cor. 9, 19. 1 Pet. 2, 9. 2 Pet. 2, 21. Rev. 14, 13 ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν. al. sarp.—Hom. Il. 10. 107. Hldian. 7. 12. 13. Lys. 179. 27.

d) Before a genit. expressing a whole *out of* or *from* which a part is taken or is spoken of, i. e. in a *partitive* sense; comp. in ἀπό no. 1. e. Thus a) Of a whole class, number, genus, or the like, *out of* which one is taken, of which he forms part; Sing. Luke 22, 3 ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. John 15, 19 bis. 1 Cor. 12, 15. 16 οὐκ εἰμι (ἔστι) ἐκ τοῦ σώματος. Acts 10, 1. So c. gen. of a noun Plur. or collect. where Greek writers usually have the simple gen-

itive, (comp. Acts 23, 6. 1 Tim. 1, 20., Winer § 30. 5. Matth. § 322. Buttm. § 132. 5. a; so after εἶναι expr. or impl. Matt. 26, 73 καὶ σὺ ἐξ αὐτῶν εἶ. John 1, 24. 6, 71. 10, 26. 18, 17. 25. Acts 21, 8. 2 Tim. 3, 6. al. Comp. in εἰμί II. 8. c. (Xen. Mem. 3. 6. 17.) After a numeral or pronoun; e. g. εἷς etc. Matt. 10, 29 ἐν ἐξ αὐτῶν. Mark 9, 17. Luke 15, 4. al. δύο Mark 16, 12. John 1, 35; πέντε ἐξ αὐτῶν Matt. 25, 2; πρῶτος ἐξ Acts 26, 23; δεκάτην ἐκ Heb. 7, 4. (Xen. Hell. 1. 2. 9.) After τις indef. Heb. 4, 1 δοκῇ τις ἐξ ὑμῶν. James 2, 16; τινὲς Luke 11, 15. Acts 11, 20. Rom. 11, 14. (Hldian. 3. 2. 18. Dem. 1265. 28.) After τις interrog. Matt. 21, 31 τίς ἐκ τῶν δύο. Luke 11, 5. John 8, 46. al. After οὐδεὶς John 7, 19. etc. With τινὲς impl. John 16, 17; τινὲς v. πολλοὶ Rev. 11, 9. β) After verbs signifying *to eat, drink, or partake of* any thing; where the usual construction in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. So after ἐσθίειν 1 Cor. 9, 7. 11, 28; φαγεῖν Luke 22, 16. John 6, 26. 50. 51. Rev. 2, 7; πίνειν Matt. 26, 29. John 4, 13. 14. Rev. 14, 10. 18, 3; μετέχειν 1 Cor. 10, 17 comp. 11, 23. Sept. ἐσθίειν ἐκ for כִּן לֶחֶם 2 Sam. 12, 3. 2 K. 4, 40; φάγομαι ἐκ Eccles. 11, 13, πίνειν ἐκ for כִּן יַיִן 2 Sam. 12, 3. Gen. 9, 21. γ) After verbs of *giving, receiving, destroying*, and the like; as ἀποκτείνω, Matt. 23, 34 καὶ ἐξ αὐτῶν ἀποκτενεῖτε κτλ. Luke 11, 49; ἀπολλύμι John 6, 39; βάλλω Rev. 2, 10; διαδίδωμι John 6, 11; δίδωμι Matt. 25, 8. 1 John 4, 13. Rev. 3, 9; εὐρίσκω 2 John 4; θανάτω Luke 21, 16; λαμβάνω Rev. 18, 4; μαστιγῶ Matt. 23, 24; συνάγω 13, 47. (Plut. Cim. 5 λαβὼν ἐκ τῶν . . . ἀσπίδων.) In such cases an accus. would imply the whole; and Gr. writers to express a part usually put the simple genitive (comp. Rev. 2, 17); Buttm. § 132. 5. c. Matth. § 323.

NOTE 1. On the mutual relation and occasional interchange of ἐκ and ἀπό, see in ἀπέ init. and note 1, p. 75.

2. Of TIME, as marking the beginning of a period of time, a point *from which onward* any thing takes place; so ἐκ κοιλίας μητρός, Matt. 19, 12. Luke 1, 15. al. (Sept. for מִן בֶּטֶן מִדְּבָרָא Ps. 22, 11; מִן בֶּטֶן מִדְּבָרָא Ps. 49, 1.) ἐκ νεότητος Matt. 19, 20; ἐκ χρόνων ἱκανῶν Luke 8, 27; ἐξ ἀρχῆς John 6, 64; ἐκ γενετῆς 9, 1; ἐκ τοῦ αἰῶνος 9, 32; also Acts 9, 33. 15, 21. 24, 10. al. So AEL. V. H. 3. 4. Hldian. 6. 2. 7. Plato Men. 234. e.—Hence it may sometimes be rendered *after*, as Rom. 1, 4 ἐξ ἀναστάσεως νεκρῶν

Rev. 17, 11 ἐκ τῶν ἐπτά ἐστί, *after the seven*, i. e. their successor. So by Hobr. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, *pr. day out of day*, or as in Engl. *day after day*; so Sept. for יוֹם יוֹם Gen. 39, 10; comp. Lev. 25, 50. Deut. 15, 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, *from this time*, immediately, Mark 6, 25; ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23, 8; ἐκ τούτου sc. χρόνου, *from this time*, afterwards, John 6, 66; ἐκ δευτέρου, a second time, again, Acts 10, 15; ἐκ τρίτου Matt. 26, 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the ORIGIN, SOURCE, CAUSE, that from which any thing proceeds or is derived. Here ἐκ marks the nearer, immediate, direct source or cause, in distinction from ἀπό; see in ἀπό no. 3 init. and the authors there cited. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4, 7. 1 Thess. 5, 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) Of persons, viz. of the place, stock, family, condition, *out of* which one is derived, or to which he belongs; e. g. α) Of the *place*, circle, community, whence one is, where one resides; Luke 8, 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23, 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν. John 1, 47. Acts 23, 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, community, Col. 4, 9. 12. So Hlian. 6. 7. 7. Luc. D. Mort. 27. 9. Diod. Sic. 16. 61 ult.—So Luke 11, 13 ὁ πατήρ ὁ ἐξ οὐρανοῦ, *heavenly Father*; elsewhere usually ἐν οὐρανῷ Matt. 5, 45. 6. 9. 7. 21. al. Further, Acts 6, 9 οἱ ἐκ τῆς συναγωγῆς κτλ. Rom. 16, 10 οἱ ἐκ τῶν Ἀριστοβούλου. Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. John 10, 16. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, the market-people. Epict. Fragm. 161 οἱ ἐκ παλαίστρας, the athleteae. Viger. p. 601. β) Of *family*, *race*, *ancestors*, and the like. Luke 1, 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2, 4 ἐξ οἴκου Δαβίδ. Acts 4, 6. 13, 21. Rom. 9, 5. 24. Heb. 7, 14. Acts 15, 23 ἰδελφοὶ οἱ ἐξ ἐθνῶν, i. e. gentile Christians. Rom. 9, 6 οἱ ἐξ Ἰσραήλ, i. e. Israelites. Acts 17, 26 ἐξ ἐνὸς αἵματος. John 3, 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3, 9 ἐκ τῶν λίθων ἐγεί- ραι τέκνα τῷ Ἀβραάμ. Heb. 7, 6. So ἐκ σπέρματός τινος, *of or from the seed*, i. e. family, race, of any one, John 7, 42. Rom. 1, 3. 2 Tim. 2, 8. (So Sept. for יִצְחָק־יִצְחָק Ruth 4, 12. 1 K. 11, 14.) With gen. of the mother, γεννάσθαι ἐκ γυναικός, Matt. 1.

3. 5. 6. 16. Gal. 4, 4. 22. 23. So Arr. Exp. Alex. 2. 16. 2. Hlian. 5. 7. 1; comp. Hom. Il. 5. 896. γ) Of *condition* or *state*; John 8, 41 ἡμέτε ἐκ πορνείας οὐ γγενήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10, 45. Rom. 4, 12. Gal. 2, 12.

b) Of a person or thing as the *source* *out of* or *from* which any thing proceeds, is derived, to which it pertains or is to be ascribed. Thus α) Of any source of information or knowledge; Matt. 12, 33 ἐκ γάρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Luke 6, 44. John 12, 34 ἡμέτε ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2, 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2, 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3, 13. Or from which any judgment is drawn, *from*, *out of* where in Engl. *by*, *according to*; Matt. 12, 37 ἐκ γάρ τῶν λόγων σου δικαιοσύνη κτλ. Luke 19, 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20, 12. So Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. 26, 56, where ἐκ for יִצְחָק. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι. ib. 2. 3. 6. β) Genr. Mark 11, 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. v. 31. Matt. 21, 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1, 78 ἀνατολή ἐξ ὕψους. John 4, 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. Luke 10, 11. John 10, 32. 1 Cor. 15, 47 2 Cor. 5, 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3, 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7. 22. Acts 5, 38. 19, 25. Rom. 2, 29. 10, 17. 12, 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of* or *from* you, depends on you. (Hom. Il. 1. 525.) Heb. 2, 11. 1 John 4, 7. Rev. 15, 8. al. sæp. So 1 Cor. 2, 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8, 7. 9, 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1, 5 ἀγάπη ἐκ καθαρᾶς καρδίας. 1 Pet. 1, 22. 2 Cor. 2, 4 ἐκ πολλῆς εὐφροσύνης καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κτλ. Comp. Xen. An. 7. 7. 43 σὺ ἐκ τῆς ψυχῆς φίλος ἦν.—Spec. 1 Cor. 9, 13 ἐσθίειν ἐκ τοῦ ἱεροῦ, *to eat from the temple*, of the sacrifices. v. 14 ζῆν ἐκ τοῦ εὐαγγελίου. Heb. 13, 10. γ) As marking not only the *source* and *origin*, but also the *character* of any person or thing as derived from that source, and implying connection, dependence, adherence, devotedness, likeness, etc. John 7, 17 γινώσεται περὶ τῆς διδασκῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν. 8, 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κτλ. 1 John 2, 29. 3, 9. 10. 4, 1. 2. 3. 4. 6. al. John 8, 44 ἐκ τοῦ διαβόλου.

1 John 3, 8. John 3, 6. 8 ἐκ τῆς σαρκός. 3, 31 ἐκ τῆς γῆς; bis. 8, 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17, 14. 16 ἐκ τοῦ κόσμου. 1 John 2, 16. 4, ὁ. al.—Trop. of the source of character or quality, implying adherence to, connection with, that source; John 18, 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2, 21. 3, 19. Gal. 3, 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν. v. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως.—Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, *he of faith, a believer*, i. q. ὁ πιστεύων, Rom. 3, 26. Gal. 3, 7. 9. Rom. 4, 16 ὁ ἐκ πίστεως Ἀβραάμ, *one of Abraham's faith, who has faith like him*. So ὁ ἐκ νόμου, *one of the law*, i. e. under the law, an adherent of it, Rom. 4, 14. 16. Also Rom. 2, 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκαρπυστία, i. q. φυσική. Tit. 2, 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) Of the *efficient cause* or agent, that from which any action or thing directly proceeds, is produced, effected, *from, by*, etc. Rom. 9, 11 et Gal. 5, 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα. 2 Cor. 1, 11 ἐκ πολλῶν . . . τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑμαυτοῦ, *of myself*, John 12, 49. Likewise Matt. 1, 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἔστιν ἁγίου. Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in κοίτῃ no. 2.—So espec. for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6, 65 ἐὰν μὴ ᾗ δεδομένος αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2, 2 δυνάμενος ἐξ ἐμοῦ. 7, 9. Eph. 4, 16. Phil. 1, 23. Rev. 2, 11. 8, 11. 9, 2. 18. So Hom. Od. 7. 70. Hdtot. 2. 151 τὸ ποιῆσεν ἐκ τινος. ib. 7. 175. Xen. Conv. 8. 22 ἐκ μὲν τῶν . . . φλουμένων οὐδὲν χαλεπὸν γεγεννημένον, ἐκ δὲ τῆς ἀναιδούς ὀμιλίας πολλὰ . . . πεπραγμένα. For a like use of ἀπό, see in ἀπό note 2. p. 77.

d) Of the *motive* or inciting cause, espec. an emotion of mind, *out of, from*; Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγαπῆς . . . οἱ δὲ ἐξ ἐριθείας τὸν Χρ. καταγγέλλουσιν.—Xen. An. 2. 5. 5.

e) Of the *occasion* or incidental cause, *out of, from*, i. e. *because of, by reason of, on account of*; John 4, 6 κεκοπιακὸς ἐκ τῆς ὁδοπορίας. James 4, 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κτλ. Rev. 8, 11. 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κτλ. 16, 10. 11. 21. So 2 Cor. 13, 4 ἐσταυρώσῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ, κτλ. 1 Tim. 6, 4. Heb. 7, 12 ἐξ ἀναγκῆς. So Hdtan. 1. 4. 12. Xen. Mem. 1. 2. 31. Conv. 8. 22 ἐξ ὧν.—Hence δικαιοῦν v. δικαιωσῆναι ἐκ πίστεως *to justify or be justified from faith*, i. e. on account of, by,

through faith, this being the occasion of justification, Rom. 3, 30 ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 5, 1. Gal. 2, 16. 3, 24; (elsewhere c. dat. *πίστει*, Rom. 3, 28.) δικ. ἐξ ἔργων, Rom. 3, 20. 4, 2. Gal. 2, 16 bis; *δικαίος ἐκ πίστεως* Rom. 1, 17; *δικαιοσύνη ἐκ πίστεως* Rom. 9, 30. 10, 6.

f) Of the *instrument* or means, *from, by, with* which any thing is done; Luke 16, 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by means of it. John 3, 5 ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος. John 9, 6. Heb. 11, 35. Rev. 3, 18 χρυσὸν πεπυρνούμενον ἐκ πυρός. 17, 2. 6. 18, 3. 19. With verbs of filling, being full Matt. 23, 25 ἔσωσεν γέμουσιν ἐξ ἄρπαγῆς καὶ ἀδικίας. John 12, 3. Rev. 8, 5. Comp. Matth. § 396. n. 2. § 574. p. 1133.—Judith 9, 10. Eccles. 13, 11. Eur. Hec. 573. Xen. CEC. 13. 6.

g) Of the *material*, *out of or from* which any thing is made; Matt. 27, 29 στέφανον ἐξ ἀκανθῶν. John 2, 15 φραγέλλιον ἐκ σχοινίων. Rom. 9, 21. 1 Cor. 11, 8. Eph. 5, 30. Heb. 11, 3. Rev. 18, 12. 21, 21. Comp. Matth. § 374. b. n. Winer § 51, ἐκ init.—Hdtan. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) Of the *manner* in which any thing is done, *out of, from*, in Engl. *in, with*; Mark 12, 30. 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κτλ. Luke 10, 27. Acts 8, 37. Rom. 6, 17 ἐκ καρδίας, heartily. Eph. 6, 6 ἐκ ψυχῆς. (Xen. CEC. 10. 4.) Rom. 14, 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. 2, 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαταρίας, οὔτε ἐν δόλῳ.—So where in Engl. *of, according to*, comp. Winer § 55. 1. c. 2 Cor. 8, 11 ἐκ τοῦ ἔχειν, *according to your ability*. v. 13 ἐξ ἰσότητος (Hdtot. 7. 135 ἐξ ἰσού.) John 3, 31 ἐκ τῆς γῆς λαλεῖ. 8, 44. 1 John 4, 5. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς κτλ. So Arr. Epict. 1. 22. 1. Hdtan. 1. 4. 21. Ael. V. H. 1. 21 τὰ ἐκ τοῦ νόμου δρᾶν. Xen. An. 4. 2. 23.—Also in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly, exceedingly*, Mark 6, 51. 14, 31; ἐκ μέρους, *ex parte*, in part, *partly*, 1 Cor. 12, 27. 13, 9. 10. 12; ἐκ μέτρου, *measurably, moderately*, John 3, 34; ἐκ συμφώνου, *by mutual consent*, 1 Cor. 7, 5. Comp. Winer § 55. 1. c. So Pol. 2. 46. 1 ἐκ τοῦ φανεροῦ, *openly*. Xen. Ag. 2. 6. Thuc. 3. 67, 92. Plato Legg. 743. a.

i) Of the *price*, *out of, from, with* which any thing is acquired; Matt. 20, 2 συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου, comp. v. 13. 27, ἡγόρασεν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν. Acts 1, 18. Here ἐκ c. gen. is equivalent to the simple gen. which is the usual

construction; Buttm. § 132. 3, and 10. c. Matth. § 364. Winer § 51. p. 441. ed. 5.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

NOTE 2. In composition ἐκ retains its general signif. *out of, from*, and implies: a) Removal, *out, from, off, forth*; as ἐκταίω, ἐκβάλλω, ἐκφέρω. b) Extension, continuance; as ἐκτείνω, ἐκτρέφω. c) Completeness, in full; as ἐκταπανάω. d) Intensive genr. as ἐκδηλος, ἐξαπατάω, ἐκταόσω. +

ἐκάστος, η, ον, correl. adj. (kindr. ἐκάς,) *each, every one, each one of any number separately*; Buttm. § 78. 3.

1. Genr. Matt. 16, 27 ἀποδώσει ἐκάστω κατὰ τὴν πράξιν αὐτοῦ. Luke 6, 44 ἕκαστον δένδρον. John 7, 53. Rom. 2, 6. al. With gen. plur. Matt. 26, 22 ἕκαστος αὐτῶν. John 6, 7. Rom. 14, 12. al. So Aeschin. 33. 23. Xen. Cyr. 3. 3. 6; c. gen. plur. Luc. D. Mort. 15. 4. Plato Rep. 341. d.—This idea of separation or *singling out* is expressed still more strongly by εἰς ἕκαστος, *each one*, Acts 20, 31 νουζετῶν ἕνα ἕκαστον. Eph. 4, 16. Rev. 21, 21. al. With gen. plur. Luke 4, 40. Acts 2, 3. al. (Xen. An. 6. 6. 12.) Also in καθ' ἐκάστην ἡμέραν, where it strengthens the distributive force of κατὰ, Heb. 3, 13. Rev. 22, 2; so Xen. Hell. 2. 1. 27.

2. Distributively, in construction with plur. verbs, e. g. where it is in apposition with a plur. noun or pron. implied; Matt. 18, 35 εἰ μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ κτλ. John 16, 32. Heb. 8, 11. al. With gen. plur. Acts 11, 29; also εἰς ἕκαστος Acts 2, 6. So Xen. Cyr. 3. 1. 3; εἰς ἕκ. Xen. An. 6. 6. 12.—In apposition with a plur. noun or pron. expressed; Luke 2, 3 ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κτλ. Acts 2, 8 Eph. 5, 33; also εἰς ἕκαστος 1 Cor. 12, 18. So Xen. Hell. 7. 1. 22. +

ἐκάστοτε, adv. (ἐκάστος,) *at each and every time, always*, 2 Pet. 1, 15.—Idian. 3. 10. 6. Xen. Conv. 1. 14.

ἐκατόν, οἱ, αἱ, τά, indec. *a hundred*, Matt. 18, 12. 28. Luke 15, 4. John 19, 39. al. Matth. 13, 8 καὶ εἰδίδον καρπὸν, ὃ μὲν ἐκατόν sc. καρπούς. Mark 4, 8; comp. Luke 8, 8. +

ἐκατονταετής, ου, ὅ, ἡ; or εὖς, οὖς, ὅ, ἡ; adj. (ἐκατον, ἔτος,) *a hundred years old*, Rom. 4, 19. Sept. for חַמְשָׁן מֵאָה שָׁנָה Gen. 17, 17.—On the form and flexion, comp. Buttm. § 56. n. 4. § 70. n. 2. Lob. ad Phryn. p. 407.

ἐκατονταπλασίον, ους, ὅ, ἡ, adj. (Buttm. § 71. 3.) *a hundred-fold*, Luke 9, 8

καρπὸν ἑκατ. Matt. 19, 29. Mark 10, 30 Sept. for חַמְשָׁן מֵאָה 2 Sam. 24, 3.—Xen. Oec. 2. 3.

ἐκατοντάρχης v. -χος, ου, ὁ, (ἐκατόν ἄρχω,) *a centurion, a captain over a hundred men*; see Adam's Rom. Ant. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.—In -ης, Acts 10, 1. 22. 24, 23. 27, 1. 31. So Plut. Camill. 32. Idian. 5. 4. 12.—In -ος, Matt. 8, 5. 8. 13. 27, 54. Luke 7, 2. 6. 23, 47. Acts 21, 32. 22, 25. 26. 23, 17. 23. 27, 6. 11. 43. 28, 16. Sept. for חֲמִישָׁן Ex. 18, 25. Deut. 1, 15. So Plut. Lucull. 35. Idian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

ἐκβαίω, aor. 2 ἐξέβην, (βαίνω,) *to go out*; so Lachm. Heb. 11, 15 ἀφ' ἧς ἐξέβησαν, for ἐξήλθον in Rec. Sept. for חָצָה Josh. 4, 16 sq.—Pol. 1. 55. 2. Xen. Hell. 7. 1. 29.

ἐκβάλλω, (βάλλω,) aor. 2 ἐξέβαλον, plupf. without augm. ἐκβεβλήκειν Mark 16, 9, comp. Buttm. § 83. n. 7; *to throw out, to cast out*; comp. in βάλλω.

1. Genr. and with the idea of force and effort. a) Pr. and with acc. and εἰς c. acc. οἱ place; Mid. Acts 27, 38 ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θαλάσσαν. Pass. Matt. 15, 17. Sept. for חֲרִיבֵי הַיָּם Lev. 14, 40. (Ceb. Tab. 14. Thuc. 1. 126; c. εἰς Plato Polit. 298. b. Pass. Xen. Vect. 4. 2.) So a person bound or wounded, Matt. 8, 12. 22, 13. 25, 30. Luke 20, 12; with ἕξω c. gen. of place, Matt. 21, 39. Mark 12, 8. Luke 20, 15; with ἕξω simpl. Pass. John 12, 31 νῦν ο ἄρχων τοῦ κόσμου τούτου ἐκβλήσεται ἕξω, *shall be cast out*, i. e. either with Euthym. ἕξω τῆς ἀρχῆς, or genr. *repulsed*; comp. 16, 11. Also ἐκβάλλειν ἕξω, *to cast out of the synagogue, to excommunicate*, John 9, 34. 35, comp. 22.—Trop. *to cast out* to scorn and reproach, *to reject*, Luke 6, 22 ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρὸν ἔνεκα κτλ. i. e. when they shall falsely slander you, i. q. εἴπωσι πᾶν ποτηρὸν ῥῆμα καθ' ὑμῶν ψευδομένοι ἔνεκεν κτλ. in Matt. 5, 11. So Ael. V. II. 13. 16 of a rejected actor. Dem. 449. 19. b) Also with a greater or less degree of force and effort, *to put forth or out, to thrust out, to drive out*; Mark 9, 47 τὸν ὀφθαλμὸν. Mark 1, 12 τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John 10, 4 πρόβατα ἐκβάλῃ, comp. ἐξάγει in v. 3. With ἐκ c. gen. of place, John 2, 15 πάντας ἐξίβη. ἐκ τοῦ ἱεροῦ. 3 John 10. (Thuc. 8. 108.) With ἕξω c. gen. Luke 4, 29 ἕξω τῆς πόλεως Acts 7, 58; ἕξω c. gen. impl. Luke 8, 54. John 6. 37. (So ἕξω c. gen. Plato Legg. 873



n.) With ἀπό c. gen. of place, Acts 13, 50 ἐξέβ. ἀπὸ τῶν ὀρίων. Absol. Matt. 9, 25. Luke 19, 45. Acts 16, 37. Gal. 4, 30.—Of demons, *to cast or drive out, to expel*, from the body of any one, e. g. ἀπὸ τινος Mark 16, 9; ἐκ τινος Mark 7, 26; genr. Matt. 7, 22. Mark 1, 34. 39. Luke 9, 40. c) Hence, *to send out or forth*, with the idea of urgency, haste; e. g. ἐργάτας εἰς τὸν Ξερισμόν Matt. 9, 38. Luke 10, 2; αὐτὸν Mark 1, 43; τοὺς ἀγγέλους, *the messengers*, James 2, 25.

2. The idea of force being dropped: a) *to pull or draw out, to remove*; Matt. 7, 4 ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6, 42. b) *to bring out or forth*, Luke 10, 35. Matt. 12, 35 bis. v. 20 ἔως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, quoted from Is. 42, 3, where Sept. εἰς ἀλήθειαν ἐξοίσει κρίσιν for Heb. וְעַד אֱמֶת יִצְאֶת דִּין. c) Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11, 2 τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἔξω, so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσης. +

ἐκβασις, εως, ἡ, (ἐκβαίνω,) *a going out, landing*, from a ship Aeschyl. Suppl. 768; from a river Pol. 4. 64. 5.—In N. T. of life, *exit, end*; Heb. 13, 7 ἐκβασις τῆς ἀναστροφῆς. (So Wisd. 2, 17; genr. and opp. ἀρχή Plut. de Mus. 33.) Trop. *end, issue, result*, e. g. of a temptation, 1 Cor. 10, 13. So Wisd. 8, 8. Epict. Ench. 32. 3.

ἐκβολή, ἡς, ἡ, (ἐκβάλλω,) *a casting out*, sc. of the lading of a ship in order to lighten her, Lat. *jactura*; Acts 27, 18 ἐκβολὴν ἐποιούοντο. Sept. for יִצְאֶת Jon. 1, 5.—Dem. 926. 17. Aeschyl. Theb. 769.

ἐκγαμίζω, f. ἴσω, *to marry out, to give in marriage*, absol. 1 Cor. 7, 38 bis; others γαμίζω. Pass. Matt. 22, 30. 24, 38. Luke 17, 27.

ἐκγαμίσκω, i. q. ἐκγαμίζω, Pass. Luke 20, 34. 35; others γαμίζω.

ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγένονα,) lit. *sprung from*; hence *a descendant of any degree, offspring*, Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. Plur. neut. τὰ ἐκγονα, *descendants*, spec. *grandchildren*, 1 Tim. 5, 4 τέκνα ἢ ἐκγονα. Sept. genr. for בְּנֵי Deut. 29, 10; בְּנֵי Deut. 7, 13. So genr. Hldian. 5. 7. 1. Xen. Lac. 1. 4; spec. Hesych. ἐκγονα τέκνα τέκνων.

ἐκδαπανᾶω, ὦ, f. ἴσω, (δαπανᾶω,) *to spend out*, i. e. *utterly, to consume*; Pass. *to be consumed, to be utterly spent*, spoken of one's life and strength, ὑπὲρ τινος 2 Cor. 12, 15.—Pol. 17. 11. 10.

ἐκδέχομαι, f. ἵσμαι, (δέχομαι,) *to take or receive from any one*, Eccclus. 18, 14. Hdot. 2. 166; also in succession, Hom. Il. 13. 710. Hdot. 4. 39.—In N. T. inchoative, *to be about to receive from any quarter*, and hence *to wait for, to expect*, Lat. *excipere*; c. acc. John 5, 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17, 16. 1 Cor. 11, 33. 16, 11. Heb. 11, 10. James 5, 7; absol. Heb. 10 13. [1 Pet. 3, 20.] So Pol. 3. 45. 6. ib. 20 4. 5. Plut. C. Mar. 24.

ἐκδηλος, ου, ὁ, ἡ, adj. i. q. δηλος but stronger, *quite plain, manifest, conspicuous*, 2 Tim. 3, 9.—3 Macc. 6, 5. Pol. 3. 12. 4. Dem. 24. 10.

ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος,) *to go out of one's country, to go abroad, to travel*; Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἐλισσαίου τοῦ προφήτου. Arr. Epict. 1. 4. 22.—In N. T. genr. *to be absent from any place or person*, 2 Cor. 5, 6. 8. 9. Comp. in ἀποδημέω.

ἐκδίδωμι, f. ἐκδώσω, (δίδωμι,) *to give forth or up, to deliver out*, Pol. 3. 8. 8, 10. Thuc. 1. 115; *to give out on hire, to let out*, Pol. 6. 17. 2. Xen. Vect. 4. 15, 16.—Hence in N. T. Mid. ἐκδίδομαι, *to let out, to hire out for oneself, for one's own profit*; e. g. τὸ ἀμπελῶνα γεωργοῖς Matt. 21, 33. 41. Mark 12, 1. Luke 20, 9. Comp. Plut. Legg. 806. d, γεωργίαι ἐκδεδομέναι δούλοις.

ἐκδιηγέομαι, οὔμαι, f. ἵσμαι, Mid. depon. (διηγέομαι,) *to tell out, to declare in full*, c. acc. Acts 13, 41. 15, 3. Sept. for יִצְאֶת Ez. 12, 16. Hab. 1, 5.—Eccclus. 42, 17. Jos. Ant. 5. 8. 3. B. J. 5. 13. 7.

ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος,) pr. 'to carry out right and justice'; hence

1. *to do justice to, to maintain the right or cause of any one, to vindicate*; Luke 18, 5 ἐκδικήσω αὐτήν; and so in constr. praegn. v. 3 ἐκδικησόν με ἀπὸ τοῦ ἀντιδίκου μου.—Sept. Ps. 37, 28. 1 Macc. 6, 22. 13, 6.

2. *to avenge*, to take penal satisfaction for injury; c. acc. Rom. 12, 19 μὴ ἐάντοὺς ἐκδικούντες, comp. v. 17. 20. By Hebr. the person of or from whom vengeance is taken is put with ἀπὸ or ἐκ; as ἐκδικεῖν τὸ αἷμα ἀπὸ (ἐκ) τινος, *to avenge blood from or at the hand of any one*, Rev. 6, 10. 19, 2. So Sept. for בְּנֵי נֶפֶשׁ 2 K. 9, 7; comp. also for בְּנֵי דָרֶשׁ Deut. 18, 19. So c. acc. Hldian. 2. 6. 13. Plut. Comp. Ag. et Cleom. cum Gracch. 5 fin.—Hence *to punish*, simply, 2 Cor. 10, 6 πᾶσαν παρακοήν. So Sept. and נֶפֶשׁ Ex. 21, 20. Eccclus. 23 21 Dem. 801. 24.

**ἐκδικησις**, εως, ἡ, (ἐκδικέω,) 1. maintenance of right, vindication; hence ποιεῖν ἐκδικησίν τινος, i. q. ἐκδικεῖν, to maintain the right or cause of any one, to vindicate, Luke 18, 7. 8. Also c. dat. of pers. for whom, Acts 7, 24; comp. for this dat. Sept. Judg. 11, 36. 2 Sam. 22, 48.—Comp. ἐκδίκησιν ποιεῖσθαι Pol. 3. 8. 10.

2. *avengement, vengeance*, i. e. penal satisfaction for injury, retribution, Rom. 12, 19. Heb. 10, 30; comp. Deut. 32, 35. Sept. for כִּנְיָן 2 Sam. 4, 8; כִּנְיָן Hos. 9, 7.—Hence, *vengeance*, for vindictive justice, punishment; Luke 21, 22 ἡμέραι ἐκδικήσεως. 2 Thess. 1, 8. 1 Pet. 2, 14. 2 Cor. 7, 11 referring to the evil doer, comp. v. 12. Con.p. Sept. for עָקַב Mic. 5, 15. So Ecclus. 7, 17. 47, 25.

**ἐκδικος**, ου, ὁ, ἡ, adj. (ἐκ, δίκη,) pr. *executing right and justice*; hence *an avenger, punisher*, Rom. 13, 4. 1 Thess. 4, 6.—Wisd. 12, 12. Aristæn. 1. 27. Hdian. 2. 14. 6.

**ἐκδιώκω**, f. ξω, (διώκω,) to pursue out, to drive out from a place, to expel, Sept. for דָּרַךְ Deut. 6, 19. Dem. 883. 27. Thuc. 1. 24.—Hence in N. T. to persecute, i. q. διώκω, but stronger, c. acc. 1 Thess. 2, 15; with ἐκ partit. Luke 11, 49. Sept. for דָּרַךְ Ps. 119, 157. So Ecclus. 30, 19.

**ἐκδοτος**, ου, ὁ, ἡ, adj. (ἐκδίδωμι.) delivered out or up, Acts 2, 23.—Jos. Ant. 6. 13. 9. Hdian. 5. 4. 17. Pol. 3. 20. 8.

**ἐκδοχή**, ἡς, ἡ, (ἐκδέχομαι,) a receiving from, succession, Æschyl. Ag. 299; a receiving in a certain sense, interpretation, Pol. 3. 29. 4.—In N. T. a waiting for, expectation, Heb. 10, 27.

**ἐκδύω**, f. ύω, (δύω,) intrans. to go or come out of, ἐκδύς μέγαροιο Hom. Od. 22. 334; trans. to put off clothing; comp. Buttm. § 114 δύω.—In N. T. to put off, to strip off of clothing, to uncliothe; with two accus. Matt. 27, 31 ἐξέδυσαν αὐτὸν τὴν χλαυῖδα. Mark 15, 20; acc. of pers. Matt. 27, 28. Luke 10, 30. See Buttm. § 131. 5. Sept. for שָׁחַט Gen. 37, 22. So Dem. 763. 26. Xen. Cyr. 1. 3. 17.—Mid. to put off one's own clothes, to uncliothe oneself, trop. of the mortal body, 2 Cor. 5, 4; see in γυμνός no. 2.

**ἐκεῖ**, demonstr. adv. of place, there; Buttm. § 116. 6.

1. Pr. of place where, there, in that place; Matt. 2, 13 καὶ ἴσθι ἐκεῖ ἕως κτλ. v. 15. 5, 24. 6, 21. 8, 12. 12, 45. Mark 2, 6. Luke 2. 6. 6, 6. James 2, 3. al. sæp. So c. art.

οἱ ἐκεῖ, those there, Matt. 26, 71. Sept. genr. for עַם Gen. 2, 8. 12. So Luc. Nigrin. pref. Xen. Hell. 3. 2. 14; οἱ ἐκεῖ Luc. D. Deor. 3. 1. Xen. Cyr. 6. 2. 2.—By Hebr. joined with the relat. ὅπου, as ὁποῦ ἐκεῖ, where, Mark 6, 55. Rev. 12, 6. 14. So Sept. for עַם... עַם 1 Sam. 9, 10. Gen. 13, 4; comp. Heb. Gr. § 121. 1. Lehrs. p. 743.

2. By attract. with verbs of motion, for ἐκεῖσε, thither, to that place, as we often say in Engl. there for thither; Buttm. § 151. I. 8. Winer § 58. 7. Matt. 2, 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν. Mark 6, 33. Luke 12, 18. 17, 37. John 11, 8. 13, 3. al. Also Matt. 17, 20, comp. 21, 21. So Sept. and עַם Deut. 1, 37. Judg. 18, 3; for עַם Deut. 4, 42.—Hdian. 4. 8. 9. Arr. Æpict. ἐκεῖ πέμψει. Xen. Hell. 7. 1. 27. +

**ἐκεῖθεν**, demonstr. adv. (ἐκεῖ, Buttm. § 116. 6.) thence, from that place, Matt. 4, 21 προβάς ἐκεῖθεν. 5, 26. 9, 9. 27. Acts 13, 4. 20, 13. al. So c. art. οἱ ἐκεῖθεν, those from thence, i. e. those who belong there, Luke 16, 26. Sept. for עַם Gen. 28, 2. 6.—Hdian. 3. 3. 6. Xen. An. 5. 6. 24; ἐκεῖθεν Hdian. 4. 3. 14. Eur. Hec. 721. +

**ἐκεῖνος**, η, ο, pron. demonstr. (ἐκεῖ,) that, that one there, Plur. those; equiv. to an emphat. he, she, it, or to he there, she there, it there. In an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471.

1. In antithesis, and referring to the more remote subject; e. g. with οὗτος, Luke 18, 14 κατέβη οὗτος δεικναι μένος ἡ γὰρ ἐκεῖνος. James 4, 15. So genr. Matt. 13, 11 ὑμῖν δέδοται... ἐκείνοις δὲ οὐ δέδοται. Mark 16, 20. John 5, 35. 47. 8, 42. Heb. 12, 25. al. sæp. Also Luke 13, 4 comp. v. 2. 19, 27 comp. v. 14. 26.—Plut. Sept. Sap. Conv. 15 ταύτης... ἐκείνης. Xen. Mem. 1. 1. 3. An. 3. 1. 21, 29.

2. Without antith. referring to the definite person or thing immediately preceding or just mentioned. a) Genr. Matt. 17, 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κτλ. Acts 3, 13 Πιλάτω, κρίναντος ἐκεῖνον. Mark 3, 24. 16, 10. 13. John 4, 25. 5, 19. 43. 7, 45. 13, 6. 27. Rom. 14, 14. 2 Cor. 8, 9. James 1, 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. 1, 16. 1 John 5, 16. al. Comp. Winer § 23. 1. Matth. 1. c. So Luc. D. Deor. 6. 4. Xen. Conv. 2. 25.—With a Subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκείναις Matt. 3. 1. Luke 2, 1. 4, 2. al. ἐν ἐκείναις ταῖς ἡμ. Matt. 24, 19. Mark

3. 9. 2, 20. al. ἐν τῇ ἡμ. ἐκείνη Matt. 7, 22. 13, 1. al. ἐν ἐκείνῃ τῇ ἡμ. Matt. 23, 23. Mark 4, 35. al. ἀπ' ἐκείνης τῆς ἡμ. Matt. 22, 46. (Xen. An. 1. 7. 18.) Also Matt. 8, 13. 9, 22. 10, 19. 11, 25. 12, 1. Acts 12, 1. 19, 23. b) Emphatic, like the Engl. *that one*, he emph. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of (or by way of) repeating the subject or object; comp. in αὐτός no. 1. b. Mark 7, 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκείνα ἐστί κτλ. v. 20. John 1, 18 ὁ μονογενὴς υἱὸς... ἐκεῖνος ἐξηγήσατο. 5, 11 ὁ ποιήσας με ὑγιῶ, ἐκεῖνός μοι εἶπεν. 9, 37. 10, 1. 12, 48. 14, 26. Rom. 14, 14. 2 Cor. 10, 18. al. (Plut. T. Gracch. 4. Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.) Or where it introduces a following clause, e. g. before a relative, John 13, 26 ἐκεῖνος ἐστί, φῶ κτλ. Rom. 14, 15. John 10, 35. Heb. 6, 7. 11, 15. So Neut. ἐκεῖνο before ὅτι, Matt. 24, 43 ἐκεῖνο γινώσκετε, ὅτι κτλ. (Xen. Cyr. 1. 3, 21.) Especially of persons well known and celebrated; comp. in αὐτός no. 1. c. β. Matt. 27, 63 ἐκεῖνος ὁ πλάνος. So of Jesus, like *He* in Engl. John 7, 11 ποῦ ἔστιν ἐκεῖνος; 2 Tim. 2, 13. 1 John 3, 3. 5. 7. (Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 301. 18.) In like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7, 22. 26, 29. Acts 2, 18. 2 Thess. 1, 10. Rev. 16, 14.

3. Genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19, 4 ὅτι ἐκείνης ἡμέλλε διερχέσθαι, where Rec. has δι' ἐκείνης. See Buttm. § 115. n. 3. Matth. § 377. 1. +

ἐκεῖσε, demonstr. adv. (ἐκεῖ Buttm. § 116. 6.) *thither, to that place*, Hdian. 3. 6. 18. Xen. Hell. 2. 2. 2.—In N. T. by attract. instead of ἐκεῖ, *there*, in that place; comp. in ἐκεῖ no. 2. Buttm. § 151. I. 8. Acts 21, 3. 22, 5 καὶ τοὺς ἐκεῖσε ὄντας. So Sept. Job 39, 29. Hdian. 2. 9. 15. Pol. 5. 51. 3. Thuc. 6. 77. Rare except in late writers.

ἐκζητέω, ὦ, f. ἥσω, (ζητέω,) *to seek out, to search out*, e. g. any thing lost, Sept. for צָרַח Ez. 34, 11; בָּקַר Ez. 34, 12; also 1 Macc. 9, 26. al.—In N. T. trop.

1. *to seek out, to search out or after*, pr. in order to find out any thing, i. q. *to search out diligently*; c. περὶ τινος 1 Pet. 1, 10, parall. ἐξερευνάω. Sept. for בָּקַר Ps. 44, 22.—Ecclus. 39, 3.

2. In order to get or gain any thing, i. q. *to seek after diligently, carefully*; c. acc. Heb. 12, 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for בָּקַשׁ Ps. 122, 9; דָּרַשׁ 1 K. 14, 5.—

Hence by Hebr. i. q. *to require, to demand*, as ἐκζητεῖν τὸ αἷμα τινος ἀπὸ τινος, *to require a person's blood from any one*, i. e. to avenge his death, to punish bloodshed, Pass. Luke 11, 50. 51. So Sept. and בָּקַשׁ Ez. 3, 18. 20; שָׁרַח Gen. 9, 5. 42, 22.

3. By Hebr. ἐκζητεῖν τὸν θεόν, *to seek after God*, i. e. to seek unto him for aid, to turn to him as a humble and sincere worshipper; Acts 15, 17. Rom. 3, 11. Heb. 11, 6. So Sept. and בָּקַשׁ Deut. 4, 29. Jer. 29, 13; שָׁרַח Deut. 4, 29. 2 Chr. 15, 2. 13.—Ecclus. 24, 34.

ἐκθαμβέω, ὦ, f. ἥσω, (ἐκθαμβόω,) *to astonish outright, to amaze*, Aquil. for בָּעַר Job 33, 7. Ecclus. 30, 9.—In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, e. g. from admiration, Mark 9, 15; from terror, Mark 16, 5. 6; from distress of mind, Mark 14, 33, where it is parall. with λυπείσθαι Matt. 26, 37. Comp. Tittm. de Synon. N. T. p. 134.

ἐκθαμβος, ου, ὅ, ἡ, adj. (θάμβος,) *quite astonished, greatly amazed*, Acts 3, 11.—Pol. 20. 10. 9.

ἐκδεδος, ου, ὅ, ἡ, adj. (ἐκτίθημι q. v.) *exposed, as an infant*; hence Acts 7, 19 ποιεῖν ἐκδετα τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, *to expose*; see Ex. c. 2.—Eurip. Androm. 70 ἐκδετον γόνων. Comp. Ael. V. H. 2. 7 ἐκτείναι παιδίον.

ἐκκαθαίρω, f. αρῶ, (καθαίρω,) *to cleanse out, to clear away*, Sept. Deut. 26, 13. Plato Euth. 3. a; *to cleanse thoroughly*, Pass. τὰς ἀσπίδας ἐκκαθαρμένas, *burnished*, Xen. An. 1. 2. 16.—In N. T. trop. a) With acc. of thing, *to cleanse out, to put away*, e. g. τὴν παλαιὰν ζύμην 1 Cor. 5, 7; comp. Ex. 12, 19. 13, 7. So Dinarch. 79. 15 ἐκκαθ. τὴν δωροδοκίαν ἐκ τῆς πόλεως. Plut. de Adulat. et Amic. 27 ὕβριν. b) With acc. of pers. and ἀπὸ τινος, *to cleanse thoroughly from any thing, to purify from*; 2 Tim. 2, 21 εἰάν οὖν τις ἐκκαθήρῃ ἑαυτὸν ἀπὸ τούτων. Sept. for צָרַח Judg. 7, 4. So Xen. Conv. 1. 4. Plato Rep. 361. d.

ἐκκαίω, f. καίνω, (καίω,) *to make burn or flame out, to light up, to kindle*, Sept. for בָּעַר Ex. 22, 6. Hdol. 4. 134; trop. τὸν πόλεμον Plut. Agesi. 31 mid.—In N. T. Pass. *to be lighted up, to be kindled*; trop. *to be inflamed, to burn*; Rom. 1, 27 ἐκκαύθησαν ἐν τῇ ὀρέξει αὐτῶν. So Ecclus. 23, 16. Alciph. 3. 6, 7 εἰς ἔρωτα. Of anger, Sept. for בָּעַר Ps. 2, 12. Pol. 9. 10. 10.

ἐκκακέω, ὦ, f. ἥσω, (κακός,) *to turn out bad, cowardly, to prove recreant*, Pol. 4. 19

10.—In N. T. genr. *to be fainthearted, to faint*, e. g. in view of trial and difficulty, τ. ἐν, Eph. 3, 13 διὰ αἰτούμεν μὴ ἐκκακεῖν ἐν τοῖς θλίψεσι μου ὑπὲρ ἡμῶν. Absol. 2 Cor. 4, 1. 16. In respect of duty, *to faint, to be weary, to fail*, Luke 18, 1. Gal. 6, 9. 2 Thess. 8, 13.—In all these passages Lachm. has ἐγκακῶ, see end of the volume.

ἐκκευτέω, ὦ, f. ἴσω, (κευτέω,) *to prick out, to pierce out*, e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20.—In N. T. *to pierce through, to transfix*, c. acc. John 19, 37. Rev. 1, 7; comp. Zech. 12, 10, where Sept. for חָרַץ, as also Judg. 9, 54. So 2 Macc. 12, 6. Pol. 5. 56. 12.

ἐκκλάω, ὦ, f. ἴσω, (κλάω,) Pass. aor. 1 ἐξεκλάσθην Buttm. § 98. n. 6. § 95. n. 3; *to break out or off*, Pass. c. g. a branch, Rom. 11, 17. 19. 20. Sept. for שָׁחַט Lev. 1, 17.—Plato Rep. 611. d.

ἐκκλείω, f. εἶσω, (κλείω,) Pass. aor. 1 ἐξεκλείσθην Buttm. § 98. n. 6. § 112. 20; *to shut out, to exclude*, c. acc. pr. Pol. 25. 1. 10.—In N. T. trop. *to exclude*, e. g. from the intercourse and instruction of any one, c. accus. Gal. 4, 17. (So ἀποκλείω Plut. Δι- cib. 4.) Pass. *to be excluded, to have no place*, Rom. 3, 27.

ἐκκλησία, as, ἡ, (ἐκκλητος, ἐκκαλέω *to call out, to summon*.) *a convocation, assembly, congregation*.

1. Pr. of a popular or other assembly composed of persons legally summoned; Acts 19, 39 ἐν τῇ ἐνόμῳ ἐκκλησίᾳ sc. of the people; hence too of a tumultuous assembly not legal, Acts 19, 32. 40. So Judith 6, 16. Ael. V. H. 5. 12. Dem. 1455. 1. Xen. Mem. 3. 7. 6.—In the Jewish sense, *a congregation, assembly*, of the people on solemn occasions or for worship, e. g. in a synagogue, Matt. 18, 17; or genr. Acts 7, 38. Heb. 2, 12, quoted from Ps. 22, 22 where Sept. for חָרַץ, as also Dent. 18, 16. al. So 1 Macc. 2, 56. 4, 59.

2. In the christian sense, *an assembly of Christians*; genr. 1 Cor. 11, 18 συνερχόμενοι ἐν ἐκκλησίᾳ.—Hence, *a church, the christian church*, c. g. a) A particular church, as in Jerusalem, Acts 8, 1. 11, 22. al. in Antioch, Acts 11, 26. 13, 1. al. in Corinth, 1 Cor. 1, 2. 2 Cor. 1, 1; of Asia Minor, 1 Cor. 16, 19; of Galatia, Gal. 1, 2; at Thessalonica, 1 Thess. 1, 1. 2 Thess. 1, 1; at Cenchrea, Rom. 16, 1. etc. So αἱ ἐκκλ. τῶν ἔθνων, i. e. churches gathered among the gentiles, Rom. 16, 4. Also ἡ κατ' οἰκὸν τινος ἐκκλησία, the church or christian circle which met at

the house of any one, Rom. 16, 5. 1 Cor. 16, 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ Rom. 16, 16; ἐκκλ. τοῦ θεοῦ 1 Cor. 1, 2. 10, 32. al. b) The church universal, Matt. 16, 18. 1 Cor. 12, 28. Gal. 1, 13. Eph. 1, 22. 3, 10. Heb. 12, 23. al. So ἐκκλ. τοῦ θεοῦ, 1 Cor. 11, 22. 15, 9. 1 Tim. 3, 15. al. Comp. Sept. ἐκκλ. κύριον for כְּהֵן חֵטְא Deut. 23, 2. 4. +

ἐκκλίνω, f. νῶ, (κλίνω,) *to bend out, to turn aside or away*, intrans. c. g. ἐκ τῆς ὁδοῦ, Sept. for חָזַן Num. 22, 23; in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23.—In N. T. trop. *to turn away, to decline* from piety and virtue, Rom. 3, 12; quoted from Ps. 14, 3. 53, 4, where Sept. for חָזַן. With ἀπό c. gen. *to turn away from, to avoid*, Rom. 16, 17. 1 Pet. 3, 11; so Sept. for חָזַן Ps. 37, 28. Prov. 3, 7.

ἐκκολυμβιάω, ὦ, f. ἴσω, (κολυμβιάω,) *to swim out*, e. g. to the land, Acts 27, 42. —Diod. Sic. 20. 86, 88. Eurip. Hel. 1629.

ἐκκομιζω, f. ἴσω, (κομιζω,) *to bear out, to carry out*, e. g. a dead body for burial, Luke 7, 12.—Hdian. 2. 1. 5. Pol. 35. 6. 2. Wetst. in loc.

ἐκκόπτω, f. ψω, (κόπτω,) *to strike out or off, to cut out or off*, e. g. a branch οἱ scion, ἐκ τίνος Pass. Rom. 11, 24; absol. v. 22, parall. with ἐκκλάω in v. 17. 19. 20. Οἱ a tree, δένδρον, *to cut down*, c. acc. Luke 13, 7. 9; Pass. Matt. 3, 10. 7, 19. Luke 3, 9. Also of the hand, *to cut off*, e. g. τὴν δεξιάν Matt. 5, 30. 18, 8. Sept. for חָרַץ Jer. 6, 6. 22, 7. So Ael. V. H. 5. 17. Xen. An. 1. 4. 10; τὸν ὀφθαλμόν Dem. 744. 13, 20.—Trop. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion, to remove it*, 2 Cor. 11, 12. Sept. ἐκκ. τὴν ἐλπίδα for חָרַץ Hiph. Job 19, 10. (Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμάς. Pol. 5. 104. 10). So 1 Pet. 3, 7 Rec. εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ἡμῶν, *that your prayers be not cut off, hindered* made fruitless by your sin; in later edit ἐγκόπτεσθαι.

ἐκκρέμαμαι, Mid. intrans. of ἐκκρεμάνηνμι (Buttm. § 114 κρεμάνηνμι), *to hang from, to depend*, Plato Legg. 733. a.—In N. T. trop. *to hang from or upon* a person, spec. a person speaking, as in Engl. *to hang on the lips* of any one, to be attentive to his words; c. gen. of pers. Luke 19, 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων. Comp. Sept. Gen. 44, 30. Philo de Abr. p. 373. e, ὁ δὲ πύθω ἀλέκτω τὸν παιδὸς ἐκκρεμόμενος. Plut. de Curios. 13. Themist. 2. 58. So Virg. Aen. 4. 79 'pendetque iterum narrantis ab ore.' Wetst. in loc.

ἐκαλάεω, ὦ, f. ἴσω, (λαλέω,) to speak out, to tell, to disclose; c. dat. of pers. Acts 23, 22 μηδενὶ ἐκαλάῃσαι, where for the infin. instead of the imperat. see Buttm. § 140. 7. Winer § 45. 7.—Judith 11, 9. Dem. 354. 23.

ἐκλάμπω, f. ψω, (λάμπω,) to shine out or forth, to be resplendent, Matt. 13, 43; in allusion to Dan. 12, 3 where Sept. for נִרְאָה; comp. Wisd. 3, 7.—Ecclus. 43, 4. 8. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

ἐκλανθάνω, f. λήσω, (λανθάνω,) to make forget entirely, Hom. Il. 2. 600.—In N. T. Mid. ἐκλανθάνομαι, Pass. perf. in Mid. signif. ἐκλήθησμαι, to forget entirely, to be quite forgetful of, c. gen. Heb. 12, 5. See Buttm. § 114 λανθάνω. § 136. 3. So Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Plato Ax. 369. e.

ἐκλέγω, f. ξω, (λέγω,) pr. to lay out, to pick out single things, to gather out; hence to choose out, to select, c. acc. Pol. 3. 114. 1. Xen. Hell. 1. 6. 19.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, to choose out for oneself; and so genr. to choose, to select.

1. Genr. of things, c. acc. Luke 10, 42 τῇ ἀγαθῇ μερίδι ἐξελέξατο. 14, 7; with ἵνα of purpose, 1 Cor. 1, 27 bis. 28. Sept. for נִרְאָה Gen. 13, 11. So Dem. 314. 5. Xen. Mem. 1. 6. 14.—Of persons, c. acc. simply, John 6, 70. 15, 16 bis. Acts 1, 2. 6. 5. Sept. for נִרְאָה 1 Sam. 8, 18. 10, 24. (So Dem. 1120. ult. Xen. Cyr. 8. 6. 7.) With prepositions; e. g. ἀπὸ c. gen. Luke 6, 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (Ecclus. 45, 16); ἐκ c. gen. Acts 1, 24. John 15, 19 ἐκ τοῦ κόσμου. Acts 15, 22. 25, τότε ἔδοξε τοῖς ἀποστόλοις . . . ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν νέμψαι εἰς Ἀντιόχειαν κτλ. then it pleased the apostles . . . having chosen out men from themselves, to send them to Antioch; here ἐκλεξαμένους belongs not to ἄνδρας, but to the subject-acc. of inf. νέμψαι, comp. 22, 17. Winer § 39. 5. Matth. § 536. v. (Ecclus. 45, 4.) With ἐν, among, Acts 15, 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κτλ. i. e. God made choice among us, that etc. comp. Winer § 32. 3. a.

2. By Hebr. to choose out, with the idea of approval, favour, love; so of God and Christ, as choosing those in whom they delight; c. acc. Mark 13, 20. John 13, 18. Acts 13, 17. Also with acc. and inf. epexeget. Eph. 1, 4 ἐξελέξατο ἡμᾶς . . . εἰναι ἡμᾶς ἁγίους κτλ. So with εἶναι or εἶναι impl. James 2, 5. Sept. for נִרְאָה Deut. 4, 37. Ps. 65, 5.—Also in Mss. ἐκλελεγμένος Luke 9, 35, for ἀγαπητός in Rec.

ἐκλείπω, f. ψω, (λείπω,) trans. to leave out or off, to omit, Aeschyl. Prom. 826. Acts Legg. 779. d; to forsake, to abandon. Pol. 4. 62. 2. Xen. An. 4. 1. 8.—In N. T. intrans. to leave off.

1. Genr. i. q. to cease, to fail, e. g. ἡ πίστις Luke 22, 32; τὰ ἔτη Heb. 1, 12, quoted from Ps. 102, 28 where Sept. for נִרְאָה Niph. Sept. also for נִרְאָה Jer. 7, 28; נִרְאָה Gen. 21, 15.—Plut. Pomp. 30. Plato Legg. 918. a. So of the sun or moon under eclipse, Thuc. 2. 28. ib. 7. 50.

2. Spec. to cease to live, to fail, to die, absol. Luke 16, 9. Sept. for נִרְאָה Gen. 49, 32; נִרְאָה Jer. 42, 17. 22.—Jos. B. J. 4. 1. 9 Χάρης κατακείμενος καὶ νοσηλευόμενος ἐκλείπει. Apollodor. Bibl. 3. 4. 3 Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης. Fully and strictly trans. ἐκλείπειν τὸν βίον. Luc. Macrob. 12. Diod. Sic. 1. 58; ἐκλείπειν τὸ ζῆν Pol. 2. 41. 2.

ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) chosen out, elect, i. e.

1. Genr. select, chosen; e. g. of persons, 1 Pet. 2, 9 γένος ἐκλεκτόν. 1 Tim. 5, 21 τῶν ἐκλ. ἀγγέλων, comp. Jos. B. J. 2. 16. 4 fin. Sept. for נִרְאָה Is. 43, 20. Comp. Plato Legg. 946. d, εἰς τοὺς ἐκλ. δικαστάς εισαγέτω.—Of things, select, choice, e. g. λίθοι 1 Pet. 2, 4. 6, quoted from Is. 28, 16 where Sept. for נִרְאָה, comp. Ezra 5, 8. So Lib. Henoch. Fabr. Cod. Ps. V. T. I. p. 184, λίθοι ἐκλεκτοί, gems.

2. With the idea of approval, favour, delight, comp. in ἐκλέγω no. 2; chosen, i. q. cherished, beloved; Luke 23, 35 ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. Rom. 16, 13, comp. v. 12. Sept. and נִרְאָה Is. 42, 1. Ps. 105, 6. 1 Chr. 16, 13. So Fabric. Cod. Pseud. V. T. I. p. 747, (Messias) ἐκλεκτός θεοῦ.—Spec. οἱ ἐκλεκτοί, the elect, those chosen of God unto salvation, or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. saints, Christians; comp. in ἐκλογή no. 2. So with gen. τοῦ θεοῦ, Matt. 24, 31. Luke 18, 7. Mark 13, 27. Rom. 8, 33. Col. 3, 12. Tit. 1, 1; absol. Matt. 20, 16. 22, 14. 24, 22. 24. Mark 13, 20. 22. 2 Tim. 2, 10. Rev. 17, 14. Also with a subst. 1 Pet. 1, 1. 2 John 1. 13.

ἐκλογή, ἡς, ἡ, (ἐκλέγω,) choice, election, selection.

1. Genr. Acts 9, 15 σκεῦος ἐλογής, i. e. a chosen vessel. So Pol. 5. 63. 11. Diod. Sic. 13. 72. Plato Legg. 802. b.—Hence also, free choice, free will, libera voluntas; Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόβεςις, the

purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by motives from without. So Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλόν και τὸ κακὸν προκείται. Psalt. Salom. 9, 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Annot. in loc.

2. Spec. election, the benevolent purpose of God: by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11, 5 κατ' ἐκλογὴν χάριτος. 11, 28. 1 Thess. 1, 4. 2 Pet. 1, 10.—Meton. abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11, 7.

ἐκλῡω, f. ὑσω, (λύω,) to loose out of, to set free from, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῡσαι ἑαυτοὺς. Pol. 16. 6. 12; to loosen out, to relax, to weary, Sept. for פָּרַחְתִּי Jer. 12, 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. ἐκλύομαι, to be wearied, exhausted, to faint; Gal. 6, 9 μὴ ἐκλύμενοι, i. e. in well-doing, parall. with μὴ ἐκκακῶμεν. Spoken of the body, Matt. 15, 32. Mark 8, 3; also Matt. 9, 36 Rec. where later edit. ἐσकुλμένοι. Sept. for פָּרַחְתִּי 1 Sam. 14, 28; פָּרַחְתִּי 2 Sam. 16, 14. (Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.) Of the mind, to faint, to despond, Heb. 12, 3 ψυχᾶς ὑμῶν ἐκλύμενοι. Absol. v. 5, quoted from Sept. Prov. 3, 11. Sept. for פָּרַחְתִּי Deut. 20, 3. So Judith 14, 16. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

ἐκμύσσω v. -άττω, f. ξω, to wipe off, to wipe dry, c. acc. John 11, 2. 12, 3; acc. impl. Luke 7, 38. 44. John 13, 5.—Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Soph. Elect. 446. Eurip. Herc. F. 1404. Found in this sense only in the poets and later prose writers; the Attics said ἀπομύργνυμι and ἐξομύργνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

ἐκμυκτηρίζω, f. ἰσω, (μυκτηρίζω, to turn up the nose at, to deride,) to deride out and out, to scoff at, c. acc. Luke 16, 14; acc. impl. 23, 35. Sept. for פָּרַחְתִּי Ps. 2, 4. 22, 8.—1 Esdr. 1, 51.

ἐκνεύω, f. σω, (νέω,) to nod out, e. g. as a horse, to throw out the head, Xen. Eq. 5. 4. ib. 10. 12; then genr. to incline out with the head, τῇ κεφαλῇ ἐκνεύσας Xen. Ven. 10. 12; also trans. to avoid, to parry by inclining the head or body, Diod. Sic. 15. 87 βελῶν τὰ μὲν ἐξένευε κτλ. comp. Sept. Mic. 6, 14.—Hence in N. T. intrans. to turn aside or away; John 5, 13 ὁ γὰρ Ἰησοῦς ἐκνευσεν, ὄχλον ὄντος ἐν τῷ τόπῳ, i. e. he

had turned away, withdrawn. Sept. for פָּרַחְתִּי Judg. 4, 18; פָּרַחְתִּי 18, 26. So Philo Vit. Mos. 690. c, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ. Jos. Ant. 7. 4. 2 Δαυὶδης ἐκνεύσας εἰς τι χωρίον. Plut. de Gen. Socr. 4 ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163.

ἐκνήφω, f. ψω, (νήφω,) to sober out, to become sober out of drunkenness, Sept. for פָּרַחְתִּי 1 Sam. 25, 37; פָּרַחְתִּי Gen. 9, 24. Plut. Demost. 20.—In N. T. trop. to rouse up, to awake, from a state of delusion and torpor, intrans. 1 Cor. 15, 34. Comp. Sept. Ps. 78, 65.

ἐκούσιος, ον, ὁ, ἡ, adj. (ἐκῶν,) willing, voluntary, acting of one's own free will, Pol. 6. 14. 7. Thuc. 1. 32.—In N. T. Neut. τὸ ἐκούσιον, willingness, free-will; Phillem. 14 κατὰ ἐκούσιον, willingly, of free-will, i. q. ἐκούσιως. Sept. κατ' ἐκούσιον for פָּרַחְתִּי Neh. 15, 3. So Neut. τὸ ἐκ. Plut. de rect. rat. Aud. 1 fin.

ἐκουσίως, adv. (ἐκούσιος,) willingly, voluntarily, of free-will, Heb. 10, 26. 1 Pet. 5, 2. Sept. for פָּרַחְתִּי Ps. 54, 8.—Indian. 3. 8. 4. Xen. Mem. 2. 1. 18.

ἐκπαλαι, adv. (πάλαι,) from of old long since, 2 Pet. 2, 3. 3, 5.—Jos. Ant. 16. 8. 4 init. Arr. Exp. Alex. 1. 9. 15. Plut. Aristid. 17. Found only in late writers; Lob. ad Phryn. p. 45 sq.

ἐκπειράζω, f. ἄσω, (πειράζω,) pr. to make full trial of; hence to try, to prove, to tempt, c. acc. of pers. Luke 10, 25. 1 Cor. 10, 9. So Matt. 4, 7 and Luke 4, 12, comp. Deut. 6, 16 where Sept. for פָּרַחְתִּי; also Deut. 8, 16. Ps. 78, 18.

ἐκπέμπω, f. ψω, (πέμπω,) to send out or forth, c. acc. of pers. Acts 13, 4; acc. et eis 17, 10. Sept. for פָּרַחְתִּי Gen. 24, 54. 56. 59.—Pol. 5. 103. 7. Xen. Hell. 1. 1. 32.

ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14, 31 Lachm. for ἐκ περισσοῦ.

ἐκπετάννυμι, f. ἄσω, (πετάννυμι Buttin. § 114,) to spread out, to stretch forth, e. g. the hands in supplication, Rom. 10, 21, quoted from Is. 65, 2 where Sept. for פִּי פָּרַחְתִּי, also Ex. 9, 30. 34.—Ecclus. 48, 20; genr. 1 Macc. 3, 48 τὸ βιβλίον. Pol. 1. 44. 3. Plut. Themist. 30.

ἐκπηδάω, ᾧ, f. ἴσω, (πηδάω,) to leap out, to rush forth; Acts 14, 14 Grb. ἐξέπηδσαν εἰς τὸν ὄχλον, for εἰσεπήδσαν in Rec.—Judith 14, 17 ἐξέπηδσαν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

ἐκπίπτω, f. ἐκπεσοῦμαι, (πίπτω,) perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα

Gal. 5, 4, comp. Buttin. § 96 n. 9 § 114 πίπτω. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off*, intrans.

1. Pr. of things which *fall out of* or *from* their former place; e. g. stars from heaven, Mark 13, 25; comp. Matt. 24, 29, and Is. 14, 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος for בָּרָק. Of flowers, *to fall off*, James 1, 11 and 1 Pet. 1, 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for בָּרָק Is. 28, 1, 4. Also of chains from the hands, Acts 12, 7; a boat from a ship, Acts 27, 32. So genr. Hdtian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out of its course*, usually with εἰς c. acc. of place, *to be driven upon*; Acts 27, 17 φοβθ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. v. 26, 20. So Diod. Sic. 2. 60 τὸ πλουάριον . . . ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5, 12; comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2, 31.

2. Trop. *to fall off or away*, e. g. a) *to fall from any state or condition, to lose one's part or interest in that state*; e. g. gen. τῆς χάριτος Gal. 5, 4; τοῦ ἰδίου στηριγμοῦ 2 Pet. 3, 17; also πῶθεν ἐκπ. Rov. 2, 6 Ἰουδ. who others πέπτωκας. So Luc. D. Door. 1. 2. Thuc. 8, 81. b) Also i. q. *to fall, to be withheld or effect*, as ἡ ἀγάπη 1 Cor. 13, 8; ὁ λόγος Θεοῦ Rom. 9, 6. So בָּרָק, Sept. πταίω Josh. 23, 14. 2 K. 10, 10; διαπίπτω Josh. 24, 45. So Plut. de rect. rat. Aud. 3 λόγος ὑπηρεμένος ἐκπίπτων. Plato Phil. 13. d.

ἐκπλέω, f. εὐσομαι, (πλέω,) *to sail out, to sail away*, from a port or harbour; e. ἀπὸ Acts 20, 6; εἰς c. acc. of place whither, 15, 39, 18, 18.—So c. ἀπὸ Xen. An. 5. 6, 23; c. εἰς Aeschin. 4. 27. Xen. Hell. 4. 8, 32.

ἐκπληρώω, ὦ, f. ὥσω, (πληρώω,) *to fill out, to make up in full*, e. g. in measure or number, c. acc. 2 Macc. 8, 10. Xen. Cyr. 5. 4. 32.—In N. T. trop. *to fulfill, to accomplish in full*, e. g. a promise, Acts 13, 33. So Pol. 1. 67. 1 τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας.

ἐκπληρώσις, εως, ἡ, (ἐκπληρώω,) *a fulfilling out, completion*, 2 Macc. 6, 14.—In N. T. of time, *fulfilment*; Acts 21, 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. announcing the fulfilment (full observance) of the days, i. e. that he was about to keep in full the proper number of days, comp. v. 27; see Num. 6, 9 sq. Jos. B. J. 2. 15. 1.—So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὠρισμένων, καὶ τὴν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσῶς μεταλλάττειν.

ἐκπλήρσω v. -ττω, f. ἔσω, (πλήρωω,) Pass. aor. 2 ἐφελάγην (α instead of η) in

such compounds as signify 'to terrify'. Buttin. § 114 πλήσω; pr. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses, his self-possession*, i. e. *to strike with astonishment, terror, admiration*, Pol. 3. 47. 6. Xen. Cyr. 3. 1. 1.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. q. *to be astonished, to be amazed*, genr. Matt. 19, 25. Mark 10, 26. Sept. for בָּרָק Eccl. 7, 10. (Xen. Cyr. 3. 8, 67.) Spec. of admiration, comp. Buttin. de Syn. N. T. p. 134; so absol. Matt. 13, 54. Mark 6, 2, 7, 37. Luke 2, 48; with ἐπὶ c. dat. Matt. 7, 28 ἐπὶ τῇ διδασκῇ. 22, 33. Mark 1, 22. 11, 18. Luke 4, 32. 9, 43. Acts 13, 12. So with ἐπὶ c. dat. Ath. V. II, 12, 41. Xen. Cyr. 1. 4, 27.

ἐκπνέω, ὦ, f. εὐσω, (πνέω,) *to breathe out or forth*, e. acc. Diod. Sic. 3, 46; πνεύμα Plato Phaed. 10, p. 112, b.—In N. T. *to expire, to die*, intrans. Mark 15, 37, 39. Luke 23, 46. So Soph. Ajax 1046. Plut. Aristid. 20. Diod. Sic. 15, 87 fin. Fully, ἐκπνέων τὴν ψυχὴν Eurip. Orest. 1162.

ἐκπορεύομαι, f. εὐσομαι, Pass. depon (πορεύομαι.)

1. *to go out of, to go or come forth* sc of persons, constr. with ἐκ c. gen. of place whence, Mark 13, 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. With ἀπὸ, Matt. 20, 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱερικῶ. Mark 10, 46; ἔξω c. gen. Mark 11, 19; ἐκείθεν Mark 6, 11, πυρὰ c. gen. of person from whom, John 15, 26; absol. Luke 3, 7. Acts 25, 4. Spoken of demons, absol. Matt. 17, 21. [Acts 19, 12.] Ἱερὸν, e. ἐκ for ἡν̄ 837 Ps. 19, 6; c. ἀπὸ Ps. 5, 20; c. ἐκείθεν Daut. 11, 10. So c. ἐκ Pol. 6, 58, 4; absol. Xen. Ag. 2, 25. —With εἰς c. acc. of place whither, Mark 10, 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5, 29; ἐπὶ c. acc. of pers. Rov. 16, 14; πρὸς c. acc. of pers. Matt. 3, 5. Mark 1, 5. Hierl. e. εἰς for 837 Ps. 33, 7; c. ἐπὶ Ps. 7, 15; c. πρὸς Judg. 9, 33. So c. εἰς Xen. An. 5, 6, 33.

2. Of things, *to go forth from, to proceed out of*; with ἐκ, as ἐκ τοῦ ἀνθρώπου Mark 7, 20; ἐκ τῆς καρδίας 7, 21; τὰ ἐκπορ. ἐκ τοῦ στόματος Matt. 15, 11. 18. Luke 4, 22. Eph. 4, 29. Also symbolically of a sword, e. ἐκ Rov. 1, 16, 19, 15, 21; (comp. 2, 16, 18, 49, 2. Hos. 6, 5;) of lightning, Rov. 4, 5; fire, 9, 17, 18. 11, 5; a river, 22, 1.—With ἀπὸ Mark 7, 15; διὰ c. gen. Matt. 4, 4; ἔωσεν Mark 7, 23. Sept. c. ἐκ for 837 Num. 32, 24. Ps. 1, 13; for ἡ 837 Daut. 8, 3, 23, 24.—With εἰς c. acc. of place whither; spoken of rumour, Luke 4, 37

10.—In N. T. genr. *to be fainthearted, to faint*, e. g. in view of trial and difficulty, τ. ἐν, Eph. 3, 13 διὸ αἰτούμεν μὴ ἐκκαεῖν ἐν τοῖς θλίψεσι μου ὑπὲρ ὑμῶν. Absol. 2 Cor. 4, 1. 16. In respect of duty, *to faint, to be weary, to fail*, Luke 18, 1. Gal. 6, 9. 2 Thess. 8, 13.—In all these passages Lachm. has ἐγκακῶ, sec end of the volume.

ἐκκευτέω, ὦ, f. ἴσω, (κευτέω,) *to prick out, to pierce out*, e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20.—In N. T. *to pierce through, to transfix*, c. acc. John 19, 37. Rev. 1, 7; comp. Zech. 12, 10, where Sept. for קָרַח, as also Judg. 9, 54. So 2 Macc. 12, 6. Pol. 5. 56. 12.

ἐκκλάω, ὦ, f. ἄσω, (κλάω,) Pass. aor. 1 ἐξεκλάσθην Buttm. § 98. n. 6. § 95. n. 3; *to break out or off*, Pass. c. g. a branch, Rom. 11, 17. 19. 20. Sept. for שָׁחַט Lev. 1, 17.—Plato Rep. 611. d.

ἐκκλείω, f. εἴσω, (κλείω,) Pass. aor. 1 ἐξεκλείσθην Buttm. § 98. n. 6. § 112. 20; *to shut out, to exclude*, c. acc. pr. Pol. 25. 1. 10.—In N. T. trop. *to exclude*, e. g. from the intercourse and instruction of any one, c. accus. Gal. 4, 17. (So ἀποκλείω Plut. Δι-cib. 4.) Pass. *to be excluded*, to have no place, Rom. 3, 27.

ἐκκλησία, as, ἡ, (ἐκκλητος, ἐκκαλέω *to call out, to summon*.) *a convocation, assembly, congregation*.

1. Pr. of a popular or other assembly composed of persons legally summoned; Acts 19, 39 ἐν τῇ ἐνώμῳ ἐκκλησία sc. of the people; hence too of a tumultuous assembly not legal, Acts 19, 32. 40. So Judith 6, 16. Ael. V. H. 5. 12. Dem. 1455. 1. Xen. Mem. 3. 7. 6.—In the Jewish sense, *a congregation, assembly*, of the people on solemn occasions or for worship, e. g. in a synagogue, Matt. 18, 17; or genr. Acts 7, 38. Heb. 2, 12, quoted from Ps. 22, 22 where Sept. for בִּרְיָ, as also Deut. 18, 16. al. So 1 Macc. 2, 56. 4, 59.

2. In the christian sense, *an assembly of Christians*; genr. 1 Cor. 11, 18 συνερχόμενοι ἐν ἐκκλησίᾳ.—Hence, *a church, the christian church*, c. g. a) A particular church, as in Jerusalem, Acts 8, 1. 11, 22. al. in Antioch, Acts 11, 26. 13, 1. al. in Corinth, 1 Cor. 1, 2. 2 Cor. 1, 1; of Asia Minor, 1 Cor. 16, 19; of Galatia, Gal. 1, 2; at Thessalonica, 1 Thess. 1, 1. 2 Thess. 1, 1; at Conchrea, Rom. 16, 1. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches gathered among the gentiles, Rom. 16, 4. Also ἡ κατ' οἰκὸν τινος ἐκκλησία, the church or christian circle which met at

the house of any one, Rom. 16, 5. 1 Cor. 16, 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ Rom. 16, 16; ἐκκλ. τοῦ θεοῦ 1 Cor. 1, 2. 10, 32. al. b) The church universal, Matt. 16, 18. 1 Cor. 12, 28. Gal. 1, 13. Eph. 1, 22. 3, 10. Heb. 12, 23. al. So ἐκκλ. τοῦ θεοῦ, 1 Cor. 11, 22. 15, 9. 1 Tim. 3, 15. al. Comp. Sept. ἐκκλ. κύριου for קְהִלַּת יְהוָה Deut. 23, 2. 4. +

ἐκκλίνω, f. νῶ, (κλίνω,) *to bend out, to turn aside or away*, intrans. c. g. ἐκ τῆς ὁδοῦ, Sept. for פָּנָה Num. 22, 23; in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23.—In N. T. trop. *to turn away, to decline* from piety and virtue, Rom. 3, 12; quoted from Ps. 14, 3. 53, 4, where Sept. for סָוִי. With ἀπό c. genr. *to turn away from, to avoid*, Rom. 16, 17. 1 Pet. 3, 11; so Sept. for מִן סָוִי Ps. 37, 28. Prov. 3, 7.

ἐκκολυμβάω, ὦ, f. ἴσω, (κολυμβάω,) *to swim out*, e. g. to the land, Acts 27, 42.—Diod. Sic. 20. 86, 88. Eurip. Hel. 1629.

ἐκκομίζω, f. ἴσω, (κομίζω,) *to bear out, to carry out*, e. g. a dead body for burial, Luke 7, 12.—Hdian. 2. 1. 5. Pol. 35. 6. 2. Wetst. in loc.

ἐκκόπτω, f. ψω, (κόπτω,) *to strike out or off, to cut out or off*, e. g. a branch or scion, ἐκ τινος Pass. Rom. 11, 24; absol. v. 22, parall. with ἐκκλάω in v. 17. 19. 20. Of a tree, δένδρον, *to cut down*, c. acc. Luke 13, 7. 9; Pass. Matt. 3, 10. 7, 19. Luke 3, 9. Also of the hand, *to cut off*, e. g. τὴν δεξιάν Matt. 5, 30. 18, 8. Sept. for כָּרַח Jer. 6, 6. 22, 7. So Ael. V. H. 5. 17. Xen. An. 1. 4. 10; τὸν ὀφθαλμόν Dem. 744. 13, 20.—Trop. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion, to remove it*, 2 Cor. 11, 12. Sept. ἐκκ. τὴν ἐλπίδα for שָׁחַט Hiph. Job 19, 10. (Hieroel. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμάς. Pol. 5. 104. 10). So 1 Pet. 3, 7 Rec. εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off, hindered made fruitless by your sin; in later edit ἐγκόπτεσθαι*.

ἐκκρέμαμαι, Mid. intrans. of ἐκκρεμάννυμι (Buttm. § 114 κρεμάννυμι), *to hang from, to depend*, Plato Legg. 733. a.—In N. T. trop. *to hang from or upon* a person, spec. a person speaking, as in Engl. *to hang on the lips* of any one, to be attentive to his words; c. gen. of pers. Luko 19, 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων. Comp. Sept. Gen. 44, 30. Philo de Abr. p. 373. ο, ὁ δὲ πᾶσι ἀλέκτρο τοῦ παιδὸς ἐκκρεμύμενος. Plut. de Curios. 13. Thomist. 2. 58. So Virg. Aen. 4. 79 'pendetque iterum narrante ab ore.' Wetst. in loc.



ἐκκαλέω, ὦ, f. ἴσω, (καλέω,) to speak out, to tell, to disclose; c. dat. of pers. Acts 23, 22 μηδενὶ ἐκκαλεῖσθαι, where for the infin. instead of the imperat. see Buttm. § 140. 7. Winer § 45. 7.—Judith 11, 9. Dem. 354. 23.

ἐκλάμπω, f. ψω, (λάμπω,) to shine out or forth, to be resplendent, Matt. 13, 43; in allusion to Dan. 12, 3 where Sept. for נִרְאָה; comp. Wisd. 3, 7.—Ecclus. 43, 4. 8. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

ἐκλανθάνω, f. λήσω, (λανθάνω,) to make forget entirely, Hom. Il. 2. 600.—In N. T. Mid. ἐκλανθάνομαι, Pass. perf. in Mid. signif. ἐκέλησθαι, to forget entirely, to be quite forgetful of, c. gen. Heb. 12, 5. See Buttm. § 114 λανθάνω. § 136. 3. So Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Plato Ax. 369. e.

ἐκλέγω, f. ξω, (λέγω,) pr. to lay out, to pick out single things, to gather out; hence to choose out, to select, c. acc. Pol. 3. 114. 1. Xen. Hell. 1. 6. 19.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, to choose out for oneself; and so genr. to choose, to select.

1. Genr. of things, c. acc. Luke 10, 42 τῇ ἀγαθῇ μερίδι ἐξελέξατο. 14, 7; with ἵνα of purpose, 1 Cor. 1, 27 bis. 28. Sept. for נִרְאָה Gen. 13, 11. So Dem. 314. 5. Xen. Mem. 1. 6. 14.—Of persons, c. acc. simply, John 6, 70. 15, 16 bis. Acts 1, 2. 6, 5. Sept. for נִרְאָה 1 Sam. 8, 18. 10, 24. (So Dem. 1120. ult. Xen. Cyr. 8. 6. 7.) With prepositions; e. g. ἀπὸ c. gen. Luke 6, 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (Ecclus. 45, 16); ἐκ c. gen. Acts 1, 24. John 15, 19 ἐκ τοῦ κόσμου. Acts 15, 22. 25, τότε ἔδοξε τοῖς ἀποστόλοις . . . ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν κτλ. then it pleased the apostles . . . having chosen out men from themselves, to send them to Antioch; here ἐκλεξαμένους belongs not to ἄνδρας, but to the subject-acc. of inf. πέμψαι, comp. 22, 17. Winer § 39. 5. Matth. § 536. v. (Ecclus. 45, 4.) With ἐν, among, Acts 15, 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ῥήματα κτλ. i. e. God made choice among us, that etc. comp. Winer § 32. 3. a.

2. By Hebr. to choose out, with the idea of approval, favour, love; so of God and Christ, as choosing those in whom they delight; c. acc. Mark 13, 20. John 13, 18. Acts 13, 17. Also with acc. and inf. ex- exeget. Eph. 1, 4 ἐξελέξατο ἡμᾶς . . . εἶναι ἡμᾶς ἁγίους κτλ. So with εἶναι or εἰς τὸ εἶναι impl. James 2, 5. Sept. for נִרְאָה Deut. 4, 37. Ps. 65, 5.—Also in Mss. ἐκλελεγμένους Luke 9, 35, for ἀγαπητὸς in Rec.

ἐκλείπω, f. ψω, (λείπω,) trans. to leave out or off, to omit, Æschyl. Prom. 826. Plat. Legg. 779. d; to forsake, to abandon, Pol. 4. 62. 2. Xen. An. 4. 1. 8.—In N. T. intrans. to leave off.

1. Genr. i. q. to cease, to fail, e. g. ἡ πίστις Luke 22, 32; τὰ ἔτη Heb. 1, 12, quoted from Ps. 102, 28 where Sept. for נִרְאָה Niph. Sept. also for נִרְאָה Jer. 7, 28; נִרְאָה Gen. 21, 15.—Plat. Pomp. 30. Plato Legg. 918. a. So of the sun or moon under eclipse, Thuc. 2. 28. ib. 7. 50.

2. Spec. to cease to live, to fail, to die, absol. Luke 16, 9. Sept. for נִרְאָה Gen. 49, 32; נִרְאָה Jer. 42, 17. 22.—Jos. B. J. 4. 1. 9 Χάρης κατακείμενος καὶ νοσηλεύμενος ἐκλείπει. Apollodor. Bibl. 3. 4. 3 Σεμέλης δὲ διὰ τὸν φόβον ἐκλείπουσης. Fully and strictly trans. ἐκλείπειν τὸν βίον Luc. Macrob. 12. Diod. Sic. 1. 58; ἐκλείπειν τὸ ζῆν Pol. 2. 41. 2.

ἐκλεκτός, ὁ, οὐ, (ἐκλέγω,) chosen out, elect, i. e.

1. Genr. select, chosen; e. g. of persons, 1 Pet. 2, 9 γένος ἐκλεκτόν. 1 Tim. 5, 21 τῶν ἐκλ. ἀγγέλων, comp. Jos. B. J. 2. 16. 4 fin. Sept. for נִרְאָה Is. 43, 20. Comp. Plato Legg. 946. d, εἰς τοὺς ἐκλ. δικαστὰς εἰσαγέτω.—Of things, select, choice, e. g. λίθοι 1 Pet. 2, 4. 6, quoted from Is. 28, 16 where Sept. for נִרְאָה, comp. Ezra 5, 8. So Lib. Henoch. Fabr. Cod. Ps. V. T. I. p. 184, λίθοι ἐκλεκτοί, gems.

2. With the idea of approval, favour, delight, comp. in ἐκλέγω no. 2; chosen, i. q. cherished, beloved; Luke 23, 35 ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. Rom. 16, 13, comp. v. 12. Sept. and נִרְאָה Is. 42, 1. Ps. 105, 6. 1 Chr. 16, 13. So Fabric. Cod. Pseud. V. T. I. p. 747, (Messias) ἐκλεκτὸς θεοῦ.—Spec. οἱ ἐκλεκτοί, the elect, those chosen of God unto salvation, or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. saints, Christians; comp. in ἐκλογή no. 2. So with gen. τοῦ θεοῦ, Matt. 24, 31. Luke 18, 7. Mark 13, 27. Rom. 8, 33. Col. 3, 12. Tit. 1, 1; absol. Matt. 20, 16. 22, 14. 24, 22. 24. Mark 13, 20. 22. 2 Tim. 2, 10. Rev. 17, 14. Also with a subst. 1 Pet. 1, 1. 2 John 1. 13.

ἐκλογή, ἡ, ἡ, (ἐκλέγω,) choice, election, selection.

1. Genr. Acts 9, 15 σκεῦος ἐλογίς, i. e. a chosen vessel. So Pol. 5. 63. 11. Diod. Sic. 13. 72. Plato Legg. 802. b.—Hence also, free choice, free will, libera voluntas; Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόβησις, the

purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by motives from without. So Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκεῖται. Psalt. Salom. 9, 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Annot. in loc.

2. Spec. election, the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11, 5 κατ' ἐκλογὴν χάριτος. 11, 28. 1 Thess. 1, 4. 2 Pet. 1, 10.—Meton. abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11, 7.

ἐκλύω, f. ἴσω, (λύω,) to loose out of, to set free from, Ceb. Tab. 24 κακὸν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12; to loosen out, to relax, to weary, Sept. for נָחַץ Jer. 12, 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. ἐκλύομαι, to be wearied, exhausted, to faint; Gal. 6, 9 μὴ ἐκλύομενοι, i. e. in well-doing, parall. with μὴ ἐκκαῶμεν. Spoken of the body, Matt. 15, 32. Mark 8, 3; also Matt. 9, 36 Rec. where later edit. ἐσκυλμένοι. Sept. for נָחַץ 1 Sam. 14, 28; נָחַץ 2 Sam. 16, 14. (Jos. Ant. 5. 2. 7. Pol. 2C. 4. 7 τοῖς σώμασι.) Of the mind, to faint, to despond, Heb. 12, 3 ψυχαῖς ὑμῶν ἐκλύομενοι. Absol. v. 5, quoted from Sept. Prov. 3, 11. Sept. for נָחַץ Deut. 20, 3. So Judith 14, 16. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

ἐκμάσσω v. ἀπτω, f. ξω, to wipe off, to wipe dry, c. acc. John 11, 2. 12, 3; acc. impl. Luke 7, 38. 44. John 13, 5.—Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Soph. Elect. 446. Eurip. Herc. F. 1404. Found in this sense only in the poets and later prose writers; the Attics said ἀπομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

ἐκμυκτηρίζω, f. ἴσω, (μυκτηρίζω, to turn up the nose at, to deride,) to deride out and out, to scoff at, c. acc. Luke 16, 14; acc. impl. 23, 35. Sept. for נָחַץ Ps. 2, 4. 22, 8.—1 Esdr. 1, 51.

ἐκνεύω, f. σω, (νέω,) to nod out, e. g. as a horse, to throw out the head, Xen. Eq. 5. 4. ib. 10. 12; then genr. to incline out with the head, τῇ κεφαλῇ ἐκνεύσας Xen. Ven. 10. 12; also trans. to avoid, to parry by inclining the head or body, Diod. Sic. 15. 87 βελῶν τὰ μὲν ἐξένευσεν κτλ. comp. Sept. Mic. 6, 14.—Hence in N. T. intrans. to turn aside or away; John 5, 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλον ὄντος εἰ τᾷ τάφῳ, i. e. he

had turned away, withdrawn. Sept. for נָחַץ Judg. 4, 18; נָחַץ 18, 26. So Philo Vit. Mos. 690. e, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ. Jos. Ant. 7. 4. 2 Δαυίδης ἐκνεύσας εἰς τι χωρίον. Plut. de Gen. Socr. 4 ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163.

ἐκνήφω, f. ψω, (νήφω,) to sober out, to become sober out of drunkenness, Sept. for נָחַץ 1 Sam. 25, 37; נָחַץ נָחַץ Gen. 9, 24. Plut. Demost. 20.—In N. T. trop. to rouse up, to awake, from a state of delusion and torpor, intrans. 1 Cor. 15, 34. Comp. Sept. Ps. 78, 65.

ἐκούσιος, ου, ό, ή, adj. (ἐκόν,) willing, voluntary, acting of one's own free will, Pol. 6. 14. 7. Thuc. 1. 32.—In N. T. Neut. τὸ ἐκούσιον, willingness, free-will; Phil. 14 κατὰ ἐκούσιον, willingly, of free-will, i. q. ἐκονσίως. Sept. κατ' ἐκούσιον for נָחַץ Neh. 15, 3. So Neut. τὸ ἐκ. Plut. de rect. rat. Aud. 1 fin.

ἐκουσίως, adv. (ἐκούσιος,) willingly, voluntarily, of free-will, Heb. 10, 26. 1 Pet. 5, 2. Sept. for נָחַץ Ps. 54, 8.—Hidian. 3. 8. 4. Xen. Mem. 2. 1. 18.

ἐκπαλαι, adv. (πάλαι,) from of old long since, 2 Pet. 2, 3. 3, 5.—Jos. Ant. 16. 8. 4 init. Arr. Exp. Alex. 1. 9. 15. Plut. Aristid. 17. Found only in late writers; Lob. ad Phryn. p. 45 sq.

ἐκπειράζω, f. άσω, (πειράζω,) pr. to make full trial of; hence to try, to prove, to tempt, c. acc. of pers. Luke 10, 25. 1 Cor. 10, 9. So Matt. 4, 7 and Luke 4, 12, comp. Deut. 6, 16 where Sept. for נִסֶּה; also Deut. 8, 16. Ps. 78, 18.

ἐκπέμπω, f. ψω, (πέμπω,) to send out or forth, c. acc. of pers. Acts 13, 4; acc. et eis 17, 10. Sept. for נָחַץ Gen. 24, 54. 56. 59.—Pol. 5. 103. 7. Xen. Hell. 1. 1. 32.

ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14, 31 Lachm. for ἐκ περισσοῦ.

ἐκπετάννυμι, f. άσω, (πετάννυμι Buttm. § 114,) to spread out, to stretch forth, e. g. the hands in supplication, Rom. 10, 21, quoted from Is. 65, 2 where Sept. for פִּי שָׁרַף, also Ex. 9, 30. 34.—Ecclus. 48, 20; genr. 1 Macc. 3, 48 τὸ βιβλίον. Pol. 1. 44. 3. Plut. Themist. 30.

ἐκπηδάω, ώ, f. ήσω, (πηδάω-) to leap out, to rush forth; Acts 14, 14 Grb. ἐξέπηθσαν εἰς τὸν ὄχλον, for εἰσεπήδησαν in Rec.—Judith 14, 17 ἐξέπηδῃσεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

ἐκπίπτω, f. ἐκπεσοῖμι, (πίπτω,) pert. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα

Gal. 5, 4, comp. Buttm. § 96 n. 9 § 114 πίπτω. Lob. ad Phrym. p. 724; *to fall out of, to fall from or off*, intrans.

1. Pr. of things which *fall out of* or *from* their former place; e. g. stars from heaven, Mark 13, 25; comp. Matt. 24, 29, and Is. 14, 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος for 𐤒𐤍𐤕. Of flowers, *to fall off*, James 1, 11 and 1 Pet. 1, 24 ἀνθὸς αὐτοῦ ἐξέπεσε, comp. Sept. for 𐤒𐤍𐤕 Is. 28, 1. 4. Also of chains from the hands, Acts 12, 7; a boat from a ship, Acts 27, 32. So gener. Hldian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out* of its course, usually with εἰς c. acc. of place, *to be driven upon*; Acts 27, 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσῃσι. v. 26. 29. So Diod. Sic. 2. 60 τὸ πλοῖον... ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12; comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 81.

2. Trop. *to fall off or away*, e. g. a) *to fall from* any state or condition, to lose one's part or interest in that state; c. gen. τῆς χάριτος Gal. 5, 4; τοῦ ἰδίου στηριγμοῦ 2 Pet. 3, 17; also πῶς ἐκπ. Rev. 2, 5 Rec. where others πέπτωκας. So Luc. D. Deor. 1. 2. Thuc. 8. 81. b) Also i. q. *to fail, to be without effect*, as ἡ ἀγάπη 1 Cor. 13, 8; ὁ λόγος Θεοῦ Rom. 9, 6. So 𐤒𐤍𐤕, Sept. πίπτω Josh. 23, 14. 2 K. 10, 10; διαπίπτω Josh. 21, 45. So Plut. de rect. rat. Adv. 3 λόγος ὑπνέμιος ἐκπίπτων. Plato Phil. 13. d.

ἐκπλέω, f. εὐσομαι, (πλέω,) *to sail out, to sail away*, from a port or harbour; c. ἀπό Acts 20, 6; εἰς c. acc. of place whither, 15, 39. 18, 18.—So c. ἀπό Xen. An. 5. 6. 23; c. εἰς Aeschin. 4. 27. Xen. Hell. 4. 8. 32.

ἐκπληρώω, ὦ, f. ὠσω, (πληρώω,) *to fill out, to make up in full*, e. g. in measure or number, c. acc. 2 Macc. 8, 10. Xen. Cyr. 5. 4. 32.—In N. T. trop. *to fulfil, to accomplish in full*, e. g. a promise, Acts 13, 33. So Pol. 1. 67. 1 τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας.

ἐκπληρώσω, εὖς, ἦ, (ἐκπληρώω,) *a fulfilling out, completion*, 2 Macc. 6, 14.—In N. T. of time, *fulfilment*; Acts 21, 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. announcing the fulfilment (full observance) of the days, i. e. that he was about to keep in 'full the proper number of days, comp. v. 27; see Num. 6, 9 sq. Jos. B. J. 2. 15. 1.—So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὀρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσίως μεταλλάττειν.

ἐκπληρῶσω v. -ττω, f. ξω, (πληρῶσω,) Pass. aor. 2 ἐκπληράγην (α instead of η) in

such compounds as signify 'to terrify, Buttm. § 114 πλήσσω; pr. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses, his self-possession*, i. e. *to strike with astonishment, terror, admiration*, Pol. 3. 47. 6. Xen. Cyr. 3. 1. 1.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. q. *to be astonished, to be amazed*, gener. Matt. 19, 25. Mark 10, 26. Sept. for 𐤒𐤍𐤕 Ecc. 7, 16. (Xen. Cyr. 3. 3. 67.) Spec. of admiration, comp. Tittm. de Syn. N. T. p. 134; so absol. Matt. 13, 54. Mark 6, 2. 7, 37. Luke 2, 48; with ἐπὶ c. dat. Matt. 7, 28 ἐπὶ τῇ διδαχῇ. 22, 33. Mark 1, 22. 11, 18. Luke 4, 32. 9, 43. Acts 13, 12. So with ἐπὶ c. dat. AEL. V. H. 12. 41. Xen. Cyr. 1. 4. 27.

ἐκπνέω, ὦ, f. εὐσω, (πνέω,) *to breathe out or forth*, c. acc. Diod. Sic. 3. 46; πνεύμα Plato Phaed. 16. p. 112. b.—In N. T. *to expire, to die*, intrans. Mark 15, 37. 39. Luke 23, 46. So Soph. Ajax 1046. Plut. Aristid. 20. Diod. Sic. 15. 87 fin. Fully, ἐκπνέων τὴν ψυχὴν Eurip. Orest. 1162.

ἐκπορεύομαι, f. εὐσομαι, Pass. depon (πορεύομαι.)

1. *to go out of, to go or come forth* sc of persons, constr. with ἐκ c. gen. of place whence, Mark 13, 1 ἐκπορευομένον αὐτοῦ ἐκ τοῦ ἱεροῦ. With ἀπό, Matt. 20, 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ. Mark 10, 46; ἔξω c. gen. Mark 11, 19; ἐκείθεν Mark 6, 11, παρά c. gen. of person from whom, John 15, 26; absol. Luke 3, 7. Acts 25, 4. Spoken of demons, absol. Matt. 17, 21. [Acts 19, 12.] Sept. c. ἐκ for 𐤒𐤍𐤕 Ps. 19, 6; c. ἀπό Ex. 5, 20; c. ἐκείθεν Deut. 11, 10. So c. ἐκ Pol. 6. 58. 4; absol. Xen. Ag. 2. 25.—With εἰς c. acc. of place whither, Mark 10, 17 ἐκπορευομένον αὐτοῦ εἰς ὁδόν. John 5, 29; ἐπὶ c. acc. of pers. Rev. 16, 14; πρὸς c. acc. of pers. Matt. 3, 5. Mark 1, 5. Sept. c. εἰς for 𐤒𐤍𐤕 Ex. 33, 7; c. ἐπὶ Ex. 7, 15; c. πρὸς Judg. 9, 33. So c. εἰς Xen. An. 5. 6. 33.

2. Of things, *to go forth from, to proceed out of*; with ἐκ, as ἐκ τοῦ ἀνθρώπου Mark 7, 20; ἐκ τῆς καρδίας 7, 21; τὰ ἐκπορ. ἐκ τοῦ στόματος Matt. 15, 11. 18. Luke 4, 22. Eph. 4, 29. Also symbolically of a sword, c. ἐκ Rev. 1, 16. 19, 15. 21; (comp. 2, 16. Is. 49, 2. Hos. 6, 5;) of lightning, Rev. 4, 5; fire, 9, 17. 18. 11, 5; a river, 22, 1.—With ἀπό Mark 7, 15; διὰ c. gen. Matt. 4, 4; ἔσωθεν Mark 7, 23. Sept. c. ἐκ for 𐤒𐤍𐤕 Num. 32, 24. Ez. 1, 13; for 𐤒𐤍𐤕 Deut. 8, 3. 23, 24.—With εἰς c. acc. of place whither; spoken of rumour, Luke 4. 37

ἐξεπορ. ἦχος περὶ αὐτοῦ εἰς πάντα τόπον. Spec. i. q. *to be ejected*, εἰς τὸν ἀφεδρώνα Mark 7, 19.

3. From the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. *to perform one's daily duties*, Acts 9, 28; see in εἰσπορεύομαι no. 3; and espec. in εἰσέρχομαι no. 4.

ἐκπορνεύω, f. εὔσω, (πορνεύω,) q. d. *to whore it out, to give oneself over to fornication*, absol. Jude 7. Sept. for קָדַשׁ Gen. 38, 24. Ex. 34, 16.—Test. XII Patr. p. 653.

ἐκπτύω, f. ὕσω, πτύω, *to spit out*, Hom. Od. 5. 322.—In N. T. trop. *to loathe, to reject*, c. acc. Gal. 4, 14; comp. Rev. 3, 16. So Plut. de Alex. Virt. 5; comp. ἀποπτύω Eurip. Androm. 607.

ἐκριζώω, ὦ, f. ὥσω, (ρίζω,) *to root out or up*, c. acc. Matt. 13, 29. 15, 13. Luke 17, 6. Jude 12 δένδρα ἐκριζώξεντα, i. e. *the same as rooted up*. Sept. for שָׁקַד Jer. 1, 10; שָׁקַד Zeph. 2, 4.—Wisd. 4, 4.

ἐκστασις, εως, ἡ, (ἐξίστημι,) pr. *a putting away or removal of any thing out of a place, displacement*, Plut. de primo Frig. 1 αἱ γὰρ τῶν θερμῶν καταψύξεις οὐδεμιᾶς παρυσία γίνονται δυνάμει, ἀλλ' ἐκστάσει θερμότητος. c. 2.—In N. T. and commonly trop. *ecstasy*, i. e. *the state of being out of one's usual mind*; Hesych. φρενὸς ἔκστασις, ὁ εἰς ἑαυτὸν μὴ ὄν. Thus

1. Genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5, 42. Luke 5, 26. Acts 3, 10; from terror, Mark 16, 8. Sept. for מִתְרַחֵם Deut. 28, 28; מִתְרַחֵם Gen. 27, 33; מִתְרַחֵם 2 Chr. 14, 14.—Plut. de rect. rat. Aud. 2 ἐκστάσεις καὶ παραχὰς καὶ πτοίας ἐπιφέρειν. Pol. 2. 55. 6. Longin. de Subl. 1.

2. Spec. *an ecstasy, a trance*, i. e. *a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things*, Acts 10, 10. 11, 5. 22, 17; comp. 2 Cor. 12, 2 sq. Ez. 1, 1.—Artemid. 2. 37. Comp. Sept. for מִתְרַחֵם Gen. 2, 21.

ἐκστρέφω, f. ψω, (στρέφω,) *to turn or twist out*, e. g. *a tree or post ἐκ τῆς γῆς*, Arr. Exp. Alex. M. 3. 29; *to turn inside out*, e. g. τὰ βλέφαρα Aristoph. Plut. 721; trop. *to turn about, to convert, to change, one's life and ways*, Aristoph. Nub. 89 ἐκστρεφον ὡς τάχιστα τοὺς σεαυτοῦ τρόπους.—In N. T. trop. *to exert, to subvert*, sc. in faith, religious character; Pass. perf. Tit. 3, 11 ἐξστραπαῖα ὁ τοιοῦτος, comp. Buttm. § 98. n. 3. Kühner § 140. 6. Sept. for מִתְרַחֵם Am. 6, 12; Pass. Deut. 32, 20. So genr. Plut. adv. Stic. 28.

ἐκταράσσω v. -ττω, f. ξω, (ταρᾶσσω,) *to stir up wholly, to disturb greatly*, trop. c. g. τὴν πόλιν Acts 16, 20. Sept. for תַּרְסָא Ps. 18, 4.—Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας. Plut. Coriol. 19 τὸν δῆμον.

ἐκτείνω, f. τένω, (τείνω,) *to stretch out, to extend*, e. g. *the body for sleep*, Xen. Conv. 4. 31.—In N. T.

1. Of the hand, τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. 12, 13 bis. 26, 51. Mark 3, 5 bis. Luke 6, 10. Sept. for יָד נִשְׁטָח Josh. 8, 19; יָד נִשְׁטָח Gen. 19, 10. So Ceb. Tab. 30. Xen. Eq. 7. 2.—Spec. for the purpose of healing, Matt. 8, 3. Mark 1, 41. Luke 5, 13. Acts 4, 30; of helping, Matt. 14, 31; of entreaty, John 21, 18; as an orator, Acts 26, 1.—With ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. *towards any one*, Matt. 12, 49. Also i. q. *to lay hands upon* in a hostile manner, Luke 22, 53; so Sept. for יָד נִשְׁטָח Ex. 7, 5. Jer. 6, 12; also 1 Macc. 12, 39, 42.

2. Of an anchor, ἄγκυρας ἐκτείνειν, *to stretch out anchors, to let go the anchors with their cables at full length*, Acts 27, 30.

ἐκτελέω, ὦ, f. ἔσω, (τελέω,) *to finish out or off, to complete fully*, absol. Luke 14, 29. 30. Sept. for מִלֵּךְ Deut. 32, 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

ἐκτένεια, as, ἡ, (ἐκτείνω,) *extension, extent*, Hdian. 7. 2. 8.—In N. T. trop. *intentness, earnestness*; Acts 26, 7 ἐν ἐκτενείᾳ, i. e. *intently, zealously*. So 2 Macc. 14, 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

ἐκτενής, εὖος, οὖς, ὁ, ἡ, adj. (ἐκτείνω,) pr. *'stretched out, strained'*; trop. *intent, earnest, fervent*; Acts 12, 5 προσευχῇ ἐκτ. 1 Pet. 4, 8 ἀγάπῃ. So 3 Macc. 5, 29. Pol. 22. 5. 4. Found chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. comp. ἐκτενέστερον as adv. *more earnestly*, Luke 22, 44. See Buttm. § 115. 5.

ἐκτενώς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1, 22. Acts 12, 5 Lachm. Sept. for מִתְרַחֵם Jon. 3, 8.—Diod. Sic. 2. 24. Pol. 8. 21. 1. A late word, Lob. ad Phryn. p. 311.

ἐκτίθημι, f. ἐκθίσω, (τίθημι,) 1. *to place out, to expose*, e. g. spec. an infant that it may perish, Acts 7, 21 ἐκτεθέντα δὲ αὐτόν, in particip. aor. 1 Pass. comp. Buttm. § 107. n. 1, 16.—Wisd. 18, 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58.

2. Mid. ἐκτίζεμαι. *to set forth, to ex*

*procul*, to declare, Acts 11, 4. 18, 26. 28, 23. Sept. for חָבַי Job 36, 13.—Jos. Ant. 1. 12. 2. Athen. 7. p. 278. Pol. 31. 19. 3.

ἐκτινάσσω v. -ττω, ἀξω, (τινάσσω,) to shake out or off, e. g. τὸν κοινορτὸν τῶν ἰοδῶν Matt. 10, 14. Acts 13, 51; τὸν χοῦν ἱποκ. τ. ποδ. Mark 6, 11; τὰ ἱμάτια Acts 18, 6. These were symbolical acts, signifying the total breaking off of all further intercourse; comp. Lightfoot Hor. Heb. ad Matt. 10, 14.—Plut. Cato Maj. 14.

ἕκτος, η, ον, ordin. num. (ἕξ,) the sixth, as ἕκτι, ὥρα, the sixth hour, i. e. in the Jewish reckoning, noon, Matt. 20, 5. 27, 45. Mark 15, 33. Luke 23, 44. John 4, 6. 19, 14. Acts 10, 9. Also Luke 1, 26. 36. Rev. 6, 12. 9, 13. 14. 16, 12. 21, 20. Sept. for חָבַי Gen. 1, 31. 30, 19.—Hdian. 5. 8. 19. Plato Rep. 616. e.

ἐκτός, adv. (ἐκ,) out of, without, i. e. 1. Pr. of place, with the art. τὸ ἐκτός, pr. that without, the outside, Matt. 23, 26 τὸ ἐκτός αὐτῶν. Buttm. § 125. 6, 7. So Plut. adv. Colot. 25; τὰ ἐκτός Pol. 3. 46. 2.—As Prep. with a gen. out of, 2 Cor. 12, 2. 3 εἶτε ἐκτός τοῦ σώματος. 1 Cor. 6, 18 πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστι, is outside of the body, affects it (so to speak) only externally. So Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

2. Trop. without, i. e. except, besides, as Prep. c. gen. Acts 26, 22 οὐδὲν ἐκτός λέγων ὦν κτλ. 1 Cor. 15, 27. Sept. for חָבַי 1 K. 4, 23; מִבְּנֵי 1 K. 10, 13. So Xen. Hell. 1. 2. 3. Plato Gorg. 474. d.—Pleon. prefixed to εἰ μὴ, as ἐκτός εἰ μὴ, except if...not, i. q. except, unless; see Winer § 67. 1. n. b. Lob. ad Phryn. p. 459. 1 Cor. 14, 5 ἐκτός εἰ μὴ διερμηνεύ. 15, 2. 1 Tim. 5, 19. So Luc. D. Mort. 16. 4. D. Meretr. 1. 2. Plut. Demosth. 9. fin.

ἐκτρέπω, f. ψω, (τρέπω,) to turn out, off, aside, from a place, way, course, trans. e. g. τὸ ὕδωρ ἐξέτρπεε Thuc. 5. 65. Mid. with aor. Pass. ἐξέτραπην as Mid. to turn oneself aside from a way or course, i. e. to turn aside from, to deflect, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49; absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. trop. to turn aside or away, intrans.

1. Genr. from the true course; spoken of those who abandon the truth and embrace error, 1 Tim. 1, 6 ἐξέτραπησαν εἰς ματαιολογίαν. With ἐπὶ c. acc. 2 Tim. 4, 4; ὁπίσω τινός 1 Tim. 5, 15; absol. Heb. 12, 13 ἵνα μὴ τὸ χαλὸν ἐκτραπῇ, i. e. 'make straight and level paths, that the lame turn not aside into by-paths, but may be

healed.' Others here render ἐκτραπῇ, be wrenched, dislocated; this accords better with the figure, but is wholly without authority.—So c. eis, Polyb. 6. 10. 2, 7 εἰς κακίας. Jos. Ant. 8. 10. 2; c. ἐπὶ Plut. Philopæm. 9.

2. With acc. of person or thing, to turn away from, to avoid; 1 Tim. 6, 20 ἐκτραπόμενος τὰς βεβήλους κενοφονίας.—Ael. V. H. 13. 25. Plut. adv. Stoic. 10. Dem. 411. 12.

ἐκτρέφω, f. ἐκτρέφω, (τρέφω,) to nourish out in full, to nourish up, to bring up from childhood, Sept. for חָבַי Kal and Piel, 1 K. 12, 8. 10. Is. 23, 4. Xen. An. 7. 2. 32.—Hence in N. T.

1. Genr. to nourish up, to cherish, e. g. τὴν ἑαυτοῦ σάρκα Eph. 5, 29. Sept. for חָבַי Gen. 41, 11.—Ael. V. H. 2. 14. Xen. Céc. 17. 10.

2. Spec. to bring up, to train up in any manner; c. acc. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κτλ. Sept. Prov. 23, 24. Pol. 1. 65. 7 ἐν παιδείᾳ καὶ νόμῳ κτλ.

ἐκτρωμα, atos, τό, (εκτρώσω to cause abortion,) an abortion, one born out of due time, trop. 1 Cor. 15, 8. Sept. for חָבַי Job 3, 16. Eccl. 6, 3; comp. Num. 12, 12.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. c. Found only in medical and late writers; the Attics used ἀμβλωμα; see Lob. ad Phryn. p. 208 sq. Thom. Mag. p. 318.

ἐκφέρω, f. ἐξοίσω, (φέρω,) aor. 1 ἐξήνεγκα, aor. 2 ἐξήνεγκον.

1. to bear or carry out, to bring forth, e. g. out of a place, c. acc. Luke 15, 22 τὴν στολήν. Acts 5, 15 τοὺς ἀσθενείς, sc. out of the houses. 1 Tim. 6, 7. Sept. for חָבַי 1 Sam. 5, 1; חָבַי Gen. 14, 18. So Hdian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—Spec. of a dead body for burial, Acts 5, 6. 9. 10. So Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

2. Of the earth, to bring forth, to yield, c. acc. Heb. 6, 8 τὰς ἀκάθαρτας. Sept. for חָבַי Gen. 1, 12. Hag. 1, 11.—Diod. Sic. 2. 47. Xen. Céc. 17. 10.

ἐκφεύγω, i. εὐξομαι, (φεύγω,) to flee out of a place, to flee away; c. ἐκ Acts 19, 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. Abscl. Acts 16, 27. So Ecclus. 27, 20. Luc. Anachar. 29. Xen. Cyr. 6. 1. 40.—With an acc. to flee from, to escape, e. g. calamities, Luke 21, 36; τὰς χεῖρας τῶος, i. e. out of the power of any one, 2 Cor. 11, 33 (Susann. 22. 2 Macc. 6, 26); τὸ κρίμα τοῦ Θεοῦ, Rom. 2, 3 (2 Macc. 7, 35 κρίσιν). Also c. acc. impl. 1 Thess. 5, 3 καὶ οὐκ ἡ ἐκφυγώσιν. Heb. 2. 3. 12, 25

Lachm. comp. Eccclus. 16, 13. Sept. for לִחְ Job 15, 30; לִחְ Prov. 10, 19. So Diod. Sic. 1. 31. Plato Apol. 39. a.

ἐκφοβέω, ὦ, f. ἴσω, (φοβέω,) to frighten out or away, to terrify, c. acc. 2 Cor. 10, 9. Sept. for לִחְ Lev. 26, 6.—Pol. 14. 10. 3. Plato Gorg. 483. c.

ἐκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) frightened out of one's senses, greatly terrified, affrighted, Mark 9, 6. Heb. 12, 21. Sept. ἐκφ. εἰμί for לִחְ Deut. 9, 19.—Plut. Fab. Max. 6.

ἐκφύω, f. ὕσω, (φύω,) to let grow out, to put forth, as a tree its leaves or fruit; c. acc. Matt. 24, 32 and Mark 13, 28 ὅταν ᾗδῃ ὁ κλάδος... τὰ φύλλα ἐκφύῃ, when now the branch... putteth forth leaves; here ἐκφύῃ is pres. Subjunct. So Symm. for לִחְ Ps. 104, 14 where Sept. ἐξαγαγείν. Plut. Symp. 7. 2. 1 καρπὸν ἐκφύει.—Others in these passages read ἐκφύῃ, which is Subjunct. of aor. 2 ἐξέφυν, a later form for Att. ἐξέφυν, intrans. as is also the perfect; to grow out, to put forth, i. e. τὰ φύλλα ἐκφύῃ, the leaves put forth; see Buttm. § 114 φύν. Winer § 15. So Jos. Ant. 2. 5. 5 σταχύας ἐκφύντας. Luc. Tim. 29. Plut. Arat. 50.

ἐκχέω, (χέω,) also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726. 1 ut. ἐκχεῶ instead of Att. ἐκχέω, for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Spr. II. p. 489. Künner § 151. n. 1. Aor. 1 ἐξέχεα, Buttm. § 96. n. 1; on the 3 pers. aor. 1 ἐξέχεε John 2, 15, see Buttm. § 105. n. 2 marg. Pass. perf. ἐκκεχύμαι, Buttm. § 98. n. 4; aor. 1 ἐξεχύσῃ, fut. 1 ἐκχυθήσομαι.

1. to pour out from a vessel or the like; c. acc. John 2, 15 ἐξέχεε τὸ κέρμα, he poured out the money, sc. from the tables upon the ground. Pass. Matt. 9, 17 ὁ οἶνος ἐκχεῖται, the wine is poured out, spilled. Mark 2, 22. Luke 5, 37. Acts 1, 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, his bowels gushed out. Sept. for לִחְ Ex. 4, 9; of ashes and dust Lev. 4, 12, 14, 41; comp. 2 Sam. 20, 10. So Hom. II. 3. 296 οἶνον. Luc. Ananias. 17, 29. Xen. Hell. 6. 5. 50 τὰ ἐπιτήδεια.—Spec. αἷμα ἐκχέω, to pour out blood, to shed blood, to kill, Acts 22, 20. Rom. 3, 15. Rev. 16, 6. Particip. αἷμα ἐκχυνόμενον, Matt. 23, 35. Luke 11, 50. Spoken of the blood of Christ shed or poured out as a sacrifice for sin, περὶ (πὲρ) πολλῶν, Matt. 26, 28. Mark 14, 24. Luke 22, 20. Sept. for לִחְ Gen. 9, 6. 2 K. 21, 16; comp.

Deut. 19, 10. Ps. 79, 10.—Meton. the container put for the contents, ἐκχ. τὴν φιάλῃν, Rev. 16, 1. 2. 3. 4. 8. 10. 12. 17.

2. Trop. to pour out, to shed abroad, to bestow largely; so with acc. and ἐπὶ c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2, 17. 18. (Joel 3, 1. 2.) v. 33. Tit. 3, 6; Pass. Acts 10, 45. Pass. c. ἐν, Rom. 5, 5 ἡ ἀγαπὴ τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ὑμῶν. Sept. for לִחְ Jer. 14, 16. Zech. 12, 10.—Eccclus. 18, 11. 24, 33.

3. Trop. of persons, Pass. or Mid. to be poured out, or as in Engl. intrans. to pour or rush forth; Sept. Vat. for לִחְ Judg. 20, 37. Hom. Od. 8. 515. Plut. Pomp. 27 πάντες ἐξεχύσθην.—Hence in N. T. and late writers, to rush into any mode of thinking or acting, to give oneself up to any error or the like; c. dat. of direction, Jude 11 τῇ πλάνῃ τοῦ Βαλαάμ... ἐξεχύσθην. So Eccclus. 37, 39. Pol. 32. 11. 4. Plut. M. Anton. 21 εἰς τὸν ἡδοναζὴ καὶ ἀκολαστον βίον ἐκκεχύμενος.

ἐκχύνω, see in ἐκχέω.

ἐκχωρέω, ὦ, f. ἴσω, (χωρέω,) to go out; or away, to depart out, absol. Luke 21, 21. Sept. for לִחְ Am. 7, 12.—Æl. V. H. 3. 21. Diod. Sic. 4. 64.

ἐκψύχω, f. ξω, (ψύχω,) to breathe out, to expire, to die, absol. Acts 5, 5. 10. 12, 23. —Sept. Ez. 21, 7 [12].

ἐκῶν, οὔσα, ὄν, willing, voluntary, usually in an adverbial sense, Rom. 8, 20. 1 Cor. 9, 17. See Buttm. § 123. 6. Kühner § 264. 3.—Sept. Ex. 21, 13. Hlian. 2. 4. 5. Xen. Mem. 2. 1. 12.

ἐλαία, as, ἡ, an olive, i. e. 1. The tree, an olive-tree, symbolically, Rom. 11, 17. 24. Rev. 11, 4. Sept. for לִחְ Judg. 9, 8. 9; symb. Zach. 4, 3. 11. 12. (Xen. An. 6. 4. 6.) Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, the high ridge lying east of Jerusalem parallel to the city, and separated from it by the valley of the Kidron; it is still sprinkled over with olive-trees, but less thickly probably than of old. The elevation is 2556 Paris feet above the sea, and 416 Par. feet above the valley of the Kidron. Matt. 21, 1. 24, 3. 26, 30. Mark 11, 1. 13, 3. 14, 26. Luke 19, 29. 37. 21, 37. 22, 39. John 8, 1. Sept. for לִחְ Zeph. 14, 4; comp. 2 Sam. 15, 30. So Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. See Bibl. Res. in Pal. I. p. 347 sq. 405 sq.

2. The fruit, an olive, James 3, 12.—Plut. de aud. Poet. 6. p. 55. Xen. An. 7. 1. 37.

**ἐλαιον**, ου, τό, (ἐλαία,) olive-oil, oil, of various qualities and uses; e. g. for lamps, Matt. 25. 3. 4. 8; for wounds and anointing the sick, Mark 6, 13. Luke 10, 34. James 5, 14; as mixed with spices for anointing the head and body in token of honour, Luke 7, 46. Heb. 1, 9; see in ἀλείφω. Oil was also an article of traffic, Luke 16, 6. Rev. 18, 13. Sept. for מִיָּן 1 Sam. 16, 1. 13. al. So Xen. An. 4. 4. 13. Conv. 2. 4.—Meton. and genr. oil is put for the tree and its produce, Rev. 6, 6; comp. Jer. 40, 10. Hag. 1, 11.

**ἐλαιών**, ὄνος, ὁ, (ἐλαία,) an oliveyard, olive-orchard, pr. Sept. for עֵיִן Ex. 23, 11. 2 K. 5, 26.—In N. T. *Olivet*, as a name of the Mount of Olives, Acts 1, 12; see in ἐλαία no. 1. So Jos. Ant. 7. 9. 2.

**Ἑλαμίτης**, ου, ὁ, an *Elamite*, an inhabitant of Elam (עֵלָם) or Elymais, a region of Persia adjacent to the northern extremity of the Persian gulf, forming part of the district of Susiana or the modern Khūsis-tān, of which Susa was the ancient capital, Acts 2, 9; comp. Is. 21, 2. Jer. 49, 34 sq. Dan. 8, 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq. Winer Realw. art. *Elam*. Ritter Erdk. XI. p. 154.

**ἐλάσσων** v. -ττων, ονος, ὁ, ἡ, adj. pr. compar. of ἐλαχὺς an old epic word; but used as compar. of μικρός, Buttm. § 68. 4; less, the less, minor, e. g. in quality, inferior, worse, as wine, John 2, 10; in age, younger, Rom. 9, 12 (Sept. for צָעִיר Gen. 25, 23); in dignity, Heb. 7, 7. So Hdtian. 5. 1. 14. Thuc. 1. 8.—Neut. ἑλαττον, adverbially, c. gen. less than, 1 Tim. 5, 9; comp. Buttm. § 115. 5. So Diod. Sic. 1. 32. Plato Legg. 764. e.

**ἐλαττονέω**, ὦ, f. ἥσω, (ἐλάττων,) to make less, to diminish, c. acc. Sept. Prov. 14, 34; also for עֲמִיץ Lev. 25, 16. Pass. for עָמַץ Gen. 8, 3. 5.—In N. T. intrans. like Heb. Hiphil, to have less, to lack, to fall short, absol. 2 Cor. 8, 15 ὁ τὸ ὀλίγον, οὐκ ἐλαττόνησε, quoted from Ex. 16, 18 where Sept. for עָמַץ; also Sept. for עֲמִיץ Ex. 30, 15. Comp. Pass. Ecclus. 19, 5. 7.

**ἐλαττώω**, ὦ, f. ὥσω, (ἐλάττων,) to make less, e. g. in dignity, to make lower than another, Heb. 2, 7 ἡλάττωσας αὐτὸν [Ἰησοῦν] βραχύ τι παρ' ἀγγέλους, also Pass. v. 9; quoted from Ps. 8, 6 where Sept. for עָמַץ; also for עֲמִיץ Num. 26, 54. So Philo de Opif. p. 20. a. Plut. Agesi. 9. Xen. Hell. 1. 4. 16.—Pass. to become less, to decrease, John 3, 30. Sept. for עָמַץ Jer. 44, 18. So Plut. Pyrrh. 26 init. Plato Rep. 649 c

**ἐλάυνω**, f. ἐλάσω, perf. ἐλίλακα, to drive, to drive on, to impel; e. g. oxen Ecclus. 38, 28; horses Xen. Cyr. 8. 3. 29.—In N. T.

1. Of ships and clouds, Pass. to be driven about by winds, James 3, 4. 2 Pet. 2, 17. So Jos. Ant. 5. 5. 3 τὸν ὑετὸν ἤλαυνε ἄνεμος. Plut. de Fortuna 2.—Trop. of a person, Luke 8, 29 ἡλαύνετο ὑπὸ τοῦ δαιμονος κατλ. So Wisd. 16, 18. Pol. 3. 70. 7. Plato Phædr. 240. d.

2. Spec. to impel with oars, to row, absol. Mark 6, 48. John 6, 19. Sept. for עָנַץ Is. 33, 21.—Dem. 1223. 9. Thuc. 3. 49. Xen. Hell. 6. 2. 29; fully, τὴν ναῦν Xen. Ath. 1. 2.

**ἐλαφρία**, as, ἡ, (ἐλαφρός,) lightness, pr. in weight; trop. of mind, lightness, inconstancy, 2 Cor. 1, 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

**ἐλαφρός**, ἁ, ὁν, light, not heavy, opp. βαρὺς Plato Tim. 63. c, d.—In N. T. light, easy to bear; Matt. 11, 30 φορτίον μου ἐλαφρόν ὄναι, i. e. trop. my precepts, requirements, are light. Neut. τὸ ἐλαφρόν as Subst. lightness, 2 Cor. 4, 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρά θλίψις, comp. Buttm. § 123. 3. Winer § 34. 2. So genr. Antiphora. 677. pen. Plut. Nicias 9 ἐλαφροτέραι ἐποίει τὴν ἀνυχίαν.

**ἐλάχιστος**, η, ὄν, pr. superl. of the old epic ἐλαχὺς, but used as superl. of μικρός (comp. in ἐλάσσων), Buttm. § 68. 4; the least, minimus, e. g. in magnitude, James 3, 4; in number and quantity, Luke 16, 10 bis. 19, 17; in rank or dignity, Matt. 2, 6. 5, 19 ἐλάχ. κληθήσεται. 25, 40. 45. 1 Cor. 15, 9; in weight or importance, Matt. 5, 19 ἐντολαὶ ἐλαχ. Luke 12, 26. 1 Cor. 6, 2. 4, 3 see in εἰμί II. 8. b. Sept. of dignity for עָמַץ 1 Sam. 9, 21; עָמַץ 2 K. 18, 24; of importance, for עָמַץ Prov. 30, 24.—Of weight and importance, Plato Legg. 854. e; of dignity, Wisd. 6, 6. Xen. Mem. 2. 1. 6.

**ἐλαχιστότερος**, η, ὄν, (compar. from the superl. ἐλάχιστος,) less than the least, far less, Eph. 3, 8. Comp. ἐλαχιστότατος Sext. Empir. 9. 406.—Such double comparisons though used by the poets, are elsewhere found only in the prose of a late age Buttm. § 69. n. 3. Winer § 11. 2. b. Lob ad Phryn. p. 136. See Wetst. N. T. in loc.

**ἐλάω**, a rare poetic form, whence f. ἐλάσω used as fut. of ἐλαύνω q. v.

**Ἑλεάζαρ**, ὁ, indec. Eleazar, Heb. עֲלֵעָזָר (whom God helps, Germ. *Goththilf*), pr. name of a man, Matt. 1, 15 bis.

ἐλεγμός, οὐ, ὁ, (ἐλέγχω,) *conviction, reproof*, 2 Tim. 3, 16 Lachm. where Rec. ἔλεγχος.—Sept. Lev. 19, 17. Eccclus. 21, 6.

ἐλεγκτός, εως, ἡ, (ἐλέγχω,) *conviction, reproof*; 2 Pet. 2, 16 ἐλεγκτὴν ἔχειν i. q. ἐλέγχουσαι, *to have conviction*, i. e. to be convicted, reproof.—Sept. Job 21, 4, 23, 2.

ἐλεγχος, ου, ὁ, (ἐλέγχω,) *convincing argument, proof*, Sept. for רַחֲמֵי Job 23, 4. Ael. V. H. 7, 19. Plato Prot. 344. b.—In N. T. *conviction*, i. e.

1. The act of convincing, i. q. *confutation, reproof*, 2 Tim. 3, 16 Rec. Sept. for רַחֲמֵי Prov. 5, 12, 29, 15.—Long. Fragm. 3, 11 ἐλεγχον ἔχειν.

2. The state of being convinced, *conviction, persuasion, firm belief*, Heb. 11, 1.

ἐλέγχω, f. ξω, *to shame, to disgrace*, only in Homer, as Od. 21, 424. Il. 9, 518 or 522.—Usually and in N. T. *to convince, to confute, to refute*, to prove one in the wrong, and thus to shame him, e. g.

1. *to convince, to convict*; c. acc. Tit. 1, 9 καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Pass. John 8, 14. 1 Cor. 14, 24. James 2, 9; also with *περί τινος* John 8, 46, 16, 8. Sept. for רַחֲמֵי Job 33, 12. Ps. 50, 21.—Ael. V. H. 12, 51. Xen. Mem. 3, 8, 1.—Hence

2. Spec. *to admonish, to reprove, to rebuke*, c. acc. of pers. Matt. 18, 15 ὑπάγε καὶ ἐλέγξον αὐτὸν κτλ. 1 Tim. 5, 20. Tit. 1, 13. Rev. 3, 19. [Jude 15, 22]; acc. impl. 2 Tim. 4, 2. Tit. 2, 15. Pass. Luke 3, 19. Heb. 12, 5, quoted from Prov. 3, 11, 12, where Sept. for רַחֲמֵי. Also with the idea of openness, plainness, c. acc. of thing, Eph. 5, 11; Pass. v. 13. John 3, 20. Sept. genr. for רַחֲמֵי Prov. 9, 8.—Of pers. Ael. V. H. 13, 24. Xen. Mem. 1, 2, 47. Of things, Hidian. 3, 12, 11. Xen. Conv. 8, 43.

ἐλεεινός, ἡ, ὅν, (ἐλεος,) *pitiful, merciful*, Hidian. 1, 4, 3; *pitied*, Hom. Il. 24, 309.—Usually and in N. T. *pitiable, wretched, miserable*, 1 Cor. 15, 19. Rev. 3, 17. So Diod. Sic. 13, 28. Plato Gorg. 469. a. The purer Attic form was *ελεῖνός*, Lob. ad Phryn. p. 87.

ἐλεέω, ᾧ, f. ἴσω, (ἐλεος,) *to pity, to take compassion, to have mercy* on any one; Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

1. Genr. and Act. c. acc. Matt. 9, 27 ἐλέησον ἡμᾶς, v. 22 Δαβιδ. 15, 22, 17, 15, 18, 33 bis. 20, 30, 31. Mark 5, 19, 10, 47, 48. Luke 16, 24, 17, 13, 18, 38, 39. Phil.

2, 27. Jude 22 see in διακρίνω no. 1 Sept. for רַחֲמֵי 2 Sam. 12, 22; רַחֲמֵי Deut. 13, 17. (Dem. 753. 11. Plato Conv. 173. c.) In Rom. 12, 8 spoken of those who had charge of the poor, or perh. of private benevolence; comp. Sept. and רַחֲמֵי Prov. 14, 21, 28, 8.—Pass. Matt. 5, 7. 1 Cor. 7, 25 ὡς ἡλεήμενος ὑπὸ κυρίου πιστὸς εἶναι, as one that hath obtained mercy of the Lord to be faithful (i. e. believing); here πιστὸς εἶναι is epxegetical. 2 Cor. 4, 1. 1 Tim. 1, 13, 16. Sept. for רַחֲמֵי Hos. 1, 6. So Lys. 257. ult. Plato Rep. 337. a.

2. Spec. in N. T. of God's mercy through Christ, or salvation in Christ, *to have mercy on*, i. q. *to give salvation, to save*, c. acc. Rom. 9, 15 ἐλέησω ὃν ἂν ἐλεῶ, quoted from Sept. Ex. 33, 19 where Sept. for רַחֲמֵי; in Ex. spoken generally, but applied by Paul in the gospel sense. So v. 16 ἀλλὰ τοῦ ἐλεούτος θεοῦ, where Lachm. ἐλεώντος as if from a Pres. ἐλεῶ. v. 18, 11, 32; Pass. 11, 30, 31; also 1 Pet. 2, 10, comp. Hos. 2, 23.

ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion*, Sept. for רַחֲמֵי Prov. 21, 21; רַחֲמֵי Is. 38, 18. Callim. Hymn. in Del. 152.—In N. T. meton. 'act of mercy,' *alms, charity, money given to the poor*; Matt. 6, 1 Rec. where the better reading is δικαιοσύνη. Matt. 6, 2, 3, 4. Luke 11, 41, 12, 33. Acts 3, 2: 3, 10, 9, 36, 10, 2, 4, 31, 24, 17. Sept. for Chalk. רַחֲמֵי Dan. 4, 24 [27]. So Eccclus. 3, 14, 12, 3. Diog. Laert. 5, 17 πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

ἐλεήμων, ονος, ὁ, ἡ, adj. (ἐλεος,) *pitiful, merciful, compassionate*, i. e. actively so, Matt. 5, 7. Heb. 2, 17. Sept. for רַחֲמֵי Ex. 22, 27; רַחֲמֵי Ps. 145, 8.—Hom. Od. 5, 191. Lysias 168, 40.

ἐλεος, ου, ὁ, also εἶος, τό, (kindr. ἱλαος, ἱλαος,) *pity, mercy, compassion*, i. e. active pity, comp. in ἐλεῶ init. Tittm. de Syn. N. T. p. 69 sq.—The forms of ὁ ἐλεος are usual in classic writers; those of τὸ ἐλεος are found only in Sept. the N. T. and ecclesiastical writers. Thus

1. Masc. ὁ ἐλεος, Matt. 23, 23 ἀφῆκατε . . . τὴν κρίσιν καὶ τὸν ἐλεον καὶ τὴν πίστιν. Tit. 3, 5. Heb. 4, 16; also Matt. 9, 13 and 12, 7 ἐλεον θέλω καὶ οὐ θυσιάαν, quoted from Hos 6, 6 where Sept. τὸ ἐλεος for רַחֲמֵי piety, goodness; parall. with רַחֲמֵי רַחֲמֵי, Sept. ἐπίγνωσις θεοῦ. Sept. also ὁ ἐλεος for רַחֲמֵי Is. 60, 10.—Luc. D. Deor. 13, 1. Dem. 735. 1. Plato Rep. 539. a.

2. Neut. τὸ ἐλεος, genr. Luke 1, 50, 78. Rm. 9, 23, 15, 9. Eph. 2, 4, 1 Pet. 1, 3.



James 2, 13 (see in κατακαυχάομαι). 3, 17. Sept. for רַחֵם Neh. 13, 22. Ps. 51, 1; עָרַךְ Deut. 13, 7.—So ποιεῖν ἔλεος μετά τινος, *to do mercy with any one, to show mercy to*, i. q. ἐλεῖν, e. g. Luke 1, 72. 10, 37. James 2, 13. Sept. for רַחֵם הַשָּׁמַיִם Gen. 24, 12. 1 Sam. 15, 6. al. Also μεγαλύνειν ἔλεος μετά τινος, Luke 1, 58.—In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1, 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25, 6. 89, 29. 50. Sept. for רַחֵם יְיָ 2 Chr. 6, 42. Jer. 2, 2.—Spec. of the *mercy* of God through Christ, i. e. *salvation* in the gospel sense; Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the *salvation* of or through Christ. Rom. 11, 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δώη ἔλεος ὁ κύριος, 2 Tim. 1, 16. 18; also joined with εἰρήνη and the like, Gal. 6, 16. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. 2 John 3. Jude 2.

ἐλευθερία, as, ἡ, (ἐλεύθερος,) *freedom, liberty*, i. e. personal liberty, freedom from restraint, 1 Cor. 10, 29 (Diog. Laert. 7. 121. Plato Ep. 354. e); from the yoke of the Mosaic law, Gal. 2, 4. 5, 1. 13 bis. 2 Cor. 3, 17, comp. v. 6. 7; hence νόμος ἐλευθερίας, *the law of liberty*, the gospel, opp. to the yoke of the Jewish law, James 1, 25. 2, 12; comp. Gal. 5, 1. Rom. 8, 2. 2 Cor. 3, 17. Also *freedom* from the yoke of external observances in general, 1 Pet. 2, 16. 19; from a state of calamity and death, Rom. 8, 21. Comp. Xen. Mem. 4. 5. 2.

ἐλεύθερος, ἑρα, ον, perh. 'one who can go where he will,' from obsol. ἐλεύθω i. q. ἔρχομαι; hence, *free, at liberty*, not under restraint or bondage, Lat. *liber*.

1. In a civil sense: a) *free-born*, 1 Cor. 7, 22. 12, 13. Gal. 3, 28. 4, 22. 23. 30. 31. Eph. 6, 8. Col. 3, 11. Rev. 6, 15. 13, 16. 19, 18. Trop. of the heavenly Jerusalem, Gal. 4, 26; comp. v. 24. Sept. for יְרוּשָׁלַיִם Neh. 13, 17. Ecc. 10, 17. So Dem. 752. 13. Xen. Mem. 2. 7. 3, 4, 6. b) *freed, made free*, John 8, 33. 1 Cor. 7, 21. Sept. for רַחֵם Ex. 21, 2. 26. 27.

2. Genr. *free, exempt*, from an obligation, law, duty, Matt. 17, 26. Rom. 7, 3 and 1 Cor. 7, 39, comp. Sept. for חַיָּיָה Deut. 21, 14. (Luc. Asin. 23.) Also *free* from external obligations in general, so as to act as one pleases, 1 Cor. 9, 1. 19, comp. v. 4. 5. (Xen. Hi. 1. 16.) Or from the yoke of the Mosaic law and all other external observances, 1 Pet. 2, 16; comp. Gal. 5, 13.—

Trop. *free* from the bondage of sin and death, John 8, 36. Also Rom. 6, 20 ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, *ye were free as to righteousness*, did not yield yourselves to its requirements, opp. v. 18; here ἐλεύθεροι is put for the sake of antithesis with δούλοι and implies an unreal freedom; for the dat. see Winer § 31. 3.

ἐλευθερώω, ὦ, f. ὠσω, (ἐλεύθερος,) *to free, to set at liberty*, in a civil sense, Xen. Mem. 2. 1. 28.—In N. T. trop. *to make free*, e. g. from the power and penalty of sin, John 8, 32. 36; with ἀπό c. gen. Rom. 6, 18. 22; from the yoke of the Mosaic law, Gal. 5, 1; or its condemnation, c. ἀπό Rom. 8, 2; from a state of calamity and death, Rom. 8, 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. So pr. c. ἀπό Hell. 5. 2. 12.

ἐλπίσις, εως, ἡ, (ἐλεύσομαι,) *a coming*, Acts 7, 52.—Dion. Hal. I. p. 565. ed. Reisk Act. Thom. § 28.

ἐλεφάντινος, η, ον, (ἐλεφας,) *of ivory ivory*, Rev. 13, 12. Sept. for עֵי 1 K. 17, 18.—Hdian. 4. 2. 3, 13. Plato Crit. 116. d.

Ἐליακίμ, ὁ, indec. *Eliakim*, Heb. עֲלִיָּאִקִּים (God appointed), pr. n. of a man: a) Matt. 1, 13 bis. b) Luke 3, 30.

Ἐλιέζερ, ὁ, indec. *Eliezer*, Heb. עֲלִיעֶזֶר (God his help), pr. n. of a man, Luke 3, 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. n. of a man, Matt. 1, 14. 15; prob. compounded from Heb. לֵא God, and הוֹד praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elisabeth*, Heb. עֲלִישֶׁבֶת (God her oath), *Elisheba*, Sept. Vat. Ἐλισαβέτ, pr. n. of the wife of Zacharias, the mother of John the Baptist, Luke 1, 5. 7. 13. 24. 36. 40. 41 bis. 57. Comp. Ex. 6, 23.

Ἐλισσαῖος, ον, ὁ, *Eliseus, Elisha*, Heb. עֲלִישָׁא (God his deliverance), a celebrated prophet of the O. T. Luke 4, 27.—See 1 K. 19, 16 sq. 2 K. c. 2. c. 4 sq. c. 13, 14 sq.

ἐλίσσω v. -ττω, f. ξω, (ἐλιξ, εἰλω, εἰλω,) *to roll up, to fold up*, as a garment to be laid away; trop. of the heavens Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for Heb. הַיָּהוּהָ. Pass. Rev. 6, 14 Lachm. comp. Is. 34, 4, where Sept. for עָלָה.—Plut. Mor. II. p. 140. Plato Tim. 73. a.

ἔλκος, εως, ον, τό, (ἔλκω,) *a wound*, Hom. II. 11. 812.—In N. T. *an ulcer, a sore*, Luke 16, 21. Rev. 16, 2. 11. Sept. for עֲרִיבָה Ex. 9, 9. Job 2, 7. So Pol. 1. 81. 5. Thuc. 2. 49.

ἐλκωω, ὦ, f. ὠσω, (ἐλκος,) to *let ulcerate*; Pass. *to be ulcerated, to be full of ulcers, sores*, Luke 16, 20.—Plut. Phocion 2. Xen. Eq. 1. 4. ib. 5. 1.

ἐλκύω, a late form, whence f. ἐλκύσω used as fut. of ἐλκω q. v.

ἐλκω, f. ἐλξω, later fut. ἐλκύσω Butt. § 114; aor. 1 ἐλκυσα; *to draw, to drag*, c. acc. e. g. a net, John 21, 6. 11; a sword, John 18, 10. Sept. for ἤψῃ Ps. 10, 9; ἤψῃ 2 Sam. 22, 17. So ἐλκύσαντες Xen. Hell. 7. 1. 19; ἔλκω Hdtan. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates, Acts 16, 19 εἰλκυσαν. James 2, 6 ἔλκουσιν; or out of a place, Acts 21, 30 ἐλκον. So Plut. de vit. Pudore 15. Xen. Mem. 3. 6. 1.—Trop. *to draw*, by a moral influence, John 6, 44, 12, 32. Sept. and ἤψῃ Cant. 1, 4. So Plut. M. Ant. 66. Xen. Conv. 1. 9.

Ἑλλάς, ἄδος, ἡ, *Hellas, Greece*, once Acts 20, 2. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Hdot. 8. 44, 47. Thuc. 1. 3. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 1. c. where it is distinguished from Macedonia; comp. Arr. Exp. Alex. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere Hellas is also put for the whole extent of Greece, including the Peloponnesus and the islands, as also Macedonia, Xen. Vect. 1. 6; and so as opposed to Asia Minor, Xen. Hell. 3. 4. 5; but sometimes also including Ionia, Hdot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוָן (Javan) Ἰωνία, Sept. Ἰουάν Gen. 10, 2; but the Sept. translate it also by Ἑλλάς, Is. 66, 19. Ez. 27, 13.

Ἑλλην, ἦνος, ὁ, *Hellen*, pr. n. of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all the *Greeks*, Hdtan. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἑλλην, *a Greek*; οἱ Ἑλληνες, *the Greeks*.

1. Pr. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1, 14; where the polished Greeks are the οἱ σοφοί.—Philo de Conf. Ling. p. 347. e. Xen. Vect. 1. 4. Comp. Læsner Obs. e Phil. p. 243.

2. Spec. as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, *the Greeks* were often put as the representatives of the whole heathen world, comprising all those who were *not Jews*, i. q. *gentiles*; Acts 16, 1. 3. 18, 17 Rec. 19, 10. 17. 20, 21. 21, 28. Rom. 1, 16. 2, 9. 10. 3, 9. 10, 12. 1 Cor. 1, 22. 23. 24. 10, 32. 12, 13. Gal. 2, 3. 3, 28. Col. 3, 11. So Acts 11, 20 in later edit. for Ἑλληνιστὰς in Rec. John 7, 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is *the dispersed among the gentiles*.—Comp. Sept. for Ἑβραῖοι Is. 9, 11. 1 Macc. 8, 18. 2 Macc. 4, 36. Jos. Ant. 12. 5. 1.

3. Spoken of a gentile convert to Judaism, *a Greek proselyte*, John 12, 20. Acts 14, 1. 17, 4. 18, 4; comp. 13, 43.

Ἑλληνικός, ἡ, ὄν, *Greek, Grecian*, Luke 23, 38. Rev. 9, 11.—Sept. Jer. 46, 16. Hdtan. 5. 5. 6. Xen. Cyr. 2. 2. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην.) pr. *Greek*, in fem. 2 Macc. 6, 8. Xen. An. 5. 1. 1.—In N. T. *a female Greek*, a gentile; Mark 7, 26 γυνὴ Ἑλλ. Acts 17, 12; comp in Ἑλλην no. 2. So Palaeph. 35.

Ἑλληνιστής, οὗ, ὁ, (ἐλληνίζω) to *Hellenize*, i. e. to speak Greek, Thuc. 2. 68. Xen. An. 7. 3. 25. Lob. ad Phryn. p. 379.) *a Hellenist*, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not; Acts 6, 1 ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, i. e. against those speaking Hebrew or Aramaean. 9, 29. 11, 20 Rec. where later edit. Ἑλληνας. Winer § 3. p. 33. ed. 5. Wetst. N. T. in Act. 6, 1.

Ἑλληνιστί, adv. (ἐλληνίζω,) *in Greek*, i. e. in the Greek tongue, John 19, 20. Acts 21, 37.—Plut. Cato Maj. 14. Xen. An. 7. 6. 8. Comp. Butt. § 119. m. 82.

ἐλλογέω, ὦ, f. ἴσω, (ἐν, λόγος,) *to reckon in or to, to put to one's account*, Philem. 18. Trop. of sin, *to impute*, Rom. 5, 13.—Boeckh Inscr. 1. 850.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke 3, 28.

ἐλπίζω, f. ἴσω, (ἐλπίς, ἔλπω,) Att. fut. ἐλπῶ Butt. § 95. 7.

1. *to hope, to hope for, to expect*, pr. and c. καὶ 2 Cor. 8, 5; with infin. aor. Luke 6, 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23, 8. Acts 26, 7. Rom. 15, 24. 1 Cor. 16, 7

Phil. 2, 19 23. 1 Tim. 3, 14. 2 John 12. 3 John 14; infin. perf. 2 Cor. 5, 11. (Hdian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6.) With *εἶναι* and pres. Indic. Luke 21, 21; fut. Indic. Acts 24, 26. 2 Cor. 1, 13. 13, 6. Philem. 22; comp. Winer § 45. 2 et ult. So c. inf. fut. Luc. D. Deor. 25. 1. Xen. Cyr. 1. 6. 4.—With accus. of thing, *to hope for*, Rom. 8, 24. 25. 1 Cor. 13, 7; hence Pass. τὰ ἐλπιζόμενα, Heb. 11, 1. So Hdian. 1. 4. 6. Xen. Mem. 4. 3. 17.

2. *to hope in or on any one*, i. q. *to trust in, to confide in*, e. g. a) Genr. c. dat. Matt. 12, 21 τῷ ὀνόματι αὐτοῦ ἔσονται ἐλπιούσι in later edit. but Rec. ἐν τῷ ὄν. as below. With εἰς c. acc. John 5, 45 εἰς ὃν ἐπικαρε. Sept. for *יְהוָה* Is. 51, 5. (Hdian. 7. 10. 1.) With ἐπὶ τινι, Rom. 15, 12 ἐπ' αὐτῷ ἔσονται ἐλπιούσι. 1 Tim. 6, 17. Sept. for *עָלָיו* Judg. 9, 26. Ps. 44, 7; comp. Matth. § 399. n. 1. (Pol. 1. 82. 6 ἐφ' αἷς εἶχον... ἐλπίδας.) Also ἐπὶ τινι 1 Pet. 1, 13; Sept. for *עָלָיו* Ps. 62, 11. b) Spec. of those who put their trust in God or Christ; so with εἰς c. acc. 2 Cor. 1, 10; ἐπὶ c. dat. 1 Tim. 4, 10. (Sept. for *עָלָיו* Ps. 26, 1; comp. Is. 11, 10.) With ἐπὶ c. acc. 1 Tim. 5, 5. 1 Pet. 3, 5; Sept. for *עָלָיו* Ps. 37, 3, 5. So in Christ, with ἐν c. dat. 1 Cor. 15, 19. Sept. c. ἐν for *עָלָיו* 2 K. 18, 5. Ps. 33, 21. So ἐλπίδα ἔχειν ἐν τινι, Epict. Ench. 40. Xen. Mem. 4. 2. 28.

ἐλπίς, ἰδος, ἡ, *hope, the expectation of future good*.

1. Genr. Rom. 8, 24 τῇ ἐλπίδι ἐσώσμεν, *in hope are we saved*, as yet only in expectation, not in full fruition; dat. of manner. 2 Cor. 10, 15. Phil. 1, 20. With a gen. of the thing hoped for, Acts 27, 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. 16, 19. 26, 6. 7. 23, 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως. Also c. gen. of the person hoping, Acts 28, 20. 2 Cor. 1, 7. Sept. for *יְהוָה* Job 14, 7. Ez. 37, 11. So genr. Hdian. 2. 7. 9. Pol. 3. 69. 4. Xen. Hell. 4. 8. 38.—Also παρ' ἐλπίδα, *against hope*, i. e. without ground of hope, Rom. 4, 18; ἐπ' ἐλπίδι, lit. *on hope*, Engl. *in or with hope*, full of hope and confidence, Acts 2, 26. Rom. 4, 18; 8, 20. 1 Cor. 9, 10 bis. Sept. for *עָלָיו* Ps. 4, 9. 16, 9.—Meton. the object of hope, Rom. 8, 24 bis, ἐλπίς δὲ βλεπόμενη οὐκ ἔστιν ἐλπίς, see in βλέπω no. 2. a. γ. 1 Cor. 9, 10 Rec. τῆς ἐλπίδος μετέχειν. Sept. and *יְהוָה* Job 6, 8. So Callim. Ep. 20.

2. Spec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5, 2 ἐλπίς τῆς

δόξης τοῦ Θεοῦ. 5, 4. 5. 12, 12 τῇ ἐλπίδι χαίροντες. 15, 4. 13 bis, ὁ Θεὸς τῆς ἐλπί. i. e. God the author and source of hope. 1 Cor 13, 13. 2 Cor. 3, 12. Eph. 2, 12. 4, 4. 1 Thess. 4, 13. 5, 8. 2 Thess. 2, 16. Tit. 1, 2. 3, 7. Heb. 3, 6. 11. 10, 23. 1 Pet. 1, 3. 3, 15. With gen. of the thing or person on which this hope rests, Eph. 1, 18. Col. 1. 23. 1 Thess. 1, 3.—Meton. the object of this hope, i. q. *salvation*, Col. 1, 5. Gal. 5, 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, *the hope of righteousness by faith*, i. e. the salvation thus bestowed. Tit. 2, 13. Heb. 6, 18. 7, 19. Meton. also of the source, ground, author of hope, Christ, Col. 1, 27. 1 Tim. 1, 1; genr. 1 Thess. 2, 19. Sept. Ps. 22, 10.

3. *hope in or on any one, trust, confidence*; so c. εἰς, Acts 24, 15 ἐλπίδα ἔχων εἰς τὸν Θεόν. 1 Pet. 1, 21; c. ἐπὶ τινι, 1 John 3, 3. Comp. in ἐλπίζω no. 2. So c. ἐπὶ τινι Sept. for *עָלָיו* Prov. 22, 19; meton. Ps. 65, 6.

Ἐλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος the magician, as explained by Luke, Acta 13, 8. It appears to come from the Arabic 'alim, wise, learned.

Ἐλωί, indec. *Eloi*, Aram. *יְהוָה*, my God, Mark 15, 34; quoted from Ps. 22, 2 where Sept. ὁ Θεός μου for Heb. *יְהוָה*. Mat thew writes it ἡλί, Matt. 27, 46.

ἐμμαντοῦ, ἡς, οὐ, reflex. pron. of 1 pers. found only in Sing. gen. dat. acc. of myself, *to myself, myself*; Luke 7, 7. John 5, 31. 8, 14. 18. 54. 1 Cor. 4, 3. 2 Cor. 2, 1. al. For ἀπ' ἐμμαντοῦ and ἐξ ἐμμαντοῦ, see in ἀπὸ no. 3. c; ἐκ no. 3. c.—Sometimes in accus. used merely as the simple ἐμέ, Matt. 8, 9. Luke 7, 8. John 12, 32. Philem. 13. al. See Matth. § 148. n. 2. Kühner § 302. +

ἐμβαίνω, (ἐν, βαίνω.) in N. T. only in aor. 2 ἐνέβην, inf. ἐμβῆναι, part. ἐμβάς; *to go in, to enter*, absol. John 5, 4, sc. εἰς τὸ ὕδωρ. So Pol. 1. 20. 8. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον or the like, *to go on board, to embark*, Matt. 8, 23. 9, 1. 13, 2. 14, 22. 32. 15, 39. Mark 4, 1. 5, 18. 6, 45. 8, 10. 13. Luke 5, 3. 8, 22. 37. John 6, 17. 22. 24. 21, 3. So 1 Macc. 15, 37. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω.) *to cast in*; Luke 12, 5 ἐμβάλλειν εἰς τὴν γέενναν. Sept. for *יְהוָה* Gen. 37, 21. al.—Hdian. 4. 9. 14. Xen. Hell. 1. 17. 21.

ἐμβαπτῶ, f. ψω, (ἐν, βάπτω.) *to dip in*, pr. into any thing, c. acc. Matt. 26, 23

ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mid. c. acc. impl. Mark 14, 20 ὁ ἐμβαπτόμενος εἰς τὸ τρυβλίον. Also John 13, 26 ἐμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Aristoph. Nub. 150 ἐνέβαψε εἰς τὸν κηρὸν τὸ πόδε. Athen. 9. p. 367. b.

ἐμβατεύω, f. εἴσω, (ἐν, βατεύω i. q. θάινω,) pr. to go in, to enter, e. g. εἰς τὸ ἕρος Jos. Ant. 2. 12. 1. Aeschyl. Pers. 449; in a hostile sense, εἰς τὴν χώραν; i. e. to invade, 1 Macc. 12, 25. 15, 40; εἰς τὴν ναῦν Dem. 894. 7.—In N. T. trop. to go into a matter, to search or pry into, and in a bad sense to intrude into, c. acc. Col. 2, 18 ἂ μὴ ἑώρακεν ἐμβατεύων. So 2 Macc. 2, 30. Philo de Opif. p. 16. Xen. Conv. 4. 27.

ἐμβυβάζω, f. ἄσω, (ἐν, βυβάζω,) to cause to go in, mostly into a ship, to embark, to put on ship-board; c. acc. Acts 27, 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό sc. τὸ πλοῖον.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

ἐμβλέπω, f. ψω, (ἐν, βλέπω,) to look in, pr. into a place, Bel and Drag. 40.—Hence in N. T. to look in the face, to look at or upon, to behold; c. dat. Mark 10, 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14, 67. Luke 20, 17. 22, 61. John 1, 36. 43. Matt. 19, 26. (Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2.) With εἰς c. acc. Acts 1, 11 εἰς τὸν οὐρανόν, parall. is ἀπειλούντες v. 10. Also to look at, to consider, Matt. 6, 26 εἰς τὰ πετεινά, comp. Luke 12, 24. Sept. and עֲרִיבִי Is. 51, 1. 2. 6. So Ecclus. 2, 10.—With an acc. to look at, to see; καὶ ἐνέβλεψε τηλαυνῶς ἅπαντας Mark 8, 25; absol. id. Acts 22, 11.

ἐμβριμάμαι, ὦμαι, f. ἡσομαι, Mid. depon. (ἐν, βριμάμαι v. -ὦμαι,) pr. to be wroth at, to be moved with indignation towards any one; hence in N. T.

1. In words, i. q. to murmur against, to blame, c. dat. Mark 14, 5 ἐνεβριμῶντο αὐτῇ. Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.—Spec. to admonish sternly, to charge strictly, i. e. to threaten with one's indignation for disobedience; c. dat. Matt. 9, 30 ἐνεβριμήσατο αὐτοῖς. Mark 1, 43. So Symm. for עֲרִיבִי Is. 17, 13. Hesych. ἐμβριμήσαι ἐπιτιμῆσαι, κελεύσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελλόμενος.

2. Like Heb. עָרַב, spoken also of any great perturbation of mind, e. g. grief, to be greatly moved, to be troubled, with dat. of manner, John 11, 33 ἐνεβρ. τῷ πνεύματι, parall. ἐτάραξεν ἑαυτὸν. v. 38 ἐν αὐτῷ. So עֲרִיבִי, Sept. τεταραγμένοι, Gen. 40, 6; Sept. σκυθρωποί Ian. 1, 10.

ἐμέω, ὦ, f. ἔσω, to spue out, to vomit, trop. to express loathing, c. acc. Rev. 3, 16.

Sept. for עֲרִיבִי Is. 19, 14.—Aἴ. V. H. 9. 26 Xen. An. 4. 8. 20.

ἐμμαινόμεαι, f. οὔμαι, (ἐν, μαίνομαι,) to be mad at or against any one, to be furious against, c. dat. Acts 26, 11.—So adj. ἐμμανής, furious, raging, Wisd. 14, 24. Plato Tim. 86. c.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. עִמָּנוּאֵל (God with us) Immanuel, a symbolical name, once Matt. 1, 23; see Is. 7, 14. 8, 10.

Ἐμμαοῦς, ἡ, indec. Emmaus, a village 60 furlongs or about 7½ Rom. miles from Jerusalem, but in what direction is uncertain; Luke 24, 13.—A place of this name is mentioned by Josephus at a like distance from Jerusalem; Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίου ἐξήκοντα. A city Emmaus lay also in the plain of Judah, 160 stadia from Jerusalem, towards Joppa, and was called by the Romans Nicopolis, now Ἀνωδάς; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3, 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4. See Bibl. Res. in Pal. III. p. 65 sq. Roseum. Bibl. Geogr. II. ii. p. 198.

ἐμμένω, f. ἐνώ, (ἐν, μένω,) to remain in a place, c. ἐν Xen. An. 4. 7. 18.—In N. T. trop. to remain in, to continue in any course of conduct, with ἐν c. dat. Gal. 3, 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραπ. Heb. 8, 9. Sept. Is. 30, 18. (Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.) With dat. simply, Acts 14, 22 τῇ πίστει. Sept. for עֲרִיבִי Deut. 27, 26. So Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. עֲמֹר (an ass) Hamor, Acts 7, 16; comp. Gen. 33, 19. Josh. 24, 32.—Lachm. Ἐμμόρ.

ἐμός, ἡ, ὅν, possessive adj. of 1 pers. Sing. my, mine.

1. Pr. marking possession, property, etc. Matt. 18, 20 τὸ ἐμὸν ὄνομα. John 3, 29 4, 34. Rom. 10, 1. al. sæp. (Xen. Conv. 5. 5.) So τὸ ἐμόν, τὰ ἐμά, my own, i. e. what is mine, my property, Matt. 25, 27. 20, 15. Luke 15, 31. Emphat. τῇ ἐμῇ χειρὶ, with my own hand, 1 Cor. 16, 21. Gal. 6, 11. Col. 4, 18.—Implying power or office, as οὐκ ἔστιν ἐμόν sc. δοῦναι, it is not mine to give, Lat. meum non est, Matt. 20, 23. Mark 10, 40. Comp. Jos. Ant. 2. 16. 1 σὺν ἐστ. ἐκπορίσειν.

2. Of things which proceed from any one as the source, author, agent; Mark 8, 38 τοῖς ἐμοῖς λόγοις. Luke 9, 26. John 6, 38

7, 16. 8, 16. 14, 27. Rom. 3, 7. al. sarp. So *τὸ ἐμόν*. i. e. my doctrine, John 16, 14. 15.

3. In a passive or objective sense, Winer § 22. 7. n. 3. Matth. § 466. 2; e. g. of that which is appointed, destined, for a person, as *ὁ καιρὸς ὁ ἐμός* John 7, 6. 8; *ἡ ἡμέρα ἡ ἐμή* John 8, 56; *καιρὸς τῆς ἐμῆς ἀναλύσεως* 2 Tim. 4, 6; or of that which is done to or in respect to a person, as *εἰς τὴν ἐμὴν ἀνάμνησιν*, *in my remembrance*, i. e. in remembrance of me, Luke 22, 19. 1 Cor. 11, 24. 25; *ἀγάπη ἡ ἐμή*, *love of me*, John 15, 9 comp. v. 10.—Jos. Ant. 1. 3. 8 *ἐξῠβρίζον εἰς τὴν ἐμὴν εὐσέβειαν*, i. e. *εἰς ἐμέ*, *towards me*, Gen. Cyr. 3. 1. 28 *φιλία τῇ ἐμῇ*. 8. 3. 32 *τῆς ἐμῆς δωρεάς*, i. e. *the gift to me*. +

**ἐμπαιγμονή**, ἡς, ἡ, (ἐμπαίζω,) *mockery, scoffing*; in later edit. 2 Pet. 3, 3 *ἐν ἐμπαιγμονῇ ἐμπαίκεται*, *scoffers in mockery, intends for shameless scoffers*; comp. Gesen. Lehrs. p. 671. 3. Not found in Sept. or Greek writers.

**ἐμπαιγμός**, οὗ, ὁ, (ἐμπαίζω,) *a mocking, scoffing*, Heb. 11, 36. Sept. for *ἱεροῦ* Ez. 22, 4.—Wis. 12, 25. Eccus. 27, 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

**ἐμπαίζω**, f. αἰζώ, (ἐν, παίζω,) aor. 1 *ἐνέπαιξα*, a later form instead of *ἐνέπαισα*, Butt. § 114 *παίζω*. Phryn. et Lob. p. 240.—*To sport in, with, against any one*, Lat. *illudere*, Engl. *to illude*, i. e.

1. *to mock, to scoff at, to deride*, c. dat. Matt. 27, 29 *ἐνέπαιζον αὐτῷ λέγοντες*. v. 31. Mark 10, 34. 15, 20. Luke 14, 19. 22, 63. 23, 36; absol. Matt. 20, 19. 27, 41. Mark 15, 31. Luke 18, 32. 23, 11. Sept. for *ἱεροῦ* Gen. 39, 14. 17; *ἱεροῦ* Ex. 10, 2.—Arr. Epict. 4. 1. 47. Luc. Lexiph. 5. Idot. 4. 134.

2. Spec. *to delude, to deceive*, Pass. Matt. 2, 16.—Sept. Jer. 10, 14. Soph. Ant. 799.

**ἐμπαίκτης**, ου, ὁ, (ἐμπαίζω,) *a mocker, scoffer*, spoken of impostors, false prophets, deceivers, 2 Pet. 3, 3. Jude 18. See Matt. 24, 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

**ἐμπεριπατέω**, ὧ, f. ἦσω, (ἐν, περπατέω,) *to walk about in or on a place*, e. g. *τὴν γῆν*, Sept. for *ἡγεμονίαν* Job 1, 7. 2, 2; also Luc. Conv. 13.—In N. T. trop. *to walk in or among a people, to live among*, to be habitually conversant with; absol. 2 Cor. 6, 16. Sept. and *ἡγεμονίαν* Lev. 26, 12. Deut. 23, 14.

**ἐμπίπλημι**, f. ἐμπλήσω, (ἐν, πίμπλημι, the *μ* in *πιμ*- being dropped after *ἐμ*, Butt.

§ 114. Lob. ad Phryn. p. 95,) aor. 1 *ἐνεπλήσα*, Pass. aor. 1 *ἐνεπλήσθην*; also particip. pres. *ἐμπιπλῶν* Acts 14, 17, from a form *ἐμπιπλάω* less usual and not Attic, Butt. § 114 *πίμπλημι*. § 106. n. 5; *to fill in, Lat. implere*, i. q. *to fill up, to make full*, c. acc. Sept. for *ἡγεμονίαν* Gen. 42, 25. Hdian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill with food, to satisfy, to sate*, absol. John 6, 12 *ὥς δὲ ἐνεπλήσθησαν*. Sept. for *ἡγεμονίαν* Lev. 26, 6. (Plut. Symp. lib. 8 init. Xen. Cyr. 1. 3. 4.) Trop. *to fill, to satisfy*, e. g. one's desire with good, absol. Luke 6, 25. With acc. and gen. Luke 1, 53. Acts 14, 17; comp. Butt. § 132. 10. a. Sept. for *ἡγεμονίαν* Is. 27, 6. Ps. 107, 9; *ἡγεμονίαν* Jer. 31, 14. (Eccus. 16, 30.) Pass. trop. *to be filled with any person or thing*, i. e. *to fully enjoy the society, intercourse of any one*; Rom. 15, 24 *ἐὰν ὑμῶν ἐμπλήσῃω*. Comp. Hist. of Susann. 32.

**ἐμπίπτω**, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 *ἐνέπεσον*, *to fall in*, and with *εἰς* c. acc. of place, *to fall into*; Matt. 13, 11 *εἰς βόθυνον*. Luke 6, 39 Lachm. Luke 14, 5 *εἰς φρέαρ* Sept. and *ἡγεμονίαν* Ex. 21, 33. Prov. 26, 27. (Æsop. F. 117 *μυρία ἐμπεσοῦσα εἰς χύτραν*. Xen. Cyr. 3. 3. 64 *εἰς τάφρους*.) Of persons, *to fall in with, to fall among, to meet with*, Luke 10, 36 *εἰς τοὺς ληστὰς*. So Arr. Epict. 3. 13. 3 *ὅταν εἰς ληστὰς ἐμπεσῶμεν*. Xen. Cyr. 3. 1. 4.—Trop. *to fall into any state or condition, to come into*, c. *εἰς*, 1 Tim. 3, 6 *εἰς κρίμα*. v. 7 *εἰς ὀνειδισμόν*. 6, 9. Sept. and *ἡγεμονίαν* Prov. 17, 21. 28, 10. (Æl. V. H. 5. 2. Xen. Hell. 7. 5. 6.) Also *ἐμπεσεῖν εἰς χεῖρας Θεοῦ*, *to fall into the hands of God*, into his power, for punishment, Heb. 10, 31. Sept. and *ἡγεμονίαν* 2 Sam. 24, 14. So Eccus. 2, 18.

**ἐμπλέκω**, f. ἐξω, (ἐν, πλέκω,) *to plait or braid in, to interweave*, Æl. V. H. 13. i *ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις*.—In N. T. trop. *to entangle*; Mid. *to entangle oneself in*, c. dat. 2 Tim. 2, 4; Pass. c. dat. 2 Pet. 2, 20. So Pol. 1. 17. 3. Plato Legg. 814. b.

**ἐμπλήθω**, see the forms of *ἐμπίπλημι*. **ἐμπλοκή**, ἡς, ἡ, (ἐμπλέκω,) *a plaiting, braiding, intertwining*, sc. of the hair in ornament, 1 Pet. 3, 3. Comp. 1 Tim. 2, 9 Judith 10, 3.

**ἐμπνέω**, ὧ, f. ἐύσω, (ἐν, πνέω,) *to blow in or upon, to breathe in or on*, intrans. Hom. Il. 17. 502; also *αἰσίοις ἐμπνέω*, *to play upon*, Anth. Gr. II. p. 103; hence genr. *to draw breath, to breathe*, i. e. *to live*, Plut. Eumec.

5 ult. Eurip. Phœn. 1436.—In N. T. trop. and intrans. *to breathe, to respire*, and with gen. *to breathe of any thing*, i. q. *to be full of*; Acts 9, 1 ἐμπνέων ἀπειλῆς καὶ φόβου. See Matth. § 376. Winer § 30. 9. c. So πνέω, Aristænot. I. Ep. 5 πνέων θυμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq. 435 κακίας πνεῖ. Comp. Heb. מְרַחֵץ Ps. 27, 12.

ἐμπορεύομαι, f. εὔσομαι, Pass. depon. (ἐν, πορεύομαι,) *to go in, to enter in*, c. acc. τὴν πόλιν Sept. Gen. 34, 24; πρὸς τινα, *to any one*, *to have intercourse with*, Plut. de aud. Poet. 12. p. 76; *to travel about in, to journey*, Soph. Elect. 405. Pol. 28. 10. 5.—In N. T. and usually, *to travel about as a merchant or trader on a large scale*, i. q. *to trade, to traffic*; absol. James 4, 13. Sept. for מְרַחֵץ Gen. 34, 10. 42, 34. (Diod. Sic. 5. 39. Xen. Lac. 7. 1.) With an acc. *to traffic in, to make merchandise of*; 2 Pet. 2, 3 ὑμᾶς ἐμπορεύουσιν, i. e. *they will deceive you for their own gain*. So Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορευομένην τὴν ὄραν τοῦ σώματος. Athen. 13. p. 569. f. See Winer § 32. 1. n.

ἐμπορία, as, ἡ, (ἐμπορος,) *a journey for traffic*, Arr. Epict. 3. 24. 80.—In N. T. *trade, traffic, commerce*, Matt. 22, 5. Sept. for מְרַחֵץ Ez. 27, 15; מְרַחֵץ Ez. 28, 5. So Pol. 3. 23. 4. Xen. Hi. 9. 9.

ἐμπόριον, ου, τό, (ἐμπορος,) *an emporium, market, mart*; John 2, 16 οἶκον ἐμπορίου, *a market-house*.—Sept. Is. 23, 17. Pol. 16. 41. 5. Xen. Vect. 3. 3.

ἐμπορος, ου, ὁ, (ἐν, πόρος, πείρω, περάω,) pr. *a passenger from one place to another*, a traveller, ὁ ἐν πόρῳ ὢν, Soph. Œd. C. 25, 303; espec. *a passenger by ship who pays fare*; and this indeed seems to have been the earliest use of the word, (later ἐπεβάτης,) Hom. Od. 2. 319. ib. 24. 300.—In N. T. and usually, *a merchant, trader*, i. e. *one who trades by sea or land, a wholesale dealer*; distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἐμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. Xen. Vect. 3. 12, 13.—Rev. 18, 3. 11. 15. 23. Matt. 13, 45 ἄνθρωπος ἐμπορος, see in ἄνθρωπος 1. B. c. β. Sept. for מְרַחֵץ Gen. 37, 27; מְרַחֵץ Ez. 27, 15. 20 sq. So Hdtian. 4. 10. 9. Xen. Hell. 1. 6. 38.

ἐμπρῆξω, f. ἡσώ, (ἐν, πρῆξω,) Lat. *incendo, to inflame, to set on fire*, i. e. *to destroy by fire*, τὴν πόλιν Matt. 22, 7. Sept. for מְרַחֵץ Judg. 18, 27.—Hdtian. 3. 7. 16. Xen. Hell. 1. 2. 4.

ἐμπροσθεν, adv. and prep. (ἐν, ἀπὸ σθεν,) *before*, e. g.

1. Adv. of place *before*, in advance of any one, Luke 19, 4. 28. (Pol. 2. 27. 4. Xen. An. 5. 6. 9; comp. Cyr. 2. 2. 7.) So τὰ ἐμπροσθεν, *things before*, Phil. 3, 14; comp. Buttm. § 125. 6, 7. (Xen. An. 6. 3. 14.) In respect of the body, *before, in front* Rev. 4, 6. So Sept. and מְרַחֵץ Ez. 2, 10. Xen. An. 5. 4. 32.—In Sept. and Gr. writers spoken also of time, Ruth 4, 7. Judg. 1, 11. al. Æl. V. H. 2. 41. Xen. Vect. 4. 28.

2. Prep. with the genitive, *before*; see Buttm. § 146. 3. Thus

a) Of place, with gen. of person, after verbs of motion and the like, *before*; John 3, 28. 10, 4 ἐμπρ. αὐτῶν πορεύεται. Matt. 6, 2. 11, 10. Mark 1, 2. Luke 7, 27. Sept. for מְרַחֵץ Gen. 32, 3. 16. (Xen. Cyr. 3. 2. 5.) Genr. *before, in the presence of*, Matt. 5, 16. 6, 1. 10, 32 bis. 33 bis. 17, 2. 25. 32. 26, 70. 27, 11. 29. Mark 9, 2. Luke 5, 19. 12, 8 bis. 14, 2. 19, 27. 21, 36. John 12, 37. Gal. 2, 14. 1 Thess. 2, 19. So Matt. 7, 6 βάλλετε ἐμπρ. χ. 23, 13 or 14 κλείετε τὴν βαθ. τῶν οὐρ. ἐμπρ. τῶν ἀνθρ. ye shut up before them, so as to prevent them from entering; comp. Sept. ἀνοίξω ἐμπρ. αὐτοῦ Σάρας, for מְרַחֵץ Is. 45, 1.—Hence and from the Heb. ἐμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, God being witness, God knowing and approving, 1 Thess. 1, 3. 3, 5. 13. 1 John 3, 19; comp. Heb. מְרַחֵץ צִדְקָה, Sept. δίκαιον ἐναντίον, Gen. 7, 1. So Matt. 11, 26 et Luke 10, 21 οὗτως ἐγένετο εὐδοκία ἐμπροσθέν σου. Matt. 18, 14 ζήτημα ἐμπρ. τοῦ. [Acts 10, 4.] So Heb. מְרַחֵץ רָצוֹן, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19, 15; δεκτὸν ἐναντὶ κυρίου Ex. 28, 38; comp. Heb. Lex. art. מְרַחֵץ D. 1. b. Lehrg. p. 820. 9 ult.—With gen. of thing, *before, at*; Matt. 5, 24 ἐμπρ. τοῦ θυσιαστηρίου. Acts 18, 17. 2 Cor. 5, 10. Rev. 19, 10. 22, 8. Comp. Sept. and מְרַחֵץ Neh. 8, 3. 2 Chr. 5, 5. So Ceb. Tab. 1.

b) Of time, *before*, with gen. of pers. John 1, 15. 27. 30. Sept. and מְרַחֵץ 2 K. 17, 2. 23, 25. al.—Hdot. 7. 144. Dem. 51. 15.

ἐμπνῶ, f. ὕσω, (ἐν, πνῶ,) *to spit in, to spit upon*, e. g. εἰς τὸ πρόσωπον, *to spit in one's face*, Matt. 26, 67; genr. 27, 30. Sept. εἰς τὸ πρ. for מְרַחֵץ Num. 12, 14. (Plut. Mor. II. p. 46, ἐμπνῶν πρὸς εἰς τὸ πρόσωπον.) With dat. Mark 10, 34. 14. 65. 15, 19. Pass. Luke 18, 32. So Æl. V. H. 1. 15. Galen. de Theriac. 1. 8. See Lob. ad Phryn. p. 17. Thom. Mag. p. 507

**ἐμφανής**, εὖς, οὖς, δ, ἡ, adj. (ἐμφαίνω,) *pr. appearing in any thing; hence genr. apparent, and ἐμφανὴς γίνομαι, to become apparent, to appear, to be seen openly, i. q. ἐμφανίζομαι, Acts 10, 40. So AEL. V. (I. 1. 21. Plato Alcib. 141, a; comp. Xen. Cyr. 8, 7. 23.—Trop. to become manifest, γνωσκ; Rom. 10, 20, quoted from Is. 65, 1 where Sept. for נִדְרָךְ. Sept. for נִדְרֵךְ Ex. 2, 14. So Pol. 22. 15. 7. Plato Theæt. 206. d.*

**ἐμφανίζω**, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to show; Pass. to appear, to be seen openly; Matt. 27, 53 ἐμφανίσθησαν πολλοῖς. Heb. 9, 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42, 3.—Trop. to manifest, to make known, to declare, to show, c. dat. Acts 23, 15 ἐμφανίσσε τῷ χιλιάρχῳ ὅπως κτλ. With acc. and πρὸς, 23, 22 ταῦτα πρὸς με. With ὅτι Heb. 11, 14. Sept. τινί τι for נִדְרָךְ Esth. 2, 22. (So c. τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4; τοῦτο ὅτι Xen. Cyr. 8. 1. 26.) In a judicial sense, c. dat. et κατὰ τινος, to inform against, to accuse, Acts 24, 1. 25, 2; περὶ τινος, 25, 15. (Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ.) Of a person, ἐμφανίζειν ἑαυτὸν τινί, to manifest oneself to any one, i. e. to let oneself be intimately known and apprehended, John 14, 21. 22. Sept. for נִדְרָךְ Ex. 33, 13. So Wisd. 1, 2.*

**ἐμφοβος**, ου, δ, ἡ, adj. (ἐν, φόβος,) *pr. in fear, i. e. terrified, affrighted, Luke 24, 5. 37. Acts 10, 4. 22. 9. 24, 25. Rev. 11, 13.—1 Macc. 13, 2. Theophr. Char. 24 or 25. 1, ἐμφοβος ὑπείξεις τῆς ψυχῆς.*

**ἐμφυσάω**, ὦ, f. ἴσω, (ἐν, φυσάω,) *to blow in or on, to breathe on, absol. John 20, 22. Sept. for פָּנָךְ of a wind Ez. 37, 9; of wrath 22, 21.—Dioscor. 5. 99 καίτρω ἐμφυσήεν. Comp. Hom. II. 19. 159.*

**ἐμφυτος**, ου, δ, ἡ, adj. (ἐμφύω,) *implanted by nature, inborn, innate, Wisd. 12, 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5.—In N. T. trop. implanted, engrafted, from another source, e. g. τὸν ἐμφυτον λόγον James 1, 21, the gospel being here represented as a shoot implanted or engrafted; as elsewhere by seed sown, comp. Mark 6, 14 sq. So Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὴ τῆς διδασχῆς τ. θεοῦ. Hidot. 9. 94 καὶ μετὰ ταῦτα αὐτίκα ἐμφυτον ματικὴν εἶχε κτλ.*

**ἐν**, a prep. governing only the dative, with the primary idea of rest *in* any place or thing; or also in contact with, *on, at, by.*

Compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion out of. See Winer § 52. a. Matth. § 577. Kühner § 289. 1. Buttm. § 147. n. 1.

1. Of PLACE, which is the primary and most frequent use; spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. ב.

a) *Pr. in, within; Luke 11, 1 ἐν τῷ πνεύματι. Matt. 8, 6 ἐν τῇ οἰκῇ. Acts 2, 46 ἐν τῷ ἱερῷ. Luke 22, 55 ἐν μέσῳ τῆς αὐλῆς. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. 4, 21 ἐν τῷ πλοίῳ. 11, 2. Mark 5, 3. John 5, 28. 11, 17. 19, 41. Phil. 1, 13. Luke 9, 57 et 19, 36 ἐν τῇ ὁδῷ. Matt. 6, 2. 5 ἐν ταῖς βύμαις. 11, 16 ἐν ἀγοραῖς. Luke 7, 32. Matt. 20, 23 ἐν τῇ πόλει. 13, 24. 27 ἐν τῷ ἀγρῷ. al. sæp. (Hdian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5.) With the names of cities, countries, places; Luke 2, 43 ἐν Ἱερουσαλὴμ. Matt. 2, 1. 5 ἐν Βηθλέεμ. Rom. 1, 7 ἐν Ῥώμῃ. Matt. 2, 19 ἐν Αἰγύπτῳ. Acts 7, 36 ἐν γῇ Αἰγ. Matt. 9, 31. 3, 1. 3 ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4, 13. 6. 4. Acts 9, 36. 10, 1. 1 Thess. 1, 7. 8. al. sæp. (Hdian. 3. 2. 7. Thuc. 7. 21.) So ἐν τῷ ᾄδῳ Luke 16, 23, comp. Matt. 10, 28. Rev. 21, 8; ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6, 10. 20. Luke 15, 7. Matt. 5, 12. 16, 19; also or God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, heavenly Father, Matt. 5, 12. 45. 7, 11, comp. 18, 35; ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5, 19. 8, 11; ἐν πάσῃ τῇ γῇ, Rom. 9, 17. Matt. 25, 18. 25; ἐν τῷ κόσμῳ, John 13, 1. Col. 1, 6; ἐν τῇ θαλάσῃ Mark 5, 13; ἐν μέσῳ τῆς θαλ. 6, 47. 1 Cor. 11, 25. Of a book, writing; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Luke 2, 23. 20, 42. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4, 5. 5, 6. So Heb. 4, 7 ἐν Δαβὶδ, i. e. in the book of David, the Psalms. John 6, 45 ἐν τοῖς προφήταις. Rom. 11, 2 ἐν Ἠλῖα, i. e. in the section respecting Elijah. Of the body and its parts; Rom. 6, 12 ἐν τῷ σῶματι. 2 Cor. 12, 2. Matt. 3, 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6, 5. 11, 9. al. (Xen. An. 6. 1. 9.) Matt. 7, 3. 4 ἐν τῷ ὀφθαλμῷ. Matt. 1, 18. 23 ἐν γαστρὶ ἔχειν, see in γαστήρ no. 2. Luke 1, 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7, 5. James 4, 1; ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5, 28. Luke 2, 51. Matt. 9, 4. Mark 2, 6. 8; ἐν στόματι 1 Pet. 2, 22. —Spoken of persons, *pr. in one's body; Matt. 1, 20 ἐν αὐτῇ γεννηθέν. 6, 23. Acts 20, 10; of a demoniac Acts 19, 16. Trop. Rom. 7, 17. 18. 20. al.**

b) Spoken of elevated objects, a surface, or the like, *in*, i. e. *on, upon*; as of a fig-tree, ἐν αὐτῇ Mark 11, 13; a mountain, ἐν τῷ ὄρει, Luke 8, 32. John 4, 20. Heb. 8, 5. (Sept. and כּוּרִי Ex. 31, 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8, 24 σεισμὸς ἐν τῇ θαλάσῃ, *on the lake*. Luke 12, 51. John 20, 25. Acts 7, 33. 2 Cor. 3, 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3, 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13, 12. 18, 19. Trop. Jude 12 ἐν ταῖς ἀγίαις ὑμῶν σπιλάδες.

c) In a somewhat wider sense, implying simply contact, close proximity, *in*, i. e. *on, at, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. 1, 3. 8, 1. 10, 12. Rom. 8, 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλινθίων. 24, 36 et Acts 2, 19 ἐν τῷ οὐρανῷ, *in or on the sky*. (Hom. Il. 22. 318.) Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at or near the fountain*, comp. Jos. B. J. 5. 4. 1. Luke 16, 23 et John 13, 23, see in ἀνάκειμαι no. 2. Matt. 7, 6 μήποτε καταπατήσουσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at or under their feet*. John 15, 4 ἕαν μὴ (τὸ κλῆμα) μείνῃ ἐν τῷ ἀμπέλῳ, i. e. *remains on, attached to, the vine*. 19, 41. Rev. 9, 10. John 11, 10 ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. *by him, around him, in his path*; also trop. 1 John 1, 5. So Hdot. 1. 76. Pol. 2. 66. 10. Xen. An. 4. 8. 22.—Trop. c. dat. of person, i. e.

a) Spoken of those with whom any one is in near connection, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch *in* or *on* a vine, John 15, 2. 4. 5; so John 6, 56. 14, 20. Rom. 16, 7. 11. 1 Cor. 1, 30. 9, 1. 2. 2 Cor. 5, 17. Eph. 2, 13. al. sæp. 1 Thess. 4, 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. *who died in union by faith with Christ, as Christians*. 1 Cor. 15, 18. Rev. 14, 13. Hence οἱ ἐν Χριστῷ as adj. *Christians*, i. q. οἱ Χριστιανοί, Rom. 8, 1. 2 Cor. 12, 2. Gal. 1, 22. 1 Pet. 5, 14. al. So genr. i. e. in connection with Christ, in the Christian faith, Rom. 12, 5. Gal. 3, 28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. 5, 6. 6, 15. Phil. 4, 1. 7. 1 Thess. 3, 8. 1 John 2, 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6, 56. 14, 20. 15, 4. 5. 17, 23. 26. Rom. 8, 9. Gal. 2, 20. al. Of a like union with God, and vice versa, 1 Thess. 1, 1. 1 John 2, 24. 3, 6. 24. 4, 13. 15. 16. al. Of the mutual union of God and Christ, John 10, 38. 14, 10. 11. 20. al. Of the Holy Spirit in Christians, John 14, 17. Rom. 8, 9. 11 bis. 1 Cor. 3, 16. 6, 19.

1 Pet. 1, 11. al. β) Of those *in, with, on* whom, i. e. *in* whose person or character any thing exists, is done, (comp. παρά,) e. g. in external life and conduct, John 18, 38 et 19, 4. 6, οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Acts 24, 20. 25, 5. 1 John 2, 10. 1 Cor. 4, 2. So genr. of any power, influence; efficiency, e. g. from God, Christ, the Holy Spirit, Matt. 14, 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John 1, 4. 14, 13. 17, 26. 1 Cor. 12, 6. Gal. 4, 19. Phil. 2, 5. 13. Col. 1, 19. Heb. 13, 21. 1 John 3, 9. 15. al. (H) Satan, John 14, 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν, *in me he hath nothing*, can do nothing, effect nothing. Of evil influence genr. 2 Cor. 4, 4. 12. 6, 12. Also ἐν ἑαυτῷ, *in, with, of oneself*, Matt. 13, 21. John 5, 26. 6, 53. 1 Cor. 11, 13. 2 Cor. 1, 9. al. γ) Of those *in or with* whom, i. e. in whose mind, heart, soul, any thing exists or takes place, (comp. παρά,) e. g. virtues, vices, faculties, etc. John 1, 48 ἐν ᾧ δόλος οὐκ ἔστι. 4, 14 ἐν αὐτῷ, i. e. in his soul. 17, 13. Rom. 7, 8. 1 Cor. 2, 11. 8, 7. 2 Cor. 11, 10. Eph. 4, 18. Philem. 6. al. So κρύπτεσθαι ἐν Σεφ, i. e. in the mind and counsels of God, Col. 3, 3. Eph. 3, 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς, *in or with oneself, themselves*, i. e. in one's heart, Matt. 3, 9. Luke 7, 39. 49. John 5, 42. Rom. 8, 23. Eph. 1, 9. James 2, 4. al.

d) Of a number or multitude, as indicating place, *in, among, with*, equivalent to ἐν μέσῳ *in the midst of*; Matt. 2, 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11, 11 οὐκ ἐγγεγρται ἐν γεννητοῖς γυναίκων. v. 21 οἱ γενομένοι ἐν ὑμῖν. 20, 27. Mark 10, 43. Luke 1, 1. John 1, 14. 11, 54. Acts 2, 29. 20, 32. Rom. 1, 5. 6. 1 Cor. 11, 18. Eph. 5, 3. 1 Pet. 5, 1. 2. 2 Pet. 2, 8. al. sæpiss. So ἐν ἑαυτοῖς, *among themselves*, Matt. 16, 7. 21, 38. Acts 28, 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, *with one another*, Mark 9, 50. John 13, 35. Rom. 15, 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun; Luke 4, 25. 27 ἐν τῷ Ἰσραὴλ. 1, 61. 2, 44 John 7, 43. Acts 10, 35. Eph. 3, 21. 2 Pet. 2, 1. al. Sept. genr. for 2 K. 18, 5; חִיְרָא Gen. 23, 6. Lev. 16, 29. So AEL. V. H. 1. 31. Luc. D. Deor. 23. 1. Xen. An. 2. 3. 15.—Hence with dat. plur. of persons by whom one is accompanied, escorted, or the like; Luke 14, 31. Jude 14 ἦλθε κύριος ἐς ἀγίας μυριάδων αὐτοῦ. Sept. and 2 Num. 20, 20. (1 Macc. 1, 17. 7, 28.) With a dat. plur. of things; 1 Cor. 15, 3 ἐν πρώτοις, *among the first*, i. e. adv. first of all; so Xen. CEC. 4. 4. Cyr. 1. 6. 24.

e) Of persons, *among*, i. e. *in the pres*



ence of, before; Mark 8, 38 *ὅς ἂν ἐπα-  
σχυνθῇ με ἐν τῇ γενεᾷ ταύτῃ*. Luke 1, 25.  
Acts 6, 8. 24, 21 *ἐστὸς ἐν αὐτοῖς, before them*  
as judges. 1 Cor. 2, 6. Col. 1, 23. Trop.  
and from the Heb. Luke 4, 21 *ἐν τοῖς ὧσιν*  
*ὑμῶν*, comp. Sept. and *א* Deut. 5, 1. So  
genr. Judith 16, 1. Pol. 17. 6. 1. Plato  
Legg. 886. e, *κατηγορεῖν ἐν ἀσεβείσιν ἀνθρώ-  
ποις*. Xen. Cyr. 1. 5. 6.—Trop. *in the sight*  
*of* any one, he being judge; Luke 16, 15  
*ὃς ἐν ἀνθρώποις ὑψηλός*, i. e. in the sight,  
judgment, of men. 1 Cor. 14, 11 *ὁ λαλῶν*,  
*ἐν ἑμοὶ βάρβαρος*. Col. 3, 20. (Demosth.  
164. 15. ib. 813. 10. Eurip. Hipp. 1335.)  
So by Hebraism, *ἐν ὀφθαλμοῖς ὑμῶν*, i. e.  
*before your eyes*, in your judgment, Matt.  
21, 42. Mark 12, 11. Sept. and *בְּעֵינֵינוּ*  
Ps. 118, 23; comp. Gesen. Lehrgr. p. 820.  
So 1 Macc. 1, 12.

f) Spoken of that *in* which one is en-  
closed, *by* or *with* which one is surrounded;  
Matt. 16, 27 *ἔρχεσθαι ἐν τῇ δόξῃ*. 25, 31. al.  
Mark 13, 26 *ἐν νεφέλῃς*. Luke 21, 27. al.  
Acts 7, 30 *ἐν φλογὶ πυρός*. (Hom. II. 15.  
192 *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*.) Of  
clothing, Matt. 11, 8 *ἐν μαλακοῖς ἱματίοις*  
*ὑμφοισμένοι*. 6, 29. 7, 15. Mark 12, 38. Heb.  
11, 37. James 2, 2; of ornaments, 1 Tim.  
2, 9; of bonds, Eph. 6, 20. So *ἐν σαρκί*,  
*in the flesh*, i. e. clothed in the flesh, in the  
body, 1 John 4, 2. 2 John 7; *ζῆν ἐν σαρκί*,  
Gal. 2, 20. Phil. 1, 22. Sept. and *א* Deut.  
22, 12. Ps. 147, 8. So Jos. Ant. 18. 6. 7  
*ὁ ἐν τῇ πορφύρῃ*. Hldian. 1. 13. 5. Xen.  
Mem. 3. 11. 4.—Hence of that *with* which  
one is furnished, which one carries with him,  
or the like; 1 Cor. 4, 2 *ἐν ῥάβδῳ ἔλθω*.  
Heb. 9, 25. Trop. Luke 1, 17 *ἐν πνεύματι*  
*καὶ δυνάμει* Ἡλίου. Rom. 15, 29. Eph. 6, 2.  
Sept. and *א* Gen. 32, 11 *ἐν ῥάβδῳ*. Josh.  
22, 8. So Jos. Ant. 6. 9. 4 *ὁδὸν ὑπέρχῃ*  
*μοι ἐν ῥομφαίᾳ κτλ.* Diod. Sic. 13. 13 ult.  
Xen. Cyr. 2. 3. 14.

2. OF TIME, e. g. a) Time *when*, a definite  
point or period, *in, during, on, at* which  
any thing takes place; Matt. 2, 1 *ἐν ἡμέραις*  
*Ἡρώδου*. 3, 1. 8, 13. 12, 1. 2 *ἐν σαββάτῳ*.  
Acts 20, 7. 1 Cor. 11, 23. al. sæpiss. John 11,  
9. 10 *ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί*, i. e. by day, by  
night. (Palæph. 53. 1. Hldian. 1. 5. 1. Xen.  
An. 1. 5. 16.) With a neut. adj. Acts 7,  
13 *ἐν τῷ δευτέρῳ*. 2 Cor. 11, 6 *ἐν παντί*  
sc. χρόνῳ. Phil. 4, 6. So Acts 26, 28 *ἐν*  
*ὀλίγῳ* (χρόνῳ) *shortly*, and v. 29 *ἐν ὀλίγῳ*  
*καὶ ἐν πολλῷ*, in short or in long. (Luc. D.  
Deor. 9. 1. Plut. Coriolan. 9. Xen. Hell. 4.  
4. 12 *ἐν ὀλίγῳ πολλοὶ ἔπεσον*, comp. Xen.  
Cyr. 2. 4. 2 *ἐν ὀλίγῳ χρόνῳ*.) With a relat.  
pron. e. g. *ἐν ᾧ* sc. χρόνῳ Mark 2, 19. John

5, 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.,  
With art. and adv. Luke 7, 11 *ἐν τῇ ἑξῆς*.  
8, 1. John 4, 31 *ἐν τῷ μεταξὺ*. So Xen.  
Conv. 1. 14.—Spoken of an action or event  
which serves to mark a definite time; Matt.  
22, 28 *ἐν τῇ ἀναστάσει*. Luke 11, 31. 32 *ἐν*  
*τῇ κρίσει*. John 21, 20 *ἐν τῷ δεῖπνῳ*. 1 Cor.  
15, 52 *ἐν τῇ ἑσχ. σάλπιγγι*. 2 Thess. 1, 7  
1 John 2, 28. al. sæp. So *ἐν οἷς* sc. πράγ-  
μασι, i. e. during which things, meanwhile,  
Luke 12, 1. (Luc. Alex. 36 *ἐν τῷ λοιμῷ*.  
Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Hldian.  
5. 1. 8 *ἐν οἷς*.) Spec. with dat. of art. and  
infin. *in, i. e. on* or *at* an action or event,  
*while* it is taking place; Luke 9, 36 *ἐν τῷ*  
*γένεσθαι τὴν φωνήν*. 1, 8. 2, 6. 5, 1. 24, 51.  
Acts 8, 6. al. sæp. So Sept. 1 Sam. 1, 7.  
Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) Of time *how long*, i. e. a space or pe-  
riod *within* which any thing takes place, *in*,  
*within*; e. g. *ἐν τρισὶν ἡμέραις, in three days*,  
Matt. 27, 40. Mark 15, 29. al. So Sept.  
and *א* Is. 16, 14.—Æl. V. H. 1. 6. Diod. Sic.  
20. 83 ult. Xen. Ag. 1. 34 *ἐν δυοῖν ἐτοῖν*.

3. Trop. of the STATE, condition, circum-  
stances, in which one is, moves, acts; as  
also of the occasion, ground, means, *in, on*.  
*by, through* which one is affected, moved  
acted upon.

a) Of the state, condition, circumstances.  
a) Genr. either external or internal; comp.  
Winer § 52. a. 3. Matth. § 577. 3. E. g. of  
an external state; Luke 7, 35 *ἐν τρυφῇ*  
*υπαρχόντες*. 8, 43 *γυνὴ οὖσα ἐν ῥύσει αἵμα-  
τος*. 2, 29 et 11, 21 *ἐν εἰρήνῃ*, comp. James  
2, 16 *ὑπάγετε ἐν εἰρήνῃ* for which see in *eis*  
no. 4. Luke 16, 23 *ἐν βασάνοις*. 23, 12 *ἐν*  
*ἔχθρᾳ*. v. 40; perh. Rom. 1, 4 *ἐν δυνάμει*.  
8, 37. 1 Cor. 7, 18. 20. 24. 15, 42. 43.  
2 Cor. 6, 4. 5. Gal. 1, 14 *ἐν τῷ Ἰουδαϊσμῷ*.  
Philem. 2, 7. 2 Thess. 3, 16 *ἐν παντὶ τρώ-  
πῳ*, i. e. in every state, at every turn. 1 Tim.  
2, 2. al. sæp. So Hldian. 1. 3. 3. Pol. 8. 10.  
4. Xen. Mem. 3. 3. 9 *ἐν νόσῳ*. An. 2. 5. 38.  
—Of an internal state; as of the mind and  
feelings; Acts 11, 5 *ἐν ἐκστάσει*. Rom. 15,  
32 *ἐν χαρᾷ*. 1 Cor. 1, 10 *ἐν τῷ αὐτῷ νοί*  
*κτλ.* 2, 3 *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*. 2 Cor.  
11, 17. 21 *ἐν ἀφροσύνῃ*. Eph. 3, 12. 5, 21.  
1 Tim. 1, 13. 2, 11. Heb. 3, 11. James 1,  
21. 2, 1. Jude 24. al. So Hldian. 2. 12. 6.  
Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this  
usage *ἐν* with its dative is often equivalent  
to an adjective; Rom. 4, 10 *ὢν ἐν ἀκροβυ-  
στίᾳ, ἐν περιτομῇ*, i. e. as uncircumcised or  
circumcised. 2 Cor. 3, 7. 8 et Phil. 4, 19  
*ἐν δόξῃ* i. q. *ἐνδοξος*. 1 Tim. 2, 7. 12. 14.  
Tit. 1, 6 *ἐν κατηγορίᾳ*, i. e. accused. 3, 5  
*ἔργα τὰ ἐν δικαιοσύνῃ*, i. q. *τὰ δίκαια*. (Luc.

Amor. 50. Xen. Cyr. 8. 5. 15.) Also adverbially, Acts 5, 23 *ἐν πασῇ ἀσφαλείᾳ*. Rom. 2, 28. 29 *ἐν τῷ φανερώ, ἐν τῷ κρυπτῷ*. Eph. 6, 24. So Plato Gorg. p. 512. c. Xen. Cyr. 8. 1. 31. β) Of the business, employment, actions, *in* which one is engaged; Winer § 52. a. 3. a. Thus Matt. 21, 22 *ἐν προσευχῇ*. Mark 4, 2 *ἐν τῇ διδαχῇ αὐτοῦ*, i. e. as he taught. 8, 27 et Luke 24, 35 *ἐν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16, 10. John 8, 3 *ἐν μοιχείᾳ κατελημμένῃ*. Acts 6, 1. 24, 16. Rom. 1, 9 *ἐν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 1.4, 18. 1 Cor. 15, 1. 58. 2 Cor. 7, 11 *ἐν παντί*. Col. 1, 10 *ἐν παντὶ ἔργῳ*. 4, 2. 1 Tim. 4, 15 *ἐν τούτοις ἴσθι*. 5, 17. Heb. 6, 18 *ἐν οἷς*. 11, 34. James 1, 8, 4, 3. al. So Matt. 20, 15 *ποιῆσαι ὁ θέλω ἐν τοῖς ἐμοῖς*, i. e. in my own affairs. 22, 15. 23, 30 *κοινωνοὶ ἐν τῷ αἵματι*, i. e. in slaying the prophets. (Hdot. 2. 82 οἱ ἐν ποιήσει. Xen. Cyr. 3. 1. 1 ὁ Κύρος ἐν τούτοις ἦν. Plato Prot. 22. p. 317. c, εἰμι ἐν τῇ τέχνῃ.) With dat. of person, 'in the work, business, cause of any one;' Rom. 16, 12 *ἦτις ἐκοτίσεν ἐν κυρίῳ*. Eph. 6, 21. al. Rom. 6, 3 *τοὺς συνεργούς μου ἐν Χριστῷ*. 1 Cor. 4, 17. al. γ) Implying *in* 'he reach or power of any one'; Matth. § 577. 5. Acts 5, 4 *ἐν τῇ σῇ ἐξουσίᾳ*, comp. 1, 7 et John 3, 35. Acts 4, 12 *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία*. So *ἐν πνεύματι*, *in* the Spirit, i. e. under the power and influence of the Holy Spirit, inspired, Matt. 22, 43. Mark 12, 36. Luke 2, 27. 4, 1. 9, 1. 1 Cor. 12, 3; also Matt. 12, 28. 1 Pet. 3, 19. Rev. 1, 10. 4, 2, 17, 3. al. Of demons, *ἐν πνεύματι ἀκαθάρτῳ*, i. e. in the power of an unclean spirit, possessed, Mark 1, 23. 5, 2. Also *γενόμενος ἐν ἑαυτῷ*, *having come to himself*, Acts 12, 11; Matth. § 577. 6 ult.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρῶγμα*. Hdot. 6. 109. Xen. Œc. 7. 14 *ἐν σοὶ πάντα εἰσὶν*.

b) *Of manner*. i. e. the circumstances, external or interna, by which any action, condition, or event is accompanied; *in, with, in respect to* which it exists or is performed. α) Genr. of manner, comp. in ἐκ no. 3. h. Matt. 22, 37 *ἀγαπᾶν ἐν ὅλῃ τῇ καρδίᾳ κτλ.* quoted from Deut. 6, 5 where Heb. 3, Sept. ἐκ; as also Mark 12, 30. 33. Mark 4, 2 *διδάσκειν ἐν παραβολαῖς*. Luke 2, 36 *ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει*. 21, 25 *συνοχῇ ἔζων ἐν ἀπορίᾳ*. John 16, 25 *ἐν παροιμίαις λαλεῖν*. 23, 24 *προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ*. Acts 2, 46. Rom. 1, 9 *ἐν τῷ πνεύματι μου*. 9, 22. 15, 6. 1 Cor. 2, 4 *τὸ κήρυγμα μου οὐκ ἐν πεισμοῖς*

λόγοις. v. 7. 14, 6. 21. 2 Cor. 3, 7 *ἐν χάρισματι*. v. Col. 3, 22. 2 Tim. 4, 2. 2 Pet. 3, 3. 1 John 5, 6 *ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι*. (Eurip. Bacch. 1167. Hdtan. 2. 13. 8. Palæph. 32. 2 *ἐλθὼν ὀπίσω αὐτῶν ἐν ἡρεμαίῳ βαδίσματι*. Thuc. 7. 67 *οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι*.) In an adverbial sense; Matt. 22, 16 *ἐν ἀληθείᾳ διδάσκει* i. e. truly, in reality. Mark 9, 1 *ἐν δόλῳ*. Acts 12, 7 et 22, 18 *ἐν τάχει*. (Thuc. 6. 92 init.) Acts 17, 31 et Rev. 19, 11 *κρίνειν ἐν δικαιοσύνῃ*, i. e. righteously. 26, 7 *ἐν ἐκτενεῖᾳ*, continually. Col. 4, 5. Eph. 6, 9 *ἐν παρρησίᾳ*, boldly. Rev. 18, 2 Rec. *ἔκραξεν ἐν ἰσχύϊ*. Prob. Rom. 1, 4. So Judith 1, 11 Xen. Cyr. 6. 1. 11 *ἐν τῷ μέρει πάλιν, vicissim*. β) Of a rule, law, standard, *in, by, according to, conformably to*; comp. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matt. 7, 2 *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke 1, 8 *ἐν τῇ τάξει*, comp. 1 Cor. 15, 23. 1 Thess. 4, 15 *ἐν λόγῳ κυρίου*. 1 Tim. 1, 18 *ἐν αὐταῖς sc. προφηταῖς*. Heb. 4, 11. So of a rule of life, Luke 1, 6 *πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς*. (Pind. Pyth. 4. 105 *ἐν τούτῳ λόγῳ*. Thuc. 1. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Mem. 3. 9. 1.) With dat. of person; 2 Cor. 10, 12 *ἐν αὐτοῖς ἑαυτοῖς μετροῦντες*. Also 'in conformity with the will, law, precept of any one;' John 3, 21 *ἐν θεῷ ἔστιν εἰργασμένα*. 1 Cor. 7, 39 *ἐν κυρίῳ*. Eph. 6, 1. γ) Spec. *in, in respect to, as to*; Luke 1, 7. 18 *προβεβηκέναι ἐν ἡμέραις*. Eph. 2, 11 *ἔζη ἐν σαρκί*. Tit. 1, 13 *ἵνα ὑγιαίνωσιν ἐν τῇ πίστει*. James 2, 10 et 3, 2 *πταίειν ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί, in every respect*, 2 Cor. 8, 7. 9, 8. 11; *ἐν μηδενί, in no respect*, 2 Cor. 7, 9. James 1, 4; *ἐν οὐδενί* Phil. 1, 20. Also after words signifying plenty or want, Rom. 15. 13 *περισσεύειν ἐν τῇ ἐλπίδι*. 2 Cor. 3, 9. 8, 7. Col. 2, 7 et Eph. 2, 4 *πλούσιος ἐν ἐλέει*. 1 Cor. 1, 5. 1 Tim. 6, 18. al. 1 Cor. 1, 7 *υπερπερίσσει ἐν μηδενὶ χάρισματι*.—Palæph. 28. 2 *υπερφέρων ἐν*. Diod. Sic. 5. 57 *διαφέρει ἐν, and so* Xen. III. 1. 8.

c) *Of the occasion, ground, basis, in, on, upon* which any thing rests, exists, takes place, e. g. α) Of a person or thing *in* or *on* which as a substratum any thing rests, exists, is done; see Matth. § 577. 1. Winer § 52. a. 3. a. So with dat. of thing. 1 Cor. 2, 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ.* κτλ. 2 Cor. 4, 10 Gal. 6, 17 *ἐν τῷ σώματι*. Gal. 4, 14. Eph. 2, 11 *περιτομῇ ἐν σαρκί*. With dat. of pers. i. e. *in* the person or case of any one, *in* or *by* his example; Luke 23, 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί* John 9, 3. Acts 4, 2 *καταγγέλλειν ἐν τῷ Ἰη*

σοῦ τὴν ἀνάστασιν. Rom. 9, 17. 1 Cor. 4, 6  
 ἵνα ἐν ἡμῖν μάθῃτε. 2 Cor. 4, 3. Eph. 1, 20.  
 Phil. 1, 30. (Plato Meno 82. a, ἐπιδέκνυ-  
 τθαι ἐν τινι. Xen. Cyr. 1. 6. 29.) So after  
 verbs implying 'to do any thing in the case of  
 any one,' i. e. *to* or *for* him, where the acc. or  
 dat. might stand; Matt. 17, 12 ἐποίησαν ἐν  
 αὐτῷ ὅσα ἐβλήσαν. Luke 23, 31. 1 Cor. 9,  
 15. 1 Thess. 5, 12 τοὺς κοπιῶντας ἐν ὑμῖν,  
 in your behalf. So too ὁμολογεῖν ἐν  
 τινι, *to confess in behalf of*, i. e. to acknow-  
 ledge, Matt. 10, 32. Luke 12, 8; comp.  
 Winer § 32. 3. b. Also σκανδαλίζε-  
 σθαι ἐν τινι, *to take offence in* any one,  
 i. e. in his case or cause, Matt. 11, 6. 13,  
 57. 26, 31. 33. al. (Luc. Philopat. 18 μὴ  
 ἐτρεῖναι τι ποιήσης ἐν ἐμοί.) Spoken also of  
 that in which any thing consists, is com-  
 prised, fulfilled, manifested, or the like;  
 John 9, 30 ἐν γὰρ τούτῳ θάναστον ἐστίν.  
 Rom. 13, 9 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-  
 οῦται. Gal. 5, 14 ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ  
 πληροῦται. Eph. 2, 7, 5, 9. Heb. 3, 12.  
 1 Pet. 3, 4. 1 John 3, 10 et 4, 9 ἐν τούτῳ  
 ἐφανερώθη. 4, 10. 17. al. So from laxness  
 of expression, Matt. 22, 40 ἐν ταύταις ταῖς  
 θυσίαις ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρέ-  
 μανται. Also Acts 7, 14 ἐν ψυχαῖς ἐβδ.  
 τέντε, consisting in 75 souls; comp. Deut.  
 10, 22 where Sept. for 7, (Hdian. 2. 3. 17  
 οὐ γὰρ ἐν τῇ καθεδρίᾳ ἡ προεδρία, ἀλλ' ἐν τοῖς  
 ἔργοις.) Here too we may refer the use of ἐν  
 by Hebraism after verbs of swearing, to mark  
 the ground or object, on which the oath  
 rests, in Engl. *by*, sometimes *upon*; Matt.  
 5, 34. 35. 36, μὴ ὁμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ  
 γῇ, ἐν τῇ κεφαλῇ σου. 23, 16. 18. 20 sq.  
 Rev. 10, 6. al. Sept. for 7, 7, 1 Sam.  
 24, 22. 2 Sam. 19, 8. β) Of the ground,  
 motive, exciting cause, *in consequence of*  
 which any action is performed, *in*, *on*, *at*,  
*by*, i. q. *because of*, *on account of*, *propter*;  
 Winer § 52. a. 3. c. Matt. 6, 7 ὅτι ἐν τῇ πο-  
 λυλογίᾳ αὐτῶν εἰσακουθήσονται. Acts 7, 29  
 ἐφυγεν ἐν τῷ λόγῳ τούτῳ. 1 Cor. 11, 2 ἐν  
 τούτῳ οὐκ ἐπαίνω. 2 Cor. 6, 12 ἐν ἡμῖν.  
 1 Pet. 4, 14 εἰ ἀντιδίσταται ἐν ὀνόματι Χρι-  
 στοῦ, comp. Mark 9, 41 ἐν ὀνόματι ὅτι Χρι-  
 στοῦ ἐστε. Sept. and 2 Chr. 16, 7. (Ec-  
 cles. 11, 2 bis. Xen. Cyr. 1. 6. 19 ἐν πίστει.  
 An. 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς.)  
 So ἐν τούτῳ, *herein*, *hereby*, i. q. on this  
 account, therefore, John 15, 8. 16, 30.  
 Acts 24, 16. 1 Cor. 4, 4; (Xen. Cyr. 1. 3.  
 17;) ἐν τούτῳ γινώσκειν, *to know hereby*,  
*by this*, John 13, 35. 1 John 2, 3. 5. al. So  
 ἐν ᾧ, equivalent to ἐν τούτῳ ὅτι, *herein that*,  
 i. q. *in that*, because, Rom. 8, 3. 1 Heb. 2,  
 18 1 Pet. 2, 12; comp. Thuc. 8, 86 also

wherefore, Heb. 6, 17. (In this sense of  
*propter*, ἐν does not occur with a dat. of  
 person, Winer § 52. a. 3. c.) Spoken also of  
 the authority in consequence of which any  
 thing is done, *in*, *by*, *under*, by virtue of;  
 Matt. 21, 23 et Luke 20, 2 ἐν ποίᾳ ἐξουσίᾳ  
 ταῦτα ποιεῖς. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ  
 ἐν ποίῳ ὀνόματι. John 5, 43 et 10, 25 ἐν τῷ  
 ὀν. τοῦ πατρὸς. Matt. 21, 9. John 12, 13. 14,  
 26. 1 Cor. 5, 4. 2 Thess. 3, 6. al. So αἰ  
 τέω ἐν τῷ ὀνόματι Ἰησοῦ, *to ask in the name*  
*of Jesus*, i. e. under his authority and sanc-  
 tion, as his ministers, John 14, 13. 14. 15,  
 16. 16, 25. 24. 26. γ) Of the ground or  
 occasion of an emotion of mind, after words  
 expressing joy, wonder, hope, confidence,  
 etc. and the reverse; so with dat. of thing,  
 Luke 1, 21 ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν.  
 Rom. 2, 23 ὅς ἐν νόμῳ καυχᾶται. (Sept. and  
 Jer. 9, 22. 23.) Acts 7, 41 εὐφραίνετο ἐν  
 τοῖς ἔργοις. Luke 10, 20 ἐν τούτῳ μὴ χαίρε-  
 τε. Eph. 3, 13 μὴ ἐκκακεῖν ἐν ταῖς ἐλπίσιν  
 μου. So Matt. 12, 21 ἐν τῷ ὀν. αὐτοῦ ἔσθην  
 ἐλπιοῦσι. (Sept. for 7, 7, Ps. 33, 21.)  
 Phil. 3, 3. 4 πεποιθέναι ἐν σαρκί, and so  
 Sept. for 7, 7, Jer. 48, 7. (Epict. Ench.  
 40. Pol. 1. 59. 2.) With dat. of person  
 Rom. 2, 7 et 5, 11 καυχᾶται ἐν σεαυτῷ. 1 Cor.  
 15, 19 εἰ ἡλικότες ἐσμέν ἐν Χριστῷ. Eph.  
 1, 12. 1 Tim. 6, 17. 2 Cor. 7, 16 εὐφρά-  
 νει ἐν ὑμῖν. Vice versa Gal. 4, 20. Sept.  
 ἐλπίζειν ἐν for 7, 7, Hos. 10, 13. 2 K  
 18, 5. So Xen. Mem. 4. 2. 28.  
 d) Of the *means* or circumstances by the  
 aid or intervention of which any thing takes  
 place, is done; *in*, *by*, *through*, by means of.  
 a) With dat. of person, by whose aid or in-  
 tervention any thing is done; Winer § 52.  
 a. 3. d. Matt. 9, 34 ἐκβάλλει τὰ δαιμόνια ἐν  
 τῷ ἀρχόντῳ τῶν δ. Acts 4, 9 ἐν τίνι οὗτος  
 σέσωσται. 17, 28. 31 ἐν ἀνδρὶ. Gal. 3, 8  
 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔσθην, *in and*  
*through thee*, comp. Acts 3, 25; also Heb.  
 1, 1. 1 John 5, 11. al. So Dem. 31. 10.  
 Thuc. 7, 8 ἐν τῷ ἀγγέλλειν. β) With dat.  
 of thing, but used strictly only where the  
 object is conceived of as actually *in* or sur-  
 rounded by the thing in question; pr. *in and*  
*through*; comp. Passow en no. 4. Winer  
 § 52. a. 3. d. Matth. § 577. 7. So Matt. 8,  
 32 ἀπέθανον ἐν τοῖς ὕδασι, *in and by* the  
 waters. 1 Cor. 3, 13 ἐν πυρὶ ἀποκαλύπτεται  
 Rev. 14, 10. 16, 8. al. Sept. and Jer. 8,  
 32. (1 Macc. 5, 44 et 6, 31 ἐν πυρὶ.  
 Hom. II. 24. 38 καίειν ἐν πυρὶ.) Hence genr.  
 where the object is conceived as being *in*,  
 or in contact or connection *with* the means  
 Matt. 3, 11 βαπτίζω ἐν ὕδατι. 5, 13 ἐν τίνι  
 ἀλισθήσεται. 17, 21 ἐν προσευχῇ. 25, 16

Luke 21, 34 ἐν κραιπάλῃ κτλ. Acts 11, 14, 20, 19. Rom. 10, 5. 9 ἐν ὁμολογίῃ ἐν τῷ στόματί σου. 12, 21. 1 Cor. 6, 20. Heb. 10, 29. 13, 20. Rev. 1, 5. al. So ἐν χειρί τινος, *in or by the hand of any one*, Acts 7, 35. Gal. 3, 19. Sept. and ᾧ Judg. 16, 7. Num. 36, 2. 1 Esdr. 1, 40. Thuc. 7. 11 ἵστε ἐν ἄλλαις ἐπιστολαῖς. Xen. An. 4. 3. 8 ἔδοξεν ἐν πέδαις δεδένσαι. id. Ath. 1. 2, 4. γ) Also in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer l. c. Matth. 577. 9. 5396. n. 2. Luke 22, 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. 16, 16. James 3, 9 ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν. Rev. 6, 8 ἀποκτεῖναι ἐν ῥομφαίᾳ κτλ. 12, 55. 13, 10. al. Sept. and ᾧ Gen. 48, 22. Hos. 1, 7. So Judith 2, 19. Ecclus. 46, 6. Plato Tim. 81. c. τετραμμένην ἐν γάλακτι. δ) From the Heb. spoken of price or exchange, of that 'by means of' which, *with or for which*, any thing is purchased or exchanged; Winer § 52. a. 3. c. Rev. 5, 9 ἡγόρησας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου. Sept. and ᾧ Lam. 5, 1. 1 Sam. 24, 24. So Rom. 1, 23 ἡλλαξαν ἡν δάξαν θεοῖ ἐν ὁμοιώματι, *for an image*. γ. 25. Sept. for ᾧ Ps. 106, 20. Comp. the dat. of price or exchange, Lys. c. Epirr. 810. ult. Hom. Il. 7. 472; also ἐν c. dat. Soph. Ant. 945 φῶς ἀλλάξει ἐν χαλκῷ δότοις αὐλαῖς. Matth. 5364. n. 5365. n. 2. 4. Sometimes ἐν c. dat. is found where the natural construction would seem to require εἰς c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into or towards* a place or object. In such cases, the idea of coming to and subsequent rest in that place or state is either actually expressed or is implied in the context; see the converse of this in εἰς no. 4. Passow ἐν 6. Winer § 54. 4. Matth. 577. p. 1141. So after verbs of motion, Matt. 10, 16 ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων, *in the midst of wolves*, by whom ye are already surrounded. Luke 5, 16 ἦν ἱσχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. 7, 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, *in the whole land*. John 5, 4 κατέβαιναν ἐν τῇ κολυμβήτρᾳ καὶ ἐτίρασσε. Rev. 11, 11. al. So Matt. 14, 3 ἔζετο ἐν φυλακῇ, as in Engl. 'to put in prison,' for *into*. Mark 15, 46 et Luke 23, 53 κατέθηκεν αὐτὸν ἐν μνημείῳ, as in Engl. 'they placed him *in* the tomb.' Mark 1, 16 βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσει, comp. Matt. 4, 18 εἰς τὴν θ. John 3, 35 πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given, i. e. has put,

placed, all things in his hand. Trop. Luke 1, 17. Sept. and ᾧ Judg. 6, 35. Ezra 7, 10 So Ael. V. II. 4. 18 ὅτε κατήλθε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν εἰσεῖν ἐν Ἰταλίᾳ. Arr. Epict. 1. 11. 32. ib. 2. 20. 23. Xen. Hell. 4. 5. 5 οἱ ἐν τῷ Ἡραίῳ καταπεφυγότες, for ἐς τὸ Ἡραῖον κατέφυγον ib. init.—Metaph. after words expressing an affection of mind *inwards* any one; c. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8, 7. 1 John 4, 9. 16; ὀργὴ ἐν τῷ λαῷ Luke 21, 23 Rec. Comp. Sept. and ᾧ 2 Sam. 24, 17. So Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition ἐν implies: a) The being or resting *in* a place, person, thing; as ἐνεμι, ἐμμένο. b) Motion *into*, when compounded with verbs of motion; as ἐμβαίνω, ἐμπορεύομαι. c) The possession of a quality, as ἐγκρατής, ἐνάλιος, ἐνδικος, ἐνδοξος. +

ἐναγκαλιζομαι, f. ἴσομαι, Mid. depon. (ἀγκαλιζομαι,) *to take in one's arms*, c. acc. Mark 9, 36. 10, 16. Sept. for פָּקַד Prov. 6, 10, 24, 33.—Plut. Camill. 5. Diod. Sic. 3. 58.

ἐνάλιος, ου, ό, ή, adj. (ἐν, ἁλς.) *belonging in the sea, marine*; James 3, 7.—Hom. Od. 5. 67. Plut. Symp. 4. 4.

ἐναντι, adv. (ἀντί,) pr. *over against*, hence, *in presence of, before*, c. gen. Luke 1, 8. Acts 8, 21 Grb. Sept. for פָּנֵי Ex. 28, 26. 29; פָּנֵי Gen. 38, 7.

ἐναντίον, adv. (ἐναντίος,) pr. *over against*; hence, *before, in the presence of* c. gen. Mark 2, 12 ἐξῆλθεν ἐναντίον πάντων. Luke 20, 26. Acts 8, 32. Sept. for פָּנֵי Gen. 20, 15. 41, 46; פָּנֵי Ex. 7, 20. So Pol. 2. 59. 9. Xen. Mem. 2. 5. 1.—From the Heb. *before, in the sight of*, c. gen. Acts 7, 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραῶ, i. e. with him; comp. Ex. 11, 3. 12, 36. al. where Sept. for פָּנֵי. Luke 24, 19 δυνατὸς ἐναντίον τοῦ θεοῦ κτλ. *in the sight of God*, i. e. God being witness and judge; comp. Sept. for פָּנֵי Gen. 21, 11. 12; פָּנֵי Gen. 10, 9. See Gesen. Lehrs. p. 693. ii. p. 820. 9.

ἐναντίος, α, ου, (ἀντίος, ἀντί,) *over against, opposite*.

1. Pr. Hom. Il. 9. 190. Thuc. 1. 93; in N. T. of a wind, *contrary, adverse*, absol. Matt. 14, 24. Acts 27, 4; c. dat. Mark 6, 48. So Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—Also ἐξ ἐναντίας or ἐξεναντίας, as adv. *over against*, c. gen. Mark 15, 39; comp.

Buttm. § 123. 5. § 115. n. 5. Sept. for נָצַח Josh. 8, 11; נָצַח Neh. 3, 27. So Thuc. 4. 33.

2. Trop. *contrary, adverse, hostile*; c. dat. 1 Thess. 2, 15. Acts 28, 17; also ἐναντία πρόσσειν, constr. with πρὸς c. acc. Acts 26, 9; comp. Sept. Ez. 18, 18. So Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—Hence ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. 2, 8; comp. Buttm. § 125. 6. So Xen. Eq. 11. 3.

ἐναρχομαι, f. ἔσμαι, Mid. depon. (ἀρχομαι,) *to make beginning in*, i. q. *to begin*; c. acc. Phil. 1, 6 ὁ ἐναρχάμενος ἐν ὑμῖν ἔργον ἀγαθόν κτλ. see Matth. § 336. n. 1. Kühn. Ausf. Gramm. § 512. n. 5. With dat. of manner, Gal. 3, 3 ἐναρχάμενοι πνεύματι. With κατὰ 2 Cor. 8, 6 Lachm. Sept. c. inf. for לְהַחֲמִי Deut. 2, 24. 25.—Usually c. gen. Luc. 50. 3. Plut. Cic. 35. Pol. 3. 54. 4.

ἐνατος, see ἔνατος.

ἐνδεής, οὗς, ὁ, ἡ, adj. (ἐνδεω,) *in want, needy, destitute*, Acts 4, 34. Sept. for נִצְרָה Deut. 15, 4. 7.—Pol. 5. 1. 6. Xen. Mem. 2. 2. 10.

ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) *an indication, token, proof*, 2 Thess. 1, 5.—Dem. 423. 23. Plato Crit. 110. b.

ἐνδείκνυμι, f. δείξω, (δείκνυμι,) *to point out in any thing, to show in any thing*, c. acc. Sept. Josh. 7, 15. 16. Plato Polit. 287. b.—In N. T. only Mid. ἐνδείκνυμαι, *to show forth, to manifest*, pr. what is one's own, any thing relating to or depending on one's self; c. accus. Rom. 2, 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9, 17 τὴν δυνάμιν μου. v. 22. 2 Cor. 8, 24. Eph. 2, 7. 1 Tim. 1, 16. Tit. 2, 10. 3, 2. Heb. 6, 10. 11. Sept. for נִצְרָה Ex. 9, 17. So Wisd. 12, 17. Pol. 2. 4. 3. Xen. An. 6. 1. 19.—With acc. and dat. of pers. *to show towards any one*, i. e. *to do to any one*; 2 Tim. 4, 14 πολλὰ μοι κακὰ ἐνεδείξατο. Sept. for נִצְרָה Gen. 50, 15. 17. So Diod. Sic. VI. p. 237 μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνεδείξατο. Xen. Cyr. 8. 2. 3.

ἐνδειξίς, εως, ἡ, (ἐνδείκνυμι,) *a pointing out, pr. with the finger*, Pol. 3. 38. 5. In N. T. trop.

1. *a showing forth, declaration*, Rom. 3, 25. 26.—Plut. Cato Min. 37 fin. Plato Legg. 966. b.

2. *an indication, token, proof*, i. q. ἔνδειγμα, 2 Cor. 8, 24. Phil. 1, 28.—Philo de Op. Mund. I. p. 20. a, εἰς ἐνδειξιν τοῦ μηδὲν ἀπελευθεριάζειν.

ἐνδεκα, οἱ, αἱ, τά, card. num. *eleven*; in N. T. of the eleven disciples, after the

apostasy of Judas, Matt. 28, 16. Mark 16 14. Luke 24, 9. 33. Acts 1, 26; or beside Peter, Acts 2, 14.

ἐνδέκατος, η, ον, ordin. *the eleventh*, Matt. 20, 6. 9. Rev. 21, 20.

ἐνδέχομαι, f. ἔσμαι, Mid. depon. (δέχομαι,) *to take or receive in, to admit*, Luc Eun. 9. Thuc. 3. 31.—In N. T. only imper. ἐνδέχεται, *it is admissible, possible*; c. infin. Luke 13, 33 οὐκ ἐνδέχεται, *it is impossible*, it cannot be. So Hlian. 4. 8. 8. Xen. Mem. 1. 2. 23.

ἐνδημέω, ὦ, f. ἦσω, (ἐνδημος,) *pr. to be among one's people, to be at home*, Plut. de Gen. Socr. 6 fin.—In N. T. *to live in, to be present in any place*, with ἐν c. dat. 2 Cor. 5, 6; or *with any person*, with πρὸς c. acc. v. 8; absol. v. 9; comp. Phil. 1, 23. Comp. Jos. Ant. 3. 11. 3. Lys. 320. 1.

ἐνδιδύσκω, i. q. ἐνδύω q. v. by redupl. and change of ending, Buttm. § 112. 14; *to clothe in a garment*, with two acc. Mark 15, 17 Lachm. ἐνδιδύσκουσιν αὐτὸν πορφύραν, *for ἐνδύουσιν* Rec. Mid. *to clothe oneself in, to wear*, c. acc. Luke 8, 27. 16, 19. Sept. for נִצְרָה 2 Sam. 1, 24. 13, 18.—Judith 9, 1. Not found in Gr. writers.

ἐνδικος, ον, ὁ, ἡ, adj. (ἐν, δικη,) '*according to right*,' i. e. *right, just*, of things, Rom. 3, 8. Heb. 2, 2.—Pind. Pyth. 5. 138. Plato Hipp. maj. 292. a, πόλις.

ἐνδόμησις, εως, ἡ, (ἐνδομῆω,) *pr. something built in*, e. g. a mole in a harbour, Jos. Ant. 15. 9. 6.—In N. T. *genr. a structure, building*, Rev. 21, 18.

ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) *to make glorious, to glorify*, i. q. δοξάζω q. v. Pass. 2 Thess. 1, 10. 12. Sept. for נִצְרָה Ex. 14, 4. Ez. 28, 22.—Eccles. 38, 6.

ἐνδοξος, ον, ὁ, ἡ, adj. (ἐν, δόξα,) *pr. in honour, in glory*, i. e.:

1. Of persons, *honoured, noble*, 1 Cor. 4, 10. Sept. for נִצְרָה 1 Sam. 9, 6. Is. 23, 8. So Hlian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke 13, 17. Sept. for נִצְרָה Ex. 34, 10 Job 5, 9. So Pol. 12. 5. 6. Æschin. 86. 42

2. Of external appearance, *splendid, glorious*, e. g. raiment, Luke 7, 25. Sept. for נִצְרָה Is. 23, 9; צִנְפוֹ Is. 22, 18. So Hlian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church as a bride, adorned in pure and splendid raiment, Eph. 5, 27; comp. v. 25 et Rev. 19, 7. 8. 21, 9 sq.

ἐνδυμα, ατος, τό, (ἐνδύω,) *clothing, raiment, a garment*, Matt. 6, 25. 28. 28, 3

Luke 12, 23. Sept. for כְּנָדָה 2 Sam. 1, 24. Prov. 31, 22; כְּנָדָה Zeph. 1, 8. So Anth. Gr. IV. p. 141. Plut. Solon 8. Id. an seni sit ger. Resp. 4.—Spec. the outer garment; Matt. 3, 4 ἐνδύμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets; comp. 2 K. 1, 8. Zech. 13, 4. (Sept. for כְּנָדָה 2 Sam. 20, 8; so Wisd. 18, 24.) Also ἐνδύμα γάμου, *a wedding garment*, Matt. 22, 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45, 22. Judg. 14, 12 sq. 2 K. 5, 5. 22 sq.—Trop. Matt. 7, 15 ἐν ἐνδύμασι προβάτων, *in sheep's clothing*, i. c. externally with the meekness and gentleness of lambs.

ἐνδυναμόω, ὦ, f. ὠσω, (δυναμόω,) pr. *to strengthen in*, i. c. *to give strength, to make strong*; Pass. or Mid. *to be made strong, to acquire strength, to be strong*; spoken of the body, as made strong out of weakness, Heb. 11, 34. Trop. of the mind, the inner man, Acts 9, 22. Rom. 4, 20. Eph. 6, 10. Phil. 4, 13. 1 Tim. 1, 12. 2 Tim. 2, 1. 4, 17.—Sept. for כָּנַף Ps. 52, 9. Aquila for כְּנָף Gen. 7, 20. 24. Act. Thom. 10. Not found in the classics.

ἐνδύνω, a secondary present form for ἐνδύω q. v. Buttm. § 114 δύω; *to go in, to enter into*; once, εἰς τὰς οἰκίας 2 Tim. 3, 6.—Aristoph. Vesp. 1024. Hdot. 2, 121. 2. Plato Tim. 62. b, εἰς τὰς... ἔδρας ἐνδύναι.

ἐνδυσσις, εως, ἡ, (ἐνδύω,) *a pulling on, wearing*, e. g. of clothing, 1 Pet. 3, 3.—Athen. 550. d.

ἐνδύω, f. ὠσω, (δύω,) aor. 1 ἐνέδυσα; Pass. perf. ἐνδεδυμαι, aor. 1 ἐνεδύσην; Mid. aor. 1 ἐνεδυσάμην; see Buttm. § 114 δύω. A secondary form ἐνδύνω see in its order.—*To inwrap, to envelope*; hence

1. *to put on a garment, to clothe in*; Act. c. dupl. acc. Matt. 27, 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 15, 17, 20. Luke 15, 22; acc. of pers. Matt. 27, 28 Lachm. for ἐκδύω Rec. Sept. for שָׁבַד Gen. 41, 42. Ex. 29, 8. So Aristoph. Thesm. 1044. Xen. Cyr. 1. 3. 3.—Mid. *to clothe oneself in, to put on, to be clothed*; c. acc. of thing, Matt. 6, 25 τί ἐνδύσῃ; Mark 6, 9. Luke 12, 22. Acts 12, 21; so of armour, Rom. 13, 12 καὶ ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός. Eph. 6, 11. 14. 1 Thess. 5, 8. Sept. for שָׁבַד Lev. 6, 3. 4 [10. 11]. So 1 Macc. 3, 3. Plut. Mar. II. p. 39. Xen. Cyr. 6. 4. 2.—Part. Pass. ἐνδεδυμένος, *clothed in*, c. acc. Matt. 22, 11 οὐκ ἐνδεδυμένον ἐνδύμα γάμου. Mark 1. 6. Rev. 1, 13. 15, 6. 19, 14. Part. Mid.

2 Cor. 5, 3 εἶγε καὶ ἐνδυσάμενοι sc. τὸ οἰκτῆριον τὸ ἐξ οὐρανοῦ, comp. in γυμνός no. 2, and γέ no. 2. c. Sept. perf. part. for שָׁבַד Dan 10, 5. Zech. 3, 3. So Plut. Numa 13.

2. Trop. *to put on, to be clothed in or with* any disposition of mind, any character or condition; so c. acc. of thing, Luke 24, 49 ἔως οὗ ἐνδύσῃς δύναμιν ἐξ ὕψους. 1 Cor. 15, 53 bis. 54 bis. Col. 3, 12 ἐνδύσασθε οὖν... σπλάγχχνα οἰκτιρμοῦ. Sept. for שָׁבַד Ps. 93, 1. Job 29, 14. So Ecclus. 17, 3.—With acc. of pers. Col. 3, 10 and Eph. 4, 24 ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, *to put on the new man*, assume a new life and character. Gal. 3, 27 and Rom. 13, 14 ἐνδύσασθε τὸν κ. Ἰησοῦν, *put ye on the Lord Jesus*, implying the closest spiritual union and likeness. So Dion. Hal. 11. 5 τὸν Ταρκύνιον ἐκείνον ἐνδύμενον. Liban. Ep. 956 ἐνέδυν τὸν σοφιστήν.

ἐνέδρα, as, ἡ, (ἐν, ἔδρα,) *a lying in wait*, in order to kill any one, Acts 25, 3; also Acts 23, 16 in later editions for ἐνέδρα Rec.—Pr. in war, *ambush*, Sept. for שָׁבַד Josh. 8, 9. Pol. 4. 59. 3. Xen. Cyr. 1. 4. 23.

ἐνέδρευνω, f. ἐύσω, (ἐνέδρα,) *to lie in wait for*, in order to kill, c. acc. Acts 23, 21. Sept. for שָׁבַד Deut. 19, 11. So Dem. 1011. 3. Pr. in war, *to lie in ambush*, Diod. Sic. 12. 47. Xen. An. 1. 6. 2.—Trop. i. q. *to watch insidiously*, in order to ensnare, c. acc. Luke 11, 54. So Ecclus. 5, 14. Hdtian. 3. 12. 18.

ἐνέδρον, ου, τό, (ἐνεδρος,) i. q. ἐνέδρα, *a lying in wait*, in order to kill, Acts 23, 16 Rec. where later editions have ἐνέδρα. Sept. for שָׁבַד Judg. 9, 35.—1 Macc. 1, 36.

ἐνελέω, ὦ, f. ἡσω, (εἰλέω, εἰλω, εἰλλω,) *to roll up in, to wrap up in*, c. acc. and with dat. of instr. Mark 15, 46. Sept. for שָׁבַד 1 Sam. 21, 9.—Artemid. 1. 13 or 14. Plut. Symp. 4. 2. 2.

ἐνεμι, f. ἐνέσσομαι, (εἰμί,) *to be in or at a place*, Pol. 4. 63. 2. Xen. An. 2. 4. 21, 27; trop. *to be in or with* a person, as an attribute, Xen. Mem. 1. 2. 28.—Hence in N. T. only in two forms.

1. Sing. 3 pers. ἐνεστι, *there is in, with, among*; but only in the shortened form ἐνι, pr. the Ionic form of the prep. ἐν, the verb itself being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n. Thus Gal 3, 28 ter, οὐκ ἐνι (ἐν Χριστῷ) Ἰουδαίος οὐδὲ Ἕλληγ κτλ. Col. 3, 11 ὅπου οὐκ ἐνι Ἕλληγ κτλ. James 1, 17 παρ' ᾧ οὐκ ἐνι παραλλαγῇ κτλ.—Palaeoph. 14. 1. Plato Crat. 412. c. also pr. Xen. An. 5. 3. 11

2. Part. Plur. neut. τὰ ἐνόντα, *the things within, what is within*, pr. 1 Macc. 5, 5. Dem. 1113. 6. Xen. Hell. 3. 2. 7. Hence Luke 11, 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην κτλ. comp. v. 39; and for the sense comp. the parall. passage, Matt. 23, 26. According to this latter we may here render: *but give what is* (belongs) *within the cup and platter in alms* (instead of making the inside full of ravening and wickedness); *and behold, all things* (inside and outside) *are clean unto you*; i. e. 'shew forth works of mercy out of a sincere heart; so shall your outward life be pure, aside from your ceremonial observances;' comp. Hos. 6, 6. Luke 16, 9. James 1, 27. Others assume irony, and regard our Lord as exposing the perverse teachings of the Pharisees: 'ye say, give your unjust gains in alms; and behold, all things are clean unto you;' but against both the parallelism in Matt. 1. c. and the probable fact that the Pharisees would have said, not τὰ ἐνόντα, but ἐκ τῶν ἐνόντων. Others render: (κατὰ) τὰ ἐνόντα, *according to what you have*; but then too the more usual construction would be ἐκ τῶν ἐνόντων, as Epict. Fragm. 108 ξένοις μεταδίδου καὶ τοῖς δεομένοις ἐκ τῶν ἐνόντων.

ἐνεκα, oftener ἐνεκεν, poet. εἵνεκεν, (see Buttm. § 117. 2. Kühner § 288. n.) prep. c. genit. *on account of, for the sake of, because of*; so ἐνεκα Luke 6, 22. Acts 26, 21. Rom. 8, 36 Rec. εἵνεκεν Luke 4, 18 Grb. 2 Cor. 7, 12 ter; elsewhere ἐνεκεν Matt. 5, 10. 11. 10. 18. 39. 16, 25. 19, 29. Mark 8, 35. 10. 29. 13, 9. Luke 9, 24. 18, 29. 21, 12. Acts 28, 20. Rom. 14, 20. 2 Cor. 3, 10 ἐνεκεν τῆς ὑπ. δόξης, *because of, by reason of*. Sept. for בְּגִלְיָא Gen. 20, 11. 18. So Pol. 28. 9. 5. Xen. Cyr. 1. 4. 13.—Hence, ἐνεκεν τούτου, *for this cause, therefore*, Matt. 19, 5. Mark 10, 7. Acts 26, 21; οὐ ἐνεκεν, *for which cause, wherefore*, Luke 4, 18; τίνας ἐνεκα, *for what cause, wherefore*, Acts 19, 32. So εἵνεκεν τοῦ before an infin. 2 Cor. 7, 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that*. But τοῦ c. infin. as marking purpose, often occurs without ἐνεκα, which some then unnecessarily supply; see Buttm. § 140. n. 10. § 130. 4. Kühner § 308. 2. b.

ἐνεος, see ἐννεος.

ἐνέργεια, as, ἡ, (ἐνέργης,) *a working, operation, energy*; Eph. 1, 19. 3, 7. 4, 16. Col. 1, 29. Spec. as manifested in mighty works, miracles; e. g. of God, Phil. 3, 21. Col. 2, 12; of Satan 2 Thess. 2, 9. 11 ἐνέρεται πλάνης, *a mighty working of delusion*,

referring to v. 9.—Wisd. 7, 26. Pol. 1. 57. 2. Plut. de Tranq. animi 19.

ἐνεργέω, ὦ, f. ἦσω, (ἐνεργής,) pr. *to i.e. at work, i. e. to work, to do, to be active, e. g.*

1. Intrans. Matt. 14, 2 et Mark 6, 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Eph. 1, 20 ἦν (ἐνεργεῖαν) ἐνέργησεν ἐν τῷ Χρ. which (*working*) *he wrought*; see Buttm. § 131. 4. Eph. 2, 2. Phil. 2, 13 τὸ ἐνεργεῖν. So c. dat. of pers. *in* or *for* whom; Gal. 2, 8 bis, ο ἐνεργήσας Πέτρῳ εἰς . . . ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔξω, comp. v. 7. Sept. c. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, for בְּאִשָּׁה, Prov. 31, 12.—Wisd. 16, 17. Pol. 4. 40. 4. Diod. Sic. 4. 38.

2. Trans. *to work, to do, to produce, to effect*, of persons; c. acc. 1 Cor. 12, 6 ἐνεργῶν τὰ πάντα. v. 11. Gal. 3, 5. Eph. 1, 11. Phil. 2, 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ ζῆλεν κτλ. Sept. for בְּאִשָּׁה Is. 41, 4.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult. Pol. 17. 14. 8.

3. Mid. *to show oneself at work, active, i. e. to work, to be active*, intrans. spoken only of things, Winer § 39. 6 ult. Rom. 7, 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. 1, 6. 4, 12. Gal. 5, 6. Eph. 3, 20. Col. 1, 29. 1 Thess. 2, 13. 2 Thess. 2, 7. So Pol. 9. 13. 9.—Part. ἐνεργοῦμενος, *inworking, being in work, in exercise, activity, operative, effective*, James 5, 16 δέσους ἐνεργουμένη.

ἐνέργημα, αὐτός, τό, (ἐνεργέω,) pr. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12, 6. v. 10 ἐνέργηματα δυνάμεων, *operations of miracles, i. e. miraculous effects, the gift of working miracles*.—Pol. 2. 42. 7. Diod. Sic. 4. 51 pen.

ἐνέργης, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, ἔργον,) pr. *at work, i. e. working, operative, active, effective*, Heb. 4, 12. 1 Cor. 16, 9 οὐρα μοι ἀνέφερε μεγάλη καὶ ἐνέργης, *effective, presenting opportunity for great effects*. Phil. 6.—Isocr. p. 282. c. Pol. 2. 65. 12. Diod. Sic. 17. 85.

ἐνεστώς, see ἐνίστημι.

ἐνευλογέω, ὦ, f. ἦσω, (εὐλογέω,) *to bless in or through* any one; in N. T. only Pass. with ἐν c. dat. Acts 3, 25 ἐν τῷ σπέρματι σου ἐνευλογ. πᾶσαι αἱ πατριαί. Gal. 3, 8 Grb. See in ἐν no. 3. d. a; comp. Gen. 12, 3. 18, 18. 26. 4. 28, 14, where Sept. for בְּבְרָכָה, as also Ps. 72, 17.

ἐνέχω, f. ξω, (ἐχω,) *to have or hold in, within, viz.*

1. *to have in oneself a disposition of mind towards a person or thing, e. g. favourable*, Jambl. Vit. Pyth. 6 ἐνέχων [ροῦν] πρὸς τὸ μαρτυρεῖν. In N. T. unfavourable, c. dat.

Mark 6, 19 Ἡρωδῆς ἐνείχεν [χόλον] αὐτῷ. Luke 11, 53 δεινῶς ἐνέχειν, *to be very angry*, Sept. for עִצְּז Gen. 49, 23.—Test. XII Patr. p. 682 ἐνείχον τῷ Ἰωσήφ. Hesych. ἐνείχον· ἐχόλουν, ὠργίζοντο. In full, Hdot. 1. 118 κρύπτων τὸν οἱ ἐνείχεε χόλον. 6. 119 ἐνείχε σφι δεινὸν χόλον.

2. Pass. ἐνέχομαι, *to be held in or by any thing; trop. to be entangled in, subject to*, c. dat. Gal. 5, 1 μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—Hdot. 2. 121. 2. Plut. Symp. 2. 3. 1 ἐνέχεσθαι δόγμασιν. Plato Crit. 52. a.

ἐνδάδε, adv. demonstr. of place; a strengthened form for ἐνθα, Butt. § 116. 7. 1. Place where, *here*, in this place, Luke 24, 41. Acts 10, 18. 16, 28. 17, 6. 25, 24.—Arr. Epict. 1. 29. 44. Xen. Mem. 1. 4. 9, 17.

2. Place whither, *hither*, to this place, after verbs of motion, as in Engl. *come here*; Butt. Ausf. Sprachl. § 116. n. 24. Kühner Ausf. Gr. § 571. n. 3. John 4, 15. 16. Acts 25, 17.—Hom. Il. 1. 367. Jos. Ant. 4. 6. 8. Xen. Hell. 1. 7. 16.

ἐνθεν, adv. demonstr. (ἐν) Butt. § 116. 6. *hence*, from this place; Matt. 17, 20 and Luke 16, 26, for ἐντεῦθεν in Rec.—Hom. Od. 6. 6. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

ἐνδυσμέομαι, οὔμαι, f. ἵσσομαι, Pass. depon. (ἐν, θυμός.) Pass. aor. 1 part. ἐνδυμῆς with Mid. signif. Butt. § 113. n. 5; *to have in mind, to revolve in mind, to think upon*, c. acc. Matt. 1, 20. 9, 4; with περί c. gen. Acts 10, 19 Rec. where later edit. διενδυμέομαι.—So c. acc. Wisd. 3, 14. Luc. Nero 2. Xen. Mem. 1. 7. 2; c. περί Wisd. 6. 15. Plato Rep. 595. a.

ἐνδύμησις, εως, ἡ, (ἐνδυμέομαι,) *thought, cogitation*, Matt. 9, 4. 12, 25. Heb. 4, 12. So Luc. de Salt. 81. Thuc. 1. 132.—Spec. *a thinking out, invention, device*, Acts 17, 29.

ἐνι for ἐνεστι, see ἐνεμι.

ἐνιαυτός, οὐ, ὁ, *a year*, John 11, 49. 51. 18, 13. Acts 11, 26. 18, 11. Gal. 4, 10. Heb. 9, 7. 25. 10, 1. 3. James 4, 13. 5, 17. Rev. 9, 15. Sept. for חֲזָז Gen. 17, 21. Ex. 12, 2. al. So Hđian. 2. 7. 15. Xen. Ath. 3. 4.—By Hebr. put for any definite time, *an era*; Luke 4, 19 ἐνιαυτὸν κυρίου δεκτὸν, quoted from Is. 61, 2, where Sept. for חֲזָז.

ἐνίστημι, f. στήσω, (ἵστημι,) in N. T. only fut. Mid. ἐνοστήσομαι 2 Tim. 3, 1; perf. Act. ἐνίστηκα 2 Thess. 2, 2; part. ἐνεστήως II. 9, 9, elsewhere contr. ἐνεστώς

Buttm. § 110. 10; intrans. *to stand in or upon*, Butt. § 107. m. 21.—In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2, 2. 2 Tim. 3, 1. (So 2 Macc. 4, 43. Pol. 2. 28. 9. Dem. 255. 9.) Part. perf. ἐνεστώς, *instant, present*, Rom. 8, 38 οὔτε ἐνεστώτα, οὔτε μέλλοντα. 1 Cor. 3, 22. 7, 26. Gal. 1, 4; not contr. Heb. 9, 9 τὸν καιρὸν τὸν ἐνεστηκότα. So contr. Jos. 16. 6. 2. Plato Legg. 878. b; not contr. Æschin. 35. 27. Xen. Hell. 2. 1. 6.

ἐνισχύω, f. ὕσω, (ισχύω,) *to be strong in or by any thing*, e. g.

1 Pr. i. q. *to be strengthened in or by*; Acts 9, 19 λαβὼν τροφὴν ἐνίσχυσεν, *having taken food he was thereby strengthened*. Sept. for פִּיִּי 2 Sam. 16, 21. Dan. 11, 5.—Theophr. de caus. Pl. 5. 9. 3. Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος.

2. Trans. and causat. only in Sept. and N. T. *to make strong, to strengthen*, c. acc. Luke 22, 43 ἀγγελος . . . ἐνισχύων αὐτὸν So Sept. for פִּיִּי Dan. 10, 18. Judg. 3, 12; פִּיִּי 2 Sam. 22, 40. On the causative signif. see Butt. § 113. 2, and n. 1.

ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21, 20. Elsewhere only ἡ ὥρα ἡ ἐνάτη, *the ninth hour*, i. e. in the Jewish mode of reckoning, i. q. 3 o'clock P. M. the hour of evening sacrifice and prayer (see Acts 3, 1), Matt. 20, 5. 27, 45. 46. Mark 15, 33. 34. Luke 23, 44. Acts 3, 1. 10, 3. 30.—Some Mss. read ἔνατος in Matt. 20, 5. Acts 10, 30; see Winer § 5. 1, note b.

ἐννέα, οἱ, αἱ, τά, card. num. *nine*, Luke 17, 17. See the next article.

ἐνενηκονταεννέα, οἱ, αἱ, τά, *ninety-nine*, Matt. 18, 12. 13. Luke 15, 4. 7. Some Mss. and Lachm. read ἐνενηκοντα ἐννέα, which is better; Winer § 5. 1, note b. Butt. Ausf. Sprachl. § 70. 4, marg.

ἐννεός, ἄ, ὄν, better ἐνεός, Winer § 5. 1, note b, (prob. i. q. ἀνεός from ἄω, αἶω,) *speechless, dumb*, with amazement, Acts 9, 7; comp. 22, 9.—Pr. *dumb* by nature, also *a deaf-mute*, Sept. for עִוִּי Is. 56, 10. Jos. Ant. 4. 8. 32. Aristot. II. A. 4. 9. 16. Xen. An. 4. 5. 33.

ἐννεύω, i. εὔσω, (νεύω,) *to nod or wink towards any one*, Lat. *innuo*, i. e. *to make signs with the head or eyes*; c. dat. of pers. Luke 1, 62. Sept. ἐννεύει ὀφθαλμῷ for עֵינָיו Prov. 6, 13. 10, 10.—Luc. D. Meretr. 12. 1. ed. Jacobitz.

ἐννοια, as, ἡ, (ἐν, νοῦς,) pr. '*what is in the mind*,' e. g. *a thought, idea, notion*, IIog.



Laert. 3. 79 ἔννοια καλοῦ. Pol. 1. 15. 13.—In N. T. *thought, intent, purpose*, Heb. 4, 12. 1 Pet. 4, 1. Sept. for חַשְׁבָּה Prov. 3, 21; comp. 23, 19. So Susann. 28. Isocr. 112. d. Xen. Cyr. 1. 1. 1.

ἔννομος, ου, ὁ, ἡ, adj. (ἐν, νόμος,) *pr. within the law*, i. e.

1. Of things, *lawful, legal*, Acts 19, 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Decr. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3. Plato Legg. 932. a.

2. Of persons, *under law, subject to law*, 1 Cor. 9, 21 ἔννομος Χριστῷ.—Plato Rep. 424. e.

ἔννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *in the night, nocturnal*, Hom. Il. 11. 715. Eurip. Hec. 72.—In N. T. Neut. ἔννυχον, adv. *in the night, by night*, Buttm. § 115. 4. Mark 1, 35 πρῶτῃ ἔννυχον λῆαν, *very early yet in the night*, i. q. ὄρθρου βαθείας Luke 21, 1. So 3 Macc. 5, 5.

ἐνοικέω, ὦ, f. ἦσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for שָׁבַד Jer. 49, 1. Xen. CEC. 4. 13.—In N. T. trop. *to dwell in or with any one, to be in or with*, foll. by ἐν c. dat. and spoken of the indwelling of the Holy Spirit in Christians, Rom. 8, 11. 2 Tim. 1, 14; of the divine presence and blessing, 2 Cor. 6, 16; comp. 1 Cor. 3, 16. Ex. 29, 45. Ez. 37, 27. Also of ἡ πίστις 2 Tim. 1, 5; ὁ λόγος τοῦ Χρ. Col. 3, 16. So Jos. B. J. 6. 1. 6. Plato Rep. 549. b.

ἐνούτα, τά, see ἐνεῖμι.

ἐνορκίζω, f. ἴσω, (ὀρκίζω,) *to swear in, to adjure*, c. dupl. acc. 1 Thess. 5, 27 Lachm. for Rec. ὀρκίζω q. v.

ἐνότης, τητος, ἡ, (εἷς,) *oneness, unity*, Eph. 4, 3. 13.—Test. XII Patr. p. 642. Plut. de Amicor. mult. 5. Id. de Def. Orac. 13. p. 152.

ἐνοχλέω, ὦ, f. ἦσω, (ὀχλέω, ὄχλος,) *to excite a crowd or tumult in; hence genr. to disturb, to trouble*, e. g. a person or a community; absol. Hebr. 12, 15.—Xen. Cyr. 8. 3. 9; c. acc. 1 Esdr. 2, 22. 29. Pol. 2. 25. 6. Xen. Mem. 3. 8. 2.

ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, *pr. held in, contained in, fastened in or on any thing*, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος.—Usually and in N. T. trop.

1. *held or bound by, liable to, subject to*, mostly c. dat. but sometimes c. gen. Matth. § 370. n. 4. So c. dat. of a tribunal, by me-  
tion for the punishment inflicted by that tri-  
bunal; Matt. 5, 21. 22 bis, ἔνοχος τῇ κρίσει, τῷ συνεδρίῳ. Sept. ἔνοχος τῷ θανάτῳ for

חַשְׁבָּה חַיִּים Gen. 26, 11. (Æschin. 2. 36 ἔνοχ. τῷ νόμῳ. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 ἔνοχ. τῇ γραφῇ.) Once with εἰς c. acc. Matt. 5, 22 ἔνοχος εἰς τὴν γέενναν, for ἔνοχος βάλλεσθαι εἰς τὴν γέενναν, comp. Num. 35, 31 ἔνοχος ἀναιρεθῆναι; see in εἰς no. 1. a. Winer § 31. 2.—With a genit. Heb. 2, 15 ἔνοχοι δουλείας, Engl. *subjects of bondage*. So of punishment, ἔνοχος θανάτου, *a subject of death*, i. e. guilty of (unto) death, Matt. 26, 66. Mark 14, 64; ἔνοχος αἰῶν. κρίσεως Mark 3, 29. So Dem. 1229. 11 ἔνοχος δεσμοῦ.

2. Spec. *liable to be charged with*, i. o. *guilty of any thing*; c. gen. 1 Cor. 11, 27 ἔνοχος τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2, 10 πάντων ἔνοχος.—2 Macc. 13, 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. 520. 10. Lysurg. 239. 12 ἔνοχος τῆς προδοσίας. Plato Legg. 914. e.

ἐνταλμα, τος, τό, (ἐντέλλομαι,) *a com-  
mandment, precept*, i. q. ἐντολή, Matt. 15, 9. Mark 7, 7. Col. 2, 22. Sept. for חֻצֵּצֶה Job 23, 12. Is. 29, 13.

ἐνταφιάζω, f. ἄσω, (ἐντάφιος, τάφος,) *to swathe in the ἐντάφια, to prepare for bu-  
rial*, e. g. by swathing in bandages with spices (see John 19, 40. Acts 5, 6); c. acc. Matt. 26, 12. John 19, 40. Sept. for שָׁבַד Gen. 50, 2. 3.—Test. XII Patr. p. 619 μη-  
δεὶς με ἐνταφιάσῃ πολυτελείᾳ ἐσθῆτι κτλ. Plut. Dion 44. Id. de esu Carn. 1. 5 ult.

ἐνταφιασμός, οὔ, ὁ, (ἐνταφιάζω,) *burial*, i. e. preparation for burial, a swathing, em-  
balming, Mark 14, 8. John 12, 7.—Not  
found in Gr. writers.

ἐντέλλομαι, f. τελοῦμαι, Mid. depon. (τέλλω,) Pass. perf. ἐντέταλμαι with Mid. signif. Acts 13, 47. Hdian. 1. 9. 23. Buttm. § 136. 3.—Pr. *to make arise in any one; hence, to enjoin, to command*; absol. Matt. 15, 4 ὁ γὰρ θεὸς ἐνετείλατο λέγων. Mark 11, 6; c. dat. of pers. Matt. 17, 9. John 14, 31. Acts 1, 2. 13, 47; dat. of pers. and acc. of thing, Matt. 28, 20 ὅσα ἐνετείλαμην ὑμῖν. Mark 10, 3. John 15, 14. 17; dat. of pers. and περί τινας Matt. 4, 6 and Luke 4, 10, quoted from Sept. Ps. 91, 11; dat. of pers. and infin. John 8, 5; dat. of pers. and ἵνα Mark 13, 34; also c. περί τινας simpl. Hebr. 11, 22; infin. simpl. Matt. 19, 7, comp. Deut. 24, 1. Sept. for חֻצֵּצֶה Gen. 2, 16. 21, 4. al. So c. dat. of pers. Plato Charm. 157. b; dat. et acc. Hdian. 3. 12. 5; dat. et inf. Xen. Cyr. 4. 2. 12; va Jos. Ant. 8. 14. 2.—By Hebr. Heb. 9, 20 διαθήκης ἡς (ἡν) ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, *which God en-  
joined upon you*, quoted from Ex. 24, 8

where Sept. διαβ. ἡς διέζετο πρὸς ὑμᾶς for Heb. בָּרַךְ עִמָּכֶם; but elsewhere Sept. often διαθήκην ἐνετείλατο ὑμῖν for Heb. צִוְּהָם בְּרִית אֲחֵהֶם, e. g. Deut. 4, 13. Josh. 23, 16.

ἐντεῦθεν, adv. strengthened from ἐνθεν, Buttm. § 116. 7; hence, thence, from this or that place, Matt. 17, 20. Luke 4, 9. 13, 31. 16, 26 Rec. John 2, 16. 7, 3. 14, 31. 18, 36. (Palaph. 21. 1. Xen. An. 1. 2. 7, 10, 11. al.) So ἐντεῦθεν καὶ ἐντεῖθεν, hence and hence, on this side and that side, on each side, John 19, 18. Rev. 22, 2. Sept. for מִן הַמָּזָה Num. 22, 24; מִן הַמָּזָה Dan. 12, 5.—Trop. of the cause or source, hence, James 4, 1. So Jos. Ant. 4. 8. 18. Hldian. 2. 10. 13.

ἐντευξίς, εὐς, ἡ, (ἐντυγχάνω,) pr. a fulling in with, meeting with, Ael. V. H. 4. 20. Plat. Polit. 298. c; a colloquy, audience, Aeschin. 34. 19. Pol. 16. 21. 8; petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—Hence in N. T. entreaty, prayer, sc. to God, 1 Tim. 2, 1. 4, 5. So Plut. Num. 14 penult ποιείσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις.

ἐντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή,) pr. in honour, i. e.

1. Of persons, honoured, estimable, dear, Luke 7, 2. 14, 8. Phil. 2, 29. Sept. for נִתְּנָה Neh. 2, 16. 4, 14; נִתְּנָה Num. 22, 15. —Hldian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

2. Of things, precious, costly, e. g. a stone, trop. 1 Pet. 2, 4. 6; comp. Is. 28, 16 where Sept. for נִתְּנָה.—Dem. 1285. 18.

ἐντολή, ἡς, ἡ, (ἐντέλλομαι,) an injunction, command, i. e.

1. Pr. of a specific command, charge, direction; John 10, 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς. 12, 49. 50. Acts 17, 15. Col. 4, 10. Heb. 7, 5. al. Sept. for מִצְוָה 2 K. 18, 36. 2 Chr. 8, 15. (Hldian. 3. 5. 8. Xen. Cyr. 2. 4. 30.) Spec. of a public charge, edict, from magistrates, John 11, 57. Sept. for מִצְוָה 2 Chr. 35, 16.

2. Genr. precept, commandment, law; e. g. a) The traditions of the Rabbins, Tit. 1, 14. b) The precepts and teaching of Jesus, John 13, 34. 15, 12. 1 Cor. 14, 37. 1 John 2, 8. al. c) The precepts and commandments of God, in general, 1 Cor. 7, 19. 1 John 3, 22. 23. al. Sept. and מִצְוָה Deut. 4, 2. 40. al. sæp. d) The precepts of the Mosaic law, in whole or in part, Matt. 5, 19. 19, 17. 22, 36. 38. 40. Mark 10, 5. 19. Rom. 7, 8 sq. al. e) Genr. and collect. ἡ ἐντολή, ἡ ἐντολή θεοῦ, put either for the law, the Mosaic law, Mat. 15, 3. 6.

Mark 7, 8. 9. Luke 23, 56; (Sept. תּוֹרָה 2 K. 21, 8. 2 Chr. 12, 1;) or, for precepts given to Christians, embracing christian doctrines and duties, 1 Tim. 6, 14. 2 Pet. 2, 1. 3, 2. +

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pr. in or of a place, i. e. a resident, an inhabitant, Acts 21, 12.—Porphyr. de Abst. 1. 14. Soph. Œd. Col. 843. Plato Phædr. 262. d.

ἐντός, adv. (ἐν,) in, within; also as pr. c. gen. Luke 17, 21 ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν, the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, in: inside, Matt. 23, 26. Buttm. § 125. 6, 7. Sept. for בְּקִרְבָּךְ Ps. 39, 4. 109, 22.—Luc D. Deor. 14. 5 τὸ ἐντός. Hldian. 2. 5. 15. Plato Soph. 226. e.

ἐντρέπω, f. ψω, (τρέπω,) Lat. inverto, to turn about, e. g. τὰ νότα Hdot. 7. 211; to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn about, to bring back to one's senses, i. q. to move, to make ashamed, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554.—Hence in N. T.

1. to shame, to put to shame, c. acc. 1 Cor. 4, 14 οὐκ ἐντρέπων ὑμᾶς γράφω τὰυτα. Pass. 2 Thess. 3, 14. Tit. 2, 8. Sept. for נִתְּנָה Ps. 35, 26. 40, 15.—Ecclus. 4, 25. Plut. Vit. Hom. § 167 τοὺς πολλοὺς ἐντρέπει.

2. Mid. ἐντρέπομαι, to turn oneself towards any one, i. e. to heed, to respect, to reverence; in N. T. and in late writers c. accus. Matt. 21, 37 et Mark 12, 6 ἐντραπήσονται τὸν υἱόν μου, i. e. Pass. with Mid. signif. comp. Buttm. § 136. 2. Luke 18, 2. 4. 20, 13. Heb. 12, 9.—Wisd. 2, 10. Diod. Sic. 19. 7 οὐ θεοὺς ἐντρεπόμενοι. Plut. Instit. Lacon. 10. Earlier c. gen. Plato Crit. 52. c. Xen. Hell. 2. 3. 33.

ἐντρέφω, f. ἐντρέψω, (τρέφω,) to nourish or bring up in a place, Eurip. Phœn. 379.—In N. T. trop. to nourish or train up in any thing; Pass. c. dat. 1 Tim. 4, 6 ἐντρεφόμενος τοῖς λόγοις. So Philo de Alleg. p. 59 τὰς ἀρεταῖς ἐντρ. Hldian. 5. 3. 5. Plato Legg. 798. a, ἐντρ. νόμοις. See Læssner Obs. e Phil. p. 399.

ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) pr. in trembling, i. e. trembling with fear, terrified; hence ἐντρομος γίνομαι v. εἶμι, i. q. to tremble, Acts 7, 32. 16, 29. Heb. 12, 21 Sept. for מִרְעָרֵי Dan. 10, 11.—1 Macc. 13, 2. Plut. Fab. Max. 3; genr. Anth. Gr I p. 23. p. 211.

ἐντροπή, ἡς, ἡ, (ἐντρέπω,) *respect, reverence*, Soph. Œd. Col. 299.—In N. T. *shame, a putting to shame*; 1 Cor. 6, 5 πρὸς ἐντρο. ὑμῖν λέγω. 15, 34. Sept. for תּוֹכַח Ps. 35, 26. 69, 8. 20.

ἐντροφάω, ὦ, f. ἴσω, (τροφάω,) *to live delicately, to indulge in, to revel in*, e. g. ἐν ταῖς ἀπάταις αὐτῶν, *revelling in their own frauds*, 2 Pet. 2, 13; where some Mss. and Lachm. read ἐν ταῖς ἀγάταις αὐτῶν. Sept. for עֲרִיף Is. 55, 2.—So c. dat. Hdian. 2. 3. 22. Diod. Sic. 19. 71.

ἐντυγχάνω, f. τεύξομαι, (τυγχάνω,) *to hit or light upon, to fall in with*, Xen. An. 4. 5. 19; *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—Hence in N. T. *to apply to, to deal with, to entreat*, c. dat. Acts 25, 24 περὶ οὗ πάν τὸ πλῆθος ἐνέτυχόν μοι. So 2 Macc. 4, 36. Œl. V. H. 1. 21. Plut. Pomp. 55. Pol. 4. 30. 1.—Spec. *to entreat for or against, to make intercession*, e. g. a) For any one, c. dat. impl. et ὑπέρ τινος, Rom. 8, 27 ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. v. 34. Heb. 7, 25. So Jos. Ant. 14. 10. 13. Plut. de Alex. Virt. 2. 12. b) Against any one, i. q. *to complain of*; c. dat. et κατὰ τινος, Rom. 11, 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ. So 1 Macc. 10, 51. 63.

ἐντυλίσσω v. -ττω, f. ξω, (τυλίσσω,) *to roll up in, to inwrap*, c. acc. et dat. Matt. 27, 59 ἐνετύλιξεν αὐτὸ σινδόνι. Luke 23, 53. Also *to wrap or fold together*, John 20, 7.—Aristoph. Plut. 692.

ἐντυπώω, ὦ, f. ὠσω, (τυπώω,) *to enstamp, to engrave*, Pass. 2 Cor. 3, 7 ἐνετυπωμένη ἐν λίθοις.—Aristot. de Mund. 6. Plut. Symp. 4. 6. 2.

ἐνυβρίζω, f. ἴσω, (ὕβριζω,) *to do despite to or upon any one, to insult, to outrage*, c. acc. Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So c. acc. Jos. Ant. 5. 8. 12; c. dat. Hdian. 8. 5. 3. Pol. 10. 26. 3.

ἐνυπνιάζομαι, Pass. and Mid. depon. (ἐνύπνιον,) *to dream*; either c. dat. of manner intens. Acts 2, 17 ἐνυπνίους ἐνυπνιασθήσονται; or as in Rec. c. acc. of the kindred noun, ἐνύπνια ἐνυπνιασθήσονται, as quoted from Sept. Joel 2, 28 where Sept. for עֲרִיף; comp. Butt. § 131. 4. Trop. Part. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Sept. genr. for עֲרִיף Gen. 28, 11. Judg. 7, 13.—Absol. Plut. Cato Maj. 23 ult. Id. Brut. 24. Act. ἐνυπνιάζω id. Aristot. H. An. 4. 10.

ἐνύπνιον, ἰου, τό, (ἐν, ὕπνος,) pr. 'what is seen in sleep'; hence *a dream, a vision*

in sleep Acts 2, 17; see in ἐνυπνιάζομαι.—Œl. V. II. 3. 11. Plut. de Def. Orac. 50 Xen. Conv. 4. 48.

ἐνώπιος, ἰου, ὁ, ἡ, Neut. ἐνώπιον, (ἐν, ὦψ,) *in one's presence, face to face*, Sept. Ex. 33, 11. Theocr. 22. 152.—In N. T. only Neut. ἐνώπιον as adv. or rather as prep c. genit. *in the presence of, before*; comp. Butt. § 146. 2, 3. Sept. every where for עֲרִיף; in N. T. used chiefly by Luke, Paul, and in the Apocalypse; not found in Matt. and Mark.

1. Pr. of *place*, e. g. in reference to things, as ἐνώπιον τοῦ θρόνου, *before, in front of*, Rev. 1, 4. 5. 6. 10. 7, 9. 11. 15. al. Sept. and עֲרִיף Josh. 6, 4. 1 Sam. 5, 3.—Elsewhere in reference to persons, *before, in the presence of, in the sight of*; Luke 1, 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1, 2. Luke 1, 19 Γαβριὴλ, ὁ παρῆσθη ἐνώπιον τοῦ θεοῦ, comp. in ἀρχάγγελος. So προσκυνεῖν (πίπτειν) ἐνώπιον τινος, *to prostrate oneself before any one*, Luke 4, 7. Rev. 3, 9. 4. 10. 5, 8. 15, 4. (Sept. for עֲרִיף Ps. 22, 30.) Acts 9, 15 ἐνώπιον ἐξῶν κτλ. Luke 13, 26 ἐφάγομεν ἐνώπιόν σου, see in ἐσθίω no. 2. d Luke 5, 18. 25. Acts 6, 6. 10, 4. 31. al. Sept. for עֲרִיף Ez. 15, 26. Jer. 7, 10; עֲרִיף Lev. 4, 4. Num. 17, 10.—Plut. Probl. Rom. καὶ τὰ ἐν ὑπαίθερ, μάλιστα πῶς εἶναι δοκεῖ τοῦ Διὸς ἐνώπιον.

2. Implying *manner*, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. 14, 22. 2 Cor. 4, 2. 7, 12. Comp. Sept. and עֲרִיף 1 Sam. 12, 7. 23, 18.—So, in obtestations, *before God*, God being witness, Gal. 1, 20. 1 Tim. 5, 21. 6, 13. 2 Tim. 2, 14. 4, 1.

3. Trop. *in the sight of*, i. e. in the view or judgment of any one; Luke 1, 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου v. 75. 15, 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and עֲרִיף 1 Sam. 20, 1.) Luke 16, 15 δίκαιοι οὐκ ἐάντους ἐνώπιον ἀνθρώπων. Acts 8, 21. Rom. 12, 17. 2 Cor. 8, 21. al. Sept. and עֲרִיף Deut. 4, 25. 1 K. 11, 33. 38. al. עֲרִיף Neh. 9, 28. Ps. 5, 9.—From the Heb. ἐνώπιόν τινος, where Greek writers usually put the dative; e. g. Luke 15, 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, for χ. γίν. τοῖς ἀγγέλοις, i. e. *there is joy to the angels*, they rejoice. 24, 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος, i. e. *seemed to them*. Acts 6, 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κτλ. i. e. *was pleasing to all*. (Sept. and עֲרִיף Num. 13. 34. Deut. 1, 23.) Also in the phrase εὐρί

σκῶ χά,αν ἐνώπιόν τινος, *ic find favour in the sight of any one*, Acts 7, 46; elsewhere *παρά τινι*, Luke 1, 30. Sept. for נִיבִי Ex. 33, 13. 17. Num. 11, 11. +

Ἑνός, ὁ, indec. *Enos*, Heb. עֲנוֹשׁ (man), pr. n. of a man, Luke 3, 38; comp. Gen. 4, 26.

ἐνωτίζομαι, f. ἰσομαι, Mid. depon. (ἐν, οὗς ὠτός,) *to take in with the ear*, i. e. *to give ear*, *to hearken*, c. acc. Acts 2, 14. Sept. for נִשְׁמָע Gen. 4, 22; נִשְׁמָע Jer. 8, 6.—Wis. 6, 2. Test. XII Patr. p. 520. Alex. Commen. 3. 9. Found only in the later Greek, Sturz de Dial. Mac. p. 166.

Ἑνώχ, ὁ, indec. *Enoch*, Heb. עֵנוֹךְ (initiated), the patriarch who walked with God, Luke 3, 37. Heb. 11, 5. Jude 14. Comp. Gen. 5, 8 sq.

ἐξ, prep. see ἐκ.

ἕξ, οἱ, αἱ, τά, card. num. *six*, Matt. 17, 1. Mark 9, 2. +

ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) *to give out news*, *to publish*, *to announce*, Plut. Thes. 13. Xen. Hell. 1. 1. 8.—In N. T. *to announce abroad*, *to show forth*, i. e. by Hebr. *to make widely known*, *to celebrate*, e. g. τὰς ἀρετὰς τοῦ θεοῦ 1 Pet. 2, 9. Sept. for פָּרַס Ps. 9, 15. 79, 13. So Eccclus. 44, 15.

ἐξαγοράζω, f. ἀσω, (ἐκ, ἀγοράζω,) *to purchase out*, *to buy up out of the possession or power of any one*, Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. *to redeem*, *to set free*, sc. *out of service or bondage*; Gal. 3, 13 ἐκ τῆς κατάρτας τοῦ νόμου. 4, 5. Comp. in ἀγοράζω, no. 2. Mid. pr. *to redeem for oneself*, trop. Eph. 5, 16 et Col. 4, 5 ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*, i. e. *rescuing and improving every opportunity for good*. Comp. Marc. Antonin. 4. 28 κερδαντέον τὸ παρόν.

ἐξάγω, f. ἀξω, (ἐκ, ἄγω,) *to lead out*, *to conduct out*, i. e. *out of any place*, c. accus. of pers. e. g. *out of prison*, Acts 5, 19. 16, 37. 39; also with ἐκ 12, 17. (Sept. for מִצְרַיִם Ps. 142, 8. Is. 42, 7.) Also *out of Egypt*, Acts 7, 36; with ἐκ v. 40. 13, 17. Heb. 8, 9. (Sept. for מִצְרַיִם Ex. 6, 7. Lev. 25, 38.) Genr. Mark 15, 20. Acts 21, 38; with ἕξω Mark 8, 23. Luke 24, 50. (Sept. ἕξω Gen. 15, 9.) As a shepherd his flock, John 10, 3.—Dem. 1090. 10. Xen. Hell. 6. 4. 37; c. ἐκ Dem. 845. 17. Xen. Hell. 6. 5. 18; c. ἕξω Dem. 1278. 3.

ἐξαιρέω, ὦ, f. ἴσω, (ἐκ, αἵρω,) aor. 2 ἔειλον Mid. aor. 2 irreg. ἔειλατο Acts 7,

10 et 12, 11 in some editions; see in ἀναίρω.—*To take out*, i. e.

1. *to pluck out*, *to tear out*, e. g. an eye. Matt. 5, 29 τὸν ὀφθαλμὸν. 18, 9.—Plut. de Is. et Osir. 55 τὸν ὀφθ. Xen. An. 2. 3. 16.

2. *to take out from a number*, *to select*; Mid. *to select for oneself*, *to choose*, c. acc. Acts 26, 17. Sept. for בָּחַר Deut. 31, 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. Act. Xen. An. 5. 3. 4.

3. Mid. trop. *to take out of the power* of any one *to oneself*, *to rescue*, *to deliver*, with acc. and ἐκ, Acts 12, 11 ἐξέλθετό με ἐκ χειρὸς Ἡρώδου. 7, 10. Gal. 1, 4; ἐκ impl. Acts 7, 34. 23, 27. Sept. for מִצְרַיִם Gen. 32, 11. 37, 20.—Isæus 310. 1. Dem. 256. 2. Pol. 1. 11. 11.

ἐξάιρω, f. ἀῶ, (ἐκ, αἶρω,) *to take up out of any place*, *to lift up from*, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19.—In N. T. *to take away out of or from*, *to remove*, with acc. and ἐκ c. gen. 1 Cor. 5, 13 ἐξήρατε τὸν πονηρὸν ἐξ ὑμῶν, i. e. *expel*, *excommunicate*. So v. 2 Rec. Sept. for מִצְרַיִם Josh. 7, 13; בָּרַח Ez. 14, 8.—1 Macc. 14, 36. Æl. V. H. 2. 24. Plut. Nicias 18.

ἐξαιτέω, ὦ, f. ἴσω, (ἐκ, αἰτέω,) *to ask for out of the hand or power of any one*, *to demand*, Germ. *ausbitten*; c. acc. Diod. Sic. 11. 33. Plato Menex. 246. b.—In N. T. Mid. *to ask or demand for oneself*, c. acc. Luke 22, 31; comp. Job 1, 11. 12. 2. 4-6. Test. XII Patr. p. 729. So Palæph. 41. 2. Dem. 546. 21. Lys. 444. 6.

ἐξαίφνης, adv. (ἐκ, αἴφνης, ἄφνω,) *on a sudden*, *suddenly*, Mark 13, 36. Luke 2, 13. 9, 39. Acts 9, 3. 22, 6. Sept. for מִצְרַיִם Prov. 24, 2; מִצְרַיִם Is. 47, 9.—Plut. Thes. 13. Xen. Mem. 4. 2. 6. See on the form, Butt. m. § 115. n. 5. Lob. ad Phryn. p. 18. n.

ἐξακολουθεῶ, ὦ, f. ἴσω, (ἐκ, ἀκολουθεῶ,) *to follow out or up*; trop. *to copy after to conform to*, c. dat. 2 Pet. 1, 16 οὐ . . . μύθοις ἐξακολουθήσαντες. 2, 2. 15. Sept. for מִצְרַיִם Is. 56, 11.—Jos. Ant. proœm. 4. Pol. 17. 10. 7; pr. Plut. Alex. M. 24.

ἐξακόσιοι, αι, α, *six hundred*, Rev. 13 18. 14, 20. See Butt. m. § 70.

ἐξαλείφω, f. ψω, (ἐξ, ἀλείφω,) 1. *to omit* or *smear out*, *to blot out*; c. acc. Rev. 3, 5 οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. for מִצְרַיִם Ps. 69, 29. (Luc. pro Imag. 26. Xen. Hell. 2. 3. 51.) Spec. of an ordinance, *to blot out*, *to abolish* c. acc. τὸ χειρόγραφον Col. 2, 14. So Dem. 468. 1 τὸν νόμον. Lys. 48. 2.—Trop. *to blot*

out sins, i. q. *to pardon*, Pass. Acts 3, 19. Sept. and תָּרַח Ps. 51, 11. So Lys. 237. 1.

2. Spec. *to wipe away*, e. g. tears, c. acc. Rev. 7, 17. 21, 4.

ἐξάλλομαι, f. αλοῦμαι, Mid. depon. (ἐκ, ἄλλομαι,) *to leap out*, e. g. from a house Plut. Agesi. 34; from a chariot Xen. Cyr. 8. 8. 25.—In N. T. *to leap forth*, sc. from one's place, Acts 3, 8. Sept. for תָּרַח Joel 2, 5. So Plut. Pelop. 32 pen. Id. Pomp. 58 pen.

ἐξανίστασις, εως, ἡ, (ἐξανίστημι,) *a rising up out of a place*, Pol. 3. 55. 4.—In N. T. *the resurrection from the dead*, Phil. 3, 11.

ἐξανατέλλω, f. ἐλῶ, (ἐκ, ἀνατέλλω,) *to make spring up out of the ground or elsewhere*, e. g. plants, Sept. for תָּרַח Gen. 2, 9. Apoll. Rhod. 4. 1423; ζόρουβον Plut. Pericl. 3.—In N. T. intrans. *to spring up out of any thing*, i. e. *to spring up*, *to shoot forth*, of plants, Matt. 13, 5. Mark 4, 5. Sept. of light, for תָּרַח Ps. 112, 4.

ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) only in Act. aor. 1 ἐξανάστησα, aor. 2 ἐξανάστην. On the trans. and intrans. significations, see in ἀνίστημι and Buttm. § 107. II.

1. Trans. *to make rise up out of a place*, *to rise up out of*, c. acc. e. g. soldiers out of ambush Thuc. 7. 77; beasts from their lairs Xen. Cyr. 2. 4. 20.—In N. T. Act. aor. 1, from the Heb. *to raise up seed* (offspring) *from a woman*; c. acc. Mark 12, 19 et Luke 20, 28 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναίκος, comp. Deut. 25, 5. 6. Sept. for תָּרַח Gen. 19, 32. 34; תָּרַח Gen. 4, 25.

2. Intrans. Act. aor. 2, *to rise up out of a place*, *to stand forth*, Acts 15, 5. Sept. for תָּרַח Gen. 18, 16.—Æschin. 45. 3. Plato Phæd. 117. d.

ἐξαπατάω, ῶ, f. ἡσω, (ἐκ intens. ἀπατάω,) *to deceive out and out*, *to beguile wholly*, c. acc. Rom. 7, 11. 16. 18. 1 Cor. 3, 18. 2 Cor. 11, 3. 2 Thess. 2, 3. 1 Tim. 2, 14. Lachm.—Susann. 56. Luc. de Merc. cond. 5 ult. Xen. Mem. 4. 2. 19.

ἐξάπινα, adv. a later form for ἐξάπινος i. q. ἐξάφνης, *on a sudden*, *suddenly*, Mark 9, 8. Sept. for אַחֲרָי Josh. 11, 7.—Zonar. 7. 25. ib. 10. 37. Comp. Lob. ad Phryn. p. 18. n.

ἐξαπορέω, ῶ, f. ἡσω, (ἐκ intens. ἀπορέω,) *to be utterly at a loss*, *perplexed*, Pol. 4. 34. 1.—In N. T. Mid. *to be utterly at a loss with oneself*, *to be in despair*, c. gen. τοῦ ζῆν 2 Cor. 1, 8; absol. 4, 8. Sept. for תָּרַח Ps. 88, 16. So Plut. Alcib. 5.

ἐξαποστέλλω, f. στελῶ, (ἀποστέλλω,) *to send away out of a place*, *to send forth*, as an agent, messenger, friend, c. acc.

Acts 7, 12. 11, 22. 12, 11. 17, 14. Gal 4, 4; with εἰς c. acc. of place whither Acts 9, 30. 22, 21. Gal. 4, 6. Sept. for תָּרַח Gen. 24, 40.—Dem. 251. 5. Plut. Coriolan. 6; c. εἰς Pol. 21. 14. 9.

2. Emphat. *to send away* peremptorily, *to dismiss*, c. acc. et adj. Luke 1, 53 πλουτοῦντας ἐξαπέστειλε κενούς. 20, 10. 11. Sc Sept. and תָּרַח Gen. 31, 42.—Pol. 15. 2. 4 τοὺς πρέσβεις ἀνυποκρίτους ἐξαποστέλλειν.

ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω, ἀρτίος,) *to complete fully*, *to finish out*, e. g. time, c. acc. τὰς ἡμέρας Acts 21, 5. Also of a teacher, i. q. *to furnish thoroughly*, Pass. 2 Tim. 3, 17.—So τὴν οἰκίαν Luc. Ver. Hist. 1. 33; πλοῖα, *to equip*, Arr. Peripl. 11; of persons, Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἀνδρ. τοῖς ἅπασι καλῶς ἐξηρτισμένους.

ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. 1, 4. Tryphiodor. 10. 2.—In N. T. of raiment, *to shine out*, *to glitter*, absol. Luke 9, 29; comp. Matt. 17, 2. So Sept. of weapons, for תָּרַח Nah. 3, 3.

ἐξαντῆς, adv. (for ἐξ αὐτῆς ὥρας,) *from this time*, i. e. *forthwith*, *presently*, *immediately*, Mark 6, 25. Acts 10, 33. 11, 11. 21, 32. 23, 30. Phil. 2, 23. See in ἐκ no 2.—Pol. 2. 7. 7. Diod. Sic. 15. 43.

ἐξεγείρω, f. ἐρῶ, (ἐκ, ἐγείρω,) trans. *to wake or rouse out of sleep*, pr. implying the rising up from the posture of sleep, Ecclus. 22, 7. Pol. 18. 2. 5. Xen. Hell. 6. 4. 36.—In N. T. trop.

1. *to raise up from the dead*, i. q. ἐγείρω ἐκ τῶν νεκρῶν, see in ἐγείρω no. 1. b; so c. acc. 1 Cor. 6, 14 ἡμᾶς ἐξεγερεῖ. Sept. and תָּרַח Dan. 12, 2.

2. *to raise up*, *to cause to arise or exist*; spoken of Pharaoh Rom. 9, 17, quoted from Ex. 9, 16 where Heb. תָּרַח, Sept. διετηρήσῃν.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγίρεται ὑπ' ἐμοῦ.

I. ἔξειμι, (ἐκ, εἰμι to be,) see ἔζεστι.

II. ἔξειμι, (ἐκ, εἰμι to go,) *to go out of a place*, intrans. c. ἐκ, Acts 13, 42 ἐκ τῆς συναγωγῆς. With ἐπὶ c. acc. of place whither, 27, 43 ἐπὶ τὴν γῆν, i. e. out of the water. So c. ἐκ, Luc. Eun. 6; absol. Sept. Ex. 28, 35. Hidian. 7. 9. 8. Plato Conv. 196. a.—Genr. *to go away*, *to depart out of a place*, absol. Acts 17, 15. 20, 7. So Jos. Ant. 5. 2. 8. Mid. c. gen. Hidian. 3. 15. 12

**ἐξελέγχω**, f. ἔλω, (ἐκ intens. ἐλέγχω,) *to convict fully, to show to be wholly wrong*, Dem. 233. 3. Xen. CEC. 2. 9.—In N. T. *to rebuke sternly, to condemn, to punish*, c. acc. Luke 15. Sept. and חִיבֵהוּ Is. 2, 4. Mic. 4, 3.

**ἐξέλκω**, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out of a place*, Sept. for חָצַק Gen. 37, 28. Hadian. 8. 8. 14.—In N. T. *trop. to draw out of the right way*, i. e. *to draw away, to carry away*, Pass. James 1, 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος. So Test. XII Patr. p. 702 εἰς πορνείαν με ἐξελκύσατο; comp. AEL. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

**ἐξέλω**, see ἐξαίρώ.

**ἐξέραμα**, atos, τό, (ἐξέρᾶω,) *vomit, what is vomited*; 2 Pet. 2, 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26, 11 where Heb. יִצְרָאֵל, Sept. ἐπὶ τὸν ἑαυτοῦ ἔμετον. So the verb, Dioscor. 6. 19; see Gataker Adverss. Misc. p. 853 sq.

**ἐξερευνᾶω**, ὦ, f. ἦσω, (ἐκ, ἐρευνᾶω,) *to search out, to explore*, i. e. *assiduously, diligently*, c. περί τινας 1 Pet. 1, 10. Sept. for חָקַק Prov. 2, 4; חָקַק 1 Chr. 19, 3.—1 Macc. 3, 49. Pol. 14. 1. 13. Plut. Lucull. 19.

**ἐξέρχομαι**, f. ἐξελεύσομαι, (ἐκ, ἔρχομαι q. v.) aor. 2 ἐξῆλθον, 2 pers. plur. ἐξήλασθε Luke 7, 24. 25. 26 in some editions, see in ἔρχομαι init.—*To go or come out of any place*; Sept. every where for אָצַף.

1. Of persons, *to go or come forth*, intrans. a) With adjuncts noting the place *out of* which; so c. gen. Matt. 10, 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16, 39; comp. Matth. 1354. δ. With ἐκ c. gen. of place, Matt. 8, 28 ἐκ τῶν μνημείων ἐξέρχ. John 4, 30. Acts 16, 40. 1 Cor. 5, 10. al. So ἐκ c. gen. of pers. implying place, Acts 15, 24 τινὲς ἐξ ἡμῶν ἐξελθόντες. Trop. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, *he departed out of their hand*, escaped from their power. (Sept. for אָצַף Gen. 8, 16. 19. al. Xen. Hell. 6. 5. 16.) With ἔξω, Matt. 26, 75. John 19, 4. Rev. 3, 12; ἔξω c. gen. Matt. 21, 17 ἔξω τῆς πόλεως. Heb. 13, 13. (Eurip. Phœn. 486.) With ἀπὸ c. gen. of place, *to depart from*, Matt. 13, 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24, 1. Mark 11, 12. al. Also c. adv. Matt. 5, 26 ἐκεῖθεν. 12, 44 ὅθεν. Comp. Æsop. Fab. 129. b) With an adjunct of person *out of* or *from* whom; so of those *out of* whose bodies demons depart, with ἐκ c. gen. Mark 1, 25. 26. Luke 4, 35; ἀπὸ Matt. 12, 43. Luke 4, 35; absol. Acts 16, 18. Of those *from* whom, from whose presence,

one goes forth with authority, i. q. 'to be sent out' by any one; so with ἀπὸ c. gen. John 13, 3 ἀπὸ θεοῦ ἐξῆλθε. 16, 30. (Sept. for חָצַק Gen. 4, 16; חָצַק אָצַף Ex. 8, 8.) With παρά c. gen. John 16, 27 παρὰ τοῦ θεοῦ ἐξῆλθον. 17, 8; comp. Sept. Num. 16, 35. So *genr. to depart from* any one, i. e. *from his presence or intercourse*, Luke 5, 8 ἐξελθε ἀπ' ἐμοῦ. 2 Cor. 6, 17 ἐξέλθετε ἐκ μέσου αὐτῶν. c) The place whence being not expressed but implied, *to go out*, i. e. *to go away, to depart*; Matt. 9, 31 οἱ δὲ ἐξελθόντες διεφύμισαν κτλ. Mark 2, 12. Luke 4, 42. Acts 7, 7. Rev. 6, 2. al. So of demons departing out of the body, Matt. 8, 32. Acts 8, 7. d) With an adjunct of the place *whither*; so c. eis, Matt. 11, 7 τί ἐξήλασθε εἰς τὴν ἔρημον κτλ. Mark 8, 27. Luke 10, 10. John 1, 44. Acts 11, 25. al. sæp. (Palaph. 33. 5. Xen. Hell. 7. 4. 24.) So c. eis final, Mark 1, 38 εἰς τοῦτο. Matt. 8, 34 εἰς ἀπάντησιν. With ἐπὶ c. acc. Luke 8, 27 ἐξελεύσονται ἐπὶ τὴν γῆν, sc. *from a vessel*. Acts 1, 21. With παρά c. acc. Mark 2, 13 ἐξῆλθεν παρὰ τὴν σάλασσαν. Acts 16, 13. With πρὸς c. acc. of pers. John 18, 29. 2 Cor. 8, 17.

2. Trop. of persons: a) *to go forth from, to proceed from*, Matt. 2, 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Also by Hbraism, ἐξέρχεται ἐκ τῆς ὁσφύος τινός, *to come forth out of the loins of any one*, i. e. *to descend from*, Heb. 7, 5. So Sept. and Heb. אָצַף חָצַק אָצַף Gen. 35, 11. 1 K. 8, 19; comp. Gen. 15, 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. b) 1 John 4, 1 πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, have arisen and gone abroad, into the world.

3. Of things, *to go or come forth, to proceed from*, e. g. a) Of liquids, i. q. *to flow out*; John 19, 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14, 20 ἐκ τῆς ληνοῦ. So Sept. and אָצַף Ex. 17, 6. b) Of lightning, *to come forth out of, to appear from*; as ἀπ' ανατολῶν Matt. 24, 27. Sept. and אָצַף Zech. 9, 14. c) Trop. of a voice, and the like, Rev. 16, 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19, 5. So of teaching, or a rumour, *to go forth, to spread abroad*, 1 Cor. 14, 36 ἀφ' ὧν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; also with an adjunct of place, e. g. eis c. acc. Matt. 9, 26 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10, 18. John 21, 23; ἐν c. dat. Luke 7, 17. 1 Thess. 1, 8; κατὰ c. gen. Luke 4, 14. d) Trop. of thoughts, words: as ἐκ τῆς καρδίας Matt. 15, 18; ἐκ τοῦ στόματος James 3, 10; of healing power or virtue, *to go forth*, ἐξ ἑαυτοῦ Mark 5, 30.

παρ' αὐτοῦ Luke 6, 19; of an edic., *to be published, promulgated*, παρὰ Καίσαρος Luke 2, 1. e) Trop. of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16, 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for  $\text{עָזַב}$  Gen. 47, 18. Xen. An. 7. 5. 4.

4. From the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1, 21. John 10, 9; see fully in εἰσέρχομαι no. 4. +

ἔξεστι, 3 pers. of ἔξειμι, (ἐκ, εἰμι to be,) and the only person in use; Impers. as also Part. ἐξόν; *it is possible, one can*, referring to moral possibility or propriety, i. e. *it is lawful, it is right, it is permitted, one may*, Buttm. § 150. m. 23; construed with dat. of pers. and infin. expressed or implied. E. g. with infin. pres. marking prolonged or customary action, Matt. 14, 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν. Mark 6, 18. Acts 16, 21. 22, 25; dat. impl. Matt. 12, 2. 10. 12. Luke 6, 2. (Luc. Jud. Voc. 3. Xen. Mem. 1. 4. 9.) With infin. aor. marking transient action, Matt. 20, 15 οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω κτλ. 19, 3. Mark 2, 26. 10, 2. Luke 20, 22. John 5, 10. 18, 31. Acts 21, 37; so Part. ἐξόν ἦν Matt. 12, 4; ἐξόν sc. ἐστί, i. q. ἔξεστι 2 Cor. 12, 4. (Æl. V. H. 2. 7. Xen. Œc. 7. 41 bis.) With the dat. impl. Matt. 22, 17. 27, 6. Mark 3, 4. 12, 14. Luke 6, 4. 14, 3; and so with Part. ἐξόν sc. ἔστω Acts 2, 29.—With the infin. implied, Mark 2, 24 ὁ οὐκ ἔξεστι sc. αὐτοῖς ποιεῖν. Luke 6, 9. Acts 8, 37. 1 Cor. 6, 12 bis. 10, 23 bis.

ἐξετάζω, f. άσω, (ἐκ intens. ἐτάζω, ἐρεός, ἑρός,) pr. *to verify out*, i. e. *to examine fully* whether any thing is true or not, i. q. ἐτάζω but stronger and more in use. Hence

1. Genr. *to inquire out*, i. e. to seek out the truth by inquiry; so with περί c. gen. Matt. 2, 8; with τίς interrog. 10, 11. Sept. for  $\text{עָרַב}$  Deut. 19, 18.—Ecclus. 11, 7. Dem. 23. 29. Xen. Cyr. 6. 2. 35.

2. With acc. of pers. *to inquire of*, *to ask*, John 21, 12.—Arr. Epict. 3. 3. 14. Plut. de Cons. Apoll. 33. Xen. Mem. 1. 2. 36.

ἐξηγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἐκ, ἡγεομαι,) *to lead out, to take the lead, be leader*, Xen. An. 6. 6. 34.—In N. T. *to lead or bring out, to make known*, i. e.

1. Genr. *to declare, to tell*; c. acc. of thing, Luke 24, 35. Acts 15, 12. 21, 19; acc. and dat. of pers. Acts 10, 8; καθώς Acts 15, 14. Sept. for  $\text{עָרַב}$  Judg. 7, 13.—Pol. 4. 22. 7. Thuc. 5. 26.

2. Spec. of a teacher, *to declare, to make known*; c. acc. τὸν θεόν John 1, 18; comp. Matt. 11, 27. Sept. for  $\text{עָרַב}$  Lev. 14, 57. —Pol. 6. 3. 3. Xen. Mem. 4. 7. 6.

ἐξήκουτα, οἱ, αἱ, τά, *sicily*, Matt. 13, 9. 23. Mark 4, 8. 20. Luke 24, 13. 1 Tim. 5. 9. Rev. 11, 3. 12, 6. 13, 18.

ἐξῆς, adv. (ἐχω, ἔξω,) *one after another, successively, in order*, Sept. Deut. 2, 34. Xen. Ath. 1. 6.—In N. T. only with art. ὁ, ἡ ἐξῆς, as adj. *the next after, the following*; Buttm. § 125. 6, 7. So Luke 9, 37 ἐν τῇ ἐξῆς ἡμέρᾳ. 7, 11 ἐν τῇ ἐξῆς sc. ἡμέρᾳ. Acts 21, 1. 25, 17. 27, 18. So in full, Jos. Ant. 4. 8. 44; impl. ib. 3. 5. 6; genr. 2 Macc. 7, 8. Pol. 1. 52. 4.

ἐξηχέω, ᾧ, f. ἡσω, (ἐκ, ἡχέω,) *to sound out, to sound abroad*, Sept. for  $\text{עָרַב}$  Joel 4, 14; c. acc. Pol. 30. 4. 7.—In N. T. Pass. *to be sounded abroad*; trop. of the gospel, *to be proclaimed*, 1 Thess. 1, 8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος κτλ. So Hesych. ἐξηχέται· ἐξηλθεν, ἐκπύχθη.

ἔξως, εως, ἡ, (ἐχω, ἔξω,) *habitude of body*, Xen. Œc. 7, 2; of life, *habit*, Mem. 1. 2. 4.—In N. T. *habitude, practice, use*, as the result of long exercise, Heb. 5, 14. So Ecclus. Prol. Arr. Epict. 1. 4. 22. Pol. 10. 47. 7.

ἐξίστημι, f. ἐκστήσω, (ἐκ, ἵστημι,) aor. 1 ἐξίστησα, aor. 2 ἐξίστην; also Pres. contr. ἐξίστάω Acts 8, 9; comp. in ἀποκαθίστημι and Buttm. § 106. n. 5. On the trans. and intrans. signif. see in ἵστημι and Buttm. § 107. II.—Trans. *to put out of place, to displace*, e. g. enemies, *to discomfit*, Sept. for  $\text{עָרַב}$  Ex. 23, 27. Josh. 10, 10; *to change, to alter*, Plut. Sertor. 10. Intrans. *to be out of place, displaced*, e. g. the joints, Test. XII Patr. p. 653; *to recede from*, Thuc. 2. 63; *to depart*, Xen. An. 1. 5. 14.—In N. T. only trop.

1. Trans. in the present, aor. 1, and later perf. ἐξέστακα Buttm. § 107. II. 5; *to put out of oneself, to cause to be beside oneself*, Sept. for  $\text{עָרַב}$  Job 12, 17. Xen. Mem. 1. 3. 12 τοὺς ἀνθρώπους τοῦ φρονεῖν ἐξίστημι, comp. Pol. 11. 27. 7. Hence genr. *to astonish, to fill with wonder*, c. acc. Luke 24, 22 ἐξέστησαν ἡμᾶς. Acts 8, 9. 11.—Arr. Epict. 1. 18. 21. Luc. de Dom. 19. Dem. 537. 29 ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

2. Intrans. in the aor. 2, perf. and in Mid. *to be out of one's mind, to be beside oneself*; Mark 3, 21 ἔλεγον γάρ, ὅτι ἐξέστη. 2 Cor. 5, 13 εἶτε γὰρ ἐξέστημεν, sc. as is said of us. So Jos. Ant. 10. 7. 3 ἐξέστηκότα τῶν φρενῶν. Pol. 15. 29. 7 ἐξέστη τῶν φρενῶν. Diod. Sic. 14. 71.—Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12, 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2; 12, 5, 42 ἐξέστησαν ἐκστάσει με

γαλῃ, comp. in ἀγαλλιάσμαι. (Sept. Gen. 27, 33. Ez. 26, 16.) Mark 6, 51 ἐν ἑαυτοῖς. Luke 2, 47 ἐξίσταντο ἐπὶ τῇ συνέσει κτλ. Matth. § 399. n. (Sept. Ex. 18, 9.) Luke 8, 56. Acts 2, 7. 12. 8, 13. 9, 21. 10, 45. 12, 16. Sept. for πῃ Gen. 43, 33. Job 26, 11. So Arr. Epict. 2. 22. 6. Xen. Mem. 2. 1. 4.

ἐξισχύω, f. ὥσω, (ἐκ intens. ισχύω,) to be in full strength, to be fully able, c. inf. Eph. 3, 18.—Ecclus. 7, 6. Plut. Reip. ger. Praec. 5.

ἐξόδος, ου, ἡ, (ἐκ, ὁδός,) pr. a way out, exit, Hdian. 7. 12. 14. Plut. Flamin. 20 med.—In N. T. exodus, journey out, departure, Heb. 11, 22. Sept. for רָצַח inf. of נָצַח Ex. 19, 1. Num. 33, 38. al. (Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.) Trop. departure from life, exit, decease, Luke 9, 31. 2 Pet. 1, 15. So Wisd. 7, 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

ἐξολοθρεύω, f. εὔσω, (ἐκ intens. ὀλοθρεύω,) to destroy utterly, Pass. Acts 3, 23 πᾶσα ψυχὴ . . . ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. So Sept. c. ἐκ for כִּתְּבָה Ex. 30, 33. 31, 13. al. —Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. Not found in classic writers; see Sturz de Dial. Alex. p. 166 sq.

ἐξομολογέω, ὦ, f. ἡσώ, (ἐκ intens. ὁμολογέω,) pr. to speak out the same things as another; hence in N. T.

1. Mid. to admit, to acknowledge, to confess fully, c. acc. e. g. τὰς ἀμαρτίας, Matt. 3, 6. Mark 1, 5. Acts 19, 18. James 5, 16. Sept. and כִּתְּבָה Dan. 9, 24. (Jos. Ant. 8. 4. 6 τὰς ἀμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.) Spec. to acknowledge openly, to profess, e. g. τὸ ὄνομα τῶνος Rev. 3, 5 Rec. So c. ὅτι Phil. 2, 11; comp. Tob. 11, 17.—Hence to make acknowledgment for benefits, i. q. to give thanks, to praise, c. dat. of pers. Matt. 11, 25. Luke 10, 21. Rom. 14, 11. 15, 9, quoted from Ps. 118, 50 where Sept. for כִּתְּבָה; also Ps. 57, 10. 1 Chr. 16, 4. So Act. Thom. § 25. Philo de Alleg. p. 1105; c. acc. Tob. 12, 22.

2. Act. to assent fully, to agree, to promise, absol. Luke 22, 6 ἐξομολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 1. 13, 22.

ἐξόν, sci. ἔστι.

ἐξορκίζω, f. ἰσώ, (ἐκ, ὀρκίζω,) to exact an oath, i. e. to put to an oath, to adjure, c. acc. et κατὰ τῶνος, Mat. 26, 63. Sept. for עֲבַדְתָּ Gen. 24, 3.—Diod. Sic. 1. 21 med. Dem. 1265. 6.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, pr. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19, 13. So Anth. Gr. III. p. 23 ult. or Luc. Epigr. 23 —See for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

ἐξορύσσω v. -ττω, f. ξω, (ἐκ, ὀρίσσω,) to dig out; Mark 2, 4 ἐξορύξαντες sc. τὴν στέγην, digging out or removing the tiles or earth; comp. in ἀποσπείρω. (Xen. OEc. 19. 4.) Trop. Gal. 4, 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, implying entire devotedness. Sept. pr. for כִּתְּבָה Judg. 16, 22. 1 Sam. 11, 2. So Jos. Ant. 6. 5. 1. Plut. Artax. 14 ult. See Wetst. N. T. in loc.

ἐξουθενέω, ὦ, f. ἡσώ, (ἐκ, οὐθενέω, οὐ δέν,) to set out at nought, Pass. Mark 9, 12 Lachm. Also Pass. part. ἐξουθενημένος, despised, contemptible, 2 Cor. 10, 10 Lachm. —Ecclus. 34, 22 or 31, 25.

ἐξουθενόω, ὦ, f. ὥσω, (ἐκ, οὐθενόω,) to set out at nought, to make nought of, to despise, Pass. Mark 9, 12. So Sept. for עָצָה 1 Sam. 15, 23. 26; כִּתְּבָה Ecc. 9, 16. —1 Macc. 3, 14. Test. XII Patr. p. 561. Basil. Ep. 61. 91. See Lob. ad Phryn. p. 182.

ἐξουθενέω, ὦ, f. ἡσώ, (ἐκ, οὐθενέω) οὐδέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phryn. p. 181 sq.) to set out at nought, to make nought of, to despise, c. acc. Luke 18, 9 ἐξουθενούντας τοὺς λοιποὺς. 23, 11. Rom. 14, 3. 10. 1 Cor. 6, 4. 16, 11 Gal. 4, 14. 1 Thess. 5, 20. Acts 4, 11, comp. Matt. 21, 42 and Ps. 118, 22. Pass. part. 1 Cor. 1, 28 et 2 Cor. 10, 10 ἐξουθενημένος, despised, contemptible. Sept. for כִּתְּבָה Prov. 1, 7; כִּתְּבָה Ez. 22, 8. 2 Chr. 36, 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phryn. p. 182.

ἐξουσία, as, ἡ, (ἔξεστι,) power, i. e. moral power, ability, see in ἔξεστι. Thus

1. power to do any thing, ability, faculty; Acts 8, 19 δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα κτλ. Matt. 9, 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. With gen. Luke 10, 19 ἐξουσία τοῦ πατεῖν κτλ. With inf. aor. Luke 12, 5 ἐξουσίαν ἔχοντα ἐμβολύνειν κτλ. who hath power, is able. John 10, 18 bis. Spec. strength, force, efficiency, Rev. 9, 3 bis. 19.—Thuc. 4. 39; c. gen. Ecclus. 9, 13; c. inf. Thuc. 7. 12. Xen. Mem. 2. 6. 24.

2. power to do or not to do, i. e. license, liberty, leave, right; Acts 1, 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5, 4. Rom. 9, 21. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου βελήματος, i. e. if



α. stands in his own free will. 8, 9, 9, 4. 5. 6. 12 bis. 18. 2 Thess. 3, 9. Rev. 22, 14. So John 1, 12.—Eccclus. 25, 25. Ael. V. H. 3. 35. Dem. 111. 12. Xen. Hi. 5. 2.

3. *power* as entrusted, i. e. *commission*, *full-power*, *authority*; Matt. 21, 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24. 27. Mark 11, 28 bis. 29. 33. Luke 20, 2 bis. 8; also Mark 3, 15. John 19, 11. Acts 9, 14. 26, 10. 12. 2 Cor. 10, 8. 13, 10. With infin. e. g. pres. John 5, 27 ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Matt. 9, 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφιέναι κτλ. Mark 2, 10. Luke 5, 24; inf. pres. and ἐπὶ c. gen. Rev. 11, 6; inf. aor. John 19, 10 bis, οὐκ οἶδας ὅτι ἐξουσίαν ἔχω στανῶσαί σε κτλ. Heb. 13, 10. Rev. 9, 10. 11, 6. 13, 5; Matt. 7, 29 and Mark 1, 22 ἣν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, as one having authority, sc. from God to teach. Luke 4, 32 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, his discourse was with authority, authoritative. So ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, adv. with authority, authoritatively, Luke 4, 36. Mark 1, 27.—Jos. Ant. 2. 9. 5. Diod. Sic. 17. 54 pen. Plut. Camill. 1; c. inf. 1 Macc. 10, 6. Pol. 5. 56. 8.

4. *power* over persons and things, *dominion*, *authority*, *rule*. a) Pr. and genr. Matt. 28, 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8, 9 et Luke 7, 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13, 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13, 2. 4. 12. 17, 12. 13. 18, 1. Sept. for חֲזָקָה Ps. 136, 8. 9. (Eccclus. 17, 2. Diod. Sic. 1. 58. Hdtian. 7. 10. 4.) With gen. of pers. to whom the power belongs, Luke 20, 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12, 10 ἐξ. τοῦ Χρ. Acts 26, 18 ἐξ. τοῦ σατανᾶς. Luke 22, 53 ἐξ. τοῦ σκοτόους. Col. 1, 13. With gen. of the object subjected to the power, Mark 6, 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10, 1. John 17, 2. With ἐπὶ c. gen. Rev. 2, 26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. 14, 18. 20, 6. With ἐπὶ c. acc. in the same sense, Luke 9, 1. Rev. 6, 8. 13, 7. 16, 9. With ἐπάνω c. gen. Luke 19, 17. b) Meton. 'what is subject to one's rule,' *dominions*, *jurisdiction*, Luke 4, 6. 23, 7 ἐκ τῆς ἐξ. Ἡρώδου. Sept. and חֲזָקָה 2 K. 20, 13. Ps. 114, 2. So Hdtian. 3. 8. 4. Plut. Reip. ger. Præc. 19. c) Meton. in plur. or collect. 'those invested with power,' as in Engl. *the powers*, *authorities*, i. e. *rulers*, *magistrates*, Luke 12, 11. Rom. 13, 1 ter. 2. 3. Tit. 3, 1. (Eccclus. 10, 4. Jos. B. J. 2. 8. 7.) So for the powers of the other world, *princes*, *potentates*; e. g. celestial, as angels,

archangels, Eph. 1, 21. 3, 10. Col. 1, 16. 2. 10. 1 Pet. 3, 22; comp. Test. XII Patr. p. 547, 548. Or demons, Eph. 6, 12. Col. 2, 15. Eph. 2, 2 see in ἀήρ; comp. Test. XII Patr. p. 547. So genr. of the powerful adversaries of the gospel, 1 Cor. 15, 24. Comp in ἀρχή no. 4. b. d) 1 Cor. 11, 10 ἀφειλεῖ ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering (comp. v. 13. 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; see more in ἄγγελος no. 2. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for חֲזָקָה נֶפֶשׁ Gen. 20, 16; see Heb. Lex. art. חֲזָקָה.

ἐξουσιάζω, f. ἴσω, (ἐξουσία,) to have power over any person or thing, to exercise authority over; c. gen. Butt. § 132. 5. 3. Luke 22, 25 οἱ ἐξουσιάζοντες αὐτῶν, i. e. their rulers, princes. 1 Cor. 7, 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, hath not power over his (or her) own body, i. e. the wife is not mistress of her own body, nor the husband master of his own body, in this respect. Sept. for חֲזָקָה Neh. 9, 37; חֲזָקָה Neh. 5, 15. So Dion. Hal. 9. 44.—Trop. to be brought under the power of any thing, to be in bond age to, Pass. c. ὑπὸ τινος 1 Cor. 6, 12.

ἐξοχή, ἦς, ἡ, (ἐξέχω,) any thing standing out, a projection, as an angle or point, Sept. for חֲזָקָה Job 39, 28. Hdtian. 4. 15. 6.—In N. T. trop. prominence, eminence; Acts 25, 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἐξοχοί, the prominent men, principal.

ἐξυπνίζω, f. ἴσω, (ἐκ, ὕπνος,) to wake out of sleep, to awaken, trans. Sept. Pass. for γγῆ 1 K. 3, 15; עָרָר Job 14, 12. Marc. Antonin. 6. 31. Plut. Anton. 30. A later form instead of the earlier ἀφύπνιζω, Lob. ad Phryn. p. 224.—In N. T. trop. to wake one from the dead; John 11, 11 ἵνα ἐξυπνίσω αὐτόν.

ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὕπνος,) out of sleep, i. e. awakened, awake; Acts 16, 27 ἐξυπνος δὲ γενόμενος, becoming awake, awaking.—1 Esdr. 3, 3. Test. XII Patr. p. 562.

ἐξω, adv. of place, (ἐκ, ἐξ,) also prep c. gen. Butt. § 146. 3; out, without.

1. Of place where, without, out of doors, foris, after verbs and words not implying motion. a) Adv. John 18, 16 Πέτρος ἐστήκει πρὸς τῇ θύρᾳ ἐξω. Matt. 12, 46. 47. 26, 69. Mark 3, 31. 32. So genr. without a place or city, abroad, Mark 1, 45 ἐξω ἐν ἐρήμοις τόποις. Luke 1, 10. Rev. 22, 15. Sept

γαλή, comp. in ἀγαλλιάσθαι. (Sept. Gen. 27, 33. Ez. 26, 16.) Mark 6, 51 ἐν ἐαυτοῖς. Luke 2, 47 ἐξίσταντο ἐπὶ τῇ συνέσει κτλ. Matth. ὁ 399. n. (Sept. Ex. 18, 9.) Luke 8, 56. Acts 2, 7. 12. 8, 13. 9, 21. 10, 45. 12, 16. Sept. for ἐξηλθ. Gen. 43, 33. Job 26, 11. So Arr. Epict. 2. 22. 6. Xen. Mem. 2. 1. 4.

ἐξισχύνω, f. ὕσω, (ἐκ intens. ισχύω.) to be in full strength, to be fully able, c. inf. Eph. 3, 18.—Eccles. 7, 6. Plut. Reip. ger. Præc. 5.

ἐξοδος, ου, ἡ, (ἐκ, ὁδός.) pr. a way out, exit, Idian. 7. 12. 14. Plut. Flamin. 20 med.—In N. T. exodus, journey out, departure, Heb. 11, 22. Sept. for יָצָא inf. of יָצָא Ex. 19, 1. Num. 33, 38. al. (Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.) Trop. departure from life, exit, decease, Luke 9, 31. 2 Pet. 1, 15. So Wisd. 7, 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

ἐξολοθρεύω, f. εὔσω, (ἐκ intens. ὀλοθρεύω.) to destroy utterly, Pass. Acts 3, 23 πάντα ψυχὴ. . . ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. So Sept. c. ἐκ for יָצָא Ex. 30, 33. 31, 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. Not found in classic writers; see Sturz de Dial. Alex. p. 166 sq.

ἐξομολογέω, ὦ, f. ἴσω, (ἐκ intens. ὁμολογέω.) pr. to speak out the same things as another; hence in N. T.

1. Mid. to admit, to acknowledge, to confess fully, c. acc. c. g. τὰς ἁμαρτίας, Matt. 3, 6. Mark 1, 5. Acts 19, 18. James 5, 16. Sept. and יָדָה Dan. 9, 24. (Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.) Spec. to acknowledge openly, to profess, c. g. τὸ ὀνομά τως Rev. 3, 5 Rec. So c. ὅτι Phil. 2, 11; comp. Tob. 11, 17.—Hence to make acknowledgment for benefits, i. q. to give thanks, to praise, c. dat. of pers. Matt. 11, 25. Luke 10, 21. Rom. 14, 11. 15, 9, quoted from Ps. 18, 50 where Sept. for יָדָה; also Ps. 57, 10. 1 Chr. 16, 4. So Act. Thom. ὁ 25. Philo de Alleg. p. 1105; c. acc. Tob. 12, 22.

2. Act. to assent fully, to agree, to promise, absol. Luke 22, 6 ἐξομολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 1. 13, 22.

ἐξόν, sei ἔξεστι.

ἐξορκίζω, f. ἴσω, (ἐκ, ὀρκίζω.) to exact an oath, i. e. to put to an oath, to adjure, c. acc. et κατὰ τινος, Mat. 26, 63. Sept. for יָצָא Gen. 24, 3.—Diod. Sic. 1. 21 med. Dem. 1265. 6.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, pr. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19, 13. So Anth. Gr. III. p. 23 ult. or Luc. Epigr. 23.—See for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

ἐξορύσσω v. -ττω, f. ξω, (ἐκ, ὀρύσσω,) to dig out; Mark 2, 4 ἐξορύξαντες i. e. τὴν στέγην, digging out or removing the tiles or earth; comp. in ἀποστεγάω. (Xen. Œc. 19. 4.) Trop. Gal. 4, 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, implying entire devotedness. Sept. pr. for יָצָא Judg. 16, 22. 1 Sam. 11, 2. So Jos. Ant. 6. 5. 1. Plut. Artax. 14 ult. See Wetst. N. T. in loc.

ἐξουθενέω, ὦ, f. ἴσω, (ἐκ, οὐθενέω, οὐ δέν.) to set out at nought, Pass. Mark 9, 12 Lachm. Also Pass. part. ἐξουθενήμενος, despised, contemptible, 2 Cor. 10, 10 Lachm.—Eccles. 34, 22 or 31, 25.

ἐξουθενώ, ὦ, f. ὠσω, (ἐκ, οὐθενώ,) to set out at nought, to make nought of, to despise, Pass. Mark 9, 12. So Sept. for יָצָא 1 Sam. 15, 23. 26; יָצָא Ecc. 9, 16.—1 Macc. 3, 14. Test. XII Patr. p. 564. Basil. Ep. 61. 91. See Lob. ad Phryn. p. 182.

ἐξουθενέω, ὦ, f. ἴσω, (ἐκ, οὐθενέω οὐθέν later form for οὐδέν, Buttm. ὁ 70. 1. Lob. ad Phryn. p. 181 sq.) to set out at nought, to make nought of, to despise, c. acc. Luke 18, 9 ἐξουθενούντας τοὺς λοιποὺς. 23, 11. Rom. 14, 3. 10. 1 Cor. 6, 4. 16, 11. Gal. 4, 14. 1 Thess. 5, 20. Acts 4, 11, comp. Matt. 21, 42 and Ps. 118, 22. Pass. part. 1 Cor. 1, 28 et 2 Cor. 10, 10 ἐξουθενημένος, despised, contemptible. Sept. for יָצָא Prov. 1, 7; יָצָא Ez. 22, 8. 2 Chr. 36, 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phryn. p. 182.

ἐξουσία, as, ἡ, (ἐξεστι.) power, i. e. moral power, ability, see in ἐξεστι. Thus

1. power to do any thing, ability, faculty; Acts 8, 19 δότε καμὸι τὴν ἐξουσίαν ταύτην, ἴνα κτλ. Matt. 9, 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. With gen. Luke 10, 19 ἐξουσία τοῦ πατέν κτλ. With inf. aor. Luke 12, 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κτλ. who hath power, is able. John 10, 18 bis. Spec. strength, force, efficiency, Rev. 9, 3 bis. 19.—Thuc. 4. 39; c. gen. Eccles. 9, 13; c. inf. Thuc. 7. 12. Xen. Mem. 2. 6. 24.

2. power to do or not to do, i. e. license, liberty, leave, right; Acts 1, 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5, 4. Rom. 9, 21. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου βελήματος, i. e. if

α stands in his own free will. 8, 9. 9, 4. 5. 6, 12 bis. 18. 2 Thess. 3, 9. Rev. 22, 14. So John 1, 12.—Ecclus. 25, 25. Ael. V. H. 3. 35. Dem. 111. 12. Xen. Hi. 5. 2.

3. *power* as entrusted, i. e. *commission*, *full-power*, *authority*; Matt. 21, 23 bis, ἐν ποῖα ἐξουσία ταῦτα ποιεῖς; v. 24. 27. Mark 11, 28 bis. 29. 33. Luke 20, 2 bis. 8; also Mark 3, 15. John 19, 11. Acts 9, 14. 26, 10. 12. 2 Cor. 10, 8, 13, 10. With infin. c. g. pres. John 5, 27 ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Matt. 9, 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφίεναι κτλ. Mark 2, 10. Luke 5, 24; inf. pres. and ἐπὶ c. gen. Rev. 11, 6; inf. aor. John 19, 10 bis, οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε κτλ. Heb. 13, 10. Rev. 9, 11, 6, 13, 5; Matt. 7, 29 and Mark 1, 22 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, as one having authority, sc. from God to teach. Luke 4, 32 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, his discourse was with authority, authoritative. So ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, adv. with authority, authoritatively, Luke 4, 36. Mark 1, 27.—Jos. Ant. 2. 9. 5. Diod. Sic. 17. 54 pen. Plut. Camill. 1; c. inf. 1 Macc. 10, 6. Pol. 5. 56. 8.

4. *power* over persons and things, *dominion*, *authority*, *rule*. a) Pr. and genr. Matt. 28, 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8, 9 et Luke 7, 8 ὑπὸ ἐξουσίαν εἶναι, i. c. subject to authority, rule. Mark 13, 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13, 2. 4. 12. 17, 12. 13. 18, 1. Sept. for הָיָה פָּסָד Ps. 136. 8. 9. (Ecclus. 17, 2. Diod. Sic. 1. 58. Hldian. 7. 10. 4.) With gen. of pers. to whom the power belongs, Luke 20, 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12, 10 ἐξ. τοῦ Χρ. Acts 26, 18 ἐξ. τοῦ σατανᾶς. Luke 22, 53 ἐξ. τοῦ σκότους. Col. 1, 13. With gen. of the object subjected to the power, Mark 6, 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10, 1. John 17, 2. With ἐπὶ c. gen. Rev. 2, 26 ἐξ. ἐπὶ τῶν ἔθνων, i. e. power over. 14, 18. 20, 6. With ἐπὶ c. acc. in the same sense, Luke 9, 1. Rev. 6, 8, 13, 7. 16, 9. With ἐπάνω c. gen. Luke 19, 17. b) Meton. 'what is subject to one's rule,' dominions, jurisdiction, Luke 4, 6. 23, 7 ἐκ τῆς ἐξ. Ἡρώδου. Sept. and הָיָה פָּסָד 2 K. 20, 13. Ps. 114, 2. So Hldian. 3. 8. 4. Plut. Reip. ger. Præc. 19. c) Meton. in plur. or collect. 'those invested with power,' as in Engl. the powers, authorities, i. e. rulers, magistrates, Luke 12, 11. Rom. 13, 1 ter. 2. 3. Tit. 3, 1. (Ecclus. 10, 4. Jos. B. J. 2. 8. 7.) So for the powers of the other world, princes, potentates; e. g. celestial, as angels,

archangels, Eph. 1, 21. 3, 10. Col. 1, 16. 2. 10. 1 Pet. 3, 22; comp. Test. XII Patr. p. 547, 518. Or demons, Eph. 6, 12. Col. 2, 15. Eph. 2, 2 see in ἀήρ; comp. Test. XII Patr. p. 547. So genr. of the powerful adversaries of the gospel, 1 Cor. 15, 24. Comp. in ἀρχή no. 4. b. d) 1 Cor. 11, 10 ὀφειλά ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἄγγελους, prob. 'emblem of power,' i. e. a veil or covering (comp. v. 13. 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; see more in ἄγγελος no. 2. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for כְּבוֹד פְּנֵי Gen. 20, 16; see Heb. Lex. art. כְּבוֹד.

ἐξουσιάζω, f. ἴσω, (ἐξουσία,) to have power over any person or thing, to exercise authority over; c. gen. Buttm. § 132. 5. 3. Luke 22, 25 οἱ ἐξουσιάζοντες αὐτῶν, i. c. their rulers, princes. 1 Cor. 7, 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, hath not power over his (or her) own body, i. e. the wife is not mistress of her own body, nor the husband master of his own body, in this respect. Sept. for הָיָה Neh. 9, 37; הָיָה Neh. 5, 15. So Dion. Hal. 9. 44.—Trop. to be brought under the power of any thing, to be in bond age to, Pass. c. ὑπὸ τινος 1 Cor. 6, 12.

ἐξοχή, ἡς, ἡ, (ἐξέχω,) any thing standing out, a projection, as an angle or point, Sept. for הָיָה Job 39, 28. Hldian. 4. 15. 6.—In N. T. trop. prominence, eminence; Acts 25, 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἐξοχοί, the prominent men, principal.

ἐξυπνίζω, f. ἴσω, (ἐκ, ὕπνος,) to wake out of sleep, to awaken, trans. Sept. Pass. for הָיָה 1 K. 3, 15; הָיָה Job 14, 12. Marc. Antonin. 6. 31. Plut. Anton. 30. A later form instead of the earlier ἀφυπνίζω, Lob. ad Phryn. p. 224.—In N. T. trop. to wake one from the dead; John 11, 11 ἵνα ἐξυπνίσω αὐτόν.

ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὕπνος,) out of sleep, i. e. awakened, awake; Acts 16, 27 ἐξυπνος δὲ γενόμενος, becoming awake, awaking.—1 Esdr. 3, 3. Test. XII Patr. p. 562.

ἐξω, adv. of place, (ἐκ, ἐξ,) also prep c. gen. Buttm. § 146. 3; out, without.

1. Of place where, without, out of doors, foris, after verbs and words not implying motion. a) Adv. John 18, 16 Πέτρος ἐστήκει πρὸς τῇ θύρᾳ ἔξω. Matt. 12, 46. 47. 26, 69. Mark 3, 31. 32. So genr. without a place or city, abroad, Mark 1, 45 ἔξω ἐν ἐρήμοις τόποις. Luke 1, 10. Rev. 22, 15. Sept

for γῆρας Gen. 24, 31. Ezra 10, 13. (Plut. de Superst. 7. Xen. Cyr. 7. 5. 31.) So οἱ ἔξω as adj. *those without, outside, outward*, Butt. § 125. 6, 7. Acts 26, 11 εἰς τὰς ἔξω πόλεις, *even to foreign cities*. (Sept. 2 K. 16, 18. Xen. Hell. 6. 1. 5.) Trop. of those not belonging to one's community or church, *not Christians*, 1 Cor. 5, 12. 13. Col. 4, 5. 1 Thess. 4, 12; of those not among the more privileged disciples, Mark 4, 11. (Xen. Œc. 10. 8.) So δ ἔξω ἡμῶν ἄνθρωπος, *our outward man*, the body, 2 Cor. 4, 16. b) Prep. c. gen. *out of, outside of*, Luke 13, 33 ἔξω Ἱερουσαλὴμ. Heb. 13, 11. 12. 13. So Ἀελ. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

2. Of place whither, *out, forth, out of doors, foras*, i. e. from a place, after verbs implying motion or direction. a) Adv. John 19, 4 ἄγω ὑμῖν αὐτὸν ἔξω. Matt. 5, 13 εἰ μὴ θάλασσαν ἔξω. 13, 48. Luke 14, 35. 1 John 4, 18. John 11, 43 δεῦρο ἔξω. Acts 5, 34 παῖσαι ἔξω. 16, 30 προαγαγὼν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24, 50; ἐξέρχουμαι Matt. 26, 75. John 19, 4. 5; ἐκβάλλω Luke 8, 54. Acts 9, 40. So genr. Pol. 1. 50. 2. Xen. Hell. 4. 4. 16. b) Prep. c. gen. Matt. 21, 17 ἐξήλθεν ἔξω τῆς πόλεως. v. 39. Mark 5, 10. 9, 23. Acts 4, 15. 14, 19. So Hdian. 4. 2. 11. Xen. An. 5. 7. 15. +

ἐξῶθεν, adv. of place, (ἐξω,) *from without*, i. e.

1. *outwardly, externally*, Matt. 23, 27. 28. Luke 11, 39. 2 Cor. 7, 5. Sept. for γῆρας Gen. 6, 14. al. So Hdian. 2. 8. 10. Xen. Mem. 2. 1. 14.—Also δ ἔξῶθεν as adj. *outward, external*, 1 Pet. 3, 3. Rev. 11, 2; τὸ ἔξῶθεν *the outside*, Matt. 23, 25. Luke 11, 40; *that from without*, Mark 7, 18. (Thuc. 2. 13.) Trop. οἱ ἔξῶθεν, *those from without*, i. e. not Christians, 1 Tim. 3, 7. Comp. Butt. § 125. 6, 7. So Xen. Hell. 5. 1. 22.

2. Sometimes i. q. ἔξω, *out of, without*, as prep. c. gen. Mark 7, 15 ἔξ. τοῦ ἀνθρώπου. Rev. 14, 20 ἔξῶθεν τῆς πόλεως, in later edit. Sept. for γῆρας Ex. 40, 20; חוץ ליהוה Jer. 11, 6.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

ἐξῶδέω, ὦ, f. ἦσω and ἐξώσω, (ἐκ, ὠδέω Butt. § 114,) *to thrust out, to drive out from a place*; e. g. a nation, with acc. and ἀπό, Acts 7, 45. Sept. for חוץ ליהוה Jer. 8, 3; חוץ ליהוה Joel 4, 6. So Luc. Tim. 12. Pol. 2. 69. 9. Plat. Tim. 62. b.—Spec. as a naval term, *to drive out of the sea, to drive ashore*, e. g. a ship, c. acc. Acts 27, 39 αἰγιαλὸν, εἰς ὃν ἐβλήθησαν τὸ ἐξώσαι τὸ πλοῖον. So

Plut. Nicias 20. Thuc. 7. 52 τὰς πᾶσιν ναῦς ἦδη τῶν Ἀθηναίων ἐξέωσαν ἐς τὴν γῆν. Xen. Hell. 4. 3. 12 bis

ἐξώτερος, α, ον, adj. compar. (ἐξω,) *outer*, Matt. 8, 12 τὸ σκότος τὸ ἐξώτερον *outer darkness*, i. e. remote from the light and splendour of the feast within (v. 11), put for the place of punishment or Tartarus. 22, 13. 25, 30. Sept. for חוץ ליהוה outer Ez. 10, 5. 40, 20.—Adv. ἐξωτέρω Æschyl. Choeph. 1021.

ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holiday*, intrans. 1 Cor. 5, 8. Sept. for חג Ex. 5, 1.—Hdian. 5. 6. 12. Plato Alcib. 121. c.

ἐορτή, ἡς, ἡ, a feast, festival, h. v. day, Col. 2, 16 μὴ τις ὑμᾶς κρινέτω ἐν μέρεϊ ἐορτῆς ἢ νομηνίας. Acts 18, 21, where it is uncertain what festival is meant. Sept. for חג Ex. 10, 9; חג Lev. 23, 2. So Hdian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spec. a) The passover and the festival of unleavened bread connected with it, the paschal festival, see in ἄζυμος and δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2, 41. John 13, 1; ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2, 23; ἡ ἐορ. τῶν ἁζύμων Luke 22, 1; ἡ ἐορτή simply Matt. 26, 5. 27, 15. Mark 14, 2. 15, 6. Luke 2, 42. 23, 17. John 4, 45 bis. 6, 4. 11, 56. 12, 12. 20. 13, 29; and so most prob. John 5, 1, see Gr. Harm. p. 190. Sept. for חג Ex. 12, 14. 34, 25; and ἐ. τῶν ἁζύμων Ex. 23, 15. 34, 17. b) The feast of tabernacles, ἡ ἐορτὴ ἡ σκηνοπηγία, John 7, 2. 8 bis 10. 11. 14. 37. Sept. for חג Deut. 16, 13. 31, 10.

ἐπαγγελία, as, ἡ, (ἐπαγγέλλομαι,) 1. an announcement, message, 1 John 1, 5 Rec. where others ἀγγελία. Sept. for מְבִרָה Ez. 7, 26.—Arr. Exp. Alex. 1. 18. Pol. 24. 10. 8 si sana lect.

2. a command, order, Acts 23, 21.—Pol. 9. 38. 2.

3. a promise, i. e. a) Pr. 2 Cor. 1, 20 ὅσαι γὰρ ἐπαγγελίαι τοῦ Θεοῦ. Eph. 6, 2 ἐν τολῇ πρώτῃ ἐν ἐπαγγελίᾳ. Eph. 1, 13 τῷ πνεύματι τῆς ἐπαγγελίας, the spirit of promise, i. e. the promised spirit. 1 Tim. 4, 8. 2 Pet. 3, 4. v. 9 see in βραδύνο. Sept. for מְבִרָה Esth. 4, 7. So 1 Macc. 10, 15. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—Of special promises, e. g. made to Abraham, Acts 7, 17 comp. v. 6. Rom. 4, 20 comp. v. 18. Heb. 6, 15 comp. v. 14. Heb. 7, 6. 11, 9 bis, γῇ ἐπαγγελίας i. e. the promised land; so in respect of Isaac, Rom. 9, 9. Gal. 4, 23; ὡς α spiritual seed, Rom. 9, 8. Gal. 4, 28 Or

as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13, 23. 32. 26, 6; of future blessings and the enjoyment of God's favour, Acts 2, 39. Rom. 4, 13. 14. 16. 9, 4. 15, 8. 2 Cor. 7, 1. Gal. 3, 16. 17. 18 bis. 21. 22. 29. Eph. 2, 12. 3, 6. Heb. 6, 12. 17. 11, 17; of the salvation in Christ, 2 Tim. 1, 1 ἀπόστολος . . . κατ' ἐπαγγελίαν ζωῆς, an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it. Heb. 4, 1. 8, 6. 9, 15. 1 John 2, 25.

b) Meton. a promise for the thing promised, Heb. 11, 13. 33. 39; so of the salvation in Christ, 10, 36; of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς Luke 24, 49. Acts 1, 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελούμενον, i. e. having received the promised outpouring of the Spirit, Acts 2, 33. Gal. 3, 14; see Buttm. § 132. n. 12.—Test. XII Patr. p. 725. Psalt. Sal. 12, 8 ὅσσοι κυρίου κληρονομήσαντες ἐπαγγελίας κυρίου.

ἐπαγγέλλω, f. εἰλῶ, (ἀγγέλλω,) to bring word to or up to, to announce, e. g. events, Pol. 6. 13. 6. Hdtian. 1. 6. 23; to give orders, to command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. Mid. depon. ἐπαγγέλλομαι, to announce oneself as doing or about to do any thing, i. q. to promise; with Pass. perf. ἐπηγγέλμαι in Mid. signif. Rom. 4, 21. Buttm. § 136. 3; but also as Pass. Gal. 3, 9. 2 Macc. 4, 27. Buttm. § 113. n. 6.

1. Génr. to promise, c. acc. Rom. 4, 21. Tit. 1, 2; acc. and dat. James 1, 12 ὁ θεὸς φωνῶν τῆς ζωῆς ὃν ἐπηγγέλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2, 5. 2 Pet. 2, 19. 1 John 2, 25. Heb. 6, 13; dat. and infin. Mark 14, 11. Acts 7, 5; absol. Heb. 10, 23. 11, 11. 12, 26. Pass. impers. c. dat. Gal. 3, 19 φε-ἐπηγγέλται, i. e. to whom the promise was made. Sept. and 728 Esth. 4, 6.—Pol. 5. 89. 6. Xen. An. 5. 6. 26.

2. Spec. i. q. to profess, to make profession of, c. acc. θεοσέβειαν 1 Tim. 2, 10; γνώσιν 6, 21.—Wisd. 2, 13. Dem. 938. 7. Xen. Mem. 1. 2. 7.

ἐπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) a promise, 2 Pet. 1, 4. 3, 13.—Dem. 397. 3. Plato Prot. 27. p. 319. a.

ἐπάγω, f. ἀξω, (ἄγω,) aor. 1 part. ἐπάξας 2 Pet. 2, 5, on which form of the fut. and aor. see in ἄγω; to lead up to, to bring upon, to introduce to a place, Sept. Ez. 14, 15. Thuc. 2. 2.—In N. T. to bring upon any one, c. acc. et dat. 2 Pet. 2, 1 ἐπάγοντες ἑαυτοῖς ραυὴν ἀπώλειαν. v. 5. Sept. c. ἐπὶ

for אָבִיר Gen. 6, 17. Ex. 11, 1. (Phile Leg. ad Cai. p. 1018 κίνδυνον ἐπαγ. Palaph. 6. 7. Plato Tim. 33. a.) With ἐπὶ c. acc. Acts 5, 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα, to bring upon us, i. e. to make us answerable for. Sept. for אָבִיר Gen. 20, 9; אָבִיר Ex. 34, 7. So Dem. 548. 24.

ἐπαγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) to contend upon, i. e. for or about, c. dat. of thing for which, Jude 3.—Plut. Num. 8; c. dat. of pers. with whom, Plut. Fab. Max. 23.

ἐπαθροίζω, f. ὁσω, (ἀθροίζω,) to gather together in crowds upon or to any place; Mid. intrans. ἐπαθροίζομαι, to gather together to or upon, to crowd together upon, Luke 11. 29.—Plut. M. Anton. 44.

Ἐπαινετος, ου, ὁ, Epenetus, pr. n. of a Christian, Rom. 16, 5.

ἐπαινέω, ὦ, (ἐπὶ intens. αἰνέω,) fut. ἐσω 1 Cor. 11, 22. Xen. An. 5. 5. 8; but Att. more usually fut. ἐσομαι Rom. 15, 11. Xen. Hell. 3. 2. 6; see Buttm. § 113. 5, and n. 7.—To praise much, to applaud, to commend, c. acc. Luke 16, 8. 1 Cor. 11, 2. 17. 22 bis. Rom. 15, 11 quoted from Ps. 117, 1, where Sept. for תְּהַלֵּל Sept. also for תְּהַלֵּל Ps. 10, 3.—Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

ἐπαινος, ου, ὁ, (ἐπὶ intens. αἶνος,) much praise, applause, commendation; Eph. 1, 6 εἰς ἐπαινον τῆς δόξης κτλ. v. 12. 14. Rom. 2, 29. 13, 3. 1 Cor. 4, 5. 2 Cor. 8, 18. Phil. 1, 11. 1 Pet. 1, 7. 2, 14. Meton. object of praise, something praiseworthy, Phil. 4, 8. Sept. for תְּהַלֵּל 1 Chr. 22, 24; תְּהַלֵּל 16, 27.—Pol. 2. 58. 11. Xen. Hi. 1. 14.

ἐπαίρω, f. αἶρω, (αἶρω,) 1. to take or lift up, to raise up; e. g. a sail, to hoist up, c. acc. Acts 27, 40. (Luc. V. H. 2. 38. Plut. Thes. 17, 22.) Pass. of a person, to be taken up into heaven, Acts 1, 9; comp. Mark 16, 19 et Luke 24, 51.—Spec. in phrases, like Heb. אָרָם, see Heb. Lex. art. אָרָם no. 1. a) ἐπαίρ. τὰς χεῖρας, to lift up the hands, in prayer or benediction, Luke 24, 50. 1 Tim. 2, 8. Sept. for אָרָם Ps. 134, 2; אָרָם Ex. 17, 11. Comp. Xen. Eq. 12. 6. b) ἐπαίρ. τὴν κεφαλὴν, to lift up the head, trop. to take courage, Luke 21, 28. So Heb. אָרָם, Sept. אָרָם, Zech. 2, 4. c) ἐπαίρ. τοὺς ὀφθαλμούς, to lift up the eyes, before verbs of looking or seeing, by a kind of verbosity as in Heb. Matt. 17, 8 ἐπάραντες τοὺς ὀφθ. αὐτῶν οὐδένα εἶδον. Luke 16, 23. John 4, 35. 6, 5; c. εἰς τι, to or towards a person, Luke 6, 20; εἰς τι, to or towards a place, Luke 18, 13. John 17, 1. Sept. for

for יצא Gen. 24, 31. Ezra 10, 13. (Plut. de Superst. 7. Xen. Cyr. 7. 5. 31.) So οἱ ἐξω as adj. *those without, outside, outward*, Butt. § 125. 6, 7. Acts 26, 11 εἰς τὰς ἐξω πόλεις, *even to foreign cities*. (Sept. 2 K. 16, 13. Xen. Hell. 6. 1. 5.) Trop. of those not belonging to one's community or church, *not Christians*, 1 Cor. 5, 12. 13. Col. 4, 5. 1 Thess. 4, 12; of those not among the more privileged disciples, Mark 4, 11. (Xen. CEC. 10. 8.) So ὁ ἐξω ἡμῶν ἄνθρωπος, *our outward man*, the body, 2 Cor. 4, 16. b) Prep. c. gen. *out of, outside of*, Luke 13, 33 ἐξω Ἱερουσαλήμ. Heb. 13, 11. 12. 13. So AEL. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

2. Of place whither, *out, forth, out of doors, foras*, i. e. from a place, after verbs implying motion or direction. a) Adv. John 19, 4 ἄγω ὑμῖν αὐτὸν ἐξω. Matt. 5, 13 εἰ μὴ βληθῆναι ἐξω. 13, 48. Luke 14, 35. 1 John 4, 18. John 11, 43 δεῖρο ἐξω. Acts 5, 34 ποιῆσαι ἐξω. 16, 30 προαγαγὼν ἐξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24, 50; ἐξέρχομαι Matt. 26, 75. John 19, 4. 5; ἐκβαλλῶ Luke 8, 54. Acts 3, 40. So genr. Pol. 1. 50. 2. Xen. Hell. 4. 16. b) Prep. c. gen. Matt. 21, 17 ἐξῆλθεν ἐξω τῆς πόλεως. v. 39. Mark 5, 10. 9, 23. Acts 4, 15. 14, 19. So Hdian. 4. 2. 11. Xen. An. 5. 7. 15. +

ἐξῶθεν, adv. of place, (ἐξω,) *from without*, i. e.

1. *outwardly, externally*, Matt. 23, 27. Luke 11, 39. 2 Cor. 7, 5. Sept. for יצא Gen. 6, 14. al. So Hdian. 2. 8. 10. Xen. Mem. 2. 1. 14.—Also ὁ ἐξῶθεν as adj. *outward, external*, 1 Pet. 3, 3. Rev. 11, 2; τὸ ἐξῶθεν *the outside*, Matt. 23, 25. Luke 11, 40; *that from without*, Mark 7, 18. (Thuc. 2. 13.) Trop. *οἱ ἐξῶθεν, those from without*, i. e. not Christians, 1 Tim. 3, 7. Comp. Butt. § 125. 6, 7. So Xen. Hell. 5. 1. 22.

2. Sometimes i. q. ἐξω, *out of, without*, as prep. c. gen. Mark 7, 15 ἐξ. τοῦ ἀνθρώπου. Rev. 14, 20 ἐξῶθεν τῆς πόλεως, in later edit. Sept. for יצא Ex. 40, 20; יצא Jer. 11, 6.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

ἐξῶδέω, ὦ, f. ἴσω and ἐξώσω, (ἐκ, ὠδέω Butt. § 114.) *to thrust out, to drive out from a place*; c. g. a nation, with acc. and ἀπό, Acts 7, 45. Sept. for יצא Jer. 8, 3; יצא Joel 4, 6. So Luc. Tim. 12. Pol. 2. 69. 9. Plat. Tim. 62. b.—Spec. as a naval term, *to drive out of the sea, to drive ashore*, e. g. a ship, c. acc. Acts 27, 39 αἰγιαλόν, εἰς ὃν ἐβριλεύσαντο ἐξῶσαι τὸ πλοῖον. So

Plut. Nicias 20. Thuc. 7. 52 τὰς πάντα ναῦς ἥδη τῶν Ἀθηναίων ἐξῶθουν ἐς τὴν γῆν. Xen. Hell. 4. 3. 12 bis

ἐξώτερος, α, ον, adj. compar. (ἐξω,) *outer*, Matt. 8, 12 τὸ σκότος τὸ ἐξώτερον *outer darkness*, i. e. remote from the light and splendour of the feast within (v. 11), put for the place of punishment or Tartarus. 22, 13. 25, 30. Sept. for יצא *outer* Ez. 10, 5. 40, 20.—Adv. ἐξωτέρω Aeschyl. Choeph. 1021.

ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holyday*, intrans. 1 Cor. 5, 8. Sept. for יצא Ex. 5, 1.—Hdian. 5. 6. 12. Plato Alcib. 121. c.

ἐορτή, ἡς, ἡ, *a feast, festival, holiday*, Col. 2, 16 μὴ τις ὑμᾶς κρινέτω ἐν μέρει ἐορτῆς ἢ νομῆς. Acts 18, 21, where it is uncertain what festival is meant. Sept. for יצא Ex. 10, 9; יצא Lev. 23, 2. So Hdian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spec. a) *The passover and the festival of unleavened bread connected with it, the paschal festival*, see in ἄζυμος and δευτερόπρωτος. So ἡ ἐορτή τοῦ πάσχα, Luke 2, 41. John 13, 1; ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2, 23; ἡ ἐορ. τῶν ἀζύμων Luke 22, 1; ἡ ἐορτή simply Matt. 26, 5. 27, 15. Mark 14, 2. 15, 6. Luke 2, 42. 23, 17. John 4, 45 bis. 6, 4. 11, 56. 12, 12. 20. 13, 29; and so most prob. John 5, 1, see Gr. Harm. p. 190. Sept. for יצא Ex. 12, 14. 34, 25; and ε. τῶν ἀζύμων Ex. 23, 15. 34, 17. b) *The feast of tabernacles, ἡ ἐορτή ἡ σκηνοπηγία*, John 7, 2. 8 bis 10. 11. 14. 37. Sept. for יצא Dent. 16, 15. 31, 10.

ἐπαγγελία, ας, ἡ, (ἐπαγγέλομαι,) 1. *an announcement, message*, 1 John 1, 5 Rec. where others ἀγγελία. Sept. for יצא Ez. 7, 26.—Arr. Exp. Alex. 1. 18. Pol. 24. 10. 8 si sana lect.

2. *a command, order*, Acts 23, 21.—Pol. 9. 38. 2.

3. *a promise*, i. c. a) Pr. 2 Cor. 1, 20 ὅσαι γὰρ ἐπαγγελίαι τοῦ Θεοῦ. Eph. 6, 2 ἐν πολλῇ πρώτῃ ἐν ἐπαγγελίᾳ. Eph. 1, 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit of promise*, i. e. the promised spirit. 1 Tim. 4, 8. 2 Pet. 3, 4. v. 9 see in βραδύνα. Sept. for יצא Esth. 4, 7. So 1 Macc. 10, 15. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—Of special promises, c. g. made to Abraham, Acts 7, 17 comp. v. 6. Rom. 4, 20 comp. v. 18. Heb. 6, 15 comp. v. 14. Heb. 7, 6. 11, 9 bis, γῇ ἐπαγγελίας i. e. the promised land; so in respect of Isaac, Rom. 9, 9. Gal. 4, 23; ὡς αἱ ἐπαγγελίαι, Rom. 9, 8. Gal. 4, 28 ὡς

as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13, 23. 32. 26, 6; of future blessings and the enjoyment of God's favour, Acts 2, 39. Rom. 4, 13. 14. 16. 9, 4. 15, 8. 2 Cor. 7, 1. Gal. 3, 16. 17. 18 bis. 21. 22. 29. Eph. 2, 12. 3, 6. Heb. 6, 12. 17. 11, 17; of the salvation in Christ, 2 Tim. 1, 1 ἀπόστολος... κατ' ἐπαγγελίαν ζωῆς, an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it. Heb. 4, 1. 8, 6. 9, 15. 1 John 2, 25.

b) Meton. a promise for the thing promised, Heb. 11, 13. 33. 39; so of the salvation in Christ, 10, 36; of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς Luke 24, 49. Acts 1, 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised outpouring of the Spirit, Acts 2, 33. Gal. 3, 14; see Buttm. § 132. n. 12.—Test. XII Patr. p. 725. Psalt. Sal. 12, 8 σοὶ κύριον κληρονομήσειεν ἐπαγγελίας κυρίου.

ἐπαγγέλλω, f. εἰδω, (ἀγγέλλω,) to bring word to or up to, to announce, e. g. events, Pol. 6. 13. 6. Hidian. 1. 6. 23; to give orders, to command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. Mid. depon. ἐπαγγέλλομαι, to announce oneself as doing or about to do any thing, i. q. to promise; with Pass. perf. ἐπήγγελμαι in Mid. signif. Rom. 4, 21. Buttm. § 136. 3; but also as Pass. Gal. 3, 9. 2 Macc. 4, 27. Buttm. § 113. n. 6.

1. Genr. to promise, c. acc. Rom. 4, 21. Tit. 1, 2; acc. and dat. James 1, 12 δι' ἐφ' αὐτῶν τῆς ζωῆς ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2, 5. 2 Pet. 2, 19. 1 John 2, 25. Heb. 6, 13; dat. and infin. Mark 14, 11. Acts 7, 5; absol. Heb. 10, 23. 11, 11. 12, 26. Pass. impers. c. dat. Gal. 3, 19 ὃ ἐπήγγελται, i. ὃ. to whom the promise was made. Sept. and עָבַד Esth. 4, 6.—Pol. 5. 89. 6. Xen. An. 5. 6. 26.

2. Spec. i. q. to profess, to make profession of, c. acc. Θεοσέβειαν 1 Tim. 2, 10; γνώσιν 6, 21.—Wisd. 2, 13. Dem. 938. 7. Xen. Mem. 1. 2. 7.

ἐπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) a promise, 2 Pet. 1, 4. 3, 13.—Dem. 397. 3. Plato Prot. 27. p. 319. a.

ἐπάγω, f. ἀγω, (ἄγω,) aor. 1 part. ἐπάξας 2 Pet. 2, 5, on which form of the fut. and aor. see in ἄγω; to lead up to, to bring upon, to introduce to a place, Sept. Ez. 14, 15. Thuc. 2. 2.—In N. T. to bring upon any one, c. acc. et dat. 2 Pet. 2, 1 ἐπάγοντες ἑαυτοῖς ρατὴν ἀπώλειαν. v. 5. Sept. c. ἐπὶ

for עָבַד Gen. 6, 17. Ex. 11, 1. (Phite Leg. ad Cai. p. 1018 κίνδυνον ἐπαγ. Palaph. 6. 7. Plato Tim. 33. a.) With ἐπὶ c. acc. Acts 5, 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἶμα, to bring upon us, i. e. to make us answerable for. Sept. for עָבַד Gen. 20, 9; עָבַד Ex. 34, 7. So Dem. 548. 24.

ἐπαγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) to contend upon, i. e. for or about, c. dat. of thing for which, Jude 3.—Plut. Num. 8; c. dat. of pers. with whom, Plut. Fab. Max. 23.

ἐπαδρῶζω, f. οἶσω, (ἀδρῶζω,) to gather together in crowds upon or to any place; Mid. intrans. ἐπαδρῶζομαι, to gather together to or upon, to crowd together upon, Luke 11. 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, pr. n. of a Christian, Rom. 16, 5.

ἐπαυνέω, ὦ, (ἐπὶ intens. αἰνέω,) fut. ἐσω 1 Cor. 11, 22. Xen. An. 5. 5. 8; but Att. more usually fut. ἐσομαι Rom. 15, 11. Xen. Hell. 3. 2. 6; see Buttm. § 113. 5, and n. 7.—Τὸ praise much, to applaud, to commend, c. acc. Luke 16, 8. 1 Cor. 11, 2. 17. 22 bis. Rom. 15, 11 quoted from Ps. 117, 1, where Sept. for עָבַד Sept. also for עָבַד Ps. 10, 3.—Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

ἐπαινος, ου, ὁ, (ἐπὶ intens. αἶνος,) much praise, applause, commendation; Eph. 1, 6 εἰς ἔπαινον τῆς δόξης κτλ. v. 12. 14. Rom. 2, 29 13, 3. 1 Cor. 4, 5. 2 Cor. 8, 18. Phil. 1, 11. 1 Pet. 1, 7. 2, 14. Meton. object of praise, something praiseworthy, Phil. 4, 8. Sept. for עָבַד 1 Chr. 22, 24; עָבַד 16, 27.—Pol. 2. 58. 11. Xen. Hii. 1. 14.

ἐπαίρω, f. ἀρῶ, (αἶρω,) 1. to take or lift up, to raise up; c. g. a sail, to hoist up, c. acc. Acts 27, 40. (Luc. V. H. 2. 38. Plut. Thes. 17, 22.) Pass. of a person, to be taken up into heaven, Acts 1, 9; comp. Mark 16, 19 et Luke 24, 51.—Spec. in phrases, like Heb. עָבַד, see Heb. Lex. art. עָבַד no. 1. a) ἐπαίρ. τὰς χεῖρας, to lift up the hands, in prayer or benediction, Luke 24, 50. 1 Tim. 2, 8. Sept. for עָבַד Ps. 134, 2; עָבַד Ex. 17, 11. Comp. Xen. Eq. 12. 6. b) ἐπαίρ. τὴν κεφαλὴν, to lift up the head, trop. to take courage, Luke 21, 28. So Heb. עָבַד, Sept. אָרַב, Zech. 2, 4. c) ἐπαίρ. τοὺς ὀφθαλμούς, to lift up the eyes, before verbs of looking or seeing, by a kind of verbosity as in Heb. Matt. 17, 8 ἐπάραντες τοὺς ὀφθ. αὐτῶν οὐδένα εἶδον. Luke 16, 23. John 4, 35. 6, 5; c. εἰς τὰ, upon a person, Luke 6, 20; εἰς τι, to or towards a place, Luke 18, 13. John 17, 1. Sept. for

נָשָׂא Gen. 13, 10, 14; c. εἰς Gen. 39, 7. d) *ἐπαίρ.* τὴν φωνήν, *to lift up the voice*, i. e. *to cry out with a loud voice*, Luke 11, 27. Acts 2, 14, 14, 11, 22, 22. Sept. for נָשָׂא Judg. 2, 4, 9, 7. So Dem. 449. 13. Philostr. Vit. Apollon. 5, 33. e) *ἐπαίρ.* τὴν πτέρην ἐπὶ τινα, *to lift up the heel against any one*, i. e. *in order to attack and injure*, the figure being taken from a horse, John 13, 18; translated from Ps. 41, 10 where Heb. הִקְרִיתִי לְעֵקֶב צֵל. Comp. Sept. ἐπήρε τὸ δόρυ ἐπὶ, for הִקְרִיתִי 1 Sam. 20, 32.

2. Mid. *to lift up oneself, to rise up*, e. g. *against any thing*; so of a lofty fortress, trop. c. κατὰ τῶς, 2 Cor. 10, 5 πᾶν ὕψωμα ἐπαυρόμενον κατὰ τῆς γν. τοῦ Θεοῦ. Sept. for נָשָׂא הִתְנַשֵּׂא Ezra 4, 19. Dan. 11, 14.—Trop. *to exalt oneself, to become elated, proud*, 2 Cor. 11, 20 where supply κατ' ὑμῶν. Sept. for נָשָׂא Prov. 19, 18; נָשָׂא Jer. 13, 15. So Ael. V. H. 8, 15. Xen. Cyr. 8, 5, 24.

ἐπαισχύνομαι, Mid. depon. (αἰσχύνω). Pass. aor. 1 ἐπαισχύνθη and fut. 1 ἐπαισχυνθήσομαι, both in Mid. signif. Butt. § 113. 4, and n. 5; *to shame oneself upon, in, at any thing*; *to be ashamed of*, c. accus. Mark 8, 38 bis, δὲ γὰρ ἂν ἐπαισχυνθῇ με κτλ. Luke 9, 26 bis. Rom. 1, 16. 2 Tim. 1, 8, 16; absol. 2 Tim. 1, 12. Also c. infin. Heb. 2, 11 οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν. With both constructions, Heb. 11, 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν, where the latter clause is epexegetical; see Matth. § 414. 12. § 532. d. So absol. Sept. Job 34, 19; c. acc. Xen. Hell. 4, 1, 34. Plato Soph. 247. c; c. infin. Diod. Sic. 1, 83. Plato Phaed. 85. b.—Once with ἐπὶ c. dat. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε, comp. Matth. § 399. n. 1. Sept. for מִן Is. 1, 29.

ἐπαιτέω, ὦ, f. ἴσω, (ἐπὶ, αἰτέω), pr. *to ask thereto*, i. e. *for more*; hence *to beg, to ask alms*, absol. Luke 16, 3. [18, 35.] Sept. for נָשָׂא Ps. 109, 10.—Eccles. 40, 28. Hom. Il. 23, 593. Soph. Oed. Col. 1364.

ἐπακολουθεῖω, ὦ, f. ἴσω, (ἀκολουθεῖω), *to follow upon or after, to accompany*; absol. Mark 16, 20 διὰ τῶν ἐπακολουθούντων σημείων, *through the accompanying signs*. With dat. 1 Tim. 5, 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἁμαρτίαι, *and some they follow after*, i. e. *become known only afterwards*; see in κρίσις no. 2. b. Sept. for אַחֲרָי הֵלֵךְ Job 31, 7. Prov. 7, 22. So Plut. Timol. 3. Plato Legg. 667. e.—Trop. 1 Pet. 2, 21 ἵνα ἐπακ. τοῖς ἔχουσιν αὐτοῦ, *that ye should follow upon his footsteps*, i. e. *follow his example*. (Sept.

for אַחֲרָי Deut. 12, 30.) 1 Tim. 5, 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσῃ, *has followed close upon every good work*, i. e. *been studious of, devoted to*. Sept. for אַחֲרָי נָשָׂא Josh. 14, 8, 9. So Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσις.

ἐπακούω, f. οὔσω, (ἀκούω), a late form of the fut. see in ἀκούω; *to hear to*, i. e. *to hear any thing at which one is present*, Xen. An. 7, 1, 14.—In N. T. *to hear to, to hearken to*, i. e. *to hear and answer prayer* c. gen. 2 Cor. 6, 2 ἐπήκουσά σου. Sept. for נָשָׂא Gen. 35, 3; שָׁמַע Gen. 17, 20.—Luc. Timon 34. Hdian. 4, 5, 9.

ἐπακροάομαι, ὦμαι, Mid. depon. (ἀκροάομαι), *to hear to, to hearken to*, i. q. ἐπακούω q. v. So c. gen. Acts 16, 25.—Test. XII Patr. p. 710. Plato Comic. Grn. 2. Comp. Sept. ἐπακρόσας for נָשָׂא 1 Sam. 15, 22.

ἐπάν, conj. (ἐπεὶ ἄν), *whenever, so soon as*, with Subjunct. comp. in ἄν Il. 1, c. Matt. 2, 8 ἐπὶ ἂν δὲ εὔρητε. Luke 11, 22, 34.—Hdian. 3, 10, 15. Xen. An. 1, 4, 13. Comp. Herm. ad Vig. p. 784. Matth. § 521.

ἐπανάγκες, adv. (ἀνάγκη), *on necessitē, necessarily*, i. q. ἐπ' ἀνάγκης; hence τὰ ἐπανάγκες, *things necessary*, Acts 15, 28 πλὴν τῶν ἐπανάγκες τούτων. Comp. Butt. § 125. 6. § 115. 4, and n. 5.—Arr. Epict. 2, 20. 1. Dem. 706. 21.

ἐπανάγω, f. ἀξω, (ἀνάγω), 1. *to lead up upon or to*, e. g. *before a tribunal*, Plato Legg. 846. b.—In N. T. as a nautical term, *to lead (a vessel) up or out upon the sea, to put out*, see in ἀνάγω no. 2; so εἰς τὸ βάθος Luke 5, 4; absol. v. 3. So 2 Macc. 12, 4. Plut. Alcib. 35. Xen. Hell. 6, 2, 28.

2. *to lead back upon or to a place, to cause to return*, c. acc. Hdian. 6, 6, 4. Thuc. 7, 3.—In N. T. intrans. *to return*, c. g. εἰς τὴν πόλιν Matt. 21, 18; see in ἄγω no. 2. So 2 Macc. 9, 21. Pol. 33, 5, 5. Xen. Cyr. 4, 1, 3 bis.

ἐπαναμνήσκω, f. μνήσω, (ἀναμνήσκω), *to remind one further, to put one further in mind*, i. e. *in addition to one's present state of mind*; c. acc. of pers. Rom. 15, 15 ὡς ἐπαναμνήσκων ὑμᾶς, comp. v. 14.—Dem. 74, 7. Plato Legg. 688. a.

ἐπαναπαύω, f. αὔσω, (ἀναπαύω), *to let rest upon*, Eustath. Præf. Il. 1, 20 τὴν κεφαλὴν ἐπαναπαύων αὐτῇ. Mid. *to rest oneself upon, to lean upon*, Sept. c. ἐπὶ τι for נָשָׂא 2 K. 7, 2; c. dat. v. 17. Hdian. 2, 1, 3.—In N. T. only Mid. trop. *to rest upon, to abide with*, c. ἐπὶ τινα, Luke 10, 6 ἐπανα-



παύσεται ἐπ' αὐτὸν ἡ εἰρήνῃ ὕμῶν. (Sept. and חַיָּה Num. 11, 25. 26. 2 K. 2, 15.) Also to rest upon, i. q. to trust in, c. dat. Rom. 2, 17 ἐπαναπαύῃ τῷ νόμῳ. So c. dat. 1 Macc. 8, 12. Arr. Epict. 1. 9.

ἐπανέρχομαι, (ἀνέρχομαι,) aor. 2 ἐπανῆλθον, to come back to a place, to return hither, thither; absol. Luke 10, 35. 19, 15. Sept. for שָׁבָה Gen. 50, 5.—Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

ἐπανίστημι, f. στήσω, (ἀνίστημι q. v.) in N. T. only Mid. intrans. ἐπανίσταμαι, f. στήσομαι, to rise up upon or against any one, c. ἐπὶ τινα Matt. 10, 21. Mark 13, 12. Sept. for עָלָה קִרְיָה 1 Sam. 17, 35; בָּהָרָה Mic. 7, 6.—So c. dat. Pol. 2. 53. 2. Thuc. 8. 73.

ἐπανόρθωσις, εὖ, ἡ, (ἐπανορθώω,) pr. a setting again upright, i. e. reparation, restoration, c. g. of a city 1 Macc. 14, 34; of laws Dem. 707. 7; of a loss Pol. 1. 11. 2.—In N. T. trop. of the heart and life, reformation, correction, 2 Tim. 3, 16. So ἐπ. τοῦ βίου Arr. Epict. 3. 21. 15. Pol. 1. 35. 1. Plato Tim. Locr. 104. a.

ἐπάνω, adv. (ἄνω,) also prep. c. gen. Buttm. § 146. 3.—Pr. up above, i. e. above, over, upon.

1. Adv. of place, Luke 11, 44. Matt. 2, 9. So Plato Rep. 531. e.—Also of number, above, more than, 1 Cor. 15, 6. Mark 14, 5 where the gen. is that of price. Sept. for מִצְרַיִם Ex. 30, 14. Lev. 27, 7.

2. Prep. c. gen. of place, above, over, Matt. 27, 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4, 39. Rev. 20, 3. Sept. for עַל Is. 14, 14; מִצְרַיִם Is. 14, 13. (Plut. de Def. Orac. 25. Plato Phaed. 109. d.) Also upon, Matt. 5, 14 ἐπάνω ὄρους κειμένη. 21, 7 bis. 23, 18. 20. 22. 28, 2. Luke 10, 19. Rev. 6, 8. Sept. for עַל Gen. 40, 17; מִצְרַיִם Gen. 1, 29. 7, 18. So 1 Macc. 6, 46.—Trop. of office, dignity, over, Luke 19, 17 γίνου ἐπάνω πάντε πόλεων. John 3, 31 bis. So Jos. Ant. 4. 8. 14. Arr. Epict. 1. 12. 34.

ἐπάρατος, οὐ, ὁ, ἡ, adj. (ἐπαράσμαι,) accursed, laid under a curse, John 7, 49 Lachm.—Thuc. 2. 17. Plato Legg. 877. a.

ἐπαρκέω, ᾧ, f. ἐσω, (ἀρκέω,) to keep off withal, to ward off, τιμὴ τι Hom. Il. 2. 873.—In N. T. to help withal, to relieve, c. dat. 1 Tim. 5, 10. 16 bis. So Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

ἐπαρχία, ας, ἡ, (ἐπαρχος, ἀρχή,) a prefecture, province, c. g. of the Roman empire, Acts 23, 34. 25, 1.—Arr. Epict. 3. 3. 12. Pol. 2. 19. 2

ἐπαυλῖς, εὖ, ἡ, (αὐλῖς,) a fold, stall, for cattle at night, Sept. for חֲבִירָה Num. 32. 16. 24. Pol. 5. 35. 3; a farm-house, cottage, hui, Sept. for חֲבִירָה Josh. 15, 44. 47 Diod. Sic. 12. 45.—In N. T. genr. a dwelling, habitation, house, Acts 1, 20; quoted from Ps. 69, 26 where Sept. for חֲבִירָה. So Judith 3, 3.

ἐπαύριον, adv. (αὐριον,) upon the morrow, to-morrow; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, the morrow, the next day, Buttm. § 125. 6, 7; so Matt. 27, 62. Mark 11, 12. John 1, 29. 35. 44. 6, 22. 12, 12. Acts 10. 9. 23. 24. 14, 20. 20, 7. 21, 8. 22, 30. 32. 25, 6. 23. Sept. for מָחָרָה Gen. 19, 34 Lev. 23, 11. 16.

ἐπαντοφάρω, see in αὐτόφωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras, pr. n. of a Christian teacher of Colosse, Col. 1, 7. 4, 12. Philem. 23. Contracted from Ἐπαφρόδιτος q. v. as Ἀντίπας for Ἀντίπατρος; but prob. not the same person with Epaphroditus of Philippi.

ἐπαφρίζω, f. ἴσω, (ἀφρίζω,) to foam upon, to foam out; trop. to pour out like foam, c. acc. Jude 13; comp. Is. 57, 20.—Pr. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, οὐ, ὁ, Epaphroditus, pr. n. of a Christian teacher of Philippi, the companion and helper of Paul, Phil. 2, 25 4, 18. Comp. in Ἐπαφρᾶς.

ἐπεγείρω, f. ἐρῶ, (ἐγείρω,) to wake up, to rouse up out of sleep, trans. Xen. An. 4. 3. 10; trop. Plut. Brut. 1.—In N. T. trop. to rouse up upon or against any one, to stir up against, c. acc. et ἐπὶ τινα Acts 13, 50; acc. et κατὰ τινος 14, 2. Sept. for מִצְרַיִם 2 Chr. 21, 16; מִצְרַיִם 1 Sam. 22, 8.

ἐπεὶ, conj. (ἐπί,) since, of time and also causal.

1. Of time, since, after that, when, with Indic. aor. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κτλ. Sept. for מִצְרַיִם Gen. 46, 30.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

2. Of cause or motive, since, seeing that, because; always in the apodosis, which may however stand first; so with the Indic. Kühner § 338. 1. Matt. 18, 32 ἐπεὶ παρεκάλεσάμε. 27. 6. Mark 15, 42. Luke 1, 34. John 13, 29. 19, 31. 1 Cor. 14, 12. 2 Cor. 11, 18. 13, 3. Heb. 2, 14. 5, 2. 11. 6, 13. 11, 11. (3 Macc. 2, 16. Palaeph. 32. 11. Xen. Mem. 1. 4. 6.) With other particles; as ἐπεὶ ἄρα, since then, since in that case, 1 Cor. 5, 10. 7, 14; ἐπεὶ μήποτε, since never, Heb. 9, 17, comp. Winer § 59. 5 ult

אָפּ Gen. 13, 10. 14; c. eis Gen. 39, 7. d) ἐπαίρ. τὴν φωνήν, *to lift up the voice*, i. e. to cry out with a loud voice, Luke 11, 27, Acts 2, 14. 14, 11. 22, 22. Sept. for אָפּאָ Judg. 2, 4 9, 7. So Dem. 449. 13. Philostr. Vit. Apollon. 5. 33. e) ἐπαίρ. τὴν πτέρην ἐπὶ τινα, *to lift up the heel against any one*, i. e. in order to attack and injure, the figure being taken from a horse, John 13, 18; translated from Ps. 41, 10 where Heb. אָפּאָ. Comp. Sept. ἐπῆρε τὸ δόρυ ἐπὶ, for אָפּאָ 1 Sam. 20, 32.

2. Mid. *to lift up oneself, to rise up*, c. g. against any thing; so of a lofty fortress, trop. c. κατὰ τινας, 2 Cor. 10, 5 πᾶν ὕψωμα ἐπαύρομεν κατὰ τῆς γῆς τοῦ θεοῦ. Sept. for אָפּאָ Ezra 4, 19. Dan. 11, 14.—Trop. *to exalt oneself, to become elated, proud*, 2 Cor. 11, 20 where supply κατ' ἑμῶν. Sept. for אָפּאָ Prov. 19, 18; אָפּאָ Jer. 13, 15. So Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

ἐπαισχύνομαι, Mid. depon. (αἰσχύνω.) Pass. aor. 1 ἐπῆσχυνην and fut. 1 ἐπαισχυθήσονται, both in Mid. signif. Buttin. § 113. 4, and n. 5; *to shame oneself upon, in, at any thing; to be ashamed of*, c. accus. Mark 8, 38 bis, ὃς γὰρ ἂν ἐπαισχυνῇ με κτλ. Luke 3, 26 bis. Rom. 1, 16. 2 Tim. 1, 8. 16; absol. 2 Tim. 1, 12. Also c. infin. Heb. 2, 11 οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν. With both constructions, Heb. 11, 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν, where the latter clause is exegetical; see Math. § 414. 12. § 532. d. So absol. Sept. Job 34, 19; c. acc. Xen. Hell. 4. 1. 34. Plato Soph. 247. c; c. infin. Diod. Sic. 1. 83. Plato Phaed. 85. b.—Once with ἐπὶ c. dat. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύσσε, comp. Matth. § 399. n. 1. Sept. for אָפּאָ Is. 1, 29.

ἐπαιτέω, ὦ, f. ἦσω, (ἐπὶ, αἰτέω.) pr. *to ask there to*, i. e. *for more*; hence *to beg, to ask alms*, absol. Luke 16, 3. [18, 35.] Sept. for אָפּאָ Ps. 109, 10.—Ecclus. 40, 28. Hom. II. 23. 593. Soph. Oed. Col. 1364.

ἐπακολουθεῖω, ὦ, f. ἦσω, (ἀκολουθεῖω.) *to follow upon or after, to accompany*; absol. Mark 16, 20 διὰ τῶν ἐπακολουθούντων σημείων, *through the accompanying signs*. With dat. 1 Tim. 5, 21 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἀμαρτίαι, *and some they follow after*, i. e. become known only afterwards; see in κρίσις no. 2. b. Sept. for אָפּאָ Job 31, 7. Prov. 7, 22. So Plut. Timol. 3. Plato Legg. 667. c.—Trop. 1 Pet. 2, 21 ἵνα ἐπακ. τοῖς ἔχουσιν αὐτοῦ, *that ye should follow upon his footsteps*, i. e. follow his example. (Sept.

for אָפּאָ Dent. 12, 30.) 1 Tim. 5, 10 παρὰ ἔργῳ ἀγαθῷ ἐπακολουθήσῃ, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for אָפּאָ Josh. 14, 8. 9. So Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσῃσιν.

ἐπακοῦω, f. οὔσω, (ἀκούω.) a late form of the fut. see in ἀκούω; *to hear to*, i. e. *to hear any thing at which one is present*, Xen. An. 7. 1. 14.—In N. T. *to hear to, to hearken to*, i. e. *to hear and answer prayer* c. gen. 2 Cor. 6, 2 ἐπήκουσά σου. Sept. for אָפּאָ Gen. 35, 3; אָפּאָ Gen. 17, 20.—Luc. Timon 34. Hdtian. 4. 5. 9.

ἐπακροάομαι, ὦμαι, Mid. depon. (ἀκροάομαι.) *to hear to, to hearken to*, i. q. ἐπακοῦω q. v. So c. gen. Acts 16, 25.—Test. XII Patr. p. 710. Plato Comic. Tron. 2. Comp. Sept. ἐπακρόασις for אָפּאָ 1 Sam. 15, 22.

ἐπάν, conj. (ἐπεὶ ἂν,) *whenever, so soon as*, with Subjunct. comp. in ἂν II. 1. c. Matt. 2, 8 ἐπ' ἂν εὔρητε. Luke 11, 22. 34.—Hdtian. 3. 10. 15. Xen. An. 1. 4. 13. Comp. Herm. ad Vig. p. 784. Matth. § 521.

ἐπάναγκες, adv. (ἀνάγκη.) *on necessitiis, necessarily*, i. q. ἐπ' ἀνάγκης; hence τὰ ἐπάναγκες, *things necessary*, Acts 15, 28 πλὴν τῶν ἐπάναγκες τούτων. Comp. Buttin. § 125. 6. § 115. 4, and n. 5.—Arr. Epict. 2. 20. 1. Dem. 706. 21.

ἐπανάγω, f. ἀξω, (ἀνάγω.) 1. *to lead up upon or to*, c. g. before a tribunal, Plato Legg. 846. b.—In N. T. as a nautical term, *to lead (a vessel) up or out upon the sea, to put out*, see in ἀνάγω no. 2; so εἰς τὸ βάθος Luke 5, 4; absol. v. 3. So 2 Macc. 12, 4. Plut. Alcib. 35. Xen. Hell. 6. 2. 28.

2. *to lead back upon or to a place, to cause to return* c. acc. Hdtian. 6. 6. 4. Thuc. 7. 3.—In N. T. intrans. *to return*, c. g. εἰς τὴν πόλιν Matt. 21, 18; see in ἄγω no. 2. So 2 Macc. 9, 21. Pol. 33. 5. 5. Xen. Cyr. 4. 1. 3 bis.

ἐπαναμνησκω, f. μνήσω, (ἀναμνησκω.) *to remind one further, to put one further in mind*, i. e. in addition to one's present state of mind; c. acc. of pers. Rom. 15, 15 ὡς ἐπαναμνησκὼν ὑμᾶς, comp. v. 14.—Dem. 74. 7. Plato Legg. 688. a.

ἐπαναπαύω, f. αὔσω, (ἀναπαύω.) *to let rest upon*, Eustath. Praef. II. 1. 20 τὴν κεφαλὴν ἐπαναπαύων αὐτῇ. Mid. *to rest oneself upon, to lean upon*, Sept. c. ἐπὶ τι for אָפּאָ 2 K. 7, 2; c. dat. v. 17. Hdtian. 2. 1. 3.—In N. T. only Mid. trop. *to rest upon, to abide with*, c. ἐπὶ τινα, Luke 10, 6 ἐπανα-

παύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. (Sept. and חַיִּי Num. 11, 25. 26. 2 K. 2, 15.) Also to *rest upon*, i. q. to *trust in*, c. dat. Rom. 2, 17 ἐπ' ἀναπαύῃ τῷ νόμῳ. So c. dat. 1 Macc. 8, 12. Arr. Epict. 1. 9.

ἐπανέρχομαι, (ἀνέρχομαι,) aor. 2 ἐπ' ἦλθον, to *come back* to a place, to *return hither, thither*; absol. Luke 10, 35. 19, 15. Sept. for עָוָה Gen. 50, 5.—Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

ἐπανίστημι, f. στήσω, (ἀνίστημι q. v.) in N. T. only Mid. intrans. ἐπανίσταμαι, i. q. *στήσωμαι*, to *rise up upon or against* any one, c. ἐπὶ τινα Matt. 10, 21. Mark 13, 12. Sept. for עָלָה 1 Sam. 17, 35; עָלָה Mic. 7, 6.—So c. dat. Pol. 2. 53. 2. Thuc. 8. 73.

ἐπανόρθωσις, εὐσ, ἡ, (ἐπανορθώω,) pr. a *setting again upright*, i. e. *reparation, restoration*, c. g. of a city 1 Macc. 14, 34; of laws Dem. 707. 7; of a loss Pol. 1. 11. 2.—In N. T. trop. of the heart and life, *reformation, correction*, 2 Tim. 3, 16. So ἐπ. τοῦ βίου Arr. Epict. 3. 21. 15. Pol. 1. 35. 1. Plato Tim. Loecr. 104. a.

ἐπάνω, adv. (ἄνω,) also prep. c. gen. Buttm. § 146. 3.—Pr. *up above*, i. e. *above, over, upon*.

1. Adv. of place, Luke 11, 44. Matt. 2, 7. So Plato Rep. 531. c.—Also of number, *above, more than*, 1 Cor. 15, 6. Mark 14, 5 where the gen. is that of price. Sept. for עָלָה Ex. 30, 14. Lev. 27, 7.

2. Prep. c. gen. of place, *above, over*, Matt. 27, 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4, 39. Rev. 20, 3. Sept. for עָלָה Is. 14, 14; עָלָה Is. 14, 13. (Plut. de Def. Orac. 25. Plato Phæd. 109. d.) Also *upon*, Matt. 5, 14 ἐπάνω ὅρου κειμένη. 21, 7 bis. 23, 18. 20. 22. 28. 2. Luke 10, 19. Rev. 6, 8. Sept. for עָלָה Gen. 40, 17; עָלָה Gen. 1, 29. 7, 18. So 1 Macc. 6, 46.—Trop. of office, dignity, *over*, Luke 19, 17. 19 γίνου ἐπάνω πέντε πώλων. John 3, 31 bis. So Jos. Ant. 4. 8. 14. Arr. Epict. 1. 12. 34.

ἐπάρατος, ου, ὁ, ἡ, adj. (ἐπαράομαι,) *accursed, laid under a curse*, John 7, 49 Lachm.—Thuc. 2. 17. Plato Legg. 877. a.

ἐπαρκέω, ᾧ, f. ἔσω, (ἀρκέω,) to *keep off withal, to ward off, τινί τι* Hom. Il. 2. 873.—In N. T. to *help withal, to relieve*, c. dat. 1 Tim. 5, 10. 16 bis. So Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

ἐπαρχία, ας, ἡ, (ἐπαρχος, ἀρχή,) a *prefecture, province*, c. g. of the Roman empire, Acts 23, 34. 25, 1.—Arr. Epict. 3. 3. 12. Pol. 2. 19. 2

ἐπαυλις, εὐσ, ἡ, (αὐλῖς,) a *fold, stall*, for cattle at night, Sept. for עָלָה Num. 32. 16. 24. Pol. 5. 35. 3; a *farm-house, cottage, hut*, Sept. for עָלָה Josh. 15, 44. 47 Diod. Sic. 12. 45.—In N. T. genr. a *dwell-ing, habitation, house*, Acts 1, 20; quoted from Ps. 69, 26 where Sept. for עָלָה. So Judith 3, 3.

ἐπαύριον, adv. (αὐριον,) *upon the morrow, to-morrow*; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, *the morrow, the next day*, Buttm. § 125. 6, 7; so Matt. 27, 62. Mark 11, 12. John 1, 29. 35. 44. 6, 22. 12, 12. Acts 10, 9. 23. 24. 14, 20. 20, 7. 21, 3. 22, 30. 32. 25, 6. 23. Sept. for עָלָה Gen. 19, 34 Lev. 23, 11. 16.

ἐπαντοφώρω, see in αὐτόφωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras, pr. n. of a Christian teacher of Colosse, Col. 1, 7. 4, 12. Philem. 23. Contracted from Ἐπαφρόδιτος q. v. as Ἀντίπας from Ἀντίπατρος; but prob. not the same person with Epaphroditus of Philippi.

ἐπαφρίζω, f. ἴσω, (ἀφρίζω,) to *foam upon, to foam out*; trop. to *pour out like foam*, c. acc. Jude 13; comp. Is. 57, 20.—Pr. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, pr. n. of a Christian teacher of Philippi, the companion and helper of Paul, Phil. 2, 25 4, 18. Comp. in Ἐπαφρᾶς.

ἐπεγείρω, f. ἐγῶ, (ἐγείρω,) to *wake up, to rouse up out of sleep*, trans. Xen. An. 4. 3. 10; trop. Plut. Brut. 1.—In N. T. trop. to *rouse up upon or against* any one, to *stir up against*, c. acc. et ἐπὶ τινα Acts 13, 50; acc. et κατὰ τινος 14, 2. Sept. for עָלָה 2 Chr. 21, 16; עָלָה 1 Sam. 22, 8.

ἐπεὶ, conj. (ἐπὶ,) *since*, of time and also causal.

1. Of time, *since, after that, when*, with Indic. aor. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κτλ. Sept. for עָלָה Gen. 46, 30.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

2. Of cause or motive, *since, seeing that, because*; always in the apodosis, which may however stand first; so with the Indic. Kühner § 338. 1. Matt. 18, 32 ἐπεὶ παρεκάλεσάς με. 27, 6. Mark 15, 42. Luke 1, 34. John 13, 29. 19, 31. 1 Cor. 14, 12. 2 Cor. 11, 18. 13, 3. Heb. 2, 14. 5, 2. 11. 6, 13. 11, 11. (3 Macc. 2, 16. Palaeoph. 32. 11. Xen. Mem. 1. 4. 6.) With other particles; as ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5, 10. 7, 14; ἐπεὶ μή ποτε, *since never*, Heb. 9, 17, comp. Winer § 59. 5 ult

ἐπεὶ οὖν, *since therefore*, Heb. 4, 6.—Spec. before questions implying a negative, and sometimes after a negative or conditional clause, it takes the sense for *then*, for *else*, for *otherwise*, see Buttm. § 149. m. 5. Matth. § 618; so Rom. 3, 6 ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. 14, 16. 15, 29. Heb. 10, 2; also Rom. 11, 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κτλ. i. e. for *then*, for *otherwise*, v. 22. Heb. 9, 26. So Sept. Job 35, 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

ἐπειδή conj. (ἐπεὶ δὴ,) in Gr. writers usually of time, *since*; *after that*, Luc. D. Deor. 9. 2. Xen. Cyr. 2. 1. 1.—In N. T. only causal, *since indeed*, *since now*, *because now*, *inasmuch as*, always in the apodosis, which however may stand first; so with the Indic. Matt. 21, 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11, 6. Acts 13, 46. 14, 12. 15, 24. 1 Cor. 1, 21. 22. 14, 16. 15, 21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος κτλ. [2 Cor. 5, 4.] Phil. 2, 26.—Sept. Jer. 48, 7. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9.

ἐπειδήπερ, conj. i. e. ἐπειδὴ strengthened by περ, *since now*, *inasmuch as now*, Luke 1, 1.—Jos. Ant. 5. 1. 20. Æschin. Dial. Socr. 2. 12. Plato Prot. 357. a.

ἐπεῖδον, aor. 2 referred to pres. ἐφορῶ, *see in* εἶδω; *to look upon*, *to behold*, Sept. for פָּקַד Jon. 4, 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7.—In N. T. from the Heb. *to look upon*, *to regard*, e. g. with kindness, for good; Luke 1, 25 ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν, i. q. ἐπέιδεν με ἀφελεῖν κτλ. (Sept. and פָּקַד Ex. 2, 25. Ps. 31, 8.) Also with disfavour, for evil; with ἐπὶ c. acc. Acts 4, 29 ἐπεὶ τὰς ἀπειλὰς αὐτῶν. Sept. and פָּקַד Ex. 5, 21.

ἐπιέμι, (εἶμι to go,) *to go or come upon or towards*, *to come on*, *to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61; of time, Xen. Hell. 1. 2. 14.—In N. T. part. ἐπιών, fem. ἐπιούσα, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming*, *the following*, *the next*; Acts 7, 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ, and with ἡμέρα impl. Acts 16, 11. 20, 15. 21, 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23, 11 τῇ δὲ ἐπ. νυκτί. Sept. for יוֹם Prov. 27, 1. So Hdian. 2. 14. i. Xen. An. 1. 7. 2.

ἐπείπερ, conj. i. e. ἐπεὶ strengthened by περ, *since indeed*, *since now*, Rom. 3, 30. See Herm. ad Vig. p. 403, 784.—Hdian. 1. 12. 12. Plato Rep. 529. c.

ἐπιεσαγωγή, ἡς, ἡ, (εἰσαγωγή,) pr. a *leading in upon*, i. e. *the bringing in*, *introduction* of some thing additional, trop. Heb.

7, 19 ἐπεισ. κρείττονος ἐλπίδος.—Pr. Jos. Ant. 11. 6. 2.

ἐπιεσέρχομαι, f. ἐλεύσομαι, (εἰσέρχομαι,) *to come in upon*, *to come upon*, Luke 21, 35 Lachm.—1 Macc. 16, 16. Dem. 1155. 8. Plato Prot. 316. a.

ἔπειτα, adv. (εἶτα,) marking the sequence of one thing upon or after another in time, *thereupon*, *thereafter*, *then*, *next*; see Passow s. v. Matth. § 603 ult. Luke 16, 7 ἔπειτα ἐτέρῳ εἶπεν. Gal. 1, 21. James 4, 14. Sept. for וְאַתָּה Prov. 20, 17. (Palaeph. 6. 1. Xen. An. 4. 8. 11.) Emphat. before a verb after a preceding participle, Buttm. § 144. n. 13; so Mark 7, 5 comp. v. 2, καὶ ἰδόντες ... ἔπειτα ἐπερωτῶσιν αὐτόν. (Xen. Cyr. 1. 1. 2.) Also with a more definite note of time added; John 11, 7 ἔπειτα μετὰ τούτου. Gal. 1, 18 ἔπειτα μετὰ ἑτῇ τρία. 2, 1.—Spec. as marking the order of time in a series; e. g. πρῶτον ... ἔπειτα, *first* ... *then*, *next*, *afterward*, 1 Cor. 15, 46. 1 Thess. 4, 17. Heb. 7, 2. James 3, 17. (Palaeph. 5. 4. Xen. Mem. 1. 7. 2.) Or also πρῶτον ... δεύτερον ... τρίτον ... ἔπειτα ... εἶτα, 1 Cor. 12, 28. 15, 6. 7. (Xen. Cyr. 1. 3. 14.) So too πρότερον ... ἔπειτα Heb. 7, 27; ἀπαρχή ... ἔπειτα 1 Cor. 15, 23.

ἐπέκεινα, adv. (ἐπ' ἐκεῖνα Buttm. § 115 n. 5,) *on that side of*, *beyond*, c. gen. Acts 7 43 ἐπέκεινα Βαβυλῶνος. Sept. for פָּקַדוֹתָם Am. 5, 7.—Pol. 3. 22. 5. Xen. Hell. 5. 1. 10.

ἐπεκτείνω, f. τενῶ, (ἐκτείνω,) *to stretch out upon*, *to extend further*, e. g. τοὺς λόγους Plut. de Mus. 44.—In N. T. Mid. *to stretch out oneself towards*, *to reach forth towards*, c. dat. Phil. 3, 13 [14].

ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *an upper garment*, *tunic*, John 21, 7; i. e. the usual tunic, Att. χιτῶν, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*; comp. Adam's Rom. Ant. p. 418. Dict. of Antt. art. *Tunica*. Sept. for כִּתְיָא 1 Sam. 18, 4. 2 Sam. 13, 18.—Moeris, χιτωνίσκος καὶ χιτῶν Ἀττικὰ ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

ἐπενδύω v. -ύνω, f. ύσω, (ἐνδύω v. -ύνω q. v.) *to put on over*, trans. Jos. Ant. 5. 1. 12.—In N. T. only Mid. intrans. *to put on over one's other garments*, *to be clothed upon*, trop. of the new spiritual body, c. acc. 2 Cor. 5, 2; absol. v. 4; comp. in γυμνός no. 2.—Pr. Plut. Pelop. 11 ἐπενδ. ἐυσῆτας γυναικείας τοῖς θώραξι.

ἐπέρχομαι, f. ἐπελεύσομαι, (ἐρχομαι,) aor. 2 ἐπῆλθον, *to go or come upon or over*

any place; e. g. with acc. ἀγρόν Plut. Pomp. 30. Xen. An. 7. 8. 25; ὁ Νείλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and נִיב Ez. 47, 9.—In N. T. to come on, upon, to, any place or person, c. g.

1. Of place, to come to, to come thither, to arrive, absol. Acts 14, 19 ἐπὶ ἔλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for נִיב Judg. 18, 17.—Pol. 2. 7. 3. Xen. Cyr. 1. 4. 13.

2. Of persons, to come upon in a hostile manner, to fall upon, to attack, absol. Luke 11, 22. Sept. and נִיב 2 Sam. 30, 23. So Hdian. 8. 4. 8. Plut. Cons. ad Apoll. 21; c. dat. Xen. Hell. 7. 4. 24.—Trop. of evils, calamities, to come upon, to befall, with ἐν c. acc. Luke 21, 35. Acts 8, 24. 13, 40; c. dat. Luke 21, 26; absol. James 5, 1. Sept. and נִיב Judg. 9, 57. Mic. 3, 11. So Luc. Amor. 23. Hdot. 1. 30.—Spec. of the Holy Spirit as resting upon and operating in a person, with ἐπὶ c. acc. Luke 1, 35. Acts 1, 8. Comp. Sept. for נִיב 1 Sam 11, 7.

3. Part. ἐπερχόμενος, spoken of times, ages, destiny, coming on, impending, future; Eph. 2, 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. Sept. τὰ ἐπερχόμενα for נִיב Is. 41, 22; נִיב Is. 44, 7.—Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. Pol. 6. 19. 6.

ἐπερωτάω, ὦ, f. ἦσω, (ἐρωτάω), to ask at or of any one, to inquire of.

1. Genr. and c. dupl. acc. Mark 11, 29 ἐπερωτήσω ὑμᾶς κατὰ ἓνα λόγον. Luke 20, 40. Sept. for נִיב 2 Sam. 14, 18. (Hdot. 9. 93. Plato Soph. 250. a.) With acc. and περὶ c. gen. of thing; Mark 7, 17 ἐπερωτῶν αὐτὸν περὶ τῆς παραβολῆς. (Hdot. 1. 32. Diod. Sic. 3. 59 pen.) With acc. of person and λέγων or the question itself, Matt. 12, 10 καὶ ἐπερωτήσαν αὐτὸν, λέγοντες. Mark 5, 9. Luke 3, 10. 14. Acts 1, 6. 1 Cor. 14, 35; absol. Matt. 22, 35. Acts 23, 34. Sept. for נִיב Gen. 38, 21. 43, 7. (2 Macc. 3, 37. Xen. Cōc. 6. 6.) With acc. of pers. and infin. to ask, to require, Matt. 16, 1; so Sept. and נִיב Ps. 137, 3.

2. In a judicial sense, to question, to interrogate, c. dupl. acc. John 18, 21; c. acc. of pers. and λέγων, Matt. 27, 11. Acts 5, 27; absol. Luke 23, 6.

3. From the Heb. ἐπερωτάω τὸν θεόν, to ask or inquire after God, i. e. to seek God, comp. in ἐκζητέω no. 3. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for נִיב. +

ἐπερωτήματα, atos, τά, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53.—In N. T. spoken of questions put to a

convert at baptism, pr. a questioning, examination; or rather by incton. of the whole process and result, including the answers 1 Pet. 3, 21 βάπτισμα, συνειδήσεως ἀγ ἐπερωτήματα εἰς θεόν. So Lat. interrogatio for sponsio, Senec. de Benef. 3. 15.—Others render ἐπερωτήματα εἰς θεόν, inquiry or seeking after God, comp. ἐπερωτάω εἰς τι 2 Sam 11, 7; so Winer ὁ 30. 2 pen. Contra Neand. Gesch. d. Pflanz. u. Leit. der chr Kirche, I. p. 212. ed. 2. [Engl. I. p. 188.]

ἐπέχω, f. ἐφέξω, (ἔχω), aor. 2 ἐπέσχον, to have or hold upon, c. g. Σπῆνυ πάδας ἐπέειχε Hom. Od. 17. 410; to hold out towards, to direct upon, c. g. τόξον σκόπῳ ἐπέχειν Pind. Ol. 2. 160.—Hence in N. T.

1. Trop. of the mind, to fix the mind upon, to give heed to, to mark, with acc. νοῦν impl. and with dat. Acts 3, 5 ὁ δὲ ἐπέειχεν αὐτοῖς. 1 Tim. 4, 16; foll. by πῶς, Luke 14, 7.—Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8; fully Luc. Alex. 4 ult. αἰ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

2. As in comm. Engl. to hold up or on, i. e. to hold back, to detain any one, Hdian. 6. 5. 18. Thuc. 1. 129; hence in N. T. intrans. or with εαυτὸν impl. to hold oneself back, i. e. to remain, to stay, to wait; Acts 19, 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν Sept. for נִיב Gen. 8, 10; נִיב 2 Chr. 18. 5. 14.—2 Macc. 5, 25. Pol. 2. 36. 4. Xen. Hell. 1. 6. 6.

3. to hold on upon, to hold fast, trop. c. acc. Phil. 2, 16 λόγον ζωῆς ἐπέχοντες, holding fast the word of life, persevering in the christian faith and life; here ἐπέχοντες connects back with ἀμειπτοι καὶ ἀκέραιοι in v. 15. So Artemid. 1. 5, 16 τὸν αὐτὸν ἐπέχει λόγον δαλείῳ ἢ συγάτηρ. Hesych. ἐπέχοντες· κρατοῦντες.—Others here render ἐπέχοντες, having in possession, possessing, and refer it to the subject of φαίσεσθε in v. 15; so Luc. Zeux. 4. Xen. Conv. 8. 1 Others again translate: holding forth, presenting, exhibiting; so Hom. Od. 16. 444 οἶνον. Il. 22. 83 μαζόν. But neither of these fully suits the context.

ἐπηρεάζω, f. ἄσω, (ἐπήρεια, Hom. ἀπειά,) to threaten, Hdot. 6. 9 ult.—In N. T. to use despitefully, to abuse, to insult, c. acc. Matt 5, 44. Luke 6, 28. (So absol. Hdian. 7. 7. 7; c. dat. Dem. 519. 13. Xen. Mem. 3. 5. 16.) Spec. to accuse falsely, to slander, c. acc. 1 Pet. 3, 16. So absol. Hdian. 7. 3. 4. Pass. ib. 2. 4. 16.

ἐπὶ, a prep. governing the genitive, dative, and accusative, with the primary signification, upon.

1. With the GENITIVE. 1. Of *Place*, in a variety of relations, which yet may be comprehended under two leading ones, viz. rest *upon*, *on*, *in*, *at*; and motion *upon*, *to*, *towards*; comp. Passow ἐπί I. A. Buttm. § 147. n. 1. Kühner § 296. Matth. § 584. Winer § 51. g.

a) Of place *where*, after words implying rest *upon*, *on*, *in*, *at*, and the like. a) Genr. and c. gen. of place; Matth. 4, 6 ἐπὶ χειρῶν αἰροῦσι σε. 9, 2 ἐπὶ κλίβης βεβλημένον. 16, 19 bis, ἐπὶ τῆς γῆς. 18, 19. 24, 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27, 19 καζημένου αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8, 4 ἐπ' ἐρημίας, *on* or *in* the desert. v. 6. 14, 51. Luke 4, 29 ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδό. (Diod. Sic. 3. 47.) Luke 5, 18. 12, 3. John 6, 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on* the lake. 19, 31 ἵνα μὴ μείλῃ ἐπὶ τοῦ σταυροῦ. 20, 7. Acts 8, 28. 20, 9 ἐπὶ τῆς θυρίδος, *upon* or *in* the window. 21, 40. James 5, 5. Rev. 1, 20 ἐπὶ τῆς δεξιᾶς μου, *on* or *in* the hollow of my hand, comp. v. 16. 4, 9 καθ' ἐπὶ τοῦ θρόνου. 5, 10. 13 ἐπὶ τῆς θαλάσσης ἔστω, i. e. *on* the bottom of the sea, in the deep. 7, 3. 10, 1. 19, 19 καζημ. ἐπὶ τοῦ ἵππου. 20, 11. al. So Luke 22, 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon* the table; and so v. 30 ἵνα ἐσθίῃτε καὶ πίνετε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon* my table, in Engl. *at* my table; comp. Winer § 51. g. Also Matth. 21, 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, *upon* the way, i. e. by the way-side. John 21, 1 ἐπὶ τῆς θαλάσσης, *on* the shore of the lake; so Sept. and ἔξ 2 K. 2, 7. Dan. 8, 2. (Pol. 1. 14. 4 ἐπὶ τῆς θαλ. ἔσσησιν. Xen. An. 4. 3. 28.) Trop. Matth. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. Mark 12, 26 et Luke 20, 37 ἐπὶ τῆς βάτου, i. e. *on* or *in* the section of the bush; comp. Rom. 11, 2 in ἐν no. 1. a. With gen. of pers. Acts 21, 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them. β) Spec. *before*, *in* presence of, chiefly of judges, witnesses, or the like, as is said in Engl. 'to be led or brought up *before*, to stand *before* a court;' comp. Matth. § 584. η. Winer § 51. g. c. So c. gen. of pers. Matth. 23, 14 ἐάν ακουσῇ τοῦτο ἐπὶ τοῦ ἡγμένου. Mark 13, 9. Acts 23, 30. 24, 19. 20 σπάντος μου ἐπὶ τοῖ συνεδρίου. 25, 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 26. 26, 2. 1 Cor. 6, 1. 6. 1 Tim. 6, 13. So genr. 2 Cor. 7, 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting *before* Titus, comp. εἰ τι αὐτῷ κεκαύχημαι *ibid*. Once c. gen. of tribunal, Acts 25, 10 ἐπὶ τοῦ βήματος Καίσαρος. So Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 55 ἐπὶ τοῦ κοινου συνεδρίου

τῶν Ἑλλήνων. Luc. Philops. 22. Xen. Hel. 6. 5. 41 οὐκ ἐπ' ὁλίγων μαρτύρων.

b) Of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, or the like, with subsequent rest *upon*. Matth. 26, 12 θαλοῦσα τὸ ἰμάρι ἐπὶ τοῦ σώματος μου. Mark 4, 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. 9, 20. 14, 35. Luke 8, 16. 22, 40 γεόμενος δὲ ἐπὶ τοῦ τόπου. John 6, 2 σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, which he did *upon* or *to* the sick. (Act. Thom. 16.) John 6, 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. 19, 19 ἔστηκεν ἐπὶ τοῦ σταυροῦ. 21, 11. Acts 5, 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἔξ Gen. 40, 19.) Acts 10, 11. Heb. 6, 7. James 5, 17. Rev. 10, 2. 13, 16 ἵνα δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς κτλ. Trop. ἐπὶ καρδίας Heb. 8, 10. 10, 16.—Sept. Job 17, 16. Hlian. 6. 3. 4 ἐπὶ βήματος ἀνελθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφευγε.

2. Of *Time*, i. e. time *when*, as in Engl. *upon* a time, i. q. *on*, *at*, *in*, *during*; Heb. 1, 2 et 2 Pet. 3, 3 ἐπ' ὀχάτον τῶν ἡμερῶν. (Luc. D. Mort. 11. 2 ἐπὶ μᾶς ἡμέρας. Hdot. 5. 117.) Of time as marked by cotemporary persons or events, Buttm. § 147. n. i. Matth. 1, 11 ἐπὶ τῆς μετοικεσίας Βαβ. *at* the time of. Acts 11, 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2, 26. Luke 3, 2. 4, 27. (Sept. Zech. 1, 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 15.) So of actions as specifying time, c. g. ἐπὶ τῶν προσευχῶν μου, *in* my prayers, i. e. when I pray, Rom. 1, 10. Eph. 1, 16. Philem. 4. So Diod. Sic. 4. 3 ἐπὶ τῶν δειπνῶν.

3. Trop. spoken: a) Of *power*, *authority*, *dignity*, *upon*, *over*; Matth. 2, 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over* Judea. Rom. 9, 5 et Eph. 4, 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8, 27 ὅς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12, 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Epict. 3. 22. 15 οἱ ἐπὶ κοιτῶνος. (So καζίστημι ἐπὶ τινος Matth. 24, 45. Luke 12, 42. Acts 6, 3. (Sept. for ἄ ἱερῆ ἡ Gen. 39, 5.) Rev. 2, 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9, 11, 17, 18. 20, 6; comp. in ἐξουσία no. 3. a. So genr. Sept. and ἔξ Gen. 44, 1. 4. Dan. 6, 7.—Athen. 13. 7 ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 238. 13 ὁ ἐπὶ τῶν ὕπλων στρατηγός. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) Of a topic of discourse, *upon*, *of*, *concerning*, only after verbs of speaking or writing; Gal. 3, 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἐνός.—ÆL. V. H. 1. 30. Diod. Sic. 1. 13 ἐπὶ τοῦ θεοῦ λέγοντες. Dem. 1392. 23. Plat. Charmid. 155. d.

c) Of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, *upon the truth*, i. e. of a truth, truly, i. q. ἀληθῶς, Mark 12, 14. 32. Luke 4, 25. Acts 4, 27. 10, 34. Sept. for עֲלֵי Job 9, 2, 19, 4.—1 Esdr. 6, 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the DATIVE. 1. Of Place, in the same sense and circumstances as ἐπί c. gen. so that the Greek poets often use the gen. and dat. with ἐπί interchangeably for the sake of metre, while in prose the dat. is more usual; see Passow in ἐπί II. A. Buttm. § 147. n. 1. Kühner § 296. II. Winer § 52. c. Matth. § 585 sq.

a) Of place *where*, after words implying rest *upon, on, in, at*; comp. above in I. 1. a. a) Pr. Matt. 14, 8. 11 ἐπὶ πίνακι. Mark 2, 4 ἐφ' ᾧ κατέκειτο. 4, 38. 6, 39 ἐπὶ τῷ χόρτῳ ἀνακλίνει. v. 55 ἐπὶ τοῖς κραιβάτοις. 11, 7. Luke 19, 44 λίσσον ἐπὶ λίσφῳ. 21, 6. John 11, 38. Acts 27, 44. Rev. 19, 14 ἐφ' ἵπποις λευκοῖς. al. sarp. So Hlian. 8. 1. 8 ἐπὶ πιδίῳ. Hdot. 5. 12 ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππων. 9) As implying close proximity, contact, *upon, at, close by*, Matt. 24, 33 ἐγγύς ἐστι ἐπὶ θύρας. John 4, 6 ἐκαθίζετο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5, 2. Acts 3, 10 ἐπὶ τῇ πύλῃ. v. 11. 5, 9 ἐπὶ τῇ θύρᾳ. Rev. 21, 12. Comp. Matth. § 586. γ. Winer I. c. So Hlian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. γ) With dat. plur. of persons, i. q. *with, among*, Acts 28, 14 ἐπ' αὐτοῖς ἐπιμένειν. 2 Cor. 7, 7 ἐφ' ὑμῖν sc. ὦν. So Eur. Iph. in Aul. 660. Diod. Sic. 14. 113 δυνατὸς ὢν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, with the idea of subsequent rest *upon*. a) Genr. Matt. 9, 16 et Mark 2, 21 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8, 7 λίσσον ἐπ' αὐτῇ βαλέτω. Acts 8, 16. Matt. 16, 18. So Mark 5, 33 ὁ γέγονεν ἐπ' αὐτῇ. Acts 5, 35 ἐπὶ τοῖς ἀνδρ. τούτοις τί μέλλετε πράσσειν. Sept. δάκτυλον ἐπισθάνεις ἐπὶ στόματι, Heb. 7, Job 29, 9. So Hlian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Hom. Il. 1. 55 ἐπὶ φρεσὶ ζεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Xen. An. 5. 2. 12. β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9, 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and 2 Sam. 14. 1. Xen. Cyr. 8. 7 27.) Also in a hos-

tile sense, *against*, Luke 12, 52. 53 διαμεμερισμένοι τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισί. πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12, 17 ὀργισθῇ ἐπὶ τῇ γυναίκα. So Eccus. 7 12. Dem. 665. 15. Ἐλ. V. H. 4. 5 ἐπὶ τὰ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of Time, i. e. time *when*, chiefly *as* marking a definite period, *upon, at, in*.

a) Genr. Heb. 9, 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As marked by cotemporary events, actions, institutes; 2 Cor. 3, 14 ἐπὶ τῇ ἀναγωγῇ τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. 1, 3 ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, *at every mention*, as often as I think of you. Heb. 9, 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. Also implying merely co-existence in time, 2 Cor. 7, 4 ἐπὶ πάσῃ τῇ ἐλπίσει ἡμῶν, i. e. *upon, in, during*, all our affliction. Eph. 4, 26 ὁ ἥλιος μὴ ἐπιδύνετω ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon (during)* your wrath, while your wrath continues; comp. Deut. 24, 15 where Sept. for בְּךָ. Mark 6, 52 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, *for they understood not at the time of the bread*, comp. v. 41 sq.—Judith 1, 16 ἐφ' ἡμέραις ἐκατόν. Pol. 3. 51. 12. Hlian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δειπνῷ. Mem. 1. 5. 2.

b) Spec. *after*, immediately following *upon; on*; Acts 11, 19 ἐλπίφως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after the death of Stephen, comp. Acts 8, 1; others here render *on account of*, as in no. 3. f, below. John 4, 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Dem. 927. 3. Xen. Hell. 4. 4. 9. Cyr. 2. 3. 7 ἀνέστη δ' ἐπ' αὐτῷ Φεραύλας. An. 6. 1. 11, 12 ἐπὶ τούτῳ.

3. Trop. spoken: a) Of *power*, authority, care over, *upon, over*; Matt. 24, 47 et Luke 12, 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phryn. p. 164, 474.—Dem. 21. 19 Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) As marking addition or accumulation *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. 25, 20. 22 ἄλλα τὰλάντα ἐκέκρθησιν ἐπ' αὐτοῖς. Luke 3, 20. 16, 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6, 16. Col. 3, 14. 1 Cor. 14, 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2, 27 Rec. λῦθη ἐπὶ λύπῃ. Heb. 8, 1. Comp. Matth. § 586. γ, ult.—Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Xen. Cyr. 4. 5. 38. Mem. 1. 2. 25 ἐπὶ δὲ πᾶσι τούτοις. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) Of that *upon* which any thing rests as a basis, foundation, support; comp. Wi

ner § 52. c. c. a) Genr. Matt. 4, 4 et Luke 4, 4 ζῆν οὐκ ἐπ' ἄρτω μόνω, ἀλλ' ἐπὶ παντὶ ῥήματι κτλ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. 8, 3 where Sept. for בָּזַק בָּרֶךְ. (Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ ὄνῳ. Plato Alcib. 1. 4. 105. e, οὐκ ἂν αὖ μοι δοκεῖς ἔσελναι ἐπὶ τούτοις μόνους ζῆν.) After words implying hope, trust, confidence *upon* or *in* any person or thing; Rom. 15, 12 ἐπ' αὐτῷ ἔσται ἐλπίουσιν. 1 Tim. 6, 17. (2 Macc. 2, 18.) Mark 10, 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 11, 22. 24, 25 πιστεύειν ἐπὶ πάνσιν οἷς κτλ. 1 Pet. 2, 6. Acts 14, 3 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts 2, 26. Rom. 4, 18. 8, 20. Tit. 1, 2. al. So Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν. β) Spec. ἐπὶ τῷ ὀνόματι τινος, *upon the name of* any one, i. e. to do any thing *upon* or *in the name of* a person, his name being the foundation *on* which the act rests; comp. Winer § 52. c, ult. marg. Acts 4, 17. 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting *upon* his name, *upon* him as the ultimate teacher and author. 5, 28. 40. Luke 24, 47. So Luke 9, 49 ἐπὶ τῷ ἰν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out: demons upon thy name*, i. e. resting the efficacy of their exorcism *upon* thy name. Also Matt. 24, 5. Acts 2, 38 βαπτισθήτω ἐπὶ τῷ ὄν. I. Xp. *be baptized upon the name of Christ*, i. e. the baptism being administered *upon* the profession of his name. Matt. 18, 5 ὃς εἰν δέξεται παιδίον ἐν ἐπὶ τῷ ὀνόματι μου, i. e. as himself resting *upon* and professing my name, as a Christian, from christian principle. Mark 9, 37. Luke 9, 48. Sept. for בָּזַק Deut. 18, 20. So Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μαρὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.—Under the same general idea of *rest upon a basis* may likewise be included all the following specifications.

d) Of a topic of discourse, *upon, of, concerning*; John 12, 16 ὅτι ταῦτα ἐπ' αὐτῷ γεγραμμένα. Luke 23, 38. Rev. 10, 11 προφητεῦσαι ἐπὶ λαοῖς κτλ. 22, 16 μαρτυρῶσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11, 4. Comp. Winer § 52. c. γ. Matth. § 586. ε.—Barnab. Ep. 5 ὁ προφητεῦσαν ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Mort. 10. 12 ἐπιταφίους λόγους ἐπὶ τινι. Thuc. 2. 34.

e) Of a condition, provision, analogy, law, *upon* or *under* which alone any thing takes place. 1 Cor. 9, 10 ἐπ' ἐλπίδι ἀποργάζαν κτλ. Rom. 4, 18. 5, 12 see fully in lett. f. Heb.

7, 11. 8, 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας νομοθετήται. 9, 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead. 10, 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποσπνῆσκει, i. e. was put to death *under* two or three witnesses, *upon* their testimony; comp. Deut. 17, 6 where Sept. for חָבִיבִי, also Deut. 19, 15 where Sept. ἐπὶ στόματος for חָבִיבִי. See Winer § 52. c. a. Matth. § 585. β.—Hdian. 3. 12. 20 ἐφ' ἐτέραις ἐσελθὼν ἐλπίζων. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. Hell. 3. 2. 19.

f) Of the ground or motive, the exciting cause of any action, *upon, at*, i. e. *on account of, because of*. Matt. 19, 9 μὴ ἐπὶ πορνείᾳ. Luke 2, 20 αἰνοῦντες τὸν θεὸν ἐπὶ πάνσιν κτλ. 5, 5 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts 4, 21 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. Rom. 10, 19. 1 Cor. 1, 4. 2 Cor. 9, 15. al. See Matth. § 585 ult. Winer § 52. c. β. So Hdot. 1. 137. Luc. Hermot. 80. Xen. Cyr. 2. 2. 12 ἐπὶ τῷ ἐαυτῶν κέρδει. Plato Conv. 206. b.—Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that, for that, because*; 2 Cor. 5, 4 στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ ζέλομεν κτλ. (Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, εἰς παραχημένον.) So too usually Rom. 5, 12 ἐφ' ᾧ πάντες ἥμαρτον, *for that (because) all have sinned*. Others here regard ἐφ' ᾧ as for ἐπὶ τούτῳ ὡς γ. ὥστε, *on the condition that in that, therewith* that, with Indic. or Infin. Buttm. § 150. m. 9. Kühn. Ausf. Gr. § 828. 2. Matth. § 479. a; comp. above in lett. e. So Synes. Ep. 73. p. 221. c. ed. Petav. καὶ τὸν ἥλιον εἶδεν ἐπὶ ῥήτοισι ἄνθρωπος ἐφ' ᾧ Γεννάδιον ἔγραψεν, *on condition that (in that) he accused Gennadius*. According to this view Paul here affirms the universal co-existence of sin and death, without making the sin of each individual to be the direct cause of his own death; see De Wette in loc.

g) Of the occasion, the incidental cause, *upon* or *at* which, *by reason of* which, any thing takes place, *upon, at, over, by reason of, on account of*. a) Genr. Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ κτλ. 3, 16. 26, 6. 1 Cor. 8, 11 καὶ ἀπολείται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει. Phil. 2, 17. 3, 9. al. So Jos. Ant. 4. 5. 9 ἔκαμνον ἐπὶ δίψει. Xen. Mem. 3. 14. 2 ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται. β) Spec. after words signifying an emotion of mind, as joy, sorrow, astonishment, and the like, *upon, at, over*; comp. Matth. § 399. n. 1. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον κτλ. Luke 1, 14. 47 ἡγαλλίασε ἐπὶ τῷ θεῷ.



15, 7. Rev. 11, 10. al. Mark 3, 5 συλλυπούμενος ἐπὶ τῇ παρώσει τῆς κ. 10, 22. 24. Luke 19, 41 ἔκλαυσεν ἐπ' αὐτῇ. Acts 8, 2. James 5, 1. Rev. 18, 9. 11. al. Matt. 14, 14 ἐπιπαγχρίσθη ἐπ' αὐτοῖς. Mark 6, 34. al. Matt. 18, 26 μακροθύμησον ἐπ' ἐμοί. v. 26. Luke 18, 7. Matt. 7, 28 ἐξέπλησσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ. 22, 33. Luke 1, 29 διεγάραχθη ἐπὶ τῷ λόγῳ. 5, 9. 9, 43. Acts 3, 12. (Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπὶ τινι. Luc. D. Deor. 12. 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα. Ael. V. H. 12. 41 ἐκπλεγείς ἐπὶ τινι. Xen. Cyr. 1. 4. 27.) Likewise of the occasion of penitence and shame, 2 Cor. 12, 21 μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε. So Xen. Mem. 2. 2. 8 ἐφ' ᾧ ἡσχύνθη.

h) Of the purpose or end of any action, etc. *upon, unto, for*; comp. Winer § 53. c. δ. Matth. § 585. β. Gal. 5, 13 ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4, 7. Eph. 2, 1. 2 Tim. 2, 14. Phil. 3, 12 ἐφ' ᾧ, (that) *for which*. 4, 10 ἐφ' ᾧ, *for which*; interrog. Matt. 26, 50 Rec. ἐφ' ᾧ, *for what? wherefore?* others ἐφ' ὅ. Also Acts 15, 14 Rec. ἐπὶ τῷ ὀνόματι αὐτοῦ, *where* later edit. omit ἐπὶ. With dat. of pers. Acts 21, 24 καὶ διπύνησον ἐπ' αὐτοῖς, *see in* δαπανᾶω. — Wisd. 2, 23. Hdian. 2. 1. 18 ἐπ' ὁλέσθω, ἐπὶ *conspiracy*. Thuc. 1. 73. Xen. Mem. 2. 3. 19.

i) Of the rule or model *upon* or *to* which any thing is conformed, *upon, after, according to*. Luke 1, 59 ἐκάλον αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. Sept. and 12 Ezra 2, 61. Neh. 7, 63. (1 Esdr. 4, 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμῶν τὴν πόλιν. Plato Parm. p. 147. d.) Also Rom. 5, 14 οὐ ἀμάρτησάντας ἐπὶ τῷ ὁμοιώματι τῆς κτλ. 2 Cor. 9, 6 bis, ὁ σπείρων ἐπ' εὐλογίας, *adv. bountifully*. So Aeschyl. Supp. 625 ἐπ' ἀληθείᾳ.

III. With the ACCUSATIVE. 1. Of *Place*, usually combining the ideas of motion and subsequent rest *upon*; comp. Winer § 53. I. Kühner § 296. III. Matth. § 586. c.

a) As denoting motion (and subsequent rest) *upon* or *over* any thing; marking an extension or spreading out in one or more directions, i. q. *along upon, along over*; c. g. a) Genr. Matt. 27, 45 σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν. 10, 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. 14, 19 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. v. 26 ἐπὶ τὴν βίβλασσαν περιπατοῦντα. v. 28. 29. 15, 35. 18, 12 ἐπὶ τὰ ὄρη πορεύεῖς *about upon* the mountains. 22, 9. 24, 16. Mark 4, 38 ἐπὶ τῷ προσκεφάλαιον καθεύδων i. e. stretched

*upon*. Luke 5, 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John 9, 6. Acts 7, 11. 21, 5. Rev. 2, 17. 7, 1. 11, 8. 20, 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τῇ μέτωπῳ. v. 9. al. So Matt. 13, 2 ὁ ὄχλος ἐπὶ τὸν αἰγαλὸν εἰσῆκε, stood or had stationed themselves *along upon* the shore. Rev. 15, 2. Matt. 19, 28 καθίσουσιν ὑμεῖς ἐπὶ δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. 4, 4. 20, 4. (Hom. Od. 11. 577 ἐπ' ἐννέα κείτο πέλεσθαι. 14. 120 ἐπὶ πολλὰ ἀλήσθη. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. Hell. 6. 5. 21.) With acc. plur. of persons *upon, over, towards* all of whom. Matt. 5, 45 bis, ἐπὶ πονηροῦς καὶ ἀγαθούς κτλ. 12, 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητάς. Acts 19, 12. Rev. 14, 6 in some edit. So Hom. Il. 10. 213 κλέος πάντας ἐπ' ἀνθρώπους. β) Where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, also simply *upon, over*. Matt. 4, 5 ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ. 5, 23. 9, 18. 13, 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγαλὸν. 21, 5 ἐπιβεβηκὼς ἐπὶ ὄνον, i. e. mounted *upon*. 22, 16 φευνγέτωσαν ἐπὶ τὰ ὄρη. 27, 29. Mark 8, 25. 10, 16 τιθεῖς τὰς χεῖρας ἐπ' αὐτά. 11, 2. Luke 5, 11. 19 ἀναβάντες ἐπὶ τὸ δῶμα. 8, 27. Acts 17, 19. 20, 13. 27, 43. 44 *see in* διασώζω. Rom. 12, 20. (Palaph. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Palaph. 1. 10 ἀπέτρεχον ἐπὶ τὰ ὄρη. Cyr. 3. 1. 4 ἐπὶ λόφον καταφεύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.) Of a yoke, burden, taken up and placed *upon* any one; Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15, 10. Matt. 23, 4 φορτία ... ἐπιτιθέσθιν ἐπὶ τοὺς ὤμους τῶν ἀνθρ. Heb. 8, 8 trop. of a covenant. Trop. of fear, evil, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23, 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1, 12. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21, 34. 35 ὡς παγὶς ἐπελευσεται ἐπὶ πάντας. John 3, 36. 18, 4. Acts 5, 6. Rom. 1, 18. 15, 3. 1 Pet. 5, 7. In like manner of good, prosperity, favour; Matt. 10, 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτὴν sc. τὴν οἰκίαν. Luke 10, 6. Gal. 6, 16. Acts 4, 33 χάρις ἦν ἐπὶ πάντας. Rom. 3, 22. Also of a lot, any thing imposed by lot. Acts 1, 26 ἐπέσεν ὁ κληρὸς ἐπὶ Ματθαίῳ. Sept. for 12 לַיָּהוֹנָן Jon. 1, 7; for 12 לַיָּהוֹנָן Lev. 16, 9. γ) Where the motion is directed to a lower place; Matt. 10, 29 ἐπ' αὐτῶν οὐ πεσείσται ἐπὶ τὴν γῆν. 13, 5. 7

21, 44. 26, 7 κατέχευεν ἐπὶ τὴν κεφαλὴν. Luke 22, 44. Acts 2, 3. Rev. 8, 10. 16, 2. 22, 5 ὁ θεὸς φωτίζει ἐπ' αὐτούς, i. e. like the sun. (Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. Œc. 18. 7.) Trop. of the divine Spirit or power descending and abiding *upon* any one; Matt. 3, 16 τὸ πνεῦμα καταβαίνει καὶ ἐρχόμενον ἐπ' αὐτόν. 12, 18. Luke 1, 35. 2, 25. 24, 49. al. 2 Cor. 12, 9. Rev. 7, 15.

b) Of place *whither*, implying motion *upon*, *to*, *towards*, any place or object as a limit, aim, end, with subsequent rest there-  
upon. a) Pr. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, *to fall upon one's face*, i. e. forwards. Matt. 26, 39. Luke 5, 12. Rev. 7, 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21, 20. Acts 10, 25 πεσὼν ἐπὶ τοὺς πόδας, *at his feet*. Luke 9, 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. (Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.) So after verbs of going, coming, conducting, collecting, and the like, where it is equiv. to πρὸς c. accus. Matt. 3, 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. 12, 28 ἔφασαεν ἐφ' ὑμᾶς ἡ βασιλεία τ. ζ. 5, 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. 27, 27. Mark 11, 13. Luke 24, 24. John 6, 16. Acts 1, 21. 21, 32. 35. 2 Thess. 2, 1. 2 Tim. 4, 4. Heb. 6, 1. Rev. 7, 17. 18, 17. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό *upon* or *to* the same place, together, Matt. 22, 34. Acts 4, 26. 1 Cor. 11, 20; also 1 Cor. 7, 5, see in εἰμί II. 8. c. (Pa-  
iaph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεύξεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.) Also of magistrates, judges, tribu-  
nals, *upon*, *unto*, i. e. *up before*. Matt. 10, 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12, 11. 58. Acts 16, 19. (Hdod. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς Ἐφόρους, comp. An. 6. 6 ἄγει πρὸς τινα.) Of an oracle, miracle, testimony, as coming or taking place *upon*, *unto*; Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην. Acts 4, 22 ἐφ' ὃν ἐγγόνει τὸ σημεῖον. 2 Thess. 1, 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. So עַל דְּבַר יְהוָה 1 Chr. 22, 8, Sept. dat. μοί; usually Heb. בָּ, Sept. πρὸς, Jer. 1, 4. 11. al.) Also as implying addition, Matt. 6, 27 et Luke 12, 25 προσεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. 22, 18. β) Where the motion or direction *upon* implies also an affection of the mind *for* or *against*.

E. g. favourably; kindly, Luke 1, 48. 9, 38 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου. 1 Pet. 3, 12 οἱ ὀφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed *upon*, quoted from Ps. 34, 16 where Sept. for בָּ; comp. Ps. 31, 8. So of dis-  
favour, *upon*, *against*, Acts 4, 29 comp. in ἐπέιδον. 1 Pet. 3, 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is *against*, quoted from Ps. 34, 17 where Sept. for אֶ. In a hostile sense, Matt. 10, 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Luke 14, 31 ἐρχομένῳ ἐπ' αὐτόν. 22, 52. 53. John 13, 18. Acts 7, 57 ὤρμησαν ἐπ' αὐτόν. 13, 50. 51. 19, 16. 2 Cor. 10, 2. 2 Thess. 2, 4. So Sept. and אֶ Gen. 16, 12. (Diod. Sic. 2. 19 ἐπ' αὐτὴν ἐβιάζετο. Hdian. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.) Trop. of conduct or testimony *against* any one, Mark 10, 11 μοιχᾶται ἐπ' αὐτήν. Luke 9, 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1, 23 μάρτυρα τὸν θεόν ἐπι-  
καλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. γ) Of measure, extent, *upon*, *unto*, i. e. *up to*, *about*, Rev. 21, 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίου δώδεκα χιλιάδων. Comp. Matth. 586. c. p. 1169 mid. (Æl. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διήκει σταδίου. Pol. 4. 39. 4. Xen. An. 1. 7. 15.) Hence ἐφ' ὅσον, *in so far as*, *in as much as*, Matt. 25, 40. Rom 11, 13; ἐπὶ πλεῖον, *further on*, *further*, *the more*, Acts 4, 17. 2 Tim. 2, 16. 3, 9; comp. Vig. p. 628. (So ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13; ἐπὶ πλεῖον Æl. V. H. 1. 30 ult. Plato Phædr. 261. b.) Trop. 2 Tim. 3, 13 προκύψουσιν ἐπὶ τὸ χεῖρον, i. e. shall grow worse and worse.

c) Rarely of place *where*, after words signifying rest *upon*, *on*, *in*, *at*, where how-  
ever the idea of previous motion *upon* is implied. Rev. 5, 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in* his right hand. 20, 1. (Hom. II. 7. 238. Pol. 3. 34. 4. Xen. An. 6. 4. 1.) Spec. after verbs of sitting or standing, *upon*, *at*, *by*, *near*; Matt. 9, 9 καθήμενον ἐπὶ τὸ τελώμιον. Acts 10, 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 11, 11. Rev. 3, 20. 8, 3. (Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς θύρας. ib. 3. 3. 68 στάν-  
τες ἐπὶ τὰς εἰσόδους.) So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14, 10. 26, 16. Rev. 11, 11.—Hence εἶναι ἐπὶ τῷ αὐτῷ, *upon the same place*, i. e. *adv. toge-  
ther*, Luke 17, 35. Acts 1, 15; comp. in αὐτός no. 3. a. β.

2. Of *Time*, viz. a) Time how long, *during*, *for*, Luke 4, 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῇ τρία. 13, 31. 18, 20. 19, 8. 10. Heb. 11, 30. Comp. Winer 53. l. 2. Matth. 586. c. p. 1169. So Παλaph. 28. 2. Pol. 4. 63. 8. Xen. An. 6. 6 36.—Hence, ἐπὶ χρόνον, *for a time*, Luke 18, 4 (Hdod.

9, 22); ἐφ' ὅσον χρόνον, *so long as*, Rom. 7, 1. Gal. 4, 1; ἐφ' ὅσον *sc. χρόνον, so long as*, Matt. 9, 15 (Arr. Epict. 4. 10. 16); ἐφ' ἱκανόν *sc. χρόνον, a long while, long*, Acts 20, 11. Adverbially, ἐπὶ πολὺ, *epistolally, long*, Acts 28, 6; ἐπὶ πλείον, *longer, further*, Acts 20, 9. 24, 4. So ἐπιστολὴ Luc. Toxar. 20. Thuc. 2. 64; ἐπὶ πλέον Hdian. 8. 6. 7.

b) Of a term or limit of time *upon* the coming of which any thing is done, *upon, at, about*. Mark 15, 1 εὐθὺς ἐπὶ τὸ πρωῒ. Luke 10, 35 ἐπὶ τὴν αὐριον. Acts 3, 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς. So Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. 10. 8. 7.—Joined with an adverb in later usage, e. g. ἐπὶ τρίς *up to thrice*, i. e. *thrice*, Acts 10, 16. 11, 10; see Winer § 54 fin. n. 1. Lob. ad Phryn. p. 46, 48. Comp. *eis trís* Jos. Ant. 5. 10. 4: Xen. Cyr. 7. 1. 4.

3. Trop. spoken: a) Of *power, authority, care over, upon, over*; Luke 1, 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9, 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10, 19. Acts 7, 10. Rom. 5, 14. Heb. 2, 7. 3, 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13, 7. αἱ. So Luke 2, 8 φυλάσσοντες φυλακὴς ἐπὶ τὴν ποίμνην αὐτῶν. Sept. and ἕξ Gen. 39, 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς κασιγάναι. Hell. 3. 4. 20.

b) As marking *addition or accumulation, upon, over*; Phil. 2, 27 λύπη ἐπὶ λύπῃν, where Rec. has ἐπὶ c. dat. see above in II. 3. b.

c) Of the *object* upon which an action or discourse is directed, *upon, over, in respect to*.

a) Of an act, Mark 15, 24 βάλλοντες κλῆρον ἐπ' αὐτὰ. (Plato Rep. 617. e. ῥίψαι κλήρους ἐπὶ τινα.) 1 Cor. 7, 36 see in ἀσχημονέως. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer § 53. 1. marg. β) Of the subject of discourse or writing, *upon, of, concerning*; Mark 9, 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4, 9. 1 Tim. 1, 18. Heb. 7, 13. Sept. for ἕξ Jer. 25. 13. So Palæph. 49. 3 ἐφ' ὃν ἄρμα ἐποίησε.

d) Of that *upon* which the mind, heart, feelings are directed, *upon, towards, in*; e. g.

a) With the idea of rest, after words signifying trust, confidence, hope, *upon, in*; Matt. 27, 43 πέποιθεν ἐπὶ τὸν θεόν. Acts 9, 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11, 17. Rom. 4, 5. 2 Cor. 2, 3. Heb. 6, 1 πίστις ἐπὶ θεόν. 1 Tim. 5, 5 ἡλπιεν ἐπὶ τὸν θεόν. 1 Pet. 1, 13. 3, 5. So Sept. for נִצָּח 2 K. 18, 21. 22. Ps. 37, 3. 5. β) In kindness, *upon, towards*; Matt. 14, 14 ἐσπλαν-

χνίσθη ἐπ' αὐτούς. 15, 32. Luke 6, 35 χρηστός ἐστὶν ἐπὶ τοὺς ἀχ. κτλ. Rom. 9, 23. 11, 22. Eph. 2, 7. Sept. for נֶצַח Gen. 47. 29. So Theophil. ad Autol. I. p. 71 χρηστός ἐστὶν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. γ) In hostility, *against*; Matt. 12, 26 ἐφ' ἑαυτὴν ἐμερίσθη. Mark 3, 26. Luke 11, 17. Acts 7, 54 βρῦχον τοὺς ὁδόντας ἐπ' αὐτόν. So Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. δ) Of the *occasion* or object *upon* or *over* which joy or sorrow is felt; Rev. 18, 20 Rec. εὐφραίνου ἐπ' αὐτήν; others ἐπ' αὐτῇ. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1, 7. So Sept. of joy, for אֵל Is. 61, 10. Ps. 32, 11; of sorrow, for בֶּזֶע Zechar. 12, 10.

e) Of that *upon* which the will or intention is directed, the *purpose*, end, aim of an action, *upon, for, for the sake of, after*. Matt. 3, 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26, 55 ὡς ἐπὶ ληστήν. Luke 7, 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15, 4. 23, 48. Heb. 12, 10; comp. Buttm. § 147. n. 1 ἐπὶ ult. Matth. § 586. c.—Palæph. 19. 1. ib. 40. 4. Hdut. 3. 14 ἵνα ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.

f) From the Heb. spoken of persons *upon* or *over* whom the name of God is called, as being God's people, his worshippers, James 2, 7. Acts 15, 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, quoted from Amos 9, 12 where Sept. for עַל שְׁמִי נִקְרָא, as also 2 Sam. 12, 28. Jer. 14, 9; comp. Heb. Lex. art. נִקְרָא Niph. no. 2. β.—Bar. 2, 15.

NOTE. In composition ἐπί implies: a) Motion or direction *upon, to, towards, against*; as ἐπάγω, ἐπέρχομαι, ἐπιβαίνω. b) Rest *upon, over, at*; as ἐπέχω, ἐπαναπαύω, ἐπικειμαι. c) Sequence, order; as ἐπεμι, ἐπιτάσσω. d) Addition, accession; as ἐπαίτω, ἐπισυνάγω. e) Renewal or repetition; as ἐπανόρθωσις. f) Sometimes it is merely intensive, expressing a closer relation between the verb and its object, which cannot well be rendered in English; as ἐπανεώ, ἐπινυώσκω. +

ἐπιβαίνω, f. ἦσομαι, (βαίνω,) *to go upon, to tread upon*, Sept. γῆν ἐφ' ἧς ἐπέβη for נֶצַח Deut. 1, 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61.—Hence in N. T.

1. *to set foot upon, to come upon or into, to arrive in a country or province*; e. g. εἰς τὴν Ἀσίαν Acts 20, 18; τῇ ἐπαρχίᾳ 25, 1.—Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Oftener c. gen. Hdian. 7. 8. 18. Thuc. 1. 103.

2. *to go up upon, to mount*; e. g. ἐπὶ

ἔνον Matt. 21, 5; upon a ship, to *embark*, eis τὸ πλοῖον Acts 21, 6; τῷ πλοίῳ 27, 2; absol. 21, 2. Sept. for עָלָה Jer. 46, 9; עָלָה 1 Sam. 25, 20. Gen. 24, 61.—Hdian. 4. 12. 11 τοῦ ἄρματος. Plut. C. Mar. 37 ἐπὶ τὴν ναῦν. Xen. Hell. 3. 4. 1 ἐπὶ τὸ πλοῖον.

ἐπιβάλλω, f. βαλῶ, (βάλλω,) to *cast upon or over, to lay upon*.

1. Trans. a) Pr. and with acc. and dat. Mark 11, 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7, 35 βρόχον ὑμῖν ἐπιβάλλω Sept. with ἐπὶ c. acc. for עָלָה Num. 4, 6. 7. Hos. 7, 12; עָלָה Num. 19, 2. (Hdian. 6. 8. 11. Xen. An. 3. 5. 10.) In the sense to *put upon*, i. e. to sew on, c. g. a patch, Matt. 9, 16. Luke 5, 36. So Hesych. ἐπιβαλεῖ ἐπὶ ῥήψει seu ἐπὶ ῥάψει. b) Spec. ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, with ἐπὶ τινα or dat. to *lay hands upon*, i. c. a) to seize, to do violence to a person, c. ἐπὶ τινα Matt. 26, 50. Mark 14, 46. Luke 20, 19. 21, 12. John 7, 30. 44. Acts 5, 18. 21, 27; c. dat. Acts 4, 3; also by a species of attraction, Acts 12, 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινάς, for ἐπὶ τινάς ὥστε κακῶσαι αὐτούς. Sept. for עָלָה, c. ἐπὶ τινα Gen. 22, 12; c. dat. Esth. 6, 2. So c. dat. Diod. Sic. lib. 38 init. p. 256. Pol. 3. 2. 8. β) Also, to *put the hand to any thing, to lay hold of*; Luke 9, 62 ἐπιβ. τ. χ. ἐπ' ἄστρον. Sept. for עָלָה Dent. 12, 7. 18.

2. Intrans. a) Genr. with εἰσὶν implied, to *cast oneself upon*, i. q. to *rush or fall upon*; see Winer § 39. 1. Butt. § 130. n. 2. Matth. § 496. 1. Hence a) Of waves, to *beat upon or into*, e. g. εἰς τὸ πλοῖον Mark 4, 37. So of persons *falling upon or against*, c. τινί Plato Phædr. 248. a; in a hostile sense, c. ἐπὶ τινα 1 Macc. 4, 2; c. dat. Diod. Sic. 18. 14 med. Plut. Cleomen. 5. β) to *fall to any one*, as his portion; Part. neut. Luke 15, 12 δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. So 1 Macc. 10, 30. Dem. 312. 2. Diod. Sic. 5. 45 pen.

b) With τὸν νοῦν implied, to *fix the mind upon, to think upon*; absol. Mark 14, 72 καὶ ἐπιβαλὼν ἔκλαυε, and when he thought thereon he wept. So c. dat. Plut. Cic. 4. M. Antonin. 10. 30; ἐφ' οἷς Pol. 1. 80. 1; absol. Sept. Empir. adv. Math. p. 213 εἰ ἐπιβαλὼν ὁ σοφὸς ἰσχύσει λέγειν ἀδιαπτῶς. Fully, Asterius H. 3 ἐπιβάλλε δὲ καὶ τῷ μέλλοντι χρόνῳ τὸν νοῦν. Galen. de Puls. Caus. 3; see Wetstein and Kypke in loc. —Others here refer ἐπιβαλὼν to lett. a. a, above; and render: *rushing forth*, parall. with ἐξελθὼν ἐξω in Matt. 26, 75 and Luke 22, 62. But ἐπιβάλλειν, as in the exam-

ples above cited, with a dat. or ἐπὶ, signifies to *rush upon or against*; never absol. to *rush out*. Vulg. 'cepit flere,' but without philological ground. See Læsnor, De Wette, Meyer, in loc.

ἐπιβαρέω, ὦ, f. ἴσω, (βαρέω,) to *weigh down upon, to burden*; in N. T. only trop. to *be burdensome upon*, e. g. a) In a pecuniary sense, to *be chargeable to*, c. acc. 1 Thess. 2, 9. 2 Thess. 3, 8. b) Genr. and absol. 2 Cor. 2, 5 οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ὅνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς, he hath not grieved me; but in part (that I be not too heavy upon him) you all. Others, unsuitably to the context: he hath not grieved me, but in part; that I may not overcharge you all. So c. dat. App. Bell. Civ. 4. p. 978 ἐπιβαρεῖν τοῖς ἡτυχηκόσι. Id. Syr. p. 180.

ἐπιβιβάζω, f. ἄσω, (βιβάζω,) to *make go upon, to let mount, to set one upon*, e. g. upon an animal for riding; with acc. and ἐπὶ c. acc. Luke 10, 34 ἐπιβιβάσας δὲ αὐτὸς ἐπὶ τὸ ἴδιον κτήνος. So c. acc. simpl. Luke 19, 35. Acts 23, 24. Sept. for עָלָה 1 K. 1, 33. 2 K. 9, 28.—Hdian. 3. 7. 12 αὐτὸν τοῦ ἵππου ἐπεβίβασαν. Thuc. 4. 31 τινὰ ἐπὶ ναῦν.

ἐπιβλέπω, f. ψω, (βλέπω,) to *look upon, to fix the eyes upon*, Sept. with ἐπὶ c. acc. for עָלָה Num. 21, 9; acc. Hdian. 5. 3. 15; εἰς ἡμᾶς Plato Phæd. 63. a.—In N. T. trop. to *look upon, to have respect to*, with ἐπὶ c. acc. as in kindness, favour, Luke 1, 48. 9, 38; in partiality, James 2, 3. Sept. for עָלָה 1 Sam. 1, 11; עָלָה Lev. 26, 9. So Judith 13, 4.

ἐπίβλημα, atos, τό, (ἐπιβάλλω,) pr. 'that which is cast upon or over,' e. g. a cover, Nicostr. Κλιν. 1; a rug, carpet, tapestry, Sept. Is. 3, 21. Plut. Cato Maj. 4. Arr. Exp. Alex. M. 6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.—In N. T. a patch, piece sewed on, Matt. 9, 16. Mark 2, 21. Luke 5, 36 bis; comp. ἐπιβάλλω no. 1. a.

ἐπιβοάω, ὦ, f. ἴσω, (βοάω,) to *cry out upon or to any one, to exclaim upon*; absol. Acts 25, 24 ἐπιβοῶντες (sc. μοί), μὴ δεῖν κτλ.—So c. dat. Pol. 10. 12. 5. Thuc. 5. 65.

ἐπιβουλή, ἡς, ἡ, (βουλή,) pr. *counsel against*; hence a *plot, conspiracy*, Acts 9 24. 20, 3. 19. 23, 30.—Sept. Esth. 2, 22. Hdian. 3. 5. 9. Xen. Hell. 3. 3. 4, 5.

ἐπιγαμβρενω, f. εὔσω, (γαμβρενω, γαμβρός,) to *make affinity with, to intermarry with*, genr. Sept. for עָלָה Gen. 34, 9

spec. as a son-in-law, 1 Sam. 18, 21. 22. 1 Macc. 10, 54. 56.—In N. T. spec. of a husband's brother, to act the husband's brother towards, i. e. to marry a woman as a brother's widow; c. acc. τὴν γυναῖκα Matt. 22, 24; comp. Mark 12, 19 and Luke 20, 28. The allusion is to the marriage of a brother's widow, i. e. a levirate marriage, according to the Jewish law; see Deut. 25, 5 sq. comp. Gen. 38, 8 where Sept. for  $\text{בן}$ . So Test. XII Patr. p. 599.

ἐπίγειος, ου, ὅ, ἡ, adj. (ἐπί, γῆ), upon or of the earth, i. e. earthly, terrestrial, e. g. persons, Phil. 2, 10 πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων. (Diod. Sic. 1. 13 init. Plato Ax. 368. b.) Of things, τὰ σώματα 1 Cor. 15, 40 bis. 2 Cor. 5, 1. James 3, 15 σοφία ἐπίγειος, earthly wisdom, pertaining to earth, worldly, perverse. Neut. τὰ ἐπίγεια, earthly things, worldly, Phil. 3, 19; also, things on earth, i. e. already known as revealed in the Scriptures, opp. τὰ ἐπουράνια, things of heaven, not yet revealed, John 3, 12; comp. v. 13 sq. also Ps. 51, 12. Jer. 31, 33. Ez. 18, 31. 36, 24 sq. So M. Antonin. 6. 3 εἰς καρπὸς τῆς ἐπιγείου ζωῆς. Plut. de sera Num. Vind. 22. p. 42.

ἐπιγίνομαι, (γίνομαι), aor. 2 ἐπεγενόμην, to arise upon, to come on; e. g. of a wind, to spring up, absol. Acts 28, 13.—Pol. 1. 54. 6. Thuc. 3. 74 εἰ ἀνεμος ἐπεγενετο.

ἐπιγινώσκω, f. γινώσκειν, (γινώσκω), pr. to know thereupon or thereby, i. e. by looking on as a spectator, Hom. Od. 18. 30; c. gen. Pind. Pyth. 4. 497.—In N. T. ἐπί in ἐπιγινώσκω cannot for the most part well be rendered in English, and becomes simply intensive, see in ἐπί note, lett. f; to know fully, both in an inchoative and completed sense; comp. in γινώσκω init.

1. to know fully, inchoative, i. e. to come to know, to get full knowledge of, to become fully acquainted with.

a) Genr. and c. acc. of thing, Luke 1, 4 ἵνα ἐπιγνῶς τὴν ἀσφάλειαν κτλ. 1 Cor. 14, 37. 2 Pet. 2, 21 bis; so with περί τινος Acts 24, 8; foll. by an indirect clause, Acts 22, 24; absol. 1 Cor. 13, 12. Sept. for  $\text{יָדַע}$  Jer. 5, 5. Jon. 1, 7. So Pol. 2. 11. 3. Xen. CEC. 9. 12.—With acc. of pers. e. g. τὸν υἱόν, τὸν πατέρα, Matt. 11, 27 bis; also with ἀπό τινος, to know one from or by any thing, Matt. 7, 16. 20. So Plato Theat. 192. e; comp. ἐκ τινος Pol. 1. 65. 6.

b) Spec. in various senses: a) to know from others, i. q. to find out, to learn, foll. by ὅτι, Luke 7, 37 ἐπιγνοῦσα ὅτι ἀνάκειται κτλ. 23, 7. Acts 22, 29. 28, 1; absol. 9, 30. So

1 Macc. 6, 17; absol. Thuc. 1. 132. β) to know from one's own perception, i. q. to perceive, to be aware of; c. acc. Luke 5, 22 ἐπιγ. τοὺς διαλογισμοῦς. So c. acc. et particip. Mark 5, 30; see Buttm. § 144. 6. b. (Xen. Cyr. 8. 1. 33.) With ὅτι, Mark 2, 8 Luke 1, 22. Acts 19, 34. γ) to know by sight or person, to recognize, c. acc. of pers. Matt. 14, 35. Mark 6, 33. 54. Luke 24, 16. 31. Acts 3, 10 et 4, 13 ἐπεγίνωσκόν τε αὐτοὺς ὅτι κτλ. where for the attraction, see Buttm. § 151. I. 6, 7. With acc. of thing, Acts 12, 14. ἐπιγ. τὴν φωνὴν τοῦ Π. 27, 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. they did not know it from any other, did not recognize it. Sept. for  $\text{יָדַע}$  Gen. 42, 7. 8. 1 Sam. 26, 17. So Plut. Agesi. 21 pen. Xen. Hell. 5. 4. 12.

2. to know fully, in a completed sense, i. e. to have full knowledge of.

a) Genr. and c. acc. of thing, Rom. 1, 32 τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινόντες. Col. 1, 6. 1 Tim. 4, 3; absol. Acts 25, 10. With acc. of pers. and ὅτι, 2 Cor. 13, 5; see in no. 1. b. γ. Pass. 1 Cor. 13, 12 καθὼς καὶ ἐπεγνώσθη sc. ὑπὸ τοῦ θεοῦ, see in γινώσκω no. 1. a. β. Sept. for  $\text{יָדַע}$  Job 34, 27;  $\text{יָדַע}$  Ez. 6, 7.

b) Spec. i. q. to acknowledge as being what one is or professes to be, as a prophet, apostle, teacher; Matt. 17, 12 Ἡλίας ἥδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1, 14. 6, 9. Of an epistle, doctrines, 2 Cor. 1, 13 bis. Sept. and  $\text{יָדַע}$  of a prophet, Jer. 28, 9. So Eccles. 44, 23. Hdian. 2. 1. 24.—Emphat. to acknowledge well, to take knowledge of, c. acc. of pers. 1 Cor. 16, 18 ἐπιγινώσκετε οὖν τοὺς τοιοῦτους. So Sept. and  $\text{יָדַע}$  Num. 16, 5;  $\text{יָדַע}$  Ruth 2, 10. 19.

ἐπιγνώσις, εως, ἡ, (ἐπιγινώσκω), pr. full knowledge, i. e.

1. Pr. the act of coming to a full knowledge, a knowing, knowledge, acknowledgment; e. g. ἐπιγνώσις τῆς ἀληθείας 1 Tim. 2, 4. 2 Tim. 2, 25. 3, 7. Tit. 1, 1; ἐπ. ἀγαθοῦ Philem. 6; ἐπ. τοῦ κυρίου 2 Pet. 1, 3. 2, 20; also ἐπ. τῆς ἀμαρτίας Rom. 3, 20.—Hdian. 7. 6. 15. Pol. 3. 7. 6.

2. Meton. that which is known, full knowledge, knowledge, spoken in N. T. of God, Christ, divine things; Rom. 1, 28 τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e. to retain a knowledge of him. 10, 2. Eph. 1, 17. 4, 13. Phil. 1, 9. Col. 1, 9. 10, 2, 2. 3, 10. 2 Pet. 1, 2. 8. Heb. 10, 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for  $\text{יָדַע}$  Prov. 2, 1. 5. 6, 4, 6.

ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω), an inscription, superscription, e. g. on coin, Matt

22, 20 Mark 12, 16. Luke 20, 24; on the breast or over the head of one crucified, giving his name and crime, Mark 15, 26. Luke 23, 38. For this Roman custom, see Sueton. Dom. 10. Calig. 32. Dion Cass. 54. 3. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

**ἐπιγράφω**, f. ψω, (γράφω,) to make a mark upon, to graze upon, as a weapon, Hom. Il. 4. 139.—In N. T. to inscribe, with a stylus or the like; e. g. of a public inscription, Pass. Mark 15, 26. Acts 17, 23. Rev. 21, 12. Sept. for כָּתַב Num. 17, 2. 3. So Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17.—Trop. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8, 10; also νόμους ἐπὶ τῶν διανοιῶν 10, 16; both quoted from Jer. 31, 33 where Heb. כָּתַב, Sept. γράφω. Sept. ἐπιγράφω for כָּתַב Prov. 7, 3.

**ἐπιδείκνυμι**, f. δείξω, (δείκνυμι,) to show forth, to show to any one, to exhibit, pr. with the idea of motion or presentation to or towards any one.

1. Pr. c. acc. et dat. Matt. 22, 19 ἐπιδείξατε μοι τὸ νόμισμα. Luke 20, 24. 24, 40. Mid. Acts 9, 39 ἐπιδεικνύμεναι χιτῶνας, i. e. showing their tunics. So Luke 17, 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, show yourselves, i. e. present yourselves before the priests. So Plut. Sept. Sap. Conv. 2. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—Also to show, to point out, as edifices, c. acc. et dat. Matt. 24, 1 ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς. (Hdot. 3. 135. Xen. Œc. 9. 4 τὴν οἰκίαν.) Spec. of deeds, miracles, Matt. 16, 1. So Luc. Somn. 10. Æschin. 60. 8.

2. Trop. to show forth by arguments, to prove, c. acc. Heb. 6, 17; acc. et infin. Acts 18, 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

**ἐπιδέχομαι**, f. δέξομαι, Mid. depon. (δέχομαι,) to receive upon or to oneself, i. e. genr. to receive, to admit; e. g. in kindness, hospitably, c. acc. 3 John 10. (1 Macc. 12, 8. Pol. 22. 1. 3.) Trop. to receive, to admit, e. g. the admonitions of a teacher, c. acc. 3 John 9. So Ecclus. 51, 26. Pol. 6. 24. 7.

**ἐπιδημέω**, ὦ, f. ἦσω, (ἐπιδημος,) to be among one's people, to be at home, Xen. Cyr. 7. 5. 69 εἶτε ἐπιδημῶν ... εἶτε καὶ ἀποδημῶν.—In N. T. to come among a people as a stranger, to sojourn, absol. Acts 2, 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17, 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners, sojourners. So Jos. Ant. 5. 7. 3. Hdtian. 8. 2. 9. Xen. Mem. 1. 2. 61.

**ἐπιδιατασσομαι** v. -ττομαι, i. ἀξομαι, (Mid. διατάσσομαι,) to arrange upon of oneself, to superadd thereto, e. g. other and further conditions, trop. and absol. Gal. 3, 15.

**ἐπιδίδωμι**, f. δώσω, (δίδωμι,) to give upon or besides, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19.—In N. T. to give forth upon or to another, to give over, to deliver over, to put into one's hands; c. acc. et dat. Matt. 7, 9 μὴ λίσσον ἐπιδώσει αὐτῷ. v. 10. Luke 11, 11 bis. 12. Luke 4, 17 ἐπεδόθη αὐτῷ βιβλίον. Hec. 24, 30, 42. John 13, 26. Acts 15, 30. So Luc. D. Mort. 7. 1. Diod. Sic. 14. 47 τὴν ἐπιστολήν. Plato Legg. 944. a.—Spec. Acts 27, 15 ἐπιδόντες ἐφερόμεθα, lit. giving up we were driven, i. e. either supplying from the context: ἐπιδόντες [τὸ πλοῖον τῷ ἀνέμῳ] committing the ship to the wind; comp. Plut. de Fortun. Rom. 6 ἐπιδίδον τῇ τυχῇ τὰ ἰστία, καὶ δέχον τὸ πνεῦμα, τῷ πνέοντι πιστεύουσιν,—or, as reflexive or intrans. ἐπιδόντες [ἑαυτοὺς] giving ourselves up; comp. Luc. Hermotin. 28 ἦν ἅπας ἐπιδῶ τῇ πνεύσῃ (vulg. πλεύσῃ) τις αὐτῶν. Arr. Epict. 4. 9. 14 οἱ ἅπας ἐνδόντες εἰσάπαν ἐπέδωκαν ἑαυτοὺς, καὶ ὡς ὑπὸ βρέματος παρεσύρησαν.

**ἐπιδιορθῶ**, f. ὥσω, (διορθῶ,) to arrange or set in order further; Mid. c. acc. Tit. 1, 5 τὰ λείποντα ἐπιδιορθώσῃ.—Comp. Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

**ἐπιδύω**, f. ὥσω, (δύω,) to go down upon, e. g. of the sun, to set upon or during any thing, as ἐπὶ τῷ παροργισμῷ ὑμῶν Eph. 4, 26. So Sept. and אֵיבָה Deut. 24, 15. Jer. 15, 9.

**ἐπιεικεία**, as, ἡ, (ἐπιεικής,) propriety, fairness, moderation, Dem. 919. 4. Plato Legg. 735. a.—In N. T. mildness, gentleness, clemency, Acts 24, 4. 2 Cor. 10, 1. So 2 Macc. 2, 22. Hdtian. 5. 1. 12. Pol. 5. 10. 1.

**ἐπιεικής**, εὖος, οὖς, ὁ, ἡ, adj. (εἰκός, εἰκοα,) fitting upon, meet, suitable, proper; hence Neut. τὸ ἐπιεικές, i. q. ἐπιεικεία, propriety, fairness, moderation, Phil. 4, 5. So Act. Thom. 20 τὸ ἀπλὸν αὐτοῦ καὶ τὸ ἐπιεικές Thuc. 1. 76.—Spec. mild, gentle, clement 1 Tim. 3, 3. Tit. 3, 2. James 3, 17. 1 Pet. 2, 18. Sept. for מֵיָדָב Ps. 86, 5. So Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hdtian 1. 2. 5.

**ἐπιζητέω**, ὦ, f. ἦσω, (ζητέω,) 1. to seek for or after, to inquire after, c. acc. Acts 12, 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών. Luke 4, 42 in later edit. Sept. for שָׁאַל Ecc. 7. 28. So Dem. 271. 16. Xen. Cyr. 2. 4. 25

—Also to seek at the hands of any one, to ask for, to demand, c. acc. Matt. 12, 39 σημεῖον ἐπιζητέι. 16, 4. Mark 8, 12. Luke 11, 29. Acts 19, 39 τὶ περὶ ἐτέρων. So 1 Macc. 7, 13. Pol. 1. 5. 3.

2. Spec. to seek after, to seek to get, to strive after, to long for, c. acc. Matt. 6, 32 ταῦτα τὰ ἐξω ἐπιζητέι. Luke 12, 30. Rom. 11, 7. Phil. 4, 17 bis. Heb. 11, 14. 13, 14. (Eccclus. 40, 26; comp. Diod. Sic. 17. 101.) With an infin. to desire earnestly, Acts 13, 7 ἐπεζητήσεν ἀκούσαι τὸν λόγον τ. θεοῦ. So Pol. 3. 57. 7.

ἐπιθανάτιος, ου, ὁ, ἡ, adj. (θάνατος,) nigh upon death, i. e. appointed to death, condemned, 1 Cor. 4, 9.—Dion. Hal. Ant. 7. 35.

ἐπιθίσεις, εως, ἡ, (ἐπιτίθημι,) a placing upon, laying on, imposition, e. g. of hands, the emblem through which the Holy Ghost was imparted, Acts 8, 18. 1 Tim. 4, 14. 2 Tim. 1, 6. Heb. 6, 2. Comp. Num. 27, 18. 23. Deut. 34, 9. Gen. 48, 14.—So genr. Plut. Cons. ad Apoll. 1.

ἐπιθυμέω, ὦ, f. ἴσω, (θυμός,) 1. to set one's mind upon, to desire earnestly, to long for; genr. and c. gen. Acts 20, 33 ἀργυρίου... οὐδενὸς ἐπιθυμήσα. 1 Tim. 3, 1; see Buttm. § 132. 9. So 1 Macc. 11, 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—With infin. aor. Matt. 13, 17 ἐπεὶ. ἰδεῖν. Luke 15, 16. 16, 21. 17, 22. 1 Pet. 1, 12. Rev. 9, 6. Luke 22, 15 ἐπιθυμία ἐπιθύμησα τοῦτο τὸ πάσχα φαγεῖν. With infin. pres. Heb. 6, 11. (Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.) With κατά τινος Gal. 5, 17; absol. 1 Cor. 10, 6. James 4, 2. Sept. genr. for תַּחַת Deut. 14, 26. Prov. 21, 10.

2. Spoken of unlawful desire, to covet, absol. Rom. 7, 7 et 13, 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20, 17 where Sept. for תַּחַת, also Deut. 5, 18 for תַּחַת.—In respect to a woman, to lust after, c. gen. Matt. 5, 28. So Plut. de Solert. animal. 18. Xen. An. 4. 1. 14.

ἐπιθυμητής, ου, ὁ, (ἐπιθυμέω,) a desirer, luster, one eager for any thing, 1 Cor. 10, 6 ἐπιθυμηταὶ κακῶν. Sept. for תַּחַת Num. 11, 34.—Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

ἐπιθυμία, as, ἡ, (ἐπιθυμέω,) earnest desire, longing.

1. Genr. Luke 22, 15 comp. in ἐπιθυμέω no. 1. Phil. 1, 23 ἡν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. 2, 17. Rev. 18, 14. Sept. for תַּחַת Hos. 10, 10; תַּחַת Prov. 10, 24.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

2. Oftener in a bad sense, irregular and inordinate desire, concupiscence, appetite, lust, e. g. a) Genr. Col. 3, 5 ἐπιθυμίαν κακὴν Mark 4, 19. Rom. 6, 12. 7, 7. 8. 13, 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6, 9. 2 Tim. 3, 6. 4, 3. Tit. 3, 3. James 1, 14. 15. 1 Pet. 1, 14. 4, 2. 3. 2 Pet. 1, 4. 3, 3. Jude 16. 18. So ἐπιθυμία σαρκός, i. e. carnal desires, appetites, Gal. 5, 16. 24. Eph. 2, 3. 2 Pet. 2, 18. 1 John 2, 16; ἐπιθ. σαρκικά, 1 Pet. 2, 11; ἐπ. κοσμικά, worldly desires, Tit. 2, 12; ἐπ. τῶν ὀφθαλμῶν, 1 John 2, 16; ἐπ. μασμοῦ, 2 Pet. 2, 10. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, and the like. Further, ἐπιθυμία τῆς ἀπάτης, deceitful lusts, Eph. 4, 22; ἐπ. νεωτερικά, youthful lusts, 2 Tim. 2, 22. Sept. for תַּחַת Prov. 21, 25. 26. So Ael. V. H. 3. 18 pen. Plut. Phaed. p. 82. c, ὁ ὁρῶς φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσων. Xen. Mem. 1. 2. 24, 64. b) Spoken of impure desire, lewdness, Rom. 1, 24. 1 Thess. 4, 5. So Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. c) Meton. desire, lust, i. e. object of wrong desire, that which is lusted after, John 8, 44 τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν. 1 John 2, 17 ἡ ἐπιθυμία τοῦ κόσμου. Sc Sept. and תַּחַת Dan. 11, 37.

ἐπικαθίζω, f. ἴσω, (καθίζω,) to cause to sit upon, to seat or set upon; c. acc. impl. Matt. 21, 7 Rec. ἐπεκάθισαν [αὐτὸν] ἐπάνω αὐτῶν, they set him upon them. So Sept. for תַּחַת 1 K. 1, 38. 44. Comp. in καθίζω.—Or intrans. to sit upon, i. e. as others here read, ἐπεκάθισεν ἐπάνω αὐτῶν, he sat upon them. So Sept. for תַּחַת Gen. 31, 34. Lev. 15, 20. Comp. Pol. 4. 61. 6. Buttm. § 113. 2.

ἐπικαλέω, ὦ, f. ἴσω, to call upon, in various senses.

1. to call upon for aid; in N. T. only Mid. to call upon for aid or protection in one's own behalf, to invoke, to address in prayer.

a) Pr. of invocation addressed to Christ for aid, c. acc. impl. Acts 7, 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα Sept. for תַּחַת 1 Sam. 12, 17. 18. 2 Sam. 22, 7. So Diod. Sic. 5. 73 θεῶν. Xen. Cyr. 7. 1. 35 τοὺς θεούς.—Hence genr. to invoke, to pray to, to worship; spoken of God, c. acc. τὸν κύριον, Rom. 10, 12. 14. 2 Tim. 2, 22; τὸ ὄνομα κυρίου, Acts 2, 21. 9, 14. Rom. 10, 13. Sept. genr. for תַּחַת Deut. 33, 19 תַּחַת Joel 3, 5. Gen. 26, 25. al. Alsc of Christ. c. acc. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ

Χρ. 1 Cor. 1, 2. Acts 22, 16; also Acts 3, 21.

b) In adjuration, *to call upon, to invoke* God as a witness; 2 Cor. 1, 23 *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν*.—Polyb. ed. Gronov. 874 pen. *ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλέσασθε μαρτύρας*. Plato Legg. 664 c. Xen. Hell. 2. 3. 55.

c) In a judicial sense, *to call upon, to appeal* to a higher tribunal or judge, c. acc. e. g. *Καίσαρα*, Acts 25, 11. 12. 26, 32. 28, 19; *τὸν Σεβαστὸν* 25, 25; c. inf. 25, 21 *Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κτλ. having appealed to be reserved, etc.*—Plut. Marcell. 2 pen. *τοὺς δημάρχους ἐπικαλούμενος*. Id. J. Cæs. 4.

2. *to call a name upon, to name* in addition, *to surname*. a) Act. c. dupl. acc. Matt. 10, 25 *ἐπεκάλεσαν* in later edit. Sept. and *קרי* Num. 21, 3. Judg. 6, 32. b) Mid. c. dupl. acc. 1 Pet. 1, 17 *εἰ πατέρα ἐπικαλεῖσθε τὸν κρινόντα κτλ.* i. e. if ye call him your Father; comp. Jer. 3, 19 where Sept. Mid. for *קרי*. c) Pass. *to be surnamed*; Matt. 10, 3 *ὁ ἐπικληθεὶς Θαδδαῖος*. Luke 22, 3. Acts 1, 23. 4, 36. 10, 5. 18. 32. 11, 13. 12, 12. 25. 15, 22. Also Heb. 11, 16. So Sept. for *קרי* Dan. 10, 1; *קרי* impers. Mal. 1, 4. (Hdian. 1. 7. 6. Diod. Sic. 3. 60 fin. Xen. Mem. 1. 4. 2.) Spec. from the Heb. James 2, 7 et Acts 15, 17 *ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, upon whom my name is called*, i. e. who are called or surnamed by my name, implying that they are God's property, his worshippers, quoted from Am. 9, 12 where Sept. for *קרי* *קרי*, as also 2 Sam. 12, 28. Jer. 14, 9. See Heb. Lex. art. *קרי* Niph. no. 2. β. So Baruch. 2, 15.

*ἐπικάλυμμα*, ατος, τό, (*ἐπικάλυπτω*.) *a covering*, Sept. for *קרי* Ex. 26, 14; *קרי* 2 Sam. 17, 19.—In N. T. trop. *a cloak, pretext*, 1 Pet. 2, 16 *ἐπικάλυμμα τῆς κακίας*. So Menand. Frag. p. 33 *πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν*. Comp. *προκάλυμμα* id. Luc. de Merc. cond. 5; see Kyprke II. p. 431.

*ἐπικαλύπτω*, f. ψω, (*καλύπτω*.) *to cover up or over*, pr. Sept. for *קרי* Num. 4, 11. Xen. Ven. 8. 1.—In N. T. trop. *to cover over sins*, i. e. *to forgive, to pardon*, Pass. Rom. 4, 7 quoted from Ps. 32, 1, where Sept. for *קרי*. Comp. Plut. Solon 15.

*ἐπικατάρατος*, ου, ό, ή, .adj. (*κατάρατος*.) pr. 'one upon whom a curse rests,' i. e. *accursed, doomed to punishment*, John

7, 49. Gal. 3, 10. Sept. for *קרי* Gen. 3. 25. Deut. 27, 15 sq. (Wisd. 3. 13. 14, 8.) Also Gal. 3, 13 *ἐπικατάρατος πᾶς ό κρεμάμενος ἐπὶ ξύλου*, quoted from Deut. 21, 23 where Heb. *קרי*, Sept. *κακατηραμένος*.

*ἐπικείμεαι*, f. είσομαι, (*κείμεαι*.) 1. *to lie upon, to be laid upon*; c. *ἐπὶ τινι*, John 11, 38 *λίθος ἐπέκειτο ἐπ' αὐτῷ*. Absol. John 21, 9. So 2 Macc. 1, 21. Xen. Ec. 19. 13 *τινι*.—Trop. *to be laid upon, imposed*, e. g. necessity 1 Cor. 9, 16; by law, Heb. 9, 10 *δικαιώματα . . . ἐπικείμενα*. So Thuc. 8. 15 of a fine.

2. Spec. *to lie heavy upon, to press upon*, c. dat. Luke 5, 1 *ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ*. Of a tempest, absol. Acts 27, 20. So Jos. Ant. 6. 14. 2 *τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ*. Pol. 1. 19. 3. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent* with entreaties, absol. Luke 23, 23. So Jos. Ant. 18. 6. 6. Plut. Mor. II. p. 172.

*ἐπικέλλω*, f. κέλλω, (*κέλλω*.) *to drive or thrust upon*, e. g. a ship upon the land, *to run aground*; so 3 pers. Plur. of anom. Aor. *ἐπέκειλαν τὴν ναῦν* Acts 27, 41 Lachm. for *ἐπώκειλαν* Rec.—So *ἦγας ἐπικέλσαι* Hom. Od. 9. 148.

*Ἐπικούρειος*, ου, ό, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17, 18.

*ἐπικουρία*, as, (*ἐπικουρος, κούρος*.) *help*, Acts 26, 22.—Wisd. 13, 18. Pol. 29. 8. 5. Xen. Cyr. 6. 1. 53.

*ἐπικρίνω*, f. νῶ, (*κρίνω*.) *to judge upon*, i. e. *to confirm by a like judgment*, Plut. Lycurg. 6. Hdian. 6. 1. 4.—In N. T. *to give judgment upon, to adjudge*, c. infin. Luke 23, 24. So 3 Macc. 4, 2. Dem. 235. 13. Plato Legg. 768. a.

*ἐπιλαμβάνω*, f. λήφομαι, (*λαμβάνω*.) *to take hold upon, to seize upon, to surprise*, c. accus: Hdot. 8. 115. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. *ἐπιλαμβάνομαι, to take hold upon, to lay hold of*, pr. in order to hold or detain to or for oneself.

1. Genr. and construed: a) With a gen. of the *part* laid hold of, Buttm. § 13.2. 5. e. Matth. 23, 330, 331. Winer § 30. 8. d; so c. gen. *τῆς χειρός*, i. q. *to take by the hand*, Mark 8, 23. Acts 23, 19; trop. of God, Heb. 8, 9. Sept. for *קרי* Jer. 21, 32. Zech. 14, 13. So Xen. Ath. 1. 18 *τῆς χειρός*. Diod. Sic. 17. 30 *τῆς ζώνης*. b) With gen. of pers. implying that some *part* only as the hand, arm, shoulder, is laid hold of



Winer l. c. So in order to lead or conduct; Luke 9, 47 ὁ δὲ Ἰησοῦς... ἐπιλαβόμενος παιδίον. Acts 17, 19; with violence, by force, Luke 23, 26. Acts 21, 30. 33. Sept. for  $\rho\eta\gamma\eta$  Judg. 19, 25. (Arr. Epict. 3. 24. 75. Pol. 8. 22. 5. Plato Gorg. 527. a.) Also for succour, Matt. 14, 31 Ἰησοῦς ἐκρεῖνας τὴν χεῖρα ἐπελάβετο αὐτοῦ. Impl. Luke 14, 4. Hence trop. i. q. *to help, to succour*; Heb. 2, 16 bis, οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται κτλ. comp. v. 18. So *ἐπιλαμβάνεσθαι* Plut. Themist. 12 pen. comp. Bleek Brief a. d. Heb. II. p. 345, 346. c) With an acc. of person, where the idea of the whole person is implied, as led away; Winer l. c. So the Particip. Acts 9, 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κτλ. Also with violence, by force, Acts 16, 19. 18, 17. Others here make the acc. depend on the subsequent verb; comp. Matth. § 632. 7. d) With two genitives, one of pers. and the other of the part by which; Buttm. § 132. n. 10. Trop. Luke 20, 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγον, *that they might lay hold of him by his words*. v. 26. So pr. Plut. Mor. II. p. 94 ἐπιλαβόμενος αὐτοῦ τῆς χεῖρος. Plato Prot. 335. c. Xen. An. 4. 7. 12 ἐπιλαμβάνεται αὐτοῦ τῆς ἱνους.

2. Trop. *to lay hold of* in order to obtain and possess; c. gen. 1 Tim. 6, 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Ael. V. II. 14. 27. Philo Rep. 425. e.

ἐπιλανθάνω, f. λήσω, (λανθάνω,) *to make forget withal*, Hom. Od. 20. 85. Mid. *to let oneself forget withal or thereby, to lose thought of*, Hom. Ods. 1. 57.—Hence in N. T. only Mid. *to forget*, i. e.

1. Pr. without purpose; c. inf. aor. Matt. 16, 5 et Mark 8, 14 ἐπελάζοντο ἄρτους λαβεῖν. With ὅποιος indirect, James 1, 24. Sept. c. gen. for  $\rho\eta\psi$  Gen. 40, 23. al.—So c. inf. Ael. V. II. 3. 31. Plato Rep. 563. b; c. gen. Xen. Mem. 1. 2. 21.

2. Spec. with purpose, *to forget, to neglect, not to care for*; c. gen. Heb. 6, 10 ἐπιλαζέσθαι τοῦ ἔργου ὑμῶν. 13, 2. 16; c. acc. Phil. 3, 14 τὰ μὲν ὀπίσω ἐπιλανθάνόμενος, see Buttm. § 132. 10. d. Kühner § 273. 5. e, and n. 18. Sept. for  $\rho\eta\psi$ , c. gen. Deut. 4, 23; c. acc. 2 K. 17, 8. So c. gen. Luc. Nigrin. 4. Xen. Hell. 4. 2. 3; c. acc. Luc. D. Meretr. 1. 1. Xen. Cyr. 1. 4. 28.—Pass. part. perf. Luke 12, 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεηλόμενον ἐνώπιον τοῦ θεοῦ, *not one of them is forgotten, neglected, before God*. Sept. Pass. part. for  $\rho\eta\psi$  Is. 23, 16. So Pass. Ecclus. 3, 14. 44, 10.

ἐπιλέγω, f. ξω, (λέγω,) 1. *to speak or call a name upon*; Pass. *to be spoken or called upon*, i. q. *to be called by name, to be surnamed*; John 5, 2 κολυμβήζαρα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηζεσδά.—Hdot. 5. 70. Plato Legg. 700. ὅ.

2. *to choose thereupon*, i. e. besides or in place of another; Mid. *to choose for oneself*, c. acc. Acts 15, 40 ἐκλεχόμενος Σίλαν. Sept. for  $\rho\eta\psi$  Ex. 17, 2. Mid. 2 Sam. 10, 9.—Mid. Hdtian. 4. 7. 3. Thuc. 7. 19.

ἐπιλείπω, f. ῥω, (λείπω,) *to fail upon or to any one, not to suffice*, c. acc. of pers. Heb. 11, 32 ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος.—Isocr. p. 4. a, ἐπιλείπει δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείπει με ἡ ἡμέρα λέγοντα.

ἐπιλείχω, f. ξω, (λείχω,) *to lick over*, c. acc. Luke 16, 21 Lachm. for ἀπολείχω in Rec. q. v.—Long. Past. 1. 24.

ἐπιλησμονή, ἥς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*; James 1, 25 ἀκοατῆς ἐπιλησμονῆς, *a forgetful hearer*, by Hebr. for ἀκρ. ἐπιλησμών. Buttm. § 132. n. 12.—Ecclus. 11, 27. So ἐπιλησμών Plato Prot. 334. c.

ἐπιλοιπος, ου, ὁ, ἡ, adj. (λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4, 2. Sept. for  $\rho\eta\gamma\eta$  Is. 38, 10;  $\rho\eta\gamma\eta$  Lev. 27, 18.—Isocr. 39. a, τὸν ἐπὶλ. χρόνον. Pol. 15. 10. 3. Plato Legg. 628. a.

ἐπιλυσις, εως, ἡ, (ἐπιλύω,) *solution, release from*, Aeschyl. c. Theb. 134.—In N. T. trop. *explanation, interpretation*; 2 Pet. 1, 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, *no prophecy of Scripture cometh of private (particular) interpretation*, i. e. is not an interpretation of the will and purposes of God by the prophets themselves; it comes not *ἐκλήματι ἀνθρώπων*, but *ὑπὸ πνεύματος ἁγίου*, v. 21. Comp. Philo Quis Hæres p. 510. 28 *προφήτης γὰρ ἰδίων οὐδὲν ἀποφθέγγεται κτλ.* See Wets. in loc. So Aquil. for  $\rho\eta\gamma\eta$  Gen. 40, 3 Philo de Vit. cont. p. 901. a. Heliodor. 1. 18 *ὀνειράτων ἐπιλυσις*. ib. 4. 9.

ἐπιλύω, f. ῥω, (λύω,) *to let loose upon*, e. g. dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18; *to let let go free, to release*, Plato Crit. 43. c. Also of letters, *to break open further*, Hdtian. 4. 12. 14.—In N. T. trop. *to solve further*, i. e. a) Of parables, *to expound, to interpret*, c. acc. Mark 4, 34. Sept. for  $\rho\eta\gamma\eta$  Gen. 41, 12 Alex. So Jos. Ant. 8. 6 5. Athen. 10. p. 449. f; see Wetst. in loc b) Of a doubtful question, *to determine upon, to decide*, Pass. Acts 19, 39.

ἐπιμαρτυρέω, ὦ, f. ἦσω, (μαρτυρέω,) *to testify upon or further, to attest, c. acc. et inf.* 1 Pet. 5, 12 ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med. Plat. Crat. 397. a.

ἐπιμελεῖα, as, ἡ, (ἐπιμέλομαι,) *care for, attention*; Acts 27, 3 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχύν, i. e. to receive kind attentions.—2 Macc. 11, 23. Isocr. 113. d, ἐπιμελείας τυχγάνειν. Xen. Mem. 4. 8. 10.

ἐπιμέλομαι v. -λέομαι, οὔμαι, f. ἦσομαι, Mid. depon. (μέλω, μέλομαι,) *to have care upon or over, to take care of, c. gen.* e. g. of the sick, Luke 10, 34. 35; of the church, 1 Tim. 3, 5. Sept. for עֲנִיָּהּ יִשְׂרָאֵל Gen. 44, 21.—Palaph. 26. Pol. 5. 47. 7. Xen. Mem. 1. 1. 19.

ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, diligently*, Luke 15, 8.—Sept. Ezra 6, 8. Pol. 3. 79. 1. Xen. Mem. 2. 4. 2.

ἐπιμένω, f. νῶ, (μένω,) aor. 1 ἐπέμεινα, *to stay on, to tarry still, to remain, to abide, to continue.*

1. Pr. in or at a place, or with a person; so with αὐτοῖς *here*, Acts 15, 34. 21, 4; ἐν: dat. of place, 1 Cor. 16, 8. Phil. 1, 24; πῇ c. dat. of pers. Acts 28, 14; πρὸς c. acc. of pers. 1 Cor. 16, 7. Gal. 1, 18; acc. of time how long, Acts 10, 48. 21, 10. 28, 12. 14. Sept. for עֲנִיָּהּ יִשְׂרָאֵל Ex. 12, 39.—So c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52 οὗτοι ἐπὶ τῇ ὁδῷ ἐπιμένοντες δὲ ἐν τῷ πρόσθεν τοῦ στρατεύματος.

2. Trop. *to continue on in any state or course*; c. dat. e. g. τῇ πίστει Col. 1, 23; τῇ χάριτι Acts 13, 43; τῇ ἀμαρτίᾳ Rom. 6, 1; so Rom. 11, 22. 23. 1 Tim. 4, 16 ἐπιμένετε αὐτοῖς, i. e. in one's duties. So Jos. Ant. 8. 7. 5. Xen. CEC. 14. 7.—With particip. Acts 12, 16 ἐπιμένετε κρούον, as in Engl. *he continued knocking*. John 8, 7. So Philo de Agric. p. 197. d, ἐν δ' ἀπειρῶν ἐπιμένη. Plato Men. 93. d. See Buttm. § 144. 6. a.

ἐπινεύω, f. εὔσω, (νεύω,) *to nod to, to nod assent*, Hom. Il. 15. 75. Luc. D. Deor. 20. 2.—In N. T. *genr. to assent, to consent*, intrans. Acts 18, 20. So 2 Macc. 14, 20. Pol. 21. 3. 3. Plato Rep. 351. c.

ἐπίνοια, as, ἡ, (ἐπί, νοός,) *a thinking upon, thought, purpose*, Acts 8, 22.—Wisd. 15, 4. Pol. 3. 6. 7. Thuc. 3. 95.

ἐπιορκέω, ὦ, f. ἦσω, (ἐπιόρκος,) comm. int. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7; *to forswear oneself, to swear falsely*, absol.

Matt. 5, 33.—Wisd. 14, 28. Hdian. 3. 6. 16 Xen. An. 2. 5. 38, 41.

ἐπιόρκος, ον, ὁ, ἡ, adj. (ἐπί, ὄρκος,) *for-swearing, swearing falsely, perjured*, Aristoph. Ran. 150 ἐπιόρκον ὄρκον ὤμοσε.—In N. T. subst. ὁ ἐπιόρκος, *a forswearer, a per-jurer*, 1 Tim. 1, 10.—Hesych. ἐπιόρκον ὄρκον μὴ φροντίζοντα. Æschin. 83. 39. Xen. Ag. 1. 12.

ἐπιούσα, fem. part. see in ἔπειμι.

ἐπιούσιος, ον, ὁ, ἡ, adj. Matt. 6, 11 et Luke 11, 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, a word found only in N. T. and formed by the evangelists, according to Origen de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, q. d. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but to-day, *σήμερον*, derive ἐπιούσιος from ἐπί and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον. Jerome, panem supersubstantialem.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμός, ἡ ὁ καθημερινός. See Tholuck Bergpred. in Matt. 1. c. De Wette in loc.

ἐπιπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only upon persons.

1. Pr. i. q. *to throw oneself upon*, c. dat. Acts 20, 10 ἐπέπεσεν αὐτῷ, i. e. upon his body; comp. 1 K. 17, 21. 2 K. 4, 34 sq. With ἐπὶ c. acc. Luke 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20, 37. Sept. and ἔπεσεν Gen. 46, 30. 50, 1. (Philo de Joseph. p. 563, c. dat.) John 13, 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in ἀνάκειμαι no. 2.—Spec. *to rush or press upon*, c. dat. Mark 3, 10 ὥστε ἐπιπίπτειν αὐτῷ. So in a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

2. Trop. *to fall upon, to come upon or over any one*; with ἐπὶ c. acc. of pers. e. g. φόβος Luke 1, 12. Acts 19, 17. Rev. 11, 11 (Sept. and ἔπεσεν Ex. 15, 16); ἔκστασις Acts 10, 10 (Sept. and ἔπεσεν Dan. 10, 7); ἄχλυσ 13, 11; ὀνειδισμοί Rom. 15, 3, comp. Ps. 69, 10 where Sept. and ἔπεσεν. So Hdian 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—Of the Spirit, τὸ πνεῦμα, *to descend upon*, c. ἐπὶ τινα, Acts 10, 44. 11, 15; ἐπὶ τινι 8, 16. So ἔπεσεν Ez. 11, 5, Sept. ἔπεσε ἐπ' εἰς πνεύριον.

ἐπιπλήσσω v. -ττω, f. ξω, (πλήσσω,) *to strike upon, to beat*, Hom. II. 10. 500.—In N. T. trop. *to chastise with words, to rebuke*, c. dat. 1 Tim. 5, 1. So Pol. 5. 25. 5. Xen. Œc. 13. 12.

ἐπιπνίγω, f. ξω, (πνίγω,) *to choke upon, to strangle*, c. acc. Luke 8, 7 in some Mss. for ἀποπνίγω q. v.

ἐπιποθέω, ὦ, f. ήσω, (ποθέω, πόθος,) *to desire upon or besides*, Plato Protag. p. 329. d.—In N. T. intens. *to desire earnestly, to long for*, c. infin. Rom. 1, 11 ἐπιποθῶ γάρ ἰδεῖν ὑμᾶς. 2 Cor. 5, 2. 1 Thess. 3, 6. 2 Tim. 1, 4. With acc. of thing, τὸ γάλα 1 Pet. 2, 2. (Sept. for יהא Mic. 7, 1; זבב Ps. 119, 174. Plato Legg. 855. e.) With acc. of person, *to long after*, 2 Cor. 9, 14. Phil. 1, 8. 2, 26. So Diod. Sic. 17. 101; comp. Eccius. 25, 21.—With πρὸς τι, *to have desire towards or for, to long towards*; James 4, 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κτλ. *doth the Spirit... long (tend) towards envy?* i. e. *to encourage strife and envy or worldly affections*; comp. v. 1. 2. 3, 14–16. Sept. ἐπιποθεῖν πρὸς θεόν for עבד עבד Ps. 42, 2.

ἐπιπόθῃσις, εως, ή, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7, 11. —Aquila for עבד Ez. 23, 11.

ἐπιπόθῃτος, ου, ὅ, ή, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4, 1.

ἐπιποθία, as, ή, (ἐπιποθέω,) i. q. ἐπιπόθῃσις, *earnest desire*, Rom. 15, 23.

ἐπιπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι,) *to go or come upon or to a place or person*, e. g. πρὸς αὐτόν, Luke 8, 4. Sept. for עבד Ez. 39, 14.—So c. ἐπὶ τινα Pol. 4. 9. 2; acc. Plut. Mor. II. p. 169; dat. Id. Lycurg. 28.

ἐπιρράπτω, f. ψω, (ράπτω,) *to sew upon*, with acc. and ἐπὶ c. dat. Mark 2, 21 ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ. Comp. Sept. רָאֵפֶת עַל עֵל עֵל Job 16, 15.

ἐπιρρίπτω, f. ψω, (ρίπτω,) *to throw or cast upon*, with acc. and ἐπὶ c. acc. Luke 19, 35 ἐπὶ τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21, 7 et Mark 11, 7. Sept. for עֲלֵי עֲלֵי Num. 35, 20. So Hdian. 5. 6. 19. Xen. An. 5. 2. 23.—Trop. of care, *to cast off upon*, in filial confidence 1 Pet. 5, 7, quoted from Ps. 55, 23 where Sept. for עֲלֵי עֲלֵי.

ἐπίσημος, ου, ὅ, ή, adj. (ἐπὶ, σῆμα,) *marked upon*, e. g. money, stamped, coined, Pol. 23. 9. 3. Xen. Cyr. 4. 5. 40.—In N. T. trop. *noted*, in a good sense, distinguished,

eminent, Rom. 16, 7. (3 Macc. 6, 1. Psa 15. 34. 3. Hdot. 2. 20.) In a bad sense notable, notorious, Matt. 27, 16. So Pol. 18. 38. 1. Plut. Fab. M. 14.

ἐπισιτισμός, ου, ὅ, (ἐπισιτίζω,) *a supply of food, food, victuals*, Luke 9, 12. Sept. for עֲלֵי עֲלֵי Josh. 9, 5. 11.—Hdian. 6. 7. 3 Xen. An. 7. 1. 9.

ἐπισκέπτομαι, f. ψομαι, Mid. depon. (σκέπτομαι,) the present and imperf. rarely found in early Attic writers, Buttm. Ausf. Sprachl. II. p. 291; *to look upon, to look at*, i. e. genr. *to view, to inspect*, Dem. 113. 25. Xen. Cyr. 6. 3. 21.—In N. T.

1. *to look at* in order to select, *to look out, to seek out*, e. g. persons for office, c. acc. Acts 6, 3. Sept. for עֲלֵי עֲלֵי Lev. 13, 36; עֲלֵי עֲלֵי Ez. 20, 40.—Diod. Sic. 12. 11 οὐδὲ δὲ ἐπισκενόμενος... ἐξελέξατο.

2. *to look after, to go to see, to visit*, c. acc. a) Pr. Acts 7, 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15, 36. Sept. for עֲלֵי עֲלֵי Judg. 15, 1. (Xen. Cyr. 5. 4. 10.) Of those who visit the sick or poor, Matt. 25, 36. 43. James 1, 27. So Eccius. 7, 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. b) From the Heb. spoken of God, who is said *to visit* men, to care for them, to give them relief and aid, c. accus. Luke 1, 68. 78. 7, 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15, 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κτλ. Heb. 2, 6 ὅτι ἐπισκέπηται αὐτόν, quoted from Ps. 8, 5 where Sept. for עֲלֵי עֲלֵי, as also Gen. 50, 24. 25. Ps. 106, 4. So Eccius. 46, 14. Test. XII Patr. p. 549.—In Sept. often also *to visit* in order to punish, for עֲלֵי עֲלֵי Ps. 89, 33. Jer. 14, 10. Eccius. 2, 14.

ἐπισκενάζω, f. άσω, (σκενάζω,) *to make ready for any thing, to furnish out upon, to equip*, e. g. a ship, Pol. 3. 24. 11. Xen. Hell. 1. 5. 10; horses, Xen. ib. 5. 3. 1; pack-horses, i. e. *to load*, ib. 7. 2. 18; a temple, Xen. An. 5. 3. 13.—In N. T. only Mid. *to make oneself ready for a journey, to pack or load up one's baggage*, absol. Acts 21, 15 in later edit. See in ἀποσκευάζω. Comp. Xen. Cyr. 7. 3. 1.

ἐπισκηνώω, ὦ, f. άσω, (σκηνώω,) pr. *to pitch tent upon*; genr. *to come and dwell in*. ἐπὶ τὰς οἰκίας Pol. 4. 18. 8.—In N. T. trop. of a divine influence, *to abide upon*, c. res. upon, e. g. ἐπ' ἐμέ 2 Cor. 12, 9.

ἐπισκιάζω, f. άσω, (σκιάζω,) *to cast a shadow upon, to overshadow*, c. acc. Matt. 17, 5. Luke 9, 34; c. dat. Mark 9, 7. Acts 5, 15. Sept. c. dat. for עֲלֵי עֲלֵי Ps. 91, 4; c. ἐπὶ τι for עֲלֵי עֲלֵי Ex. 40, 32 (Anth. Gr. I. p

114 τῷ βόσῳ ἐπεσκίασεν. Ael. V. H. 3. 1 med.) Trop. of a divine power and influence, *to overshadow, to rest upon*; Luke 1, 35 δύναμις ὑψίστου ἐπεσκίασει σε. So Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπέλαυσε τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κτλ.

ἐπισκοπέω, ὦ, f. ἴσω, (σκοπέω,) *to look upon, to behold*, Xen. Ven. 12. 21; *to inspect*, Xen. Hell. 3. 2. 11; *to visit*, e. g. the sick, Xen. CEC. 15. 7.—In N. T. *to look after to oversee, to take care of*; absol. 1 Pet. 5, 2 ἐπισκοποῦντες *taking care of*, sc. τὸ ποιμνιον. With negat. μή τις, *to take care lest*, Heb. 12, 15. Sept. for וְרָאָה Deut. 11: 12. So Lycurg. 159. 33. Xen. CEC. 9. 14. Lac. 2. 2.

ἐπισκοπή, ἡς; ἡ, (ἐπισκοπέω,) *visitation*, i. e.

1. The act of visiting or being visited or inspected; in N. T. trop. of God, who is said *to visit* men for good, comp. in ἐπισκέπτομαι no. 2. b. Luke 19, 44 τὸν καιρὸν ἐπισκοπῆς σου, *the time of thy visitation*, when God visited thee, was present to favour thee. 1 Pet. 2, 12. [5, 6.] Sept. for פָּקַדָהּ Job 10, 12; פָּקַדָהּ Job 34, 9. So 1 Esdr. 6, 5.—In Sept. also for evil, in order to punish, Ex. 13, 19. Is. 10, 3. Wisd. 14, 11.

2. The duty of visiting, inspecting, i. e. *charge, office*, genr. Acts 1, 20 quoted from Ps. 109, 8, where Sept. for פָּקַדָהּ; as also Num. 4, 16.—Spec. *the office of an ἐπίσκοπος*, i. e. the care and oversight of a christian church, 1 Tim. 3, 1.

ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties, Hom. II. 22. 255. Hdian. 7. 10. 6; of laws, Plut. Solon 19; of wares, Hom. Od. 8. 163; of public works, Sept. for פָּקַדָהּ 2 Chr. 34, 12. 17; of cities, e. g. *a prefect*, Sept. for פָּקַדָהּ Is. 60, 17. Jos. Ant. 10. 4. 1; or *a patron*, as Minerva of Athens, Dem. 421. 27. Hence at Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them; see Schol. in Aristoph. Av. 1023. Boeckh Publ. Econ. I. p. 211, 319. [Staatsh. I. p. 168, 256.] Neander Hist. of the Plant. and Tr. of the Chr. Ch. I. p. 167-sq. [Germ. ed. 2. I. p. 187 sq.]—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts 20, 28. Phil. 1, 1. 1 Tim. 3, 2. Tit. 1, 7. Trop. of Jesus, 1 Pet. 2, 25. This was originally simply the common Greek name of office equivalent to πρεσβύτερος, which latter was a Jewish term; see Neander l. c.

and comp. Acts 20, 17. 28. Tit. 1, 5. 7. 1 Pet. 5, 1. 2. So Jerome Ep. 82 (83) ad Oceanum: "Apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc aetatis." See Gieseler KG. I. c. 1. § 30, n. a. § 33, n. b.—In later ecclesiastical usage, *a bishop*.

ἐπισπᾶω, ὦ, f. ἄσω, (σπᾶω,) *to draw upon, to draw to*, e. g. τὴν ζύραν, *to shut*, Xen. Hell. 6. 4. 36.—In N. T. Mid. *to draw upon or over* in removing to oneself, viz. *to draw over* the prepuce again; absol. 1 Cor. 7, 18 μὴ ἐπισπᾶσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus (7. 25), and practised by Jews who abandoned their religion and national customs; 1 Macc. 1, 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons מְשֻׁמְשֵׁן, *overdrawn*, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. Diss. 3. p. 1159 sq.—Hesych. μὴ ἐπισπᾶσθω· μὴ ἐλκνέτω τὸ δέρμα.

ἐπισπείρω, f. ἐρῶ, (σπείρω,) *to sow upon, thereto*, in addition; c. acc. Matt. 13, 25 Lachm. ἐπέσπειρε ζιζάνια, Vulg. *superseminavit*, for Rec. ἐσπείωσε.—Theophr. C. Pl. 2. 17. 3.

ἐπίσταμαι, f. ἐπιστήσομαι, either Ionic Mid. of ἐφίστημι (instead of ἐφίσταμαι) in the signif. ἐφίστημι τὸν νοῦν, Matth. § 234. Passow s. v. or else a distinct root kindr. with ἵστημι, οἶδα, Buttm. Ausf. Sprachl. § 114. p. 173. *To fix one's mind upon*, Lat. *animum advertere*; hence, *to understand, to know how to do any thing*, c. inf. Luc. D. Mort. 10. 1. Xen. Mem. 1. 1. 9 bis.—In N. T.

1. *to know well, to have knowledge of*, with acc. of thing, Acts 18, 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4, 14, acc. of pers. Acts 19, 15 Παῦλον ἐπίσταμαι. With περὶ τούτων Acts 26, 26; ὡς Acts 10, 28; ὅτι Acts 15, 7. 19, 25. 22, 19; πῶς 20, 18; ποῦ Heb. 11, 8. Sept. for וְיָדָהּ Deut. 28, 36. Josh. 2, 5. 9. (So c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12; ὡς Xen. Cyr. 2. 3. 22; ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.) With acc. and particip. Acts 24, 10 ὅσα σε κριτὴν ἐπιστάμενος, comp. Buttm. § 144. 6. b. So Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

2. Spec. *to understand, to comprehend*, c. accus. Mark 14, 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6, 4. Jude 10. Sept. for וְיָדָהּ Is. 41, 20. So Xen. Conv. 3. 6

ἐπίστασις, εως, ἡ, (ἐφίστημι,) pr. 'a causing to stand by,' a *stopping, staying*

course; τοῦ ὄχλου Acts 24, 12; μοῦ 2 Cor. 11, 28. So Lachm. for ἐπιστάσις Rec.—Plut. de Solert. Anim. 19. Xen. An. 2. 4. 26.

ἐπιστάτης, ου, ὁ, (ἐφίσταμαι.) pr. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8; of the commander of a ship, Xen. Œc. 21. 3; of a military officer, Sept. for מִצָּרִי 2 K. 25, 19; of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18; also of other officers, see Boeckh Publ. Econ. of Ath. I. p. 272. [Germ. I. p. 218. II. p. 199, 411.]—In N. T. a master, i. q. a teacher, only in the vocat. addressed to Jesus as having the authority of a teacher, ραββί, among his disciples; Luke 5, 5. 8, 24. 45. 9, 33. 49. 17, 13. Parall. with ραββί and κύριος, comp. Luke 9, 33 and Mark 9, 5. Matt. 17, 4; with διδάσκαλος; comp. Luke 8, 24 and Mark 4, 38.—Diod. Sic. 3. 71. ib. 16. 2 Πυθαγόρειον ἔχων φιλόσοφον ἐπιστάτην. Comp. Lob. ad Phryn. p. 282.

ἐπιστέλλω, f. ἐλῶ, (στέλλω,) to send to any one, to send word to, verbally Xen. Cyr. 1. 4. 26.—In N. T. to send word by letter, to write to any one; absol. Acts 21, 25; c. dat. Heb. 13, 22 διὰ βραχείων ἐπέστείλα ὑμῖν. So c. dat. et inf. Acts 15, 20 ἐπιστείλα αὐτοῖς τοῦ ἀπέχεσθαι κτλ. where the genit. follows a verb of command, Winer § 45. 4. p. 378. ed. 5. So Æl. V. H. 2. 5. Hdian. 4. 12. 7. Plato Ep. 358. d. Xen. Hell. 1. 5. 3, 5.

ἐπιστήμων, ονος, ὁ, ἡ, adj. (ἐπίσταμαι.) knowing, endowed with knowledge, James 3, 13. Sept. for מְבָרָךְ Deut. 1, 13.—Ecclus. 10, 25. Plut. Sulla 4 fin. Xen. Œc. 21. 5.

ἐπιστηρίζω, f. ἴσω, (στηρίζω,) to set or place firmly upon, to let lean upon; Pass. or Mid. to lean upon, Sept. for מְשָׁכָה 2 Sam. 1, 6. Luc. Philops. 13.—In N. T. trop. to confirm, to strengthen, c. acc. Acts 14, 22 τὰς ψυχὰς τῶν μαθητῶν. 15, 32. 41. 18, 23.

ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω,) word sent, message, Thuc. 7. 11, comp. 8.—In N. T. an epistle, letter, Acts 15, 30. 23, 25. 33. Rom. 16, 22. 1 Cor. 5, 9. 16, 3. 2 Cor. 3, 1. 7, 8 bis. 10, 9. 10. 11. Col. 4, 16. 1 Thess. 5, 27. 2 Thess. 2, 2. 15. 3, 14. 17. 2 Pet. 3, 1. 16. Trop. 2 Cor. 3, 2. 3. Sept. for מְשָׁכָה Ezra 4, 8. 11; מְשָׁכָה Neh. 6, 5. 17. (Diod. Sic. 1. 95. Plut. Demetr. 18 init. Xen. An. 1. 6. 3.) Spec. a letter of authority, despatch, Acts 9, 2. 22, 5. Sept. for מְשָׁכָה Neh. 2, 7. 8. So Xen. Ag. 8. 3.

ἐπιστομίζω, f. ἴσω, (ἐπί, στόμα,) pr. to put upon the mouth, to stop the mouth with

a bit or curb, Philostr. Icon. 2. 18; to check to curb, Plut. de Gen. Socr. 22. p. 102.—In N. T. trop. to stop the mouth, to put to silence, c. acc. Tit. 1, 11. So Dem. 85. 4 ἐπιστομίζον τοὺς αὐτῷ ἀντιλέγοντας. Luc. Icarom. 21. Plato Gorg. 482. e.

ἐπιστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἐπεστράφην with Mid. signif. Buttm. § 136. 1, 2; to turn upon, to turn towards, trans. Hom. Il. 3. 370; trop. τὸ νόημα εἰς τι Theogn. 1079 [1083]; τὰς ὀφεις εἰς εὐατήν Hdian. 5. 3. 15.—In N. T.

I. Trans. in a moral sense, to turn upon or to, to convert unto; with acc. and ἐπί τινα, Luke 1, 16 πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. Sept. for מְשָׁכָה Ezra 6, 22; comp. Mal. 3, 24 [4, 6]. (Ecclus. 48, 10.) Spec. to turn back again upon, to convert from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5, 19. 20. Sept. pr. for מְשָׁכָה 1 K. 13, 18. 19. 20.—Pr. Xen. Hell. 6. 4. 9.

II. Intrans. in Act. with εὐατόν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1; also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto.

1. Act. intrans. a) Pr. Acts 9, 40 ἐπιστρέψας πρὸς τὸ σῶμα. Trop. ἐπιστρέφει ἐπὶ τὸν θεόν v. κύριον, to turn to the service and worship of the true God, Acts 9, 35. 11, 21. 14, 15. 15, 19. 26, 18. 20; πρὸς κύριον 2 Cor. 3, 16. 1 Thess. 1, 9; ἐπὶ τοῖς ποιμένα 1 Pet. 2, 25. Sept. for מְשָׁכָה Deut. 31, 18; pr. Gen. 24, 49; מְשָׁכָה Josh. 19, 34. Hos. 5, 4. So Ecclus. 17, 25; pr. Susann. 47. Pol. 7. 11. 4. Thuc. 1. 61. b) Also to turn about upon or towards; Rev. 1, 12 bis, καὶ ἐπέστρεψα βλεῖπναι τὴν φωνὴν μετ' ἐμοῦ κτλ. Acts 16, 18. Sept. for מְשָׁכָה Judg. 18, 21. So Plut. M. Anton. 45. Xen. Ven. 10. 15. c) Spec. to turn back upon, to return, pr. and with ὀπίσω Matt. 24, 18 (Æl. V. H. 1. 6); εἰς τὰ ὀπίσω Mark 13, 16. Luke 17, 31; with εἰς c. acc. Matt. 12, 44; ἐπὶ c. acc. 2 Pet. 2, 22; ἐπὶ σε or πρὸς σε Luke 17, 4; absol. Luke 2, 20 Rec. Acts 15, 36. So of the breath or spirit returning to a dead body, Luke 8, 55. Sept. for מְשָׁכָה Ruth. 1, 7. 10. (Pol. 1. 47. 8. Xen. Hell. 4. 5. 16.) Trop. of a return to good, to return, to be converted, absol. Luke 22, 32. Acts 3, 19; so Matt. 13, 15. Mark 4, 12. Acts 28, 27, all quoted from Is. 6, 10 where Sept. for מְשָׁכָה. Also to evil, to turn back unto, c. ἐπὶ τι, Gal. 4, 9 πῶς ἐπιστρέφεται πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2, 21 ἐπιστρέφει ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φθοράν, comp. v. 19.

2. Mid. intrans. with aor. 2 ἐπεστράφη, see above init. a) to turn about upon or towards, absol. Matt. 9, 22 ὁ δὲ Ἰησοῦς ἐπιστραφεῖς. Mark 8, 33. John 21, 20; ἐπ. ἐν τῷ ὄχλῳ, Mark 5, 30. Sept. for שׁוּב Num. 23, 6. So Wisd. 16, 7. Xen. Cyr. 6. 4. 10. b) Spec. to turn back upon, to return unto; c. πρὸς τινα, Matt. 10, 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for שׁוּב Ruth. 1, 11. 12. 15. (Plut. de Lib. educ. 17 mid.) Trop. to return to good, to be converted; John 12, 40 ἐπιστραφῶσι, comp. Is. 6, 10 and in no. 1. c, above. So Dem. 133. 24.

ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) a turning about, conversion, Pol. 5. 72. 8.—In N. T. trop. conversion to good, to the gospel, Acts 15, 3. So Ecclus. 18, 21.

ἐπισυνάγω, f. ἀγω, (συνάγω,) to lead or bring together upon a place, to gather together, to assemble, c. acc. Matt. 23, 37 bis. 24, 31. Mark 13, 27. Luke 13, 34. Pass. Mark 1, 33. Luke 12, 1. Sept. for הִקְרַח Is. 52, 12; לְהִקְרַח 2 Chr. 20, 26.—2 Macc. 2, 14. 18. Pol. 5. 95. 7.

ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) act of assembling, a gathering together, 2 Thess. 2, 1. Heb. 10, 25.—Meton. 2 Macc. 2, 7.

ἐπισυντρέχω, f. ἰρέξομαι, (συντρέχω,) to run together upon or to the scene of any action, Mark 9, 25.

ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι,) pr. 'a coming together upon' a place; hence a concourse, crowd; c. g. ποιεῖν ἐπισύστασιν to make a concourse, to raise a tumult, Acts 24, 12. Sept. for קָרַח Num. 16, 40. (Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. See Wetst. N. T. II. p. 209.) Spec. a concourse, crowd of persons coming to any one, 2 Cor. 11, 28 ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, i. e. quotidiani hominum impetus, Cic. pro Arch. 6.

ἐπισηαλής, εος, ους, ὁ, ἡ, adj. (σφάλωμαί,) pr. 'nigh upon falling,' i. e. ready to fall, unsteady; trop. insecure, dangerous, Acts 27, 9 ἐπισηαλοῖς τοῦ πλοῦς.—Jos. Ant. 5. 1. 16. Pol. 1. 66. 12. Plato Rep. 497. d.

ἐπισχύω, f. ἰσώ, (ισχύω,) to strengthen upon, i. e. in addition, to make stronger, e. g. τὴν πόλιν Xen. OEc. 11. 13. Intrans. to grow stronger, Theophr. de Caus. Pl. 2. 1. 4. Diod. Sic. 5. 59.—In N. T. of persons, to grow stronger in manner, to be more vehement, fierce; Luke 23, 5 ἐπισχύον λέγοντες. So in power 1 Macc. 6, 6. Ecclus. 29, 1.

ἐπισωρεύω, f. εῖσω, (σωρεύω,) to heap upon, to heap up, c. acc. τοὺς νεκρούς Plut.

Pyrrh. 22 pen.—In N. T. trop. διδασκαλεῦ, 2 Tim. 4, 3. So trop. Plut. de vitand. AEr alien. 6. Artemid. 3. 66.

ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) a charge, injunction, command, e. g. of Christ, 1 Cor. 7, 6. 25. 2 Cor. 8, 8; of God, i. q. for will, decree, Rom. 16, 26. 1 Tim. 1, 1. Tit. 1, 3; genr. Tit. 2, 15 μετὰ πάσης ἐπιταγῆς with all injunction, i. e. strongly, severely.—Wisd. 14, 16. Pol. 13. 4. 3.

ἐπιτάσσω v. -τω, f. ἔω, (τάσσω,) to set in order upon or after one another, e. g. soldiers, to arrange in ranks one after another, with acc. and dat. Pol. 1. 26. 12. Xen. Hell. 1. 6. 29.—In N. T. to order, to enjoin upon, to charge, to command; so c. dat. Mark 1, 27 τοῖς πνεύμασι τοῖς ἀκαῖς. ἐπιτάσσει. Luke 4, 36. 8, 25. Sept. for קָרַח Gen. 49, 32. (2 Macc. 9, 8. Xen. Cyr. 4. 2. 33.) With acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. (Pol. 8. 27, 2. Xen. OEc. 7. 23.) With dat. and infin. aor. Mark 6, 39. Luke 8, 31; inf. pres. Acts 23, 2. (Xen. Cyr. 7. 3. 13.) With acc. and inf. Mark 6, 27 ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν. (Sept. Dan. 6, 9. Xen. Lac. 5. 8.) Absol. Luke 14, 22; foll. by the direct words, Mark 9, 25.

ἐπιτελέω, ῶ, f. ἔσω, (ἐπί intens. τελέω,) to bring through to an end, to finish, to accomplish, to perform, to do.

1. Pr. of any work, business, course, c. acc. Luke 13, 32 ἰάσεις. Rom. 15, 28. 2 Cor. 7, 1 ἐπ. ἀγωνίστην, i. q. to practise. 8, 6. 11 bis. Phil. 1, 6. Heb. 8, 5 ἐπ. τὴν σκηνήν, i. q. to make. Sept. for קָרַח Zech. 4, 9; לְקָרַח Num. 23, 23. (Pol. 1. 37. 7. Xen. Hell. 1. 1. 26.) Heb. 9, 6 τὰς λατρείας ἐπιτελοῦντες, accomplishing the services, i. e. performing or celebrating the sacred rites. So Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdian. 4. 1. 8 τὰς ἱερουργίας.

2. Mid. intrans. to come to an end, to finish, to leave off; with dat. of manner, Gal. 3, 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσσε; having begun in the Spirit, do ye now end in the flesh? i. e. in attachment to carnal ordinances. So Sept. ἀρξομαι καὶ ἐπιτελέσω for קָרַח 1 Sam. 3, 12.

3. Trop. to accomplish afflictions, sufferings, i. e. to undergo, to endure, Pass. 1 Pet. 5, 9.—Mid. ἐπιτελείσθαι τὸν θάνατον Xen. Apol. Socr. 33.

ἐπιτήδειος, α, ον, (ἐπιτηδέ,) made for an end or purpose, fit, adapted, Wisd. 4, 5. Xen. Cyr. 1. 4. 17.—In N. T. proper, serviceable, needful; James 2, 16 τὰ ἐπιτήδεια τοῦ σώματος, things needful for the body

l. c. the necessities of life. So 1 Macc. 14, 34. Hdian. 8. 6. 6. Xen. Mem. 2. 2. 10.

ἐπιτιθημι, f. τίσω, (τίζημι.) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. For pres. 3 plur. ἐπιτίθασιν Matt. 23, 4, see Buttm. § 107. n. I, 1; for Imperat. pres. ἐπιτίθει 1 Tim. 5, 22, see Buttm. l. c. n. I, 5; and for the accent in Imperat. aor. 2 ἐπίθες Matt. 9, 18, see Buttm. l. c. n. I, 13.

1. *to set, put, place, or lay upon*; with various adjuncts. a) Pr. with acc. and ἐπί c. acc. Matt. 23, 4 φοβρία ἐπιτίθασιν ἐπὶ τοὺς ὤμους τῶν ἀνδρ. Luke 15, 5. Acts 15, 10 ἐπιτίθειν συγὸν ἐπὶ τὸν τράχηλον κτλ. Mark 4, 21 λύχον ἐπὶ τὴν λυχνίαν. Matt. 27, 29. John 9, 15. Acts 28, 3. Sept. for עָלָה Gen. 21, 14; חָלָה Gen. 25, 20. 30. (Palæhe. 32. 14. Xen. Cyr. 7. 3. 14.) With acc. and dat. Acts 15, 28 ἐπιτίθουσιν ἑμὶν βάρος. Luke 23, 26. John 19, 2. Trop. of a name, Mark 3, 16. 17. Sept. for עָלָה Dan. 1, 7. 5, 13. (Hdian. 4. 7. 12. Xen. Œc. 17. 9.) With ἐν c. gen. Luke 8, 16 λύχον ἐπὶ λυχνίας. Also ἐπάνω c. gen. Matt. 21. 7. 27, 37. b) Spec. in the phrase ἐπιτίθεται τὴν χεῖρα v. τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, or the like; with ἐπί c. acc. Matt. 9, 18. Mark 8, 25. 16, 18. Acts 9, 17; c. dat. Matt. 19, 13. 15. Mark 5, 23. 6, 5. 7, 32. 8, 23. Luke 4, 40. 13, 13. Acts 9, 12. 28, 8; or also for benediction, consecration, with ἐπί c. acc. Acts 8, 17; with dat. Acts 6, 8. 19, 13. 3. 19, 6. 1 Tim. 5, 22; comp. in ἐπίθεσις. So Rev. 1, 17 Rec. ἐπέθ. τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ. Sept. c. ἐπὶ τι for חָלָה Lev. 3, 2. 13. c) Of stripes, *to lay on, to inflict*, e. g. πληγὰς ἐπιθέντες Luke 10, 30; c. dat. Acts 16, 23; c. ἐπὶ τινα Rev. 22, 18. So of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2; comp. Cic. pro Sext. 19 plagas impono. d) Trop. of gifts, *to lade with, to supply with*, Mid. c. acc. et dat. Acts 28, 10 ἀναγομίζουσιν ἐπέθεντο τὰ πρὸς τὴν χρείαν. Comp. Xen. Cyr. 8. 2. 4.

2. Mid. *to set oneself upon or against* any one, *to set upon, to assail*, c. dat. Acts 18, 10 οὐδεὶς ἐπιτίθησεται σοι. So Sept. for עָלָה Gen. 43, 18; קָשָׁר 2 Chr. 24, 21. 25.—Æl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15; in war, Xen. An. 2. 4. 3.

3. *to put to, to add to, to superadd*, with πρὸς c. acc. Rev. 22, 18 ἐάν τις ἐπιτίῃ πρὸς ταῦτα.—Hom. Il. 7. 364. Plut. Aristid. 24.

ἐπιτιμάω, ᾧ, f. ἴσω, (τιμάω,) pr. *to set a value upon, to estimate*; hence, *to show honour to*, e. g. one dead, Hdot. 6. 39; *to*

*raise in price*, e. g. grain, Dem. 918. 22; *to lay as an estimate* (penalty) *upon* any one, *to award, to adjudge*, e. g. τὴν ἀρχαίην δίκην ἐπιτιμῶν Hdot. 4. 43; *to reprehend, to find fault with* in any one, c. acc. et dat. Plato Phædr. 237. c, ὁ ἀλλοῖς ἐπιτιμῶμεν.—Hence in N. T.

1. *to rebuke, to reprove, to admonish*, c. dat. of pers. Matt. 16, 22. 19, 13 οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. Mark 8, 32. 33. 10, 13. Luke 9, 55. 17, 3. 18, 15. 19, 39. 23, 40; absol. 2 Tim. 4, 2. Sept. for מַעֲרִיב Gen. 37, 10. Ruth 2, 16. So Isocr. 170. a. Dem. 558. 27. Xen. Œc. 11. 24.—Spec. with the idea of *restraining from evil*; e. g. Satan, Jude 9 ἐπιτιμῆσαι σοι κύριος, quoted from Zech. 3, 2 where Sept. for מַעֲרִיב; comp. Wetst. in loc. Also demons, Matt. 17, 18. Mark 1, 25. 9, 25. Luke 4, 35. 41. 9, 42. Of things, e. g. a fever, c. dat. Luke 4, 39; winds and waves, Matt. 8, 26 ἐπέτιμυσεν τοῖς ἀνέμοις κτλ. Mark 4, 39. Luke 8, 24. So Sept. and מַעֲרִיב Ps. 106, 9.

2. Emphat. *to admonish strongly, to charge strictly*, with the idea of rebuke in case of disobedience; c. dat. Luke 9, 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλε κτλ. With dat. and ἵνα, Matt. 16, 20 Lachm. 20, 31. Mark 10, 48. Luke 18, 39; dat. and ἵνα μή, Matt. 12, 16. Mark 3, 12. 8, 30.

ἐπιτιμία, as, ἡ, (ἐπιτιμος, ἐπιτιμάω,) *the condition of an ἐπιτιμος, full citizenship*, Diod. Sic. 18. 18. Æschin. 39. 42.—In N. T. a *penalty, punishment*, 2 Cor. 2, 6. So Wisd. 3, 10; but classic writers usually τὰ ἐπιτίμια, as Dem. 229 ult.

ἐπιτρέπω, f. ψω, (τρέπω,) Pass. aor. 1 ἐπετρέπην Acts 28, 16; *to turn over upon, to throw upon*, e. g. ἐς κεφαλὴν ἡμῶν ἐπέτρεπε τοὺς ἀνδράκας Luc. Lexiph. 8; oftener *to give over to, to commit to*, c. acc. et dat. Pol. 20. 9. 10. Xen. An. 6. 1. 31.—In N. T. *to permit, to suffer*; e. g. c. dat. of pers. Luke 8, 32 καὶ ἐπέτρεψεν αὐτοῖς. Mark 5, 13. Usually with dat. of pers. and infin. of object; e. g. dat. and inf. aor. Matt. 8, 21 ἐπιτρέψον μοι πρῶτον ἀπελθεῖν κτλ. v. 31. 19, 8. Luke 8, 32. 9, 59. 61. Acts 21, 39 dat. and inf. pres. 1 Tim. 2, 12 γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω. Pass. Acts 26, 1 28, 16. 1 Cor. 14, 34. (So dat. et inf. aor. Hdian. 7. 9. 24. Xen. An. 1. 2. 19; inf. pres. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29.) With inf. aor. simply, Mark 10, 4 Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. Acts 27, 3. (Hdian. 8. 6. 4. Xen. An. 7. 7. 8.) Absol. John 19, 38. Acts 21, 40. 1 Cor. 16, 7 ἐάν ὁ κύριος ἐπιτρέπῃ

if the Lord permit. Heb. 6, 3. So Xen. Cyr. 5. 5. 22.

ἐπιτροπή, ἥς, ἡ, (ἐπιτρέπω,) *commission, charge, full power*, Acts 26, 12.—Arr. Epict. 2. 8. 5. Pol. 3. 15. 7. Plut. Reip. reverend. Praec. 18.

ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pr. 'one to whom a charge is committed.'

1. a *steward, manager, agent*, pr. Matt. 20, 8. Luke 8, 3 Χουζᾶ ἐπιτρόπου Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6, where king Agrippa makes the freedman Thaumastus τῆς οὐσίας ἐπίτροπον. Palzaph. 31. 8. Xen. Œc. 12. 2.

2. a *tutor, guardian, curator*, i. q. ὁ παιδαγωγός q. v. usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4, 2.—Plut. Cic. 38 τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσει; Ael. V. H. 13. 43 [44]. Xen. Mem. 1. 2. 40. In Gr. writers oftener a *guardian* of orphan children; see Dict. of Antt. art. *Epitropus*.

ἐπιτυγχάνω, (τυγχάνω,) aor. 2 ἐπέτυχον, to *light upon, to chance to meet*, c. dat. Thuc. 8 14. Xen. Cyr. 3. 3. 5; to *hit the mark*, Arr. Epict. 4. 6. 28; to *attain one's aim*, Arr. Epict. 2. 17. 12.—In N. T. genr. to *attain unto*, i. e. to *obtain, to acquire*, c. gen. Heb. 6, 15 ἐπέτυχε τῆς ἐπαγγελίας. 11, 33; c. acc. τοῦτο Rom. 11, 7 in later edit. (where Rec. c. gen.) see Herm. ad Vig. p. 760. Absol. James 4, 2. So c. gen. Sept. Prov. 12, 27. Dem. 1168. 1. Xen. Œc. 2. 3; absol. Thuc. 6. 38.

ἐπιφαίνω, f. φανῶ, (φαίνω,) aor. 1 ἐπέφηναι, Pass. aor. 2 ἐπεφάνην; pr. to *cause to appear upon or to, to show forth, to display*, trop. 3 Macc. 2, 19. Theogn. 359. Plut. Marcell. 1.—In N. T. intrans. or with εαυτὸν implied, and also Mid. or Pass. to *show oneself upon or to*, i. e. to *appear upon or to*, spoken of light, to *shine upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

1. Pr. in pres. Act. absol. Acts 27, 20 μὴτε ἄστρον ἐπιφανόντων. Aor. 1, c. dat. Luke 1, 79 ἀνατολὴ ἐξ ὕψους... ἐπιφάναι τοῖς ἐν σκότει, where for the form ἐπιφάναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Ael. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστὴρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανούσης.

2. Trop. in Pass. aor. 2, to *be conspicuous, to be known and manifest*; Tit. 2, 11

ἡ χάρις. 3, 4.—So pr. Sept. for ἡ χάρις Gen 35, 7. Ep. Jer. 61.

ἐπιφάνεια, as, ἡ, (ἐπιφαίνομαι,) an *appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1, 10; of his future advent, 2 Thess. 2, 8. 1 Tim. 6, 14. 2 Tim. 4, 1. 8. Tit. 2, 13. Comp. Luke 1, 78. 79.—So of celestial *appearances* in aid of Israel, 2 Macc. 3, 24. 5, 4; genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

ἐπιφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19; *clear, manifest*, Xen. Mem. 3. 1. 10.—In N. T. trop. *illustrious, memorable, notable*; Acts 2, 20 τὴν ἡμέραν κύριον τὴν μεγάλην καὶ ἐπιφανή, quoted from Joel 2, 31 where Sept. for ἡ γλῶσση, as also v. 11. Hab. 1, 7. So Pol. 1. 36. 3. Plato Legg. 829. c; of persons Xen. Ag. 3. 2.

ἐπιφαύω, f. αὔσω, (φαύω, φάω,) to *appear unto, to shine upon*; trop. to *give light to, to enlighten*, c. dat. Eph. 5, 14.—Act. Thom. § 34 ἐπέφαινε γὰρ μοι ἀπὸ φροντίδος. Not found elsewhere; comp. διαφαύω Sept. Gen. 41, 3. 1 Sam. 14, 36. al. See Buttm. Ausf. Sprachl. II. p. 312. Wiener § 15 φαύσκω.

ἐπιφέρω, f. ἐποίησα, (φέρω,) aor. 2 ἐπήνεγκον, to *bear or bring upon or to a person*

1. Genr. to *bring to any one*, Pass. with ἐπὶ c. acc. Acts 19, 12 ὥστε ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεσθαι ἀπὸ τοῦ χωρῆτος αὐτοῖς σουδάρια.—Jos. Ant. 4. 8. 22. Diod. Sic. 11. 36. Plato Ep. 354. b.

2. Spec. to *add upon, to superadd to*; c. acc. et dat. Phil. 1, 16 [17] οἰόμενοι βλάψαι ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cal. p. 1009 πῦρ ἐπιφέρων πυρὶ. Aristot. Rhet. 3. 6.

3. In a judicial sense, to *bring upon or against*, e. g. an accusation, c. acc. as αἰτίαν Acts 25, 18; κρίσιν Jude 9. So Jos. Ant. 4. 8. 23 post init. Pol. 5. 41. 3. Plato Phæd. 98. a.—Of wrath or punishment, Rom. 3, 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. So Jos. Ant. 2. 14. 2 ἀλλὰ τὸις Αἰγυπτίοις ἐπιφέρει πληγὴν.

ἐπιφωνέω, ᾧ, f. ἥσω, (φωνέω,) to *cry out upon, thereupon*, Luke 23, 21; in acclamation, Acts 12, 22. So 1 Esdr. 9, 47. Plut. de Herodot. malig. 34.—With dat. of person upon or against whom outcry is made, Acts 22, 24; c. acc. 21, 34 Lachm. So Luc. Philopat. 28. Plut. Timol. 36.

ἐπιφώσκω, (φώσκω, φῶς,) to *grow light upon, to dawn upon*, intrans. of the day, Matt. 28, 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρῃ



Trop. of the Jewish day, beginning at sunset, to begin, Luke 23, 54.—Diod. Sic. 13. 18 in some edit. Comp. ἡμέρη δὲ διαφανεύουσα Hdot. 3. 86.

ἐπιχειρέω, ὦ, f. ἦσω, (χειρ.) to lay hands upon, e. g. δέιπνω, σίτω, Hom. Od. 24. 386, 395; to attack, Jos. de Vita sua 44.—In N. T. trop. to put the hand to, to take in hand, to undertake, c. infin. Luke 1, 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts 9, 29. 19, 13. So 2 Macc. 2, 29. Pol. 1. 17. 3. Xen. Mem. 3. 6. 1.

ἐπιχέω, f. εἴσω, (χέω.) to pour upon, e. g. upon wounds, c. acc. Luke 10, 34. Sept. for פָּשַׁף Gen. 28, 18.—Hdian. 4. 9. 14. Xen. OEc. 17. 9.

ἐπιχορηγέω, ὦ, f. ἦσω, (χορηγέω,) to furnish besides, in addition, to supply further, to minister, c. acc. et dat. 2 Cor. 9, 10 ὁ ἐπιχορηγὼν σπέρμα τῷ σπείροντι, in allusion to Is. 55, 10 where Heb. פָּרַץ, Sept. δίδωμι. Gal. 3, 5; acc. et ἐν c. dat. 2 Pet. 1, 11; Pass. v. 5. So Ecclus. 25, 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2, 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβάζόμενον, where τὸ σῶμα is put collectively for all the parts or members; comp. Eph. 4, 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

ἐπιχορηγία, ας, ἡ, (ἐπιχορηγέω,) supply, aid, help, Phil. 1, 19. Eph. 4, 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, through every joint of (for) supply, as binding together all the members and thus diffusing the grace supplied from Christ the head; comp. Col. 2, 19 and Gal. 3, 5.

ἐπιχρίω, f. ἴσω, (χρίω,) to rub or smear upon, to anoint upon, c. acc. et ἐπί c. acc. John 9, 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. With acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Hom. Od. 21. 179. Lucian. Quom. Hist. conser. 62 ἐπιχρίσας δὲ τιτάνῳ sc. τὸ ὄνομα.

ἐποικοδομέω, ὦ, f. ἦσω, (οἰκοδομέω,) to build upon as a foundation, Pass. with ἐπί c. dat. Xen. An. 3. 4. 11.—In N. T. trop. to build upon, spoken of faith and a life of faith in Christians and in the whole church as built upon the only foundation, Christ; and implying the constant growth and development of the kingdom of God in the heart and in the visible church, like a holy temple built up on its foundation; comp. 1 Cor. 3, 9. 10. So with acc. and ἐπί c. acc. 1 Cor. 3, 12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσὸν κτλ. or acc

simpl. v. 14; absol. v. 10 bis. Acts 20, 32. Also c. acc. et dat. Jude 20; Pass. with ἐπί c. dat. Eph. 2, 20 ἐποικοδομῶντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κτλ. Col. 2, 1 ἐν αὐτῷ.—So of education, Plut. de Monarch. et Democ. 1 init.

ἐποκέλλω, f. ἐλῶ, (ὀκέλλω, κέλλω,) drive or force upon, e. g. a ship upon the land, i. q. to run aground, c. acc. Acts 27 41 ἐπόκειλαν τὴν ναῦν.—Hdot. 7. 182 τῇ νέᾳ. Pol. 4. 41. 2. Thuc. 4. 26.

ἐπονομάζω, f. ἄσω, (ὀνομάζω,) to name upon or after, in allusion to some other name or circumstance, Sept. for נָקַד Gen. 4, 17. 24. 25.—In N. T. Pass. to be named in addition to some other title or predicate, to be also called, Rom. 2, 17 σὺ Ἰουδαῖος ἐπονομάζῃ. So Pol. 1. 29. 2. Xen. OEc. 6. 17.

ἐποπτεύω, f. εἴσω, (ὀπτεύω,) to look upon, i. e. to oversee, to inspect, c. acc. τὰ ἔργα Hom. Od. 16. 140. Hes. Op. 765.—In N. T. genr. κ behold, to contemplate, c. acc. 1 Pet. 3, 2 ἐποπτεύσαντες τὴν . . . ἀναστροφὴν ὑμῶν. Absol. 1 Pet. 2, 12. So Dem. 163. 13. Plato Phædr. 250. c.

ἐποπτιτής, ου, ὁ, (ἐπόψομαι, ἐφοράω,) a looker-on, eye-witness, 2 Pet. 1, 16 ἐπόπται γεννηθέντες.—3 Macc. 2, 21. Plut. Agesi. 14. Plato Locr. p. 105.

ἔπος, εος, ους, τό, (εἶπον, ἔπω,) a word, Heb. 7, 9 ὡς ἔπος εἰπὲν so to speak, see in εἶπον no. 1 init.

ἐπουράνιος, ιου, ὁ, ἡ, adj. (ἐπὶ, οὐρα νός,) pr. 'on or in heaven,' i. e.

1. heavenly, celestial, spoken of those who dwell in heaven; Matt. 18, 35 ὁ πατὴρ ὁ ἐπουράνιος. Phil. 2, 10 οἱ ἐπουράνιοι, i. e. angels. (2 Macc. 3, 29. Hom. Od. 17. 484. Luc. D. Deor. 4. 3.) Of those who come from heaven, 1 Cor. 15, 48 bis. 49, comp. v. 47 and Phil. 3, 21. Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15, 40 bis. comp. v. 41.

2. Neut. plur. τὰ ἐπουράνια, the heavenly places, i. e. the heavens, heaven; Eph. 1, 3. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2, 6. 3, 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6, 12; comp. in οὐρανός and ἀήρ.—Test. XII Patr. p. 546 sq.

3. Of the kingdom of heaven and whatever pertains to it, see in βασιλεία no. 3. E. g. of the kingdom itself, 2 Tim. 4, 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3, 1 κλησὶς ἐπουράνιος. 6, 4. 8, 5. 9, 23. 11, 16. 12, 22, comp. Rev. 21, 2. Also τὰ ἐπουράνια, things of heaven, not yet revealed, John 3,

12, opp. τὰ ἐπίγεια where sec.—Comp. Plato Apol. 19. b, ζητῶν τὰ ἐπουράνια.

ἑπτὰ, οἱ, αἱ, τὰ, card. num. indec. *seven*, Matt. 15, 34. 36. 37. Acts 20, 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12, 45. 22, 25. Luke 11, 26. al. Comp. Gen. 41, 2. 3. Ruth 4, 15. 1 Sam. 2, 5. Is. 4, 1. Prov. 26, 25. Zech. 3, 9.—Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6, 3. Rev. 1, 4. 12. 16. 2, 1. al. Comp. Gen. 21, 28. Ex. 37, 23. Lev. 4, 6. 17. al. See Heb. Lex. art. שֶׁבַע. +

ἑπτάκις, num. adv. (ἑπτὰ,) *seven times*, put for an indef. round number, Matt. 18, 21. 22. Luke 17, 4 bis. Sept. for שֶׁבַע Ps. 119, 164; מֵשֶׁבַע שֶׁבַע 2 K. 5, 10. 14.—Pind. Ol. 13. 56.

ἑπτακισχίλιοι, αι, α, (χίλιοι,) *seven thousand*, Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. ἐπὶ χιλιάδες. Sept. for עֶשְׂרִים וְשֵׁשׁ Num. 3, 22. 1 Chr. 29, 4.—Hidot. 2. 43.

ἔπω, see εἶπον.

Ἐραστος, ου, ό, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19, 22. Rom. 16, 23. 2 Tim. 4, 20.

ἐργάζομαι, f. ἀσσομαι, Mid. depon. (ἐργον, obs. ἔργω,) impf. ἐργαζόμην, aor. 1 ἐργασάμην, Pass. perf. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6, comp. Buttm. § 136. 3; but also in Pass. signif. John 3, 21. Xen. Mem. 3. 10. 9, comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2.—*To work*, to produce an effect.

1. Intrans. *to work*, *to labour*, i. e. a) Pr. in any trade or employment; absol. Acts 18, 3 ἔμενε παρ' αὐτοῖς καὶ ἐργάζετο. 1 Cor. 9, 6. 1 Thess. 2, 9. 2 Thess. 3, 10. 12. With adjuncts, e. g. ταῖς χερσὶ 1 Cor. 4, 12, 1 Thess. 4, 11; acc. of time, νύκτα καὶ ἡμέραν 2 Thess. 3, 8; ἐν c. dat. of time, Luke 13, 14; ἐν c. dat. of place, Matt. 21, 28. Sept. for עָבַד Ex. 5, 18. Deut. 5, 13. So absol. Luc. adv. Indoct. 25. Xen. Mem. 2. 7. 12; ἐν τοῖς ἔργοις Dem. 1048. pen. b) Spec. *to do business*, i. e. to trade, to traffic; Matt. 25, 16 ἐπὶ τὸ ἐργάσασθαι ἐν αὐτοῖς. So c. dat. Dem. 957. 27; ἀπὸ τινος Pol. 12. 13. 2. c) Also *to work*, *to be active*, *to do*, opp. to be inactive, idle, to rest; John 5, 17 bis, ὁ πατήρ ἐργάζεται κτλ. 9, 4 fin. In a moral sense of the works of the law, Rom. 4, 4. 5. Comp. Xen. Mem. 1. 2. 57 bis.

2. Trans. *to work*, *to form by labour*, i. e. *to do*, *to perform* *to make*.

a) Genr. of things wrought, done, performed, e. g. miracles, John 6, 30 τί ἐργάξῃ sc. σημεῖον. Acts 13, 41 ἔργον, comp. Hab. 1, 5 where Sept. for עָבַד. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. 9, 13. So genr. Eph. 4, 28. Col. 3, 23; ἔργα τοῦ θεοῦ ἐργάσονται. John 6, 28. 9, 4; ἔργον τοῦ κυρίου 1 Cor. 16, 10; ἔργα ἐν θεῷ ἐργασμένα, wrought in God, i. e. in communion with God, in conformity to his will, John 3, 21. Sept. for עָבַד Num. 3, 7; עָבַד Job 33, 29. So Hadian. 8. 1. 14. Luc. Pseudol. 4. Xen. An. 6. 3. 17.—Also with adjuncts; as ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26, 10. 3 John 5; ἐν ἐμοί Mark 14, 6; τὸ ἀγαθὸν πρὸς πάντας Gal. 6, 10; τὸ κακὸν τιμω Rom. 13, 10, comp. Prov. 3, 30 where Sept. for עָבַד. So c. εἰς τινα Dem. 1252. 20. Palaph. 1. 11; τινά τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30.—Trop. *to work* good or evil, *to do*, *to practise*, *to commit*, c. acc. e. g. τὸ ἀγαθὸν Rom. 2, 10; τὴν δικαιοσύνην Acts 10, 35, but Heb. 11, 33 see in δικαιοσύνη no. 1. [James 1, 20.] μετάνοιαν 2 Cor. 7, 10 Lachm. Also τὴν ἀνομίαν Matt. 7, 23; ἀμαρτίαν James 2, 9. Sept. ἀνομίαν ἐργ. for עָבַד Ps. 5, 6. Job 34, 32. So Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 med. ἐργαζέμενον. Thuc. 3. 66.

b) Spec. *to work at*, e. g. τὴν γῆν, *to till*, Sept. for עָבַד Gen. 2, 5. 15. Xen. Ec. 1. 8.—In N. T. only of the sea, τὴν θάλασσαν ἐργάσονται, *to work at the sea*, as in Engl. *to ply the sea*, *to follow the sea*, as an occupation; Rev. 18, 17 ὅσοι τὴν θάλασσαν ἐργάζονται.—App. Hist. Rom. 8. 2 ναυσι τε χρώμενοι, καὶ τὴν θάλασσαν οἷα Φοίνικες ἐργάζομενοι. Plut. de Solert. An. 23. See Wetst. N. T. in loc.

c) Also *to work out*, *to labour for*, *to get by labour*, c. acc. e. g. τὴν βρώσιν τῇ ἀπολλ. John 6, 27; genr. 2 John 8. Sept. for עָבַד Prov. 31, 18.—Palaph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

ἐργασία, as, ή, (ἐργάζομαι,) *work*, *labour*, Hidot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. Xen. Mem. 2. 7. 7.—In N. T.

1. *labour*, i. e. trop. *pains*, *effort*, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke 12, 58; see fully in διδωμι no. 4. a.—Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

2. *a working*, *doing*, i. e. *practise*, *performance*, e. g. of evil, with εἰς final, Eph. 4, 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. 6, 49. 28, 20.—Aeschin. Dial. 2. 36 πρὸς ἐργασίᾳ πραγμάτων μοχθηρῶν

Plato Eryx. 404. c, πρὸς ἀγαθοῦ τινας ἐργασίαν. ib. 404. b.

3. *work*, i. e. *occupation, a trade, craft*, Acts 19, 25. Sept. for עֲמָלָה Jon. 1, 8.—Dem. 503. 17. Xen. Œc. 6. 8, 9.

4. *Meton. earnings, gain*, from labour, Acts 16, 16. 19. 19, 24.—Dem. 1283. 28. Xen. Mem. 3. 10. 1.

ἐργάτης, ου, ὁ, (ἐργάζομαι,) 1. a *worker, labourer*, e. g. in the fields, Matt. 9, 37 ὁ μὲν ἑρπιδεύς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10, 10. 20, 1. 2. 8. Luke 10, 2 bis. 7. 1 Tim. 5, 18. James 5, 4. So Eccles. 19, 1. Plut. Cato Maj. 4. Xen. Cyr. 1. 6. 11.—Trop. by Paul of *labourers* in the church, *teachers, preachers*, 2 Tim. 2, 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. 11, 13. Phil. 3, 2.

2. With a gen. a *worker, doer* of any thing, i. q. ὁ ἐργαζόμενος, Luke 13, 27 ἐργάται τῆς ἀδικίας, *workers of iniquity, evil-doers*.—1 Macc. 3, 6. Xen. Mem. 2. 1. 27.

3. a *workman, craftsman, artisan*, Acts 19, 25.—Luc. Somn. 2. Xen. Hi. 6. 11.

ἐργον, ου, τό, (obsol. ἐργω,) *work*, i. e.

1. *labour, business, occupation, employment*, something in doing or to be done.

α) Genr. Mark 13, 34 καὶ δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. 4, 12 εἰς ἔργον διακονίας. 1 Tim. 3, 1. Sept. for עֲמָלָה Gen. 2, 2. Ex. 35, 2. So Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Œc. 20. 16, 19.

b) Spec. of the work which Jesus was sent to fulfil on earth; τὸ ἔργον John 17, 4; τὰ ἔργα John 5, 20. 36. 10, 38; τὸ ἔργον τοῦ πατρός sc. ὁ δέδωκέ μοι ἵνα ποιήσω, John 4, 34. 9, 4; comp. 17, 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, the cause of Christ, the gospel-work, 1 Cor. 15, 58. 16, 10. Phil. 2, 30. Also of this work as committed to apostles and teachers, 2 Tim. 4, 5 ἔργον ποιήσον εὐαγγελιστοῦ. Acts 13, 2. 14, 26. 15, 38. Phil. 1, 22. Further, ἔργον τοῦ θεοῦ, *the work of God*, i. e. which God requires, duty towards him, John 6, 28. 29. Rev. 2, 26. c) In the sense of *undertaking, attempt*, Acts 5, 38. 2 Tim. 4, 18. Sept. for עֲמָלָה Deut. 15, 10; עֲמָלָה Job 34, 21. So Wisd. 2, 12.

2. a *work*, i. e. a *deed, act, action*, something done, e. g.

a) Genr. as ἔργον ἐργάζεσθαι, *to work a work, to do a deed*, Acts 13, 41 bis, quoted from Hab. 1, 5 where Sept. for עָשָׂה עָשָׂה; comp. Buttm. § 131. 4. So Hadian. 7. 5. 15, 16. Xen. Conv. 1. 1.—Spec. of the works of Jesus, *miracles, mighty deeds*. Matt 11, 2.

John 7, 3. 21. 14, 10. 11. 12. 15, 24; also of God, Heb. 3, 9 εἶδον τὰ ἔργα μου, from Ps. 95, 9 where Sept. for עֲשָׂה עֲשָׂה.

b) Where λόγος and ἔργον, *word and deed*, stand in contrast. Luke 24, 19 δυνατός ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3, 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7, 22. Rom. 15, 18. 2 Cor. 10, 11. Tit. 1, 16. So Eccles. 3, 8. Luc. Toxar. 35. Xen. Hi. 7. 2; comp. Jos. Ant. 4. 2. 3.—With λόγος impl. James 1, 25 οὐκ ἀκροατὴς... ἀλλὰ ποιητὴς ἔργου, *not a hearer of the word only, but a doer of the deed*.

c) Of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel. α) Genr.

Matt. 23, 3. 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεασθῆναι τοῖς ἀνθρώποις. John 3, 20. 21. Acts 26, 20. Rom. 3, 27. Gal. 6, 4. So κατὰ τὰ ἔργα ἀποδιδόναι, *to reward according to one's works*, Rom. 2, 6; also 2 Cor. 11, 15. 1 Pet. 1, 17. Rev. 20, 12. So Sept. and עֲשָׂה Prov. 24, 12. Jer. 50, 29.

β) Of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, *a good deed, good works*, i. e. either *benefit, kindness*, Acts 9, 36. 1 Tim. 6, 18; or, *well-doing, virtue, piety*, Rom. 2, 7. 13. 3. Eph. 2, 10. 2 Thess. 2, 17. Heb. 13, 21. (Comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) So ἔργον καλόν, ἔργα καλὰ, *a good deed, good works*, i. e. a pious act, well-doing, virtue, Matt. 5, 16. Mark 14, 6. Tit. 2, 7. Heb. 10, 24. 1 Pet. 2, 12. (Comp. Xen. 1. c. et Mem. 2. 6. 35.) Also τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3, 5; ἔργον τέλειον, *perfect work*, i. e. full, complete in well-doing, James 1, 4.

Without epithet, John 8, 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3, 13. γ) Of evil works, with epithets, e. g. ἔργα πονηρὰ, *wicked works, evil deeds*, John 3, 19. Col. 1, 21. 1 John 3, 12; ἔργα νεκρά, *dead works*, i. e. not proceeding from a living faith in God, Heb. 6, 1; ἔργα ἄνομα 2 Pet. 2, 8; ἔργα ἀσεβείας Jude 15; ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13, 12; ἔργα τῆς σαρκός, *carnal works*, Gal. 5, 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὸν καὶ αἰσχρὸν. An. 5. 7. 32 ἔργα ἀσεβῆ.) So without epithet, Rev. 2, 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13. 22. 3, 1. 18, 6. 1 Cor. 5, 2. John 8, 41, comp. v. 44.

δ) Of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law, Rom. 2, 15 τὸ ἔργον τοῦ νόμου; or conformable to this law, Rom. 3, 20. Gal. 2, 16. With τοῦ νόμου implied, in Paul's writings, Rom. 4, 2. 6. 9. 11. 11, 6. Eph. 2, 9. 2 Tim. 1, 9. al. e) Of works of faith, ἔργα πίστεως.

1. e. springing from faith, combined with faith, e. g. *ἔργα πίστεως*, 1 Thess. 1, 3. 2 Thess. 1, 11. With *τῆς πίστεως* implied Heb. 6, 10. James 2, 14. 17–26, comp. espec. v. 22. 26.—Hence, where Paul and James speak of *τὰ ἔργα* simply, the former means *ἔργα τοῦ νόμου*, and the latter *ἔργα πίστεως* v. *δικαιοσύνης*; see passages in lett. d, e.

3. *a work*, i. e. *a thing wrought*, something done, made, created. a) Genr. of men, Acts 7, 41 *ἐν τοῖς ἔργοις τῶν χειρῶν*, i. e. idols. 1 Cor. 3, 13. 14. 15: 9, 1. Sept. for *מַעֲשֵׂה* Deut. 27, 15. 2 K. 19, 18; *מַעֲשֵׂה* Ps. 9, 17. So Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. b) Of the works of God, genr. Acts 15, 18 *γνωστὰ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ*. Rom. 14, 20. Phil. 1, 6. 2 Pet. 3, 10. Rev. 15, 3. Heb. 1, 10 *ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί*, quoted from Ps. 102, 26 where Sept. for *מַעֲשֵׂה*, as also Ps. 103, 22. 104, 32; for *מַעֲשֵׂה* Is. 45, 11. So Hom. Il. 19. 22. c) Of works implying power, and put for *power*, *might*, e. g. of God, John 9, 3 *ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ*. Of Satan, 1 John 3, 8 *ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου*, i. e. destroy his power. +

*ἐρεδίζω*, f. *ίσω*, (*ἐρέσω*, *ἔρις*), *to stir up*, *to rouse*, espec. *to anger*, *to provoke*, c. acc. Col. 3, 21 *τὰ τέκνα ὑμῶν*. (1 Macc. 15, 40. Pol. 1. 19. 2. Plato Eryx. 392. b.) Also genr. to action, *to provoke*, *to stimulate*, 2 Cor. 9, 2. So Arr. Epict. 2. 23. 13. Dem. 1411. 9.

*ἐρεῖδω*, f. *είσω*, *to let lean against*, c. acc. Hom. Il. 22. 112; *to prop*, *to stay*, Aeschyl. Prom. 350. Plato Tim. 43. e; *to fix firmly*, Pind. Pyth. 10. 79. Pol. 3. 46. 1. On *ἐρεῖδω* see Buttm. Lexil. I. p. 112 sq. —In N. T. intrans. or c. *ἐαντόν* impl. *to become fixed*, *to stick fast*, as a ship upon a sandbank Acts 27, 41; see Buttm. § 130. n. 2.

*ἐρεύγομαι*, f. *ξομαι*, Mid. depon. *to spew out*, *to vomit*, *to disgorge*, Hom. Od. 9. 374. Il. 16. 162; *trop.* of a volcano, Pind. Pyth. 1. 40; of a river discharging itself, App. Bell. Mithr. 103; in aor. 2 *ἤρυγον* of a cry of man or animals, *to belch out*, *to belch out*, Theocr. 13. 58. Hom. Il. 20. 403.—Hence in Sept. and N. T. *trop.* *to pour forth*, *to speak out*, *to utter*, c. acc. Matt. 13, 35 *ἐρεύξομαι κεκρυμμένα κτλ.* quoted from Ps. 78, 2 where Sept. for *הִרְבֵּי*; as also Ps. 19, 2. 119, 171. 145, 7. On this signif. see Sturz. de Dial. Alex. p. 167. Lob. ad Phryn. p. 63 sq.

*ἐρευνάω*, *ω*, f. *ήσω*, *to search into*, *to seek out*, *to explore*; c. acc. *τὰς γραφάς* John 5, 39. 7, 52; *τὰς καρδίας* Rom. 8, 27. Rev. 2, 23; *τὰ βάθη τοῦ θεοῦ* 1 Cor. 2, 10; c. *πότος* 1 Pet. 1, 11. Sept. for *חֲפָצֵי* Gen. 44, 12; *חֲפָצֵי* 2 Sam. 10, 3.—Dem. 788. pen. Plato Legg. 821. b.

*ἐρέω*, see in *εἶπον*.

*ἐρημία*, as, *ή*, (*ἐρημος*), *a solitude*, *desert*, *wilderness*, i. e. an uninhabited tract of country, see in *ἐρημος* no. 2; Matt. 15, 33. Mark 8, 4. 2 Cor. 11, 26. Heb. 11, 38. Sept. for *הַרְבֵּה* Ez. 35, 4.—Jos. Ant. 3. 10. 3. Arr. Epict. 4. 11. 16. Xen. Hell. 5. 4. 41.

*ἐρημος*, *ov*, *δ*, *ή*, adj. *solitary*, *desert*. 1. Pr. of a place or region uninhabited and usually uncultivated, though not necessarily sterile, see in no. 2. Matt. 14, 13 *εἰς ἐρημον τόπον*. v. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12. Sept. for *חֲרֵב* Jer. 33, 10. 12. So Hdian. 2. 11. 9. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, *uninhabited*, Matt. 23, 38 et Luke 13, 35 *ὁ οἶκος ὑμῶν ἐρημος*. Acts 1, 20, comp. Ps. 69, 26 where Niph. *נִשְׁמָה*, Sept. *הִרְבֵּה* Neh. 2, 17; *הִרְבֵּה* Lev. 26, 31. 33. So *ἐρημος πόλις* Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute* of a husband, unmarried, Gal. 4, 27 *πολλὰ τὰ τέκνα τῆς ἐρήμου κτλ.* quoted from Is. 54, 1 where Sept. for *שְׁמָה*. Comp. Diod. Sic. 16. 37 *ἐρημοὶ συμμάχων*. Xen. Cyr. 7. 3. 12.

2. Subst. *ή ἐρημος* sc. *χώρα*, *a solitude*, *desert*, *wilderness*, i. q. *ἐρημία*, i. e. an uninhabited tract of country, usually uncultivated and often sterile, but not necessarily so; see Bibl. Res. in Palest. II. p. 391, 641. I. p. 281 sq.

a) Genr. Matt. 3, 3 *φωνή βοῶντος ἐν τῇ ἐρήμῳ*, and so Mark 1, 3. Luke 3, 4. John 1, 23, all quoted from Is. 40, 3 where Sept. for *מִדְבָּר*. Matt. 11, 7. 24, 26. Luke 5, 16 *ὑποχωρῶν ἐν ταῖς ἐρήμοις*. 7, 24. 8, 29. Rev. 12, 6. 14. 17, 3. (Hdot. 3. 102.) Of a region uninhabited and untitled, but yielding pasturage, Luke 15, 4, comp. Matt. 18, 12 *τὰ ἔρη.* So Sept. and *מִדְבָּר* Joel 2, 22. Ps. 65, 13. See Bibl. Res. in Palest. I. p. 271, 281 sq.

b) Spec. *the desert of Judea*, lying on the high ground west of the Dead Sea and the valley of the Jordan, mostly uninhabited and untitled, and in great part sterile; see Bibl. Res. in Palest. II. p. 202, 310 sq. Por

tions of this desert were: α) That in which John the Baptist grew up, prob. west of the Dead Sea, Luke 1, 80. 3, 2. β) That where he baptized, i. e. the uninhabited tract along the Jordan, Matt. 3, 1. Mark 1, 4 comp. v. 5. γ) That where Jesus was tempted, perh. the high desert west of Jericho, Matt. 4, 1. Mark 1, 12. 13. Luke 4, 1. δ) The tract between the Mount of Olives and Jericho, prob. referred to in Acts 21, 38; see Jos. Ant. 20. 8. 6. ε) The tract adjacent to the city Ephraim, prob. Taiyibeh, towards the Jordan, John 11, 54; see in Ἐφραίμ.

ς) Also the desert of Sinai, in which the Israelites wandered forty years, including Sinai itself and the desert towards Palestine; Acts 7, 30 ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ. v. 36. 38. 42. 44. 13, 18. John 3, 14. 6, 31. 49. 1 Cor. 10, 5. Heb. 3, 8. 17. So Sept. and מִדְבָּר Ps. 78, 15. 19. 136, 16. See Bibl. Res. in Palest. Vol. I.

ἐρημώω, ὦ, f. ὠσω, (ἐρημος,) to make solitary or desert, to desolate, to lay waste, c. acc. Sept. for מְדַבֵּר Is. 37, 18. Thuc. 5. 4.—In N. T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12, 25. Luke 11, 17; πόλις Rev. 18, 19; πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18, 16. (Ecclus. 21, 4.) So of a person, Rev. 17, 16 ἡρημωμένην ποιήσουσιν τὴν πόριν, i. e. shall make her desolate; shall despoil her. Sept. for מְדַבֵּר Jer. 26, 9; Niph. מְדַבֵּר Is. 54, 3.—Plut. Pomp. 28 fin. Xen. Ag. 1. 20 χώρα.

ἐρήμωσις, εως, ἡ, (ἐρημώω,) desolation, a laying waste, Luke 21, 20. Matt. 24, 15 et Mark 13, 14 τὸ βδέλυγμα τῆς ἐρημώσεως, see in βδέλυγμα no. 2. Sept. for מְדַבֵּר Jer. 7, 34; מְדַבֵּר Jer. 4, 7.—Arr. Alex. M. 1. 9. 13.

ἐρίζω, f. ἴσω, (ἐρις,) to strive, to wrangle, Hom. Il. 1. 277. Luc. D. Deor. 13. 1.—In N. T. spec. to cry out, to be vociferous, like a wrangler, intrans. Matt. 12, 19 οὐκ ἐρίσει οὐδὲ κραυγάζει, quoted from Is. 42, 2 where Heb. מְדַבֵּר לֹא יִבְכֶּה וְלֹא יִשְׁכַּח, Sept. οὐ κεκραίεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up his voice.

ἐριθεία, as, ἡ, (ἐριτεύω, ἐρις,) pr. a being mercenary, venality in striving for office, Lat. ambitus; hence genr. party-strife, faction, contention, Phil. 1, 16 [17] οἱ μὲν ἐξ ἐριθείας. 2, 3. James 3, 14. 16. Rom. 2, 8. Plur. 2 Cor. 12, 20. Gal. 5, 20.—Aristot. Pol. 5. 2. 6. ib. 5. 3. 9. Hesych. ἐριθεία· ἡ διὰ λόγων φιλονεικία.

ἐριον, ἰον, τό, (ἐριος, ἐριος,) dim. in form only wool, Rev. 1, 14. Heb. 9, 19, where

see Lev. 14, 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מְדַבֵּר Is. 1, 18.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

ἐρις, ἰδος, ἡ, acc. ἐριν Phil. 1, 15, see Butt. δ 44; Plur. ἐριδες 1 Cor. 1, 11, also ἐρις 2 Cor. 12, 20, see Winer § 9. p. 75. Matth. 5. 8. n. 8; strife, contention, wrangling, Rom. 1, 29. 13, 13 μὴ ἐριδι καὶ ζηλώ. 1 Cor. 1, 11. 3, 3. 2 Cor. 12, 20. Gal. 5, 20. Phil. 1, 15. 1 Tim. 6, 4. Tit. 3, 9.—Ecclus. 40, 5. 9. Hdian. 3. 2. 13. Xen. Cyr. 2. 3. 15.

ἐρίφιον, ου, τό, (dum. ἐριφος,) a young kid, kidling, Matt. 25, 33; comp. v. 32.—Athen. 661. b.

ἐριφος, ου, δ, ἡ, a kid, young goat, Matt. 25, 32. Luke 15, 29. Sept. for מְדַבֵּר Gen. 27, 9. 38, 17; מְדַבֵּר Ex. 12, 5.—Theocr. Id. 8. 50. Luc. Bacch. 1.

Ἑρμᾶς, ᾶ, ὁ, Hermas, pr. n. of a Christian, Rom. 16, 14.

ἐρμηνεία, as, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14, 26; so ἐρμηνεία γλωσσῶν as a charisma, 1 Cor. 12, 10.—Ecclus. 47, 17. Luc. Quom. Hist. conser. 45. Plato Rep. 524. b.

ἐρμηνευτής, ου, ὁ, (ἐρμηνεύω,) an interpreter, 1 Cor. 14, 28 Lachm. for διερμηνευτής Rec.—Sept. Gen. 42, 43. Plato Polit. 290. c.

ἐρμηνεύω, f. εἴσω, (Ἑρμῆς,) to interpret, to explain, Luc. Abdic. 18. Xen. Mem. 1. 2. 52.—In N. T. spec. to interpret from one language to another, to translate; Pass. John 1, 39. 43. Κηφᾶς, ὁ ἐρμηνεύεται Πέτρος. 9, 7. Heb. 7, 2. Sept. for Chald. מְדַבֵּר Ezra 4, 7. So Luc. Alex. 51. Xen. An. 5. 4. 4.

Ἑρμῆς, οὔ, ὁ, Hermes, pr. n. a) A Christian at Rome, Rom. 16, 14. b) In Greek mythology i. q. Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14, 12.

Ἑρμογένης, εος, ους, ὁ, Hermogenes, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

ἐρπετόν, οὔ, τό, (ἐρπω, pr. neut. of ἐρπετός,) a creeping animal, reptile, Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. for מְדַבֵּר Gen. 1, 24; מְדַבֵּר Gen. 1, 20.—Luc. Philops. 9. Xen. Mem. 1. 4. 11.

ἐρυθρός, ᾶ, ὁ, red, Plato Tim. 80. c.—In N. T. only of a sea, ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7, 36. Heb. 11, 29. On the passage of this sea by the Israelites, see Bibl. Res. in Palest. I. p. 81 sq. Sept. for

חִי-וּבִי Ex. 10, 19. 13, 8. al.—1 Macc. 4, 9. Diod. Sic. 3. 18. Strabo p. 765, 779.

ἐρχομαι, f. ἐλεύσθαι, aor. 2 ἦλθον, perf. ἐήλυθα, plupf. ἐηλύθειν. For the aor. 2 plur. ἦλθατε Matt. 25, 36 in some copies, see Winer § 13. 1. a. Sturz. de Dial. Alex. p. 61. In the common Greek the forms of εἶμι were more used for the Imperat. the impf. and the future; but in N. T. we find Imper. ἔρχου, plur. ἔρχεσθε, Matt. 8, 9. John 1, 40. al. instead of ἔτι, ἔτε; Impf. ἤρχομην Mark 1, 45. al. Plato Legg. 3. p. 685. a, instead of ἦεν or ἦα; Fut. ἐλεύσομαι Matt. 9, 15. 1 Cor. 4, 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. § 108. V. 4, 5. Winer § 15. Kühner § 167. 2.—Το come, to go, to move or pass along, in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify to come, so that ε. g. ἦλθεν is rarely used of one who goes away from a place (Luke 2, 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 183. edit. 2.

1. to go, with adjuncts implying motion from a place or person to another. a) Present and Impf. with εἰς c. acc. of place, John 6, 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. With acc. ὁδόν, to go one's way, Acts 9, 17; comp. Buttm. § 131. 4. (Xen. An. 2. 2. 10.) With σύν τινι John 21, 3.—Present instead of a past tense, Heb. 11, 8; see Buttm. § 137. n. 7. b) Improperly, Aor. 2 ἦλθον, once c. acc. of distance, ὁδὸν ἡμέρας, Luke 2, 44. So Xen. An. 3. 1. 5. See above.

2. to come, with adjuncts implying motion to or towards any person or place; spoken of persons. a) Genr. and absol. Matt. 8, 9 λέγω τοῦτο, πορεύεσθι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται. Mark 4, 4. 6, 31. 11, 13. John 1, 40. Acts 5, 15. al. sæpius. (Xen. An. 1. 3. 10.) So the Pres. in an historical sense, i. e. instead of the aorist, Buttm. § 137. n. 7. Kühner § 255. 1. Winer § 41. 2. b. Matt. 25, 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, comp. v. 10. Matt. 25, 19. Mark 2, 18. John 20, 18. 3 John 3. Also the Pres. apparently in a future sense, out only of what is certainly to take place, Winer § 41. 2. a. Matth. § 504. 3. Luke 3, 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John 4, 25. 14, 3. 30. 1 Cor. 4, 5. Rev. 1, 7. So espec. in the phrase ὁ ἐρχόμενος, the coming one, he who shall come, the Messiah, Matt. 11, 3. Luke 7, 19. 20. John 6, 14. 11, 27; also in the periphrase of the

name Jehovah, ὁ ὢν καὶ ὁ ᾔων καὶ ὁ ἐρχόμενος Rev. 1, 4. 8. 4, 8; see in εἶμι I. 4. b. But in other examples, ὁ ἐρχόμενος with adjuncts has the present sense, Matt. 21, 9. John 12, 13.—By a species of pleonasm, the particip. ἐλθὼν is prefixed to other verbs in which the idea of coming is already presupposed, and thus gives to the expression more fullness and vivacity; see in ἀνίστημι II. 1. a. Matt. 2, 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. he came and dwelt. 8, 2. Mark 5, 23. 12, 14. 16, 1. Luke 7, 3. Eph. 2, 17. al. See Winer § 67. 2. n. Matth. § 557. n. 1. p. 1102. So Hom. II. 16. 521. Xen. Cyr. 2. 2. 6. b) With an adjunct marking object or purpose; so c. infin. Matt. 2, 2 ἦλθον προσκυνῆσαι αὐτῷ. Mark 2, 17. Luke 4, 34. al. With particip. fut. Matt. 27, 49 εἰ ἔρχεται Ἡλίας σώσων αὐτόν. Acts 8, 27. Buttm. § 144. 3. (Plato Euth. 2. c. Xen. An. 7. 1. 28.) So with part. pres. implying purpose and manner, Luke 13, 7 τρία ἔτη ἐρχομαι ζητῶν καρπὸν. (Plato Phæd. 100. b.) With ὅτι, John 10, 10. 12, 9. 46. 47. c) With dat. of pers. to whom one comes; Matt. 21, 5 ὁ βασιλεὺς σου ἔρχεται σοι, quoted from Zech. 9, 9 where Sept. for הָיָה לְךָ מֶלֶךְ. So Rev. 2, 5. 16 ἐρχομαι σοι ταχύ. (Fabr. Pseudep. V. T. I. p. 594 εἰ δὲ ἦλθον τῇ πόλει αὐτῶν. Hdtan. 3. 1. 6 Ἀτρηνοὶ δὲ ἦλθον αὐτῷ τοξόται σύμμαχοι.) With dat. of manner or means, John 21, 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον. d) With adv. of place, Matt. 8, 29 ἦλθες ὧδε κτλ. Mark 5, 27. Luke 10, 1. John 4, 16. 8, 14. So with adv. and inf. of purpose, John 4, 15 μὴδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Also ἔρχ· ὧδε εἰς τοῦτο Acts 9, 21. e) With Propositions; e. g. ἀπὸ c. gen. of place, Acts 18, 2 ἐληλυθὺς ἀπὸ τῆς Ἰταλίας. Mark 1, 9. 7, 1. al. (Palæph. 6. 6.) Also c. gen. of pers. from a person, Mark 5, 35. Gal. 2, 12. With εἰς c. acc. of place, to come into, e. g. εἰς τὴν οἰκίαν, to enter, Matt. 2, 11. Luke 14, 1; a country or city, to come to or into, Mark 5, 1. 8, 10. John 11, 38. Acts 8, 40. Gal. 2, 11. 1 Tim. 1, 15. al. So with acc. of purpose, i. e. εἰς final, John 1, 7 οὗτος ἦλθεν εἰς μαρτυρίαν. 4, 45 εἰς τὴν ἑορτήν, i. e. to attend the feast. 11, 56. With εἰς repeated, both of place and final, John 9, 39. 2 Cor. 2, 12. With ἐκ c. gen. of place whence, Luke 5, 17. John 3, 31. 7, 41; ἐκ et εἰς John 4, 54. With ἐν c. dat. of manner, Luke 23, 42. With ἐπὶ c. gen. of thing, implying rest upon, Matt. 24, 30 ἐπὶ τῶν νεφελῶν. So with acc. of place upon or to which one comes, Mark 6, 53

ἐπὶ τὴν γῆν Γενν. Luke 19, 5. 24, 1. Acts 12, 10; acc. of object or purpose, Matt. 3, 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. Also ἐπὶ c. acc. of person, *to come to or before* any one, Acts 24, 8; *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19, 6. Matt. 3, 16; (Test. XII Patr. p. 545;) also, *to come against*, Luke 14, 31; so Xen. An. 3. 1. 24. With ἔως αὐτοῦ, Luke 4, 42. With κατὰ c. acc. *to move to, toward, along by*, Acts 16, 7. Luke 10, 33. With ὀπίσω c. gen. of pers. *to come after, to follow*, trop. to become the follower, disciple, of any one, Matt. 16, 24. Luke 9, 23. 14, 27. With παρά c. gen. of person, *to come from* any one, i. e. as sent, Luke 8, 49; c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. 15, 29. With πρὸς c. acc. of person to whom one comes, and this is the more usual construction, Matt. 7, 15. Mark 2, 13. Luke 7, 7. 15, 20. John 3, 2. 11, 19. 14, 6. 23. al. sarp. Also πρὸς c. acc. of thing, John 3, 20. 21.

3. Spec. *to come forth* before the public or the world, *to appear, to make one's appearance*; Matt. 11, 14 αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9, 11. 12. Gal. 3, 19. 2 Pet. 3, 3. al. Pres. in fut. sense, Matt. 17, 11. Luke 3, 16. 1 Cor. 15, 35; comp. above in no. 2. a. With part. pres. of manner, comp. above in no. 2. b. Matt. 11, 19. Luke 7, 33. John 1, 31.—With a dat. of manner, 1 Cor. 15, 35 ποίῳ δὲ σώματι ἔρχονται. Also with a prep. of manner; e. g. διὰ c. gen. 1 John 5, 6 ὁ ἔλθων δι' ὕδατος καὶ αἱμάτων, see in διὰ I. 4. b. So ἐν σαρκὶ ἔρχομενον, i. e. come, *appeared*, in the flesh, spoken of Christ, 1 John 4, 2. 2 John 7. (Ep. Barnab. c. 5.) With other prepositions; e. g. ἀπὸ c. gen. of pers. John 3, 2 ἀπὸ θεοῦ. With ἐκ c. gen. of place, John 7, 41. 42. With μετὰ c. acc. of pers. *to come after* in time, to appear later, Acts 13, 25. 19. 4. With ὀπίσω c. gen. of pers. *to come after* in time, to appear later, Matt. 3, 11. Mark 1, 7. John 1, 27. 30.

4. Sometimes i. q. *to come again*, a second time; but this sense lies in the context, never in ἔρχομαι itself; so absol. Rom. 9, 9 κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός. John 21, 22; also *to come back*, to return, Luke 15, 30. 19, 13. (Xen. Hii. 2. 9. An. 7. 7. 30.) So ἐλθὼν pleonastic, see above in no. 2. a. Matt. 5, 24. Luke 18, 8. With inf. of purpose, 2 Thess. 1, 10; also with particip. pres. of manner, see above in no. 2. b. John 9, 7 ἦλθε βλέπων, *he came back seeing*. With εἰς c. acc. of place, Matt. 2, 21; πρὸς c. acc. of pers. John 7, 45. 14. 18. 28.

5. Trop. of persons, e. g. with prep. εἰς c. acc. *to come to or into* any state or circumstances; so εἰς ἑαυτὸν ἐλθὼν, *coming to himself*, i. e. recovering his right mind, Luke 15, 17; εἰς χεῖρον ἐλθοῦσα, *growing worse*, Mark 5, 26; εἰς ἀπελεγμὸν Acts 19, 27; εἰς κρίσιν, i. e. to be condemned, John 5, 24; εἰς ἐπίγνωσιν 1 Tim. 2, 4; εἰς ὄπτασις 2 Cor. 12, 1; εἰς τὴν ὥραν ταύτην John 12, 27. So Cebet. Tab. 12 εἰς τὴν ἀληθειῶν παιδεῖαν ἐλθεῖν. Xen. Cyr. 6. 2. 29.—With ἐκ c. gen. *to come out of*, Rev. 7, 14 οἱ ἐρχόμενοι ἐκ τῆς θλίψεως, i. e. who have escaped from.

6. Trop. of things, e. g. a) Of time, as ἐλεύσονται ἡμέραι Matt. 9, 15; ἦλθεν v. ἐλήλυθεν ἡ ὥρα, John 16, 4. 32. Acts 2, 20. 3, 20. al. (Xen. Œc. 17. 2.) So Pres. in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in no. 2. a. Luke 23, 29 ἰδοὺ ἔρχονται ἡμέραι. John 4, 35. 9. 4. Heb. 8, 8. So part. ἐρχόμενος, *coming*, i. e. future, as αἰὼν Mark 10, 30. Luke 18, 30; τὰ ἐρχόμενα ἀπαγγελεῖ John 16, 13 (Sept. for נִבִּיא Is. 44, 7); ἐορτή Acts 18, 21. So Jos. Ant. 6. 9. 1. ib. 6. 11. 9. b) Of the kingdom of God, *to come*, i. e. to be established, Matt. 6, 10. Mark 11, 10. al. c) Of good or evil, e. g. a good result, Rom. 3, 8; with εἰς τι *to result, to fall out*, Phil. 1, 12; with ἐπὶ τινα, *to come upon*, e. g. ἡ εἰρήνη Matt. 10, 13. So of evil, guilt, wrath, with ἐπὶ τινα, *to come upon*, i. e. to happen to, to be laid upon, e. g. πάντα John 18, 4; ὀργή Eph. 5, 6, and so Rev. 11, 18. 18, 10; ἡ ὀργὴ ἡ ἐρχομένη, *the wrath to come*, 1 Thess. 1, 10; of guilt, αἷμα, Matt. 23, 35. So of offences, *to come, to arise*, Matt. 18, 7. d) Genr. of a voice, c. ἐκ Mark 9, 7; of a star, Matt. 2, 9; of floods, Matt. 7, 25. 27; of rain, Luke 12, 54. Heb. 6, 7; of wind, John 3, 8; of utensils, *to be brought*, Mark 4, 21. (Xen. Œc. 3. 15.) So of a law, faith, doctrine, *to come*, i. e. to be announced, made known, Rom. 7, 9. Gal. 3, 23; ἔρχ. εἰς τὸ φανερόν, *to come abroad*, to be manifested, Mark 4, 22; ὅταν δὲ ἔλθῃ τὸ τέλειον, *when that which is perfect is come*, 1 Cor. 13, 10. +

ἔρω, see in εἶπον.

ἔρωτάω, ὦ, f. ἦσω, (kindr. ἔρομαι,) *to ask*, i. e.

1. Pr. *to ask for information, to inquire of, to interrogate*; with accus. of pers. Matt. 16, 13 ἥρῳτα τοὺς μαθητὰς αὐτοῦ λέγων. John 1, 19. 16, 5; ecc. impl. Luke 22, 68. Sept. for חָשַׁב Gen. 24, 47. 32, 17. Sc Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—

With two acc. of pers. and of thing, Matt. 21, 24 ἐρωτήσω ὑμᾶς λόγον ἑνα. Mark 4, 10. Luke 20, 3. Sept. for ἐξῆς Jer. 38, 14. So Xen. Cyr. 3. 3. 48.—With acc. of pers. and περί c. gen. of thing, Luke 9, 45. Sept. and ἐξῆς Jer. 45, 11. So ἐπερωτάω Hdot. 1. 32 init.

2. From the Heb. *to ask a favour or the like, to request, to beseech, to entreat*, i. q. αἰτέω. So with acc. of pers. Matt. 15, 23 ἡρώτων αὐτὸν, λέγοντες. Luke 14, 18. 19. John 12, 21. Phil. 4, 3. So Heb. בָּקַשׁ Is. 7, 11, Sept. αἰτέω. (Jos. Ant. 5. 1. 14.) With acc. of thing, τὰ πρὸς τὴν εἰρήνην, Luke 14, 32. Sept. and ἐξῆς Ps. 122, 6.—With acc. of person and prepositions, e. g. περί τινος Luke 4, 38. John 16, 26; ὑπέρ τινος 2 Thess. 2, 1. Comp. Heb. בָּקַשׁ 1 K. 2, 22, Sept. αἰτέω.—With acc. of pers. and other adjuncts; as ἵνα, Mark 7, 26 ἡρώτα αὐτὸν ἵνα κτλ. Luke 7, 36. John 4, 47. 1 Thess. 4, 1; ὥπως Luke 7, 3. Acts 23, 20; infin. aor. Luke 5, 3. John 4, 40. Acts 3, 3; inf. pres. 1 Thess. 5, 12. +

ἐσθίης, ἦτος, ἡ, (ἐννυμι, ἔσθην,) a garment, vestment; collect. clothing, raiment, Luke 23, 11. Acts 1, 10, 30. 12, 21. James 2, 2 bis. 3.—1 Esdr. 8, 73. Pol. 6. 5. Xen. Mem. 2. 1. 22.

ἔσθισις, εως, ἡ, (ἐσθίω, ἐσθίης,) a garment; Plur. raiment, Luke 24, 4.—Aquil. for ἔσθης Is. 23, 18.

ἐσθίω, a strengthened form of obsol. ἔδο, found only in pres. and impf. ἥσσιον; other tenses in use are: Aor. 2 ἐφαγον from obsol. φάγω, see Buttm. § 114 ἐσθίω. Matth. § 234. § 183; later Fut. φάγομαι, (instead of Att. f. ἔδομαι,) Winer § 15 φαγεῖν. Lob. ad Phryn. p. 327, 347. Buttm. Ausf. Sprachl. § 95. n. 21; 2 pers. fut. φάγεσαι Luke 17, 8, see Buttm. § 103. III. 1.—*To eat, to take food*, spoken both of men and animals.

1. Genr. as of persons, a) Absol. ἐσθίειν, Matt. 12, 1 τῶν στάχυας καὶ ἐσθίειν. 14, 21. 26, 21. 26. Mark 7, 3. Luke 6, 1. Acts 27, 35. 1 Cor. 10, 28; φαγεῖν, Matt. 15, 37. 26, 26. Mark 6, 42. 8, 8. Luke 9, 17; as infin. of purpose, διδόναι τῶν φαγεῖν, Matt. 14, 16. 25, 35. 42. Mark 5, 43. al. Buttm. § 140. 3. Sept. for ἐξῆς, ἐσθίειν 1 Sam. 1, 7. 8; φαγεῖν Gen. 3, 13. 18, 8. So ἐσθίειν Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7; φαγεῖν Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—With μετὰ c. gen. *to eat with* any one at table, to take a meal with, Luke 7, 36 ἡρώτα δέ τις αὐτόν, ἵνα φάγῃ μετ' αὐ-

τοῦ. Matt. 9, 11 ἐσθίειν. So ἐνώπιον τινος *to eat before* any one, in his sight, Luke 24. 43. Sept. φαγεῖν for ἐξῆς, c. μετὰ 1 Sam. 1, 18; c. ἐνώπιον 2 Sam. 11, 13.

b) With an adjunct of the object, or thing eaten. a) With gen. perhaps once, Luke 15, 16 κερατίων ὃν ἥσθιον οἱ χοῖροι i. e. of which they eat, Buttm. § 132. 10. i; comp. Matth. § 327. (Plut. Gryll. 9. Plato Legg 845. c.) But the gen. is here more prob. by attraction instead of the accus. as be low. β) With ἐκ c. gen. *to eat of* any thing, to partake of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. 11, 28; φαγ. Luke 22, 16. John 6, 26. 50. Rev. 2, 7. (Sept. for ἡ ἐξῆς, ἐσθ. 2 Sam. 12, 3. 2 K. 4, 40; φαγ. Num. 6, 4. Ecclus. 11, 19.) Spec. *to live from*, 1 Cor. 9, 7. 13. Heb. 13, 10; comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι. γ) With ἀπό c. gen. *to eat from* i. e. of any thing, as in β, comp. Matth. l. c. So ἐσθίειν, spoken of dogs, Matt. 15, 27. Mark 7, 28; φαγεῖν Rev. 2, 17 Rec. Sept. φαγεῖν for ἡ ἐξῆς Gen. 3, 1. 2. 5. Lev. 7, 8. 11. δ) With accus. of the thing eaten; e. g. genr. as φαγεῖν τὸ πάσχα Matt. 26, 17. Mark 14. 12. 14. al. καρπὸν Mark 11, 14; also Mark 2, 26. Rev. 10, 10. So of birds or beasts of prey, σάρκας φαγεῖν *to devour*, Rev. 19, 18; trop. Rev. 17, 16. Sept. for ἐξῆς Gen. 3, 14. Ex. 12, 8. (Ael. V. H. 1. 1 πᾶν ὅτι οὖν φαγ. Plut. de Solert. Anim. 26. Plat. Prot. 337. c.) 1 Cor. 11, 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate.—From the Heb. ἄρτον ἐσθίειν v. φαγεῖν, *to eat bread*, i. e. to take food, to take a meal, e. g. ἐσθ. Matt. 15, 2. Mark 7, 5; φαγ. Matt. 15, 20. John 6, 23. al. Sept. for ἡ ἐξῆς, ἐσθ. 1 K. 21, 5; φαγ. Gen. 37, 24. 2 K. 4, 8. Trop. of a banquet in the kingdom of God, Luke 14, 15; see in ἀνακλίνω 2. b. For the phrases ἄρτον φαγεῖν παρὰ τινος 2 Thess. 3, 8, also τὸν ἐαυτῶν ἄρτον ἐσθίειν 2 Thess. 3, 12, see in ἄρτος no. 2. a.—Spec. *to eat* in order to support life, *to use as food, to live upon*; Mark 1, 6 ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. John 6, 31 τὸ μάννα. Rom. 14, 2. 3. 6. 1 Cor. 10, 3. 25. 27. al. Trop. John 6, 53. With a negat. Luke 4, 2. 1 Cor. 8, 13. So Xen. Ag. 9. 3. Cyr. 8. 1. 44.—Also, *to eat of*, to partake of, ὅς ἐκ v. ἀπ. τινος as above, 1 Cor. 8, 7. 10. 11, 26. 27. Rev. 2, 14. 20.

2. From the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, *to eat and drink*, absol. or c. acc. a) Simply, i. q. *to take a*



*meal*, Luke 10, 17. 17, 8 bis. Sept. for מִן הַמֶּלֶךְ 1 K. 19, 6. 8. 2 K. 6, 23. So Bel and Drag. 6. b) Also i. q. *to live*, in the usual manner, Matt. 11, 18 *μήτε ἐσθίων μήτε πίνων*, i. e. not living as other men; comp. Matt. 3, 4. Matt. 11, 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἐσθίων καὶ πίνων, i. e. like other men. Luke 7, 33. 34. 1 Cor. 9, 4. Hence in antith. with νηστεύειν, it signifies *not to fast*, Luke 5, 33; but with a neg. οὐ φαγεῖν οὐδὲ πίνειν, *not to eat or drink*, to abstain from food, to fast, Acts 9, 9. 23, 12. 21. So Sept. Ex. 34, 28. 1 K. 13, 8. 9. c) Spec. *to feast, to banquet*, Luke 12, 19 ἀναπαύου, φάγε, πίε, εὐφραίνου. 1 Cor. 10, 7. 15, 32. With the idea of luxury, revelling, Matt. 24, 49. Luke 12, 45. 17, 27. 28. 1 Cor. 11, 22, comp. v. 21. So Sept. for מִן הַמֶּלֶךְ 1 Sam. 30, 16. Job 1, 4. 18. al. d) With ἐνώπιόν τινος, *to eat and drink in the presence of any one*, i. e. to live in acquaintance and intercourse with him, Luke 13, 26. Trop. Luke 22, 30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου, i. e. that ye may feast at my table, live in familiar intercourse with me; comp. in ἀνακλίνω no. 2.

3. Trop. *to devour, to consume*, c. acc. so of fire, Heb. 10, 27; of rust, James 5, 3. Sept. and מִן הַמֶּלֶךְ of fire, Is. 10, 17.—Of fire, Hom. Il. 23. 182; comp. Plato Rep. 589. a. +

Ἑσλί, ὁ, indec. *Esli*, pr. n. of a man, Luke 3, 25.

ἑσόπτρον, ον, τό, (εἰσόψομαι, for εἰσοπτρον,) a *looking-glass, mirror*; James 1, 23 ὅσους ἀνδρὶ κατανοοῦντι... ἐν ἐσόπτρῳ. 1 Cor. 13, 12 βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, i. e. we now see only an image behind the metallic surface, dimly, obscurely, and not face to face as we shall see hereafter. So Ecclus. 12, 11. Anacr. 11. 3. Plut. de Fac. in orbe Lun. 23 bis.—The mirrors of the ancients were usually made of polished metal, see Ex. 38, 8. Job 37, 18; comp. Gesen. Comm. on Is. 3, 23. Dict. of Antt. art. *Speculum*.

ἑσπέρα, as, ἡ, (pr. fem. of ἑσπερος,) *evening*, Lat. *vespera*, Luke 24, 29. Acts 4, 23. 28. Sept. for עֶרֶב Gen. 1, 5. 8. al. —Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרֹאִי (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1, 3 bis. Luke 3, 35. See i Chr. 2, 5.

ἔσχατος, ἀτῆ, τον, (prob. ἔχω, ἔσχατον,) *the last, the furthest, uttermost, extreme*; spoken of place and time, viz.

1. Of place. a) Pr. *the furthest, remotest*; also Neut. as subst. τὸ ἔσχατον, *the extremity, end*; Acts 1, 8 et 13, 47 ἕως ἐσχάτου τῆς γῆς. Sept. for עֶרֶב Jer. 16, 18; מִן הַמֶּלֶךְ Deut. 28, 49. So Ael. V. H. 3. 18 med. Dem. 1488. 9. Xen. Vect. 1. 6. b) Trop. of rank or dignity, *the last, lowest, least*; Luke 14, 9. 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. 19, 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. Mark 9, 35. 10, 31 bis. Luke 13, 30 bis. John 8, 9. 1 Cor. 4, 9. Comp. *homines postremi*, Cic. pro Rosc. Am. 47. c) Of order or number, *the last, utmost*, Matt. 5, 26 τὸν ἔσχ. κοδράντην. Luke 12, 59.

2. Of time, *the last, the latest*, only in the later Greek. a) Genr. of persons, Matt. 20, 8. 12 οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14. 16 bis. 1 Cor. 15, 26. 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Lob. p. 135 ἔσχατον μάρτυρα παρέχουν.) Adverbially, Mark 12, 6. 22 ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή, comp. Buttm. § 123. 6. Also of things, *the last*, and in reference to two, *the later, latter*, e. g. τὰ ἔσχατά τινος, *the latter state or condition of any one*, Matt. 12, 45. Luke 11, 26. 2 Pet. 2, 20. Sept. and מִן הַמֶּלֶךְ Job 8, 7. 42, 12. So ἡ ἔσχ. πλάνη Matt. 27, 64; τὰ ἔσχ. ἔργα Rev. 2, 19; ἔσχ. πληγαί Rev. 15, 1. 21, 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15, 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. 15, 8 ἔσχ. πάντων. b) With a noun of time, as ἡ ἐσχάτη ἡμέρα, *the last day*, e. g. of a festival, John 7, 37; or of the world, the day of judgment, John 6, 39. 40. 44. 54. 11, 24. 12, 48. Further, in the phrases ἐν ἐσχάταις ἡμέραις, *in the last or latter days*, Acts 2, 17. 2 Tim. 3, 1. James 5, 3; ἐπ' ἐσχάτου τῶν ἡμερῶν, Heb. 1, 1. 2 Pet. 3, 3; ἐν καιρῷ ἐσχάτῳ *in the last time*, 1 Pet. 1, 5; ἐν ἐσχάτῳ χρόνῳ, *in the last time*, Jude 18; ἐπ' ἐσχάτων ἰὼν χρόνων 1 Pet. 1, 20; ἐσχάτη ὥρα ἐστὶ, *it is the last hour*, 1 John 2, 18 bis; all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the Jewish dispensation has come to an end, and the power of this world is in part broken, though it will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10, 11; comp. in αἰὼν no. 2. b. and βασιλεία no. 3. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they commonly refer more particularly to the period in which the sacred writers lived, adjacent to the first com-

ing, in the last days of the old dispensation, as Acts 2, 17 Heb. 1, 1. James 5, 3. 1 Pet. 1, 20. 2 Pet. 3, 3. 2 Tim. 3, 1. Jude 18. 1 John 2, 18 bis; elsewhere more to later times, before the second coming, as 1 Pet. 1, 5. See Bleek Br. an d. Hebr. II. p. 27. c) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, *the first and the last*, spoken of the Messiah in glory, Rev. 1, [11.] 17. 2, 8. 22, 13; prob. in the sense of *eternal*, the beginning and the end; comp. Heb. יְהוָה רִאשׁוֹן וְאַחֵר יְהוָה Is. 44, 6 et 48, 12, comp. Is. 41, 4; see Gesen. Comm. on Is. 41, 4. 48, 12.

ἐσχάτως, adv. (ἐσχατος,) *at the uttermost, in extremity; so ἐσχάτως ἔχειν, Lat. in extremis esse, to be at the last gasp, at the point of death*, Mark 5, 23.—Artemidor. 3. 61. Diod. Sic. VI. p. 31 (II. p. 554 Wess.) πνθόμενος τὸν Φηρεκύδην... ἐν Δίλῳ νοσεῖν καὶ τελῶς ἐσχάτως ἔχειν. So ἐσχάτως διακείμεαι Diod. Sic. 18. 48. Pol. 1. 24. 2. See Lob. ad Phryn. p. 389. Kypke in Marc. l. c.

ἔσω, adv. of place, (εἰς, pr. εἴσω,) *into, in, within*, opp. ἔξω.

1. Pr. implying motion *into* a place; Matt. 26, 58 καὶ εἰσελθὼν ἔσω. Mark 14, 54; with gen. 15, 16 ἔσω τῆς αὐλῆς, *into the hall*, Sept. for חֲצֵרָא 2 Chr. 29, 16. 18. —Hidot. 5. 20. Soph. Œd. R. 461; εἴσω Xen. Cyr. 7. 5. 20; c. gen. Xen. Hi. 2. 10.

2. Of place where, *within*, John 20, 26. Acts 5, 23. Sept. for חֲצֵרָא Gen. 39, 11. So Dem. 421. 16, 18. Aristot. H. An. 8. 9. Comp. Lob. ad Phryn. p. 128.—Hence ὁ, ἡ, τὸ ἔσω as adj. *inner, interior*, Buttm. § 125. 6; trop. ὁ ἔσω ἄνθρωπος *the inner man*, the mind, soul, Rom. 7, 22. Eph. 3, 16; see in ἄνθρωπος no. 3. [2 Cor. 4, 16.] So οἱ εἴσω, *those within the church, Christians*, 1 Cor. 5, 12. So Dion Cass. 122. 15. Xen. Ven. 10. 7 τὸ ἔσω. Luc. Navig. 38 τὸ εἴσω.

ἔσωθεν, adv. of place, (ἔσω,) *from within*.

1. Pr. implying motion *from within* outwards; Mark 7, 21 ἔσωθεν ἐκ τῆς καρδίας ἐτλ. v. 23. Luke 11, 7.—Arr. Epict. 4. 1. 57; pr. Plut. Poplic. 20. Hidot. 8. 37.

2. Also of place where, *within*, like ἔσω; so of persons Matt. 7, 15 ἔσωθεν δὲ εἰσι λύκοι κατλ. 23, 25. 27. 28. 2 Cor. 7, 5. Rev. 4, 8. 5, 1. Sept. and חֲצֵרָא Gen. 6, 14. Ex. 25, 11; חֲצֵרָא Ex. 39, 18. So Arr. Epict. 2. 8. 14; pr. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τὸ ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, Luke 11, 39. 40. Cor. 4, 16. Comp. Buttm. § 125. 6.

ἐσώτερος, a, ον, (ἔσω,) compar. ἡννε interior, *inmost*, Acts 16, 24. Hence Neut τὸ ἐσώτερον, *the interior, that within*, Heb. 6, 19; comp. Lev. 16, 15 where Sept. for חֲצֵרָא.

ἐταῖρος, ον, ὁ, (kindr. ἑτης,) a compar. nion, *comrade, friend*, Matt. 11, 16. Sept. for חֲבֵר 2 Sam. 13, 3. 16, 17. So Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—Also in a direct address, voc. ἐταῖρε, *friend*, as in Engl. *my good friend*, Matt. 20, 13. 22, 12. 26, 50. So Aristoph. Vesp. 1239. Plato Gorg. 473. a.

ἑτερογλωσσος, ον, ὁ, ἡ, adj. (ἕτερος, γλῶσσα,) *other-tongued, of another language*; 1 Cor. 14, 21 ἐν ἑτερογλώσσους (λόγοις), in allusion to Is. 28, 11.—Aquil. for חֲבֵרָא Ps. 114, 1. Pol. 24. 9. 5.

ἑτεροδιδασκαλέω, ᾧ, f. ἡσω, (ἕτερος, διδάσκαλος,) *to teach otherwise*, other doctrine, error, 1 Tim. 1, 3. 6, 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

ἑτεροζυγέω, ᾧ, f. ἡσω, (ἑτερόζυγος,) *to be yoked heterogeneously*, pr. with an animal of another kind, *to be yoked unequally*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6, 14; comp. v. 15 sq.—Comp. Sept. ἑτερόζυγος for חֲבֵרָא, i. e. animals of different kinds, Lev. 19, 19. Also σταθμὸς ἑτερόζυγος Phocyl. Sent. 13.

ἕτερος, a, ον, correl. pron. *the other*, other, one of two, Buttm. § 78. 4. § 127. 10.

1. Pr. and defin. ὁ ἕτερος, with the article, *the other*, sc. of two, where one has been already mentioned, as Matt. 6, 24 τὸν ἕνα μισήσεις, καὶ τὸν ἕτερον ἀγαπήσεις. Luke 5, 7. 7, 41. 23, 40. al. Luke 4, 43 ἐν ταῖς ἐτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2, 1. 1 Cor. 4, 6. 14, 17. Gal. 6, 4. James 4, 12. (Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.) Hence ἡ ἐτέρα sc. ἡμέρα, *the other* i. e. *the next day*, the day after, Acts 20, 15. 27, 3. So Xen. Cyr. 4. 6. 10 ἡν αὐριον ἦς πρωτὶ τῇ ἐτέρᾳ ἡν ἀλλήλοιο παρ' ἡμῖν.

2. Indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 10.

a) Pr. Matt. 8, 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8, 3. John 19, 37. Acts 1, 20. al. Eph. 3, 5 ἐν ἐτέραις γενεαῖς, i. e. former. Sept. for חֲבֵרָא Gen. 4, 24. 8, 10. al. So Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joines

with *ris iudet*. *ἑτέρος τις*, some other one, any other, Acts 8, 34. 27, 1. Rom. 8, 39. 1 Tim. 1, 10. Also distributively, either repeated, as 1 Cor. 15, 40 *ἑτέρα μὲν ... ἑτέρα δέ*; or with other pronouns, Matt. 16, 14 *οἱ μὲν ... ἄλλοι δέ ... ἑτέροι δέ κτλ.* Luke 11, 16. 14, 19. 20. 1 Cor. 12, 9. 10. Sept. for *וְאֲחֵרִים* Ex. 31, 49; *וְאֲחֵרִים* Ex. 26, 3. Matth. 288. n. 6.

b) Of another kind, *another, different*, i. q. *ἄλλοιος*, c. g. *ἐν ἐτέρᾳ μορφῇ* Mark 16, 12; *νόμος* Rom. 7, 23; *ἐπαγγελίον* Gal. 1, 6; *ὁδός* James 2, 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7, 11. 15; prob. also of a king from another race, Acts 7, 18; comp. Jos. Ant. 2. 9. 1. Spec. Jude 7 *ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας* after other flesh, i. e. of a different sex, male; comp. Gen. 19, 5.—For the phrase *ἐτέρας γλώσσας* v. *ἐν χεῖλεσιν ἐτέροις λαλεῖν* Acts 2, 4 et 1 Cor. 14, 21, see in *γλώσσα* no. 2. d. Comp. Is. 28, 11. +

*ἐτέρως*, adv. (*ἑτερος*), otherwise, Phil. 3, 15.—Luc. Hermot. 44. Plato Phædr. 235. a.

*ἔτι*, adv. *yet, still*, implying the continuance or increase of something existing; comp. Hartung Lehre von der Partik. I. p. 123.

1. Of continuance in time: a) The present in relation to the past, *yet, still, hitherto*, Lat. *adhuc*; Matt. 12, 46 *ἔτι αὐτοῦ λαλοῦντος*. 27, 63 *ἐκείνος ὁ πλάνος εἶπεν ἔτι ζῶν*. Luke 9, 42. 24, 6. John 20, 1. Rom. 5, 6. al. (Hdian. 4. 9. 15. Plut. Mor. II. p. 39 ult. Xen. Cyr. 4. 2. 9.) Spec. of a former state of mind or condition still unchanged, Mark 8, 17. Luke 24, 41. Acts 9, 1. Rom. 3, 7. Gal. 1, 10. al. So *ἔτι νῦν, yet now, even now*, 1 Cor. 3, 2. (Hdian. 3. 4. 6 *ἔτι νῦν*. Xen. Cyr. 1. 2. 16 *νῦν δ' ἔτι*.) In the sense *even now, even then, already*; Luke 1, 15 *πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ*. Heb. 7, 10. Comp. Plut. Consol. ad Apoll. 6. p. 242, *ἡ τε ἄδηλος αὐτῇ τύχῃ πόρρωθεν ἡμῖν καὶ ἔτι ἀπ' ἀρχῆς ἠκολούθηκεν*. b) The future in relation to the present, *yet, still, further, longer, henceforth*; Mark 5, 35 *τί ἔτι σκύλλεις τὸν διδάσκαλον*. John 4, 35. 7, 33. 14, 19. Rom. 6, 2. 2 Cor. 1, 10. al. (Hdian. 2. 13. 16. Xen. Mem. 2. 6. 20. Apol. Soc. 33 *τοῦ ἐτι ζῆν*.) With a negative, *no further, no more, no longer*, Lat. *non amplius*; Luke 16, 2 *οὐ γὰρ δύνησιν ἔτι οἰκονομεῖν*. Matt. 5, 13 *εἰς οὐδὲν ἰσχύει ἔτι*. Heb. 8, 12. Rev. 3, 12. 7. 16. al. For *οὐκέτι* see in its order. So Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 *οὐδένα ἔτι*.

2. Genr. as marking accessi. n. increase: *yet, still more, further, besides*; Matt. 18, 16 *παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο*. Luke 18, 22 *ἔτι ἐν σοὶ λείπει*. John 16, 12. 1 Cor. 12, 31. Heb. 11, 32. 36. al. So *ἔτι δέ καί*, and further also, moreover also, Luke 14, 26. Acts 2, 26; *ἔτι τε καὶ* id. Acts 21, 29. So Hdian. 5. 2. 13. Xen. Œc. 6. 12; *ἔτι δέ καί* Hdian. 2. 3. 9. Xen. Hell. 4. 2. 18.—Spec. it strengthens a comparative; Phil. 1, 9 *ἔτι μᾶλλον καὶ μᾶλλον, yet more and more*. Heb. 7, 15. So *ἔτι μᾶλλον* Jos. Ant. 20. 4. 2. Xen. Hi. 2. 18. See Winer 236. 3. n. 1. +

*ἐτοιμάζω*, f. *ἄσω*, (*ἔτοιμος*), 1. *to make ready, to prepare*.

a) Of things, as a meal, banquet, c. acc. Matt. 22, 4. Luke 17, 8; *τὸ πάσχα* Matt. 26, 17. 19. Mark 14, 12. 15. 16. Luke 22, 8. 9. 12. 13. Sept. for *יִצְחָק* Gen. 43, 16. (Hom. Il. 19. 197. Plut. de Virt. et Vit. 4.) Also a place, domicile, *to prepare, to provide*; c. acc. et dat. e. g. *τόπον* John 14, 2. 3. Rev. 12, 6; *πόλιν* Heb. 11, 16; *ξενίαν* Philem. 22; acc. impl. Luke 9, 52. Sept. for *יִצְחָק* 1 Chr. 15, 3. So genr. of things, *to prepare, to provide*, c. acc. *ἀρώματα* Luke 23, 56. 24, 1; *ἀγαθὰ* Luke 12, 20 comp. v. 19. Sept. and *יִצְחָק* 2 Chr. 26, 14. Spec. *to prepare a way, τὴν ὁδόν*, by leveling and straightening, as was customary before oriental monarchs on their journeys and marches; see Jos. B. J. 3. 6. 2. Arr. Alex. M. 4. 30. 12. Diod. Sic. 2. 13; so Pass. pr. Rev. 16, 12; trop. of the Messiah, Matt. 3, 3. Mark 1, 3. Luke 1, 76. 3, 4, all quoted from Is. 40, 3 where Sept. for *יִצְחָק*.

b) Of persons, c. acc. e. g. *ἐν κυρίῳ λαόν* Luke 1, 17; comp. Sept. 2 Chr. 27, 6. Ecclus. 2, 18. So of soldiers, Acts 23, 23; a bride, *ἐαντήν* Rev. 19, 7. 21, 2; a servant or minister, *ἐαντὸν* Rev. 8, 6. 9, 15. Luke 12, 47. Pass. particip. *ἡτοιμασμένος*, prepared, i. e. ready, filled, 2 Tim. 2, 21; of horses, *ἡ. εἰς πόλεμον*, Rev. 9, 7. So genr. 1 Macc. 13, 22. Pol. 1. 38. 3. Thuc. 6. 34.

2. Trop. of God, as having in his counsels *made ready* good or evil for men, i. e. *to prepare, to appoint*, c. acc. 1 Cor. 2, 9 *ἀ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν*. Luke 2, 31. Pass. Matt. 20, 23. 25, 34. 41. Mark 10, 40. Sept. for *יִצְחָק* Ex. 23, 20. Is. 41, 21; *יִצְחָק* Gen. 24, 14. 44.—Tob. 6, 17.

*ἐτοιμασία*, as, ἡ, (*ἔτοιμος*), *preparation*, i. e. *readiness, alacrity*; Eph. 6, 15 *ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου*, having your feet shod with preparation (alacrity) for the gospel; comp. 2 Tim. 2,

21. Sept. for מְרִיבָה Ps. 10, 17.—Jos. Ant. 10. 1. 2. Artemid. 2. 57.

ἔτοιμος, η, ον, once αἱ ἔτοιμοι Matt. 25, 10. Thuc. 8. 26; *ready, prepared*, c. g. n) Of things as a banquet, Matt. 22, 4. 8. Luke 14, 17 a chamber, Mark 14, 15; a contribution, 2 Cor. 9, 5; so of time, John 7, 6; of things done, made ready, τὰ ἔτοιμα 2 Cor. 10, 16. (Thuc. 7. 60, 65.) Also c. inf. *ready* to be done, σωτηρίαν ἔτοιμην ἀποκαλυφθῆναι, 1 Pet. 1, 5. So Wisd. 16, 20. Hdtian. 2. 12. 1. Xen. Cyr. 2. 1. 10. b) Of persons, Matt. 25, 10 αἱ ἔτοιμοι εἰσέλθουσιν. Also with πρὸς τι, *ready* for any thing, Tit. 3, 1. 1 Pet. 3, 15; c. infin. *ready* to do or act, Luke 22, 33. Acts 23, 15; inf. impl. v. 21. So ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. 24, 44. Luke 12, 40. Sept. for מְרִיבָה Ex. 19, 15. 34, 2. So c. πρὸς Xen. Mem. 4. 5. 12; c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—Hence, ἐν ἔτοιμῳ ἔχειν, *to have or hold in readiness*, c. inf. 2 Cor. 10, 6. So Pol. 2. 34. 2.

ἐτοιμῶς, adv. (ἔτοιμος,) *ready, in readiness*; hence ἔτοιμῶς ἔχειν, *to hold oneself ready, to be ready*, c. inf. Acts 21, 13. 2 Cor. 12, 14. 1 Pet. 4, 5. Sept. for מְרִיבָה Dan. 3, 15.—Jos. Ant. 12. 4. 2. Æl. V. H. 4. 13. Diod. Sic. 16. 28.

ἔτος, eos, ους, τό, a year Luke 3, 1. Acts 7, 30. Heb. 1, 12. al. Sept. for מְרִיבָה 1 K. 15, 1. Jer. 1, 2. 3. So Hdtian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period in or during which, John 2, 20. Acts 13, 20; Plato Tim. 23. d. Accus. plur. of time *how long*, Matt. 9, 20. Luke 2, 36. John 5, 5. al. Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνομαι ἔτων, *to be of so many years, of such and such an age*; Matt. 5, 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old. Luke 2, 37. 42. Acts 4, 22. al. (Sept. Gen. 5, 32. Xen. Mem. 1. 2. 40.) So John 8, 57 πενήκοντα ἔτη οὐτῷ ἔχεις, *thou hast not yet forty years*, i. e. art not forty years old.—With prepositions, e. g. ἀπό c. gen. *from, since*, Rom. 15, 23; διὰ c. gen. as δι' ἑτῶν πλείονων, *after many years*, Acts 24, 17. Gal. 2, 1; εἰς c. acc. *for*, Luke 12, 19; ἐν c. dat. *in*, Luke 3, 1; ἐκ c. gen. *from, since*, Acts 9, 33. 24, 10; ἐπὶ c. acc. *upon or for*, Acts 19, 10; κατὰ c. acc. as κατ' ἔτος, *year by year, every year*, Luke 2, 41 (Jos. Ant. 7. 5. 1); μετὰ c. acc. *after*, Gal. 1, 18. 3, 17: πρό c. gen. *before*, so many years ago, 2 Cor. 12, 2. †

εὖ, adv. (pr. neut. of εὖς,) *well, good*, in N. T. only with verbs or absol.

1. Pr. with a verb; Eph. 6, 3 ἵνα εὖ σοι γένηται, *that it may be well with thee*, θηαι thou mayest prosper; quoted from Deut. 5. 16 where Sept. for מְרִיבָה. (Arr. Epict. 2. 5. 30.) Mark 14, 7 εὖ ποιῆσαι τινα, *to do one good, to do good to any one*. Sept. for מְרִיבָה Gen. 32, 9. 12. (Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.) Acts 15, 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well; so Jos. Ant. 4. 8. 38. Xen. Mem. 3. 9. 14.

2. Absol. in commendations, i. q. εὖγε, *well! well done!* Matt. 25, 21 εὖ, δοῦλε ἀγαθέ. v. 23. Luke 19, 17.—Xen. Ven. 6. 20; comp. εὖγε ib. 19.

NOTE. In composition, εὖ is *well, good*; hence often intensive.

Εὐα, as, ἡ, Ετε, Heb. מְרִיבָה (life), pr. name of the first woman, 2 Cor. 11, 3. 1 Tim. 2, 13.

εὐαγγελίζω, f. ἰσω, (εὐάγγελος,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 86. 3; *to bring good news, to announce glad tidings*; Act. only twice, Rev. 10, 7. 14, 6; elsewhere Mid. and Pass.—Not found in Mark, nor in John's gospel and epistles; only once in Matthew, and twice in the Apocalypse.

I. Act. with acc. of pers. comp. Buttm. § 131. 5; *to bring or announce glad tidings unto*; Rev. 10, 7 Grb. ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας, where Rec. has dat. τοῖς δούλοις κτλ. 14, 6 εὐαγγελίσαι τοὺς καζημένους ἐπὶ τῆς γῆς κτλ. where some editions read ἐπὶ τοὺς καζημένους κτλ. Sept. c. dat. for ἡμεῖς 1 Sam. 31, 9. 2 Sam. 18, 19. 20.—Dion Cass. 61. 13. (993. 30.) Polyæn. 5. 7 εὐηγγέλιζε τοῖς σαρακηνοῖς. The Active form is not found in early writers; Lob. ad Phryn. p. 268.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. *to bring good news, to announce or publish glad tidings*; in various constructions.

1. Genr. and c. acc. of thing, Acts 10, 36 εὐαγγελιζόμενος εἰρήμην. Rom. 10, 15 bis quoted from Is. 52, 7 where Sept. for ἡμεῖς, as also 1 K. 1, 42. With acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phryn. p. 268. Winer § 31. 1. n. Luke 1, 19 ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα. 2, 10. Eph. 2, 17. 1 Thess. 3, 6. Sept. for ἡμεῖς 1 Chr. 10, 9; ἐν τισι 1 Sam. 1, 20. Ps. 40, 10. So Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Lycurg. 150. 3; τινὶ περὶ τίνος Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With dat. of pers. Luke 4, 18 εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for ἡμεῖς. So Aristoph. Eq

ο43. Dem. 332. 9.—With two acc. of pers. and thing, in the later usage; Acts 13, 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν... ὅτι κτλ. comp. Buttm. § 151. I. 6. So Alciphr. Ep. 3. 12. Heliodor. 2. 16. p. 64. Euseb. Vit. Const. 3. 26.

2. Spec. of the gospel of Christ and all that pertains to it, *to bring glad tidings of salvation*; hence *to show forth, to declare, to preach*, including always the idea of *glad tidings*; e. g. a) With acc. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασιλείαν τ. Θεοῦ *to show forth the glad tidings of the kingdom of God, to preach the kingdom*, Luke 8, 1. Acts 8, 12; c. dat. of pers. Luke 4, 43. b) With acc. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, Acts 5, 42. 11, 20. 17, 18; c. dat. of pers. Acts 8, 35; also ἐν τοῖς ἔθνεσι Gal. 1, 16. So Eph. 3, 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. c) Genr. c. acc. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Gal. 1, 23 τὴν πίστιν. Acts 8, 4 τὸν λόγον. 15, 35; c. dat. of pers. 1 Cor. 15, 1. 2 εὐαγγέλιον ὑμῶν. 2 Cor. 11, 7; acc. impl. Gal. 1, 8 bis. d) Simply, εὐαγγελίζεσθαι, *to preach the gospel*; absol. Luke 9, 6. 20, 1. Acts 14, 7. Rom. 15, 20. 1 Cor. 1, 17. 9, 16 bis. 18; with εἰς c. acc. marking extent, 2 Cor. 10, 16. With dat. of pers. Rom. 1, 15. Gal. 4, 13. With acc. of pers. Luke 3, 18. Acts 16, 10. Gal. 1, 9. 1 Pet. 1, 12; acc. of place for pers. Acts 8, 25. 40. 14, 21; acc. and infin. Acts 14, 15. Comp. Winer § 32. I. n.

III. Pass. with nor. 1 εὐηγγελίστην, perf. part. εὐηγγελισμένος, with a nominative of thing or person, e. g. a) With a nom. of the thing announced, corresp. to the accus. in the Active construction, Buttm. § 134. 1, 5; *to be announced as glad tidings, to be preached*; Luke 16, 16 ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται. Gal. 1, 11, τὸ εὐαγγέλιον. 1 Pet. 1, 25 τὸ ῥῆμα κυρίου. Impers. c. dat. of pers. 1 Pet. 4, 6 καὶ νεκροῖς εὐηγγελίσθη, comp. Buttm. § 129. 16. b) With a nom. of person, corresp. to the dat. or acc. of pers. in the Active construction, Buttm. § 134. 5; *to have good tidings brought to one, to receive glad tidings*, e. g. of God's promise, Heb. 4, 2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι. v. 6. Sept. for רַב־בְּרִית 2 Sam. 18, 31. Spec. of the gospel, *to have the gospel preached to one, to hear the gospel preached*, Matt. 11, 5 and Luke 7, 22 πτωχοὶ εὐαγγελίζονται.

εὐαγγέλιον, ου, τό, (εὐάγγελος,) *a reward for good news*, given to the messenger, Hom. Od. 14. 152, 166. Plut. Agesi. 33; then *good news, glad tidings*, Sept. for

הַבְּרִית 2 Sam. 18, 20. 22. Luc. Asin. 26. Plut. Pomp. 41. App. B. Civ. 4. 20.—In N. T. the *glad tidings* of Christ and his salvation, *the gospel*. Not found in Luke, nor in John's gospel and epistles, only twice in Acts, once in Peter, once in Rev.

1. Pr. the *gospel*, in the sense of *glad tidings*; so in the four evangelists, e. g. a) In respect to the kingdom of the Messiah, as τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ Mark 1, 14. Matt. 4, 23. 9, 35. 24, 14; and so impl. Mark 1, 15. 13, 10. 14, 9. Matt. 26, 13. b) In respect to the coming and life of Christ himself; Mark 8, 35 et 10, 29 ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου. 16, 15. Meton. the *preaching of the gospel*, announcement of the glad tidings respecting Christ, sc. as begun by John the Baptist, Mark 1, 1.—Hence later *gospel*, i. q. *gospel-history*, the record of Christ's life and teaching; so in the titles of the first four books of the N. T.

2. Later, after the day of Pentecost, the *gospel*, i. e. the gospel scheme, the plan of redemption through Christ, comprising a) its doctrines, precepts, promises, privileges; so in Paul's writings, and also Acts 15, 7. 20, 24. 1 Pet. 4, 17. Rev. 14, 6. Thus a) Genr. Rom. 2, 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. 11, 28. 16, 25. 2 Tim. 2, 8. 1 Cor. 9, 14 τοῖς τ. εὐαγ. καταγγέλουσιν. v. 18. 15, 1. 2 Cor. 4, 3. 4. Gal. 1, 11 τὸ εὐαγ. τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ. 2, 2. 5. 14. Eph. 1, 13. 3, 6. 6, 19. Phil. 1, 5. 7. 17. 27 bis. Col. 1, 5. 23. 2 Tim. 1, 10. Acts 15, 7. 20, 24. Rev. 14, 6 εὐαγγέλιον αἰώνιον, i. e. the eternal truths and blessings of the gospel. So τὸ εὐαγγ. τοῦ Χριστοῦ, the *gospel of Christ*, the glad tidings of Christ and his salvation, Rem. 15, 29. 2 Cor. 9, 13. Gal. 1, 7. Also τὸ εὐαγγέλιον τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. 15, 16. 2 Cor. 11, 7. 1 Thess. 2, 2. 8. 9. 1 Tim. 1, 11. Hence by antith. ἕτερον εὐαγγέλιον, *another gospel*, different, not the true one, 2 Cor. 11, 4. Gal. 1, 6. b) Meton. the *gospel*, for the *gospel-work*, labour in the gospel, the preaching of the gospel; Rom. 1, 1 ἀφορισμένους εἰς εὐαγγέλιον Θεοῦ. v. 9. 16. 1 Cor. 4, 15. 9, 14 ἐκ τοῦ εὐαγ. ζῆν. v. 23. 2 Cor. 2, 12. 3, 18. Eph. 6, 15 see in ἐτοιμασία. Phil. 1, 12. 2, 22. 4, 3. 15. 1 Thess. 1, 5. 2, 4. 2 Thess. 2, 14. 2 Tim. 1, 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγ. in bonds on account of labours in the gospel. Gal. 2, 7 πεπίστευμαι τὸ εὐαγ. τῆς ἀκροβυστίας, the *gospel of the uncircumcision*, i. e. the preaching of the gospel to the gen-

titles. Rom. 10, 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached. So too τὸ εὐαγγέλιον τοῦ Χριστοῦ, see above in lett. a; Rom. 15, 19. 1 Cor. 9, 12, 18. 2 Cor. 10, 14. 1 Thess. 3, 2. 2 Thess. 1, 8. 1 Pet. 4, 17.

**εὐαγγελιστής**, οὗ, ὁ, (εὐαγγελίζομαι,) *pr.* 'a messenger of good tidings'; in N. T. *an evangelist, a preacher of the gospel*, not fixed in any place, but travelling as a missionary to preach the gospel and establish churches, Acts 21, 8. Eph. 4, 11. 2 Tim. 4, 5. See Neander Hist. of the Plant. and Tr. of the Chr. Church I. p. 173. [Germ. ed. 2, I. p. 194.] Theodoret ad Eph. 4, 11 ἐκείνοι περιύπνουν ἐκήρυττον. Euseb. H. E. 3. 37.

**εὐαρεστέω**, ὦ, f. ἴσω, (εὐάρεστος,) *perf.* εὐηρέστηκα, for the augm. see Buttm. § 86. 3; *to please well*, c. dat. Heb. 11, 5 εὐηρεστήκειναι τῷ Σεφ., quoted from Sept. Gen. 5, 24. Absol. v. 6. So Ecclus. 44, 16. Diod. Sic. 4. 4.—*Pass. to be pleased with* any thing, c. dat. of cause, Heb. 13, 16. So Diod. Sic. 3. 55. ib. 20. 79.

**εὐάρεστος**, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. dat. Rom. 12, 1 εὐάρεστον τῷ Σεφ. 14, 18. 2 Cor. 5, 9. Eph. 5, 10. Phil. 4, 18; absol. Rom. 12, 2; ἔν τινι of manner, Tit. 2, 9. (Wisd. 4, 10.) With ἐνώπιον *twos* instead of a dat. Heb. 13, 21; comp. in ἐνώπιον no. 3. With ἐν κυρίῳ Col. 3, 20, where Rec. has τῷ κυρίῳ, comp. in ἐν no. 1. e; comp. Wisd. 9, 10 παρά σοι.

**εὐαρεστώσας**, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12, 28.—Arr. Epict. 1. 12. 21.

**Εὐβουλος**, ου, ὁ, *Eubulus*, *pr. n.* of a Christian, 2 Tim. 4, 21.

**εὐγενής**, ἑος, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble, of high rank*, Luke 19, 12. 1 Cor. 1, 26. Sept. for בִּיָּא Job 1, 3. So Hldian. 1. 8. 10. Xen. Hell. 4. 1. 7.—*Trop. noble-minded, generous*, Acts 17, 11. So Jos. Ant. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Plato Rep. 375. a.

**εὐδία**, as, ἡ, (εὐδιος, Διός,) *serene sky, fair weather*, Matt. 16, 2 εὐδία sc. ἔσται.—Ecclus. 3, 15. Pol. 1. 60. 8. Xen. Hell. 2. 4. 14.

**εὐδοκῶ**, ὦ, f. ἴσω, (εὖ, δοκέω.) *aor.* 1 εὐδόκησα, also ηὐδόκησα Luke 3, 22, see Buttm. § 86. 3; *to think well of, to think good*; hence *genr. to be well disposed, to favour*, c. dat. of pers. Diod. Sic. 17. 47;

*to assent to, to approve*, c. dat. of thing 1 Macc. 1, 43. Diod. Sic. 4. 23. Found only in the later Greek, Sturz de Dial. Alex. p. 168.—In N. T.

1. *to be well pleased, to take pleasure in*; with ἐν c. dat. of pers. Matt. 3, 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 17, 5. Mark 1, 11. Luke 3, 22. 1 Cor. 10, 5. Heb. 10, 38; ἐν c. dat. of thing, 2 Cor. 12, 10. 2 Thess. 2, 12. Sept. for אֲרָם 2 Sam. 22, 20. Is. 62, 4; אֲרָם Ps. 44, 4. 1 Chr. 29, 3. (1 Macc. 8, 1. Ecclus. 31, 19. Polyb. 2. 12. 3.) With εἰς c. acc. of pers. implying direction of mind, Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1, 17. With acc. of thing, by Hebr. Heb. 10, 6. 8 ὁλοκαύματι κ. π. ἂν οὐκ εὐδόκησας. So Sept. for אֲרָם Ps. 51, 18; אֲרָם Ps. 51, 21.

2. Spec. *to think good to do* any thing, c. inf. a) i. q. *to be willing, ready, desirous*, c. inf. 2 Cor. 5, 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κτλ. 1 Thess. 2, 8. So Ecclus. 25, 16. 1 Macc. 6, 23. Pol. 1. 8. 4. b) *Implying purpose, will, determination*, i. q. *to please or be pleased*, c. inf. 1 Thess. 3, 1 εὐδοκῶμεν καταλειφθῆναι ἐν Ἀθήναις. Rom. 15, 26; inf. impl. v. 27. (1 Macc. 14, 46. 47.) So of the good pleasure of God, c. inf. Luke 12, 32 εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. 1, 21. Gal. 1, 15. Col. 1, 19.

**εὐδοκία**, as, ἡ, (εὐδοκέω,) *a being well pleased; pleasur.*, i. e.

1. *Pr. delight in* in any person or thing, and hence *good-will, favour*. Luke 2, 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Sept. and יִצְחָק Ps. 5, 13. 19, 15. (Ecclus. 11, 17.) Of men, *good-will, kind intent*, Phil. 1, 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. Spec. *pleasure in* any thing, desire; 2 Thess. 1, 11 καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως. Rom. 13, 1. Comp. εὐδοκέω 2 Cor. 5, 8; also Ecclus. 18, 31.

2. Spec. of God, *good pleasure, will, purpose*, always with the idea of benevolence; Eph. 1, 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2, 13. Matt. 11, 26 et Luke 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*; see in ἐμπροσθεν no. 2. a. So יִצְחָק, Sept. Σέλημα, Ps. 40, 9. 103, 21.

**εὐεργασία**, as, ἡ, (εὐεργέτης,) *well-doing, good conduct*, 1 Tim. 6, 2; see in ἀντιλαμβάνω no. 2. So Hom. Od. 22. 374. Theogn. 548.—Spec. *a good deed, benefit*, done to another, Acts 4, 9. So 2 Macc. 9, 26 Hldian. 3. 12. 21. Xer. Mem. 2. 7. 9

εὐεργετία, ὦ, f. ἡσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts 10, 38. Sept. for עָמַל Ps. 13, 6.—Æl. V. II. 12. 59. Xen. Cyr. 8. 2, 9, 10.

εὐεργέτης, ου, ὁ, (εὖ, obsolet. ἔργω,) *a well-doer, benefactor*, 2 Macc. 4, 2. Xen. Ag. 4. 4.—In N. T. as a title of honour, *Euergetes, benefactor*, corresponding to the lat. *pater patriæ*; Luke 22, 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται. Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. and also Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

εὐθετος, ου, ὁ, ἡ, adj. (εὖ, τίσημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους.—In N. T. *fit, meet, proper*, Luke 9, 62 οὐκ εὐθ. εἰς τὴν βασ. τῶν οὐρ. 14, 35. Heb. 6. 7. So Sept. Ps. 32, 6. Diod. Sic. 5. 37. Dioscor. 2. 65.

εὐθύς, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. 8, 3. 13, 5. Mark 1, 31. Acts 12, 10; *shortly*, 3 John 14. Matt. 24, 29. Sept. for עָרַב Job 5, 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. +

εὐθύδρομος, ὦ, f. ἡσω, (εὐθύς, δρόμος, ῥιχέω,) *to run straight, e. g. of a ship, to sail a straight course*, with εἰς c. acc. of place, Acts 16, 11. 21, 1.—Philo 2 Alleg. p. 102. c. Id. de Agric. p. 213. a.

εὐθύμειω, ὦ, f. ἡσω, (εὐθύμος,) *to be of good cheer, to be of cheerful mind*, absol. Acts 27, 22. 25. James 5, 13.—Symm. for עָרַב Prov. 15, 15. Plut. de Tranq. Anim. 2, 9. Eurip. Cycl. 530. Mid. Xen. Cyr. 2. 3. 19.

εὐθύμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, i. e. well-disposed, kind*, Hom. Od. 14. 63.—In N. T. *of good cheer, cheerful*, Acts 27, 36. (2 Macc. 11, 26. Hdian. 6. 6. 13. Xen. Ag. 8. 2.) Hence Neut. of comparat. εὐθυώτερον *adv. the more cheerfully*, Acts 24, 10 Rec. So Xen. Cyr. 2. 2. 27.

εὐθύμως, adv. (εὐθύμος,) *cheerfully*, Acts 24, 10 Lachm. see in εὐθύμος.—Pol. 3. 34. 9. Plato Ax. 365. b.

εὐθύς, f. ὠν, (εὐθύς,) 1. *to make straight*; e. g. a way, *to make straight and level*, c. acc. τὴν ὁδόν, John 1, 23; comp. Matt. 3, 3, and see fully in ἐτοιμάζω no. 1. a.—Trop. Ecclus. 2, 6. 37, 15.

2. *to lead or guide straight, e. g. a ship, to steer*; hence ὁ εὐθύς, a *steersman, pilot*, James 3, 4.—Luc. D. Mort. 10. 10. Eurip. Cycl. 15; horses, Plut. de Genio Socr. 23. p. 104.

εὐθύς, εἰα, ὅ, 1. *straight*, i. r. as adj. Matt. 3, 3 et Mark 1, 3 et Luke 3, 4. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. 40, 3 where Sept. for יָשָׁר; see fully in ἐτοιμάζω no. 1. Luke 3, 5, from Is. 40, 4 where Sept. for יָשָׁר מִיִּשְׂרָאֵל. Acts 9, 11. So Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, *straight-forward, right, true*; Acts 8, 21 ἡ καρδιά. 13, 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. 12, 15. So Sept. and יָשָׁר 1 Sam. 12, 23. Hos. 14, 10.

2. As adv. of time, εὐθύς, *straightway, immediately, forthwith*, i. q. εὐθὺς, Matt. 3, 16. 13, 20. 21. Mark 1, 12. 28. John 13, 32. 19, 34. 21, 3. Acts 10, 16 Lachm. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phryn. p. 144 sq.—Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 2. 2.

εὐθύτης, ἡ, (εὐθύς,) *straightness*, Aristot. Meteor. comp. Ecclus. 51, 15 [21].—In N. T. trop. *rightness, rectitude*; Heb. 1, 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεία, *a right sceptre*, quoted from Ps. 45, 7, where Sept. for יָשָׁר; Sept. also for יָשָׁר Ps. 111, 8; יָשָׁר 1 K. 9, 4. See Buttm. § 132. n. 12.

εὐκαιρέω, ὦ, f. ἡσω, (εὐκαίρος,) *impf. εὐκαίρουν and ἡνυκαίρουν*, for the augm. see Buttm. § 86. 3; a word of the later Greek, Lob. ad Phryn. 125; *to have good time, to have leisure, opportunity*; c. inf. Mark 6, 31 οὐδὲ φαγεῖν ἡνυκαίρουν. Absol. 1 Cor. 16, 12. (Pol. 20. 9. 4. Plut. Mor. II. p. 138.) With εἰς final, *to have leisure for*, i. e. to spend one's time in any thing; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. So προσεῖκαίρουν τινα Arr. Epict. 3. 22. 72. Plut. Parall. 41.

εὐκαιρία, as, ἡ, (εὐκαίρος,) *fit time, opportunity*, Matt. 26, 16. Luke 22, 6.—1 Macc. 11, 42. Æl. V. H. 12. 10. Plato Phædr. p. 272. a. See Lob. ad Phryn. p. 126.

εὐκαίρος, ου, ὁ, ἡ, adj. (εὖ, καιρός,) *well-timed, seasonable, opportune*; Mark 6, 21 γενομένης ἡμέρας εὐκαίρου, comp. v. 19. Heb. 4, 16.—2 Macc. 14, 29. Hdian. 1. 4. 7 καιρὸς εὐκαίρος. Plut. de Lib. educ. 14. p. 23.

εὐκαίρως, adv. (εὐκαίρος,) *in good time, seasonably, opportunely*, Mark 14, 11. 2 Tim. 4, 2 see in ἀκαίρως.—Ecclus. 18, 22. Pol. 1. 42. 6. Xen. Ag. 8. 3.

εὐκοπία, ου, ὁ, ἡ, adj. (εὖ, κόπος,) *of easy labour*, i. e. *easy, facile*, 1 Macc. 3, 18. Pol. 18. 1. 2.—In N. T. only Neut. of con-

παρὰ. ευκοπώτερον, *easier, lighter*, Matt. 9, 5. 19, 24. Mark 2, 9. 10, 25. Luke 5, 23. 16, 17. 18, 25.

εὐλάβεια, as, ἡ, (εὐλαβής,) *caution, circumspection*, Dem. 1403. 1. Plato Rep. 539. a; *timidity, fear*, Wisd. 17, 8. Hldian. 5. 2. 5.—In N. T. *fear of God, reverence, piety*; Heb. 12, 28 δι' ἧς λατρεύομεν εὐαρέστως τῷ Θεῷ μετὰ αἰδούς καὶ εὐλαβίας. 5, 7 καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβίας, *was heard because of his fear of God, his piety*; see in ἀπό no. 3. e. So all the Greek commentators; others less well, *prægn. was heard and delivered from his fear*, see in ἀπό no. 1. b. 3.—Philo de Cherub. p. 113 εὐλ. Θεοῦ. Plut. Camill. 19, 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

εὐλαβέομαι, οὔμαι, f. ἵσσομαι, Pass. depon. (εὐλαβής,) aor. 1 εὐλαβήσῃν, Butt. m. § 113. 4. § 136. 1, 2; *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8.—In N. T. *to fear, c. μή*, Acts 23, 10 εὐλαβηθεὶς 4 χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for נִלָּץ 1 Sam. 18, 29. (1 Macc. 3, 30. Pol. 1. 16. 7. Diod. Sic. 4. 73.) Spec. towards God, *to fear, to reverence*, absol. Heb. 11, 7. Sept. for שָׁח Zech. 2, 17 [13]; חָסַף Nah. 1, 7. See Tittm. de Synon. N. T. p. 146.

εὐλαβής, εὐός, οὐός, ὁ, ἡ, adj. (εὐ, λαμβάνω, λαβεῖν,) pr. 'taking well hold,' i. e. carefully, circumspectly, comp. εὐλαβῶς AEL. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 17. Plato Polit. 311. a; *timid, fearful*, Jos. Ant. 6. 9. 2. Pol. 3. 17. 5.—In N. T. from the Sept. spoken in reference to God, *God-fearing, pious, devout*, Luke 2, 25. Acts 2, 5. 8, 2. [22, 12.] Sept. for מִתְּרַח Mic. 7, 2. See Tittm. de Synon. N. T. p. 146.

εὐλογέω, ὦ, f. ἵσω, (εὐ, λόγος,) impf. ἡμλόγουν, aor. 1 εὐλόγησα, for the diff. augm. see Butt. m. § 86. 3; pr. *to speak well of, to commend*, Isocr. 191. b, τοὺς ἀγαθοὺς ἀνδρας εὐλογεῖν. Polyb. 1. 14. 4. Plato Minos 320. c; i. q. εὐ λέγω, which is preferred by Thom. Mag. p. 389, comp. Lob. ad Phryn. p. 200.—In N. T. *to bless, e. g.*

1. Of men towards God, *to bless, i. e. to praise, to celebrate*, with ascriptions of praise and thanksgivings; c. acc. Luke 1, 64 εὐλογῶν τὸν Θεόν. 2, 28. 24, 53. James 3, 9. Sept. and תְּהַלֵּל 1 Chr. 29, 10. 20. Ps. 16, 7. al. sæp.—2 Macc. 3, 30. Jos. Ant. 7. 14. 11.

2. Of men towards men and things, *to bless, i. e. to invoke God's blessing upon*, with the idea of praise and thanksgiving.

a) With acc. of pers. i. q. *to pray for one's welfare*; Matt. 5, 44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mark 10, 16 τέτρεῖς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ (τὰ παῖδια) ἡμλόγει αὐτά. Luke 2, 34. 6, 28. 24, 50. 51. Rom. 12, 14; absol. Rom. 12, 14. 1 Cor. 4, 12. 1 Pet. 3, 9. So Melchisedec Abraham, Heb. 7, 1. 6; Pass. v. 7; Isaac and Jacob their descendants, 22, 20. 11. 21. Sept. for בָּרַךְ Gen. 14, 19. 27, 23. 27. 48, 9. 15. 20. So Jos. B. J. 6. 5. 3 pen. β) With acc. of thing; in N. T. only of food, a meal, a cup, *to bless, i. e. to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9, 16; acc. impl. Matt. 14, 19 εὐλόγησε, καὶ κλάσας κτλ. Mark 6, 41. 8, 7. So of the Lord's supper, *to bless, to consecrate with prayer and thanksgiving*; Matt. 26, 26. Mark 14, 22. Luke 24, 30. 1 Cor. 10, 16 τὸ ποτήριον ὃ εὐλογοῦμεν. So Sept. and בָּרַךְ of a sacrifice and feast, 1 Sam. 9, 13.—For the Jewish formulas of benediction at the paschal supper, see Lightfoot Hor. Heb. ad Matt. 26, 26.

3. Of God towards men, *to bless, i. e. to mark with favour, to prosper, to make happy*, c. acc. Acts 3, 26 ἀπέστειλεν αὐτὸν [Ἰησοῦν] εὐλογοῦντα ὑμᾶς. Eph. 1, 3 ὁ Θεός, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. 6, 14 εὐλόγων εὐλογήσω σε, quoted from Gen. 22, 17 where Sept. for Heb. הַבְרַכְתָּ אֶת־יִצְחָק, of which this is an imitation; Winer § 46. 10. Gesen. Lehrs. p. 778. Pass. *to be blessed of God*, Gal. 3, 8, 9. Sept. genr. for בָּרַךְ Gen. 24, 1. 35. Ps. 45, 3. 67, 2. 7. Pass. Is. 61, 9.—Hence Pass. particip. perf. εὐλογημένος, *blessed, favoured*, sc. of God, *happy*; so in joyful salutations and the like, e. g. of the Messiah and his reign, εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21, 9. 23, 39. Mark 11, 9. 10. Luke 13, 35. 19, 38. John 12, 13. So Matt. 25, 34 οἱ εὐλογημένοι τοῦ πατρὸς. Luke 1, 28 εὐλογημένη σὺ ἐν γυναιξίν, i. e. blessed above all women. v. 42 bis, καὶ εὐλογ. ὁ καρπὸς τῆς κ. σου. So Sept. and בָּרַךְ Deut. 28, 3. Ruth 3, 10. 1 Sam. 26, 25. +

εὐλογητός, οὗ, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. worthy of all praise, adorable, Lat. *venerandus*, Mark 14, 61. Luke 1, 68. Rom. 1, 25. 9, 5. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 2 Pet. 1, 3. Sept. and בָּרַךְ Gen. 9, 26. Ex. 18, 10. al. So Tob. 8, 5. 15.—In Sept. spoken also of men, for בָּרַךְ Deut. 33, 24. Ruth 3, 10.

εὐλογία, as, ἡ, (εὐλογέω,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42.—In N. T.



π. *good speaking, good words*, i. e. in a bad sense, *fair speech*, Rom. 16, 18.—Genr. Plato Rep. 400. d.

2. Spec. *blessing*, c. g. a) From men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7, 12 ἡ εὐλογία καὶ ἡ δόξα... τῷ θεῷ ἡμῶν. 5, 12. 13.—Jos. Ant. 11. 4. 2.

b) From men towards men and things, *blessing, benediction*, invocation of good from God; upon persons, Heb. 12, 17. James 3, 10 εὐλογία καὶ κατάρα. Sept. and בְּרָכָה Gen. 27, 12. 35 sq. So Ecclus. 3, 8. 9. Jos. Ant. 4. 8. 44, 48.—Upon things, 1 Cor. 10, 16 τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν, *the cup of blessing*, i. e. of benediction, consecration, in allusion to the בְּרָכָה כּוּס drunk at the paschal supper; comp. Light-foot Hor. Heb. ad Matt. 26, 27. Gr. Harm. p. 214.

c) Meton. *blessing*, i. e. favour conferred, *gift, benefit, bounty*. a) From God to men; Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Xp. i. e. in the full, abundant, blessings of the gospel. Gal. 3, 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed. Eph. 1, 3. 1 Pet. 3, 9. Sept. and בְּרָכָה Gen. 49, 25. Is. 65, 8. (Act. Thom. § 26.) So Heb. 6, 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. בְּרָכָה מְבֹרָכָה, Sept. ὑπερὸς εὐλογίας, Ez. 34, 26.

β) From men to men, a *gift, bounty, present*; 2 Cor. 9, 5 τὴν προκ. εὐλογίαν ἡμῶν, i. e. your gift, contribution. Sept. and בְּרָכָה Gen. 33, 11. 1 Sam. 25, 27. Hence i. q. *bounty, liberality*; 2 Cor. 9, 5 ὥς εὐλογίαν, καὶ μὴ ὥς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας ἐπ' εὐλογίας as adv. *liberally, bountifully*; comp. in ἐπί II. 3. i.

εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart, i. e. liberal, bountiful*, 1 Tim. 6, 18.—M. Antonin. 1. 14 τὸ εὐμετάδοτον καὶ εὐποητικόν. ib. 6. 48.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1, 5.

εὐνοέω, f. ἴσω, (εὐνοος, νοῦς,) *to be well-minded, well-disposed*, c. dat. Matt. 5, 25 ἴσῃ εὐνοῶν τῷ ἀντιδίκῳ σου ταχῇ, i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

εὐνοία, as, ἡ, (εὐνοέω,) *good will, a well-ing mind*; Eph. 6, 7 μετ' εὐνοίας δουλεύετε. By euphemism for conjugal duty, 1 Cor. 7, 3 Rec.—1 Macc. 11, 33. 53. Diod. Sic. 1. 54. Plato Legg. 642. b.

εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to eunuch, to make a eunuch*; Pass. *to be made a eu-*

nuch, pr. Matt. 19, 12. So Jos. Ant. 10. 2. 2. Luc. Cronosol. 12.—Trop. εὐνουχίζω ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19, 12.

εὐνοῦχος, ου, ὁ, (εὐνή, ἔχω.) pr. 'bed-keeper', keeper of the bed-chamber; hence a *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems; so Matt. 19, 12 εὐνοῦχοι οἵτινες εὐν. ὑπὸ τῶν ἀνδρ. Acts 8, 27. 34. 36. 38. 39. Sept. for עֲרֵיץ Is. 56, 3. 4. Esth. 2, 14. 15. So Luc. Eun. 6, 9. Hdot. 8. 105. Xen. Cyr. 7. 5. 60.—Trop. Matt. 19, 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. So Clem. Alex. Pæd. 3. 4 εὐνοῦχος ἀληθής, οὐχ ὁ μὴ δυνάμενος, ἀλλ' ὁ μὴ βουλούμενος φύληθ' εὐν. Id. Strom. 3. 1.

NOTE. As eunuchs in oriental courts often rose to stations of power and trust, some have supposed that the word εὐνοῦχος was sometimes applied to a high officer of court, though not emasculated; hence they render it in Acts 1. c. a *court-officer, minister*. But passages like Gen. 37, 36. 39, 1, determine nothing; for many eunuchs are not wholly impotent, and sometimes live in matrimony; Ter. Eun. 4. 3. 24. Juv. Sat. 6. 366 sq. See Gesen. Heb. Lex. art. עֲרֵיץ. Thesaur. p. 973. Yet this opinion as to Potiphar is of early date; comp. Test. XII Patr. p. 716 ἀρχιευννοῦχος παρὰ τῷ Φαραὼ ἔχω γυναικας καὶ παλλακας καὶ τέκνα.

Εὐδοία, as, ἡ, Euodia, pr. name of a female Christian, Phil. 4, 2.

εὐδοῶ, ὦ, f. ὦσω, (εὖδοος; εὖ, ὁδός,) *to put or lead in a good way, to help one on his way*, pr. Sept. for עֲזָרָה Gen. 24, 27. 48. Theophr. de Caus. Plant. 5. 6. 7, 8. Trop. *to make prosper, to give success to*, Sept. for עֲזָרָה Gen. 24, 21. 40. Neh. 2, 20.—In N. T. only Pass. trop. *to be prospered, to prosper*; 1 Cor. 16, 2 ζησασαρίζων, ὅτι εὐδοῶται. 3 John 2 bis. Rom. 1, 10 *if I shall be prospered, permitted, to come unto you*. Sept. for עֲזָרָה 1 Chr. 22, 13. So Test. XII Patr. p. 864. Hdot. 6. 73; comp. Wetst. N. T. in Rom. 1. c.

εὐπάρεδρος, ου, ὁ, ἡ, adj. (εὖ, πάρεδρος,) pr. 'sitting diligently by,' i. e. *assiduous*; hence Neut. τὸ εὐπάρεδρον, *assiduousness, devotedness*; c. dat. only 1 Cor. 7, 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ. Rec. has ἐπρόσδρον q. v.—Hesych. et Suid. εὐτ' ἐπρόσδρον καλῶς παραμένον καὶ διηλεκῶς.

εὐπειδής, εὐς, οὖς, ὅ, ἡ, adj. (εὖ, πείθομαι,) *easily persuaded, yielding*, James 3, 17.—Plut. Solon 12 pen. Plato Epin. 989. b.

εὐπερίστατος, ου, ὅ, ἡ, adj. (εὖ, περιίσταμαι,) pr. 'standing well around,' i. e. *easily besetting*, once εὐπερ. ἀμαρτία, Heb. 12, 1. So Chrysost. τὴν εὐκόλως περιίσταμένην ἡμᾶς. Comp. Elsner Obs. Sac. in loc. Bleek Br. an d. Heb. in loc.

εὐποία, as, ἡ, (εὐποιέω,) *well-doing*, i. e. *a doing good, beneficence*, Heb. 13, 16.—Jos. Ant. 19. 9. 1. Arr. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is questioned by Pollux. 5. 140; comp. Lob. ad Phr. p. 353.

εὐπορέω, ὦ, f. ἦσω, (εὐπορος,) *to have a good journey or voyage*, Thuc. 6. 44; trop. *to prosper, to thrive*, Xen. Mem. 2. 7. 4.—In N. T. Pass. *to be prospered, to prosper*, absol. Acts 11, 29 καὶ ὡς ἠμπορεύτο τις, *as any one was prospered*, according to his ability; for the augm. see Buttm. § 86. 3. Sept. (for עָשָׂה Lev. 25, 26, 49. So Luc. Bis acc. 27. Pol. 1. 66. 5.

εὐπορία, as, ἡ, (εὐπορέω,) *prosperity, success*, genr. Xen. An. 7. 6. 37, comp. 38.—In N. T. *abundance, wealth*, Acts 19, 25. So Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

εὐπρέπεια, as, ἡ, (εὐπρεπής, πρέπει,) *gracefulness, grace, beauty*, James 1, 11. Sept. for עֲרֵב Lam. 1, 7.—Dem. 1404. 21. Thuc. 6. 31.

εὐπρόσδεκτος, ου, ὅ, ἡ, adj. (εὖ, προσδέχομαι,) *well-received, acceptable, approved*, c. dat. Rom. 15, 31. 1 Pet. 2, 5; absol. Rom. 15, 16. 2 Cor. 8, 12. So Plut. Præc. Reip. ger. 4 fin.—Spec. *accepted, favourable*, as καιρὸς εὐπρ. 2 Cor. 6, 2, i. e. *a time of favour*, from Is. 49, 8 where Heb. יָצָא לְפָנַי Sept. καιρὸς δεκτός.

εὐπρόσεδρος, ου, ὅ, ἡ, adj. (εὖ, πρόσεδρος,) pr. i. q. ἐπάεδρος, *assiduous*; hence Neut. τὸ εὐπρόσεδρον, *assiduousness, devotedness*, c. dat. 1 Cor. 7, 35 Rec. See in ἐπάεδρος.

εὐπροσωπῶ, ὦ, f. ἦσω, *to look well, to make a fair show*, absol. Gal. 6, 12. Not found elsewhere.—Derived from εὐπρόσωπος 'of fair countenance, beautiful,' Sept. Gen. 12, 11. Xen. Mem. 1. 3. 10; 'specious,' Hdot. 7. 163. Dem. 277. 4.

Εὐρακῦλον, ανος, Vulg. Euroaquilo, the E. N. E. wind, Acts 27, 14 Lachm. for Rec. Εὐροκλύδων where see.

εὐρίσκω, f. εὐρήσω, (root εὐρ,) perf. εὐρηκα, aor. 2 εὔοον; Pass. aor. 1 εὐρέξην. 'Unusual' and later forms are: aor. 1 εὐρη-

σα Rev. 18, 14. Æsop. Fab. 131, comp. Winer § 15. Lob. ad Phryn. p. 721; Mid. aor. 1. εὐράμην Heb. 9, 12. Andocid. 9. 7. Pausan. 7. 11. 1, comp. Buttm. § 96. n. 1 marg. Winer § 13. 1. a. Lob. ib. p. 139. It takes no augment in N. T. and rarely elsewhere, Buttm. § 84. 5. Winer § 12. 3. Lob. ib. p. 140.—*To find*, with or without seeking.

1. Genr. and without seeking, *to find, to meet with, to light upon*. a) Pr. and c. acc. of pers. Matt. 18, 28 εἶπεν ἓνα τῶν συνδούλων. John 1, 42. 44. 46. 2, 14. Acts 9, 33. 28, 14. al. Pass. Heb. 11, 5. With acc. of thing, Matt. 13, 44. Luke 4, 17. 18, 8. John 12, 14. Acts 21, 2. Rom. 7, 18. Sept. for מָצָא of pers. 1 Sam. 10, 2. 3; of thing Gen. 44, 8. So Hdian. 3. 2. 7. Plato Legg. 754. b; of thing, Hdian. 3. 8. 12. Xen. An. 4. 4. 13. b) Trop. *to find*, i. e. *to perceive, to learn* by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, e. g. a) With accus. and particip. comp. Buttm. § 144. 6. b. Matt. 12, 44. Mark 7, 30 εἶρε τὸ δαιμόνιον ἐξεληλυθὸς Luke 8, 35. 24. 2. John 11, 17. Acts 9, 2. 2 John 4; in Pass. construction, Matt. 1. 18 εὐρέθη ἐν γαστρὶ ἔχουσα. Luke 17, 18. So Hdian. 8. 5. 2. Plut. Lucull. 13. Xen. Cyr. 2. 2. 14. β) With acc. and adj. or a like adjunct; Acts 5, 10 οἱ νεανίσκοι εὗρον αὐτὴν νεκράν. 24, 5. 2 Cor. 9, 4. Rev. 2, 2; in Pass. construction, Luke 9, 36 εὐρέθη μόνος. Acts 5, 39. Rom. 7, 10. 1 Cor. 4, 2. 2 Cor. 5, 3. 1 Pet. 1, 7. Rev. 5, 4. al. So Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήθειον εὐρίσκον. Xen. Hell. 7. 4. 2.

2. *to find*, by search or inquiry, *to find out, to discover*. a) Pr. and absol. Matt. 7, 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζῆτε καὶ εὐρήσεις.) With acc. of pers. expr. or impl. Mark 1, 37 κατεδίωξαν αὐτόν, καὶ εὐρόντες αὐτόν. John 7, 34. 35. Acts 5, 22; acc. impl. Luke 2, 45. 2 Tim. 1, 17; Pass. Acts 8, 40. With acc. of thing, Matt. 7, 14 ὅλγοι εἰσὶν οἱ εὐρίσκοντες αὐτὴν sc. τὴν πόλιν. 12, 43. 13, 46. Mark 11, 13. Luke 15, 4. John 10, 9. Acts 7, 11. al. Sc. of a judge, after examination, John 18, 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19, 4. 6. Acts 13, 28. 23, 9. al. Sept. and אָמַן of pers. Josh. 2, 22. 1 Sam. 9, 13; of things 1 Sam. 9, 4. 2 K. 12, 10. 18. So Luc. Asin. 45. Xen. Mem. 3. 11. 8; of things, Luc. Tim. 24. Xen. Hell. 5. 3. 23. b) Trop. in different senses; a) εὐρίσκειν θεόν, *to find God*, i. e. *to find him propitious*, to find access to him, comp. in ἐκζητέω no. 3. Acts 17, 27 ζητεῖν τὸν θεόν, εἰ ἄραγε αὐτὸν

καὶ εὐροῖεν. Pass. Rom. 10, 20, quoted from Is. 65, 1 where Sept. and אַרְבָּנִי, as also 1 Chr. 28, 9. β) Spoken of computation, measurement, to find, to make out, Acts 19, 19 εὐρον ἀργύριον μυριάδας πέντε. 27, 28 βιβλ. εὐρον ὀργυῖας εἴκοσι κτλ. So Xen. Cyr. 8. 2. 18. Hell. 3. 2. 10. γ) to find out by thinking, to invent, to contrive; so before an indirect clause with τό, Luke 19, 48 οὐκ εὕρισκον τό, τί ποιήσωσιν. Acts 4, 21; without τό, Luke 5, 19 μὴ εὕροντες ποῖας εἰσενέγκωσιν αὐτόν. So Test. XII Patr. p. 637 εὐρον, τί εἴπωμεν. Palaeoph. 16. 2, c. acc. et dat.

3. Mid. and also Act. to find for oneself, i. e. to get, to acquire, to obtain; so once Mid. c. acc. Heb. 9, 12 αἰώνιαν λύτρωσιν εὐράμενος. So Jos. Ant. 1. 19. 1 [2] δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 7. 1. 31.—So in the Act. in N. T. but less often in classic writers, Lubb. ad Phryn. p. 140; to find, i. e. to acquire, to obtain, to get, for oneself or another; c. acc. Matt. 10, 39 ὁ εὐρὼν τὴν ψυχὴν κτλ. Luke 9, 12 καὶ εὕρωσιν ἐπιστησύν. John 21, 6. Rom. 4, 1. Heb. 12, 17. Rev. 9, 6. 18, 14; c. acc. et dat. Matt. 11, 29 εὕρησθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7, 46 εὕρεῖν σκήνωμα τῷ θεῷ, comp. Sept. and לָּ אֶרְבָּא Ps. 132, 5. So Luc. Asin. 35. Xen. Mem. 2. 1. 24; acc. et dat. Plato Prot. 321. d.—By Hebr. in the phrase εὕρισκεῖν χάριν παρὰ τῷ θεῷ, to find grace, to obtain favour, with God, Luke 1, 30; ἐνώπιον τοῦ θεοῦ Acts 17, 46; absol. Heb. 4, 16. So εὕρεῖν ἔλεος παρὰ κυρίου, 2 Tim. 1, 18. Sept. and הָ אֶרְבָּא Gen. 6, 28. 32, 5. 47, 25. +

Εὐροκλῦδων, ὠνος, ὁ, Euroclydon, a tempestuous wind, Acts 27, 14; from Εὐρος, Eurus, the east-wind, and κλύδων a wave; see Wetst. in loc. Comp. Heb. דָּרִים, Sept. πνεῦμα βίαιον, Ps. 48, 8. Heb. Lex. art. דָּרִים.—Other Mss. read Εὐρυκλῦδων, Euryclydon, from εὐρύς broad, and κλύδων. But Cod. Alex. and Vulg. have Εὐρακῦλον, Euroaquilus.

εὐρύχωρος, ου, ὁ, ἡ, adj. (εὐρύς, χώρος, χώρα,) pr. 'well-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7, 13. Sept. for דָּרִים Is. 30, 23.—1 Esdr. 9, 41. Jos. Ant. 1. 18. 2. Plut. de Exil. 10 mid.

εὐσέβεια, ας, ἡ, (εὐσεβής,) piety, reverence, in N. T. only as directed towards God; denoting the spontaneous feeling of the heart, and thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence,

godliness, religiousness, Acts 3, 12. 1 Tim. 2, 2. 4, 7. 8. 6, 3. 5. 6. 11. 2 Tim. 3, 5 Tit. 1, 1. 2 Pet. 1, 3. 6. 7. 3, 11. Sept. for הָרִי הָרִי Prov. 1, 7. Is. 11, 2. So Jos. Ant. 3. 2. 3. Diod. Sic. 19. 7. Plato Rep. 615. c.—Meton. godliness, religion, the gospel scheme, 1 Tim. 3, 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια.

εὐσεβέω, ὦ, f. ἴσω, (εὐσεβής,) to be pious towards any one, c. accus. Matth. 23. 413. 11; e. g. towards God, to reverence, to worship, Acts 17, 23; towards parents, to respect, to honour, τὸν ἴδιον οἶκον, 1 Tim. 5, 4.—Jos. Ant. 10. 3. 2 τὸν θεόν. Isocr. 26. b, τὰ περὶ τ. θεούς. Genr. Xen. Hell. 1. 7. 26.

εὐσεβής, εὐς, οὐς, ὁ, ἡ, adj. (εὐ, σέβομαι,) pious, reverent, Plato Phil. 39. c.—In N. T. only towards God, religious, devout, Acts 10, 2. 7. 22, 12. 2 Pet. 2, 9. Sept. for דָּרִים Is. 24, 16. 26, 7. So Plut. Consol. ad Apoll. 34 fin. 35. Xen. Mem. 4. 8. 11.

εὐσεβῶς, adv. piously, religiously, godly, 2 Tim. 3, 12. Tit. 2, 12.—Jos. Ant. 8. 12. 3. Dem. 1460. 9. Xen. Mem. 2. 2. 13.

εὐσημος, ου, ὁ, ἡ, adj. (εὐ, σῆμα,) of good sign or omen, favourable, Plut. J. Cæs. 43. Soph. Antig. 1021.—In N. T. easy to be seen or known; trop. of speech, easy to be understood, distinct, significant, 1 Cor. 14, 9. So Plut. Symp. 8. 3. 1. Pol. 10. 44. 3. Porphyry. de Abstin. 3. 4.

εὐσπλαγχνος, ου, ὁ, ἡ, adj. (εὐ, σπλάγχνον,) tender-hearted, full of pity, compassionate, Eph. 4, 32. 1 Pet. 3, 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

εὐσχημόνως, adv. (εὐσχήμων,) becomingly, decorously, in a proper manner, Rom. 13, 13 εὐσχημόνως περιπατήσωμεν. 1 Cor. 14, 40. 1 Thess. 4, 12.—Plut. Symp. 9. 14. 7. Xen. Cyr. 1. 3. 8, 9.

εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) becomingness, decorum, decorous and comely appearance, e. g. of dress, 1 Cor. 12, 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

εὐσχήμων, ονος, ὁ, ἡ, adj. (εὐ, σχῆμα.) 1. well-fashioned, well-formed, comely; 1 Cor. 12, 24 τὰ εὐσχήματα ἡμῶν sc. μέλη. (Plut. Parall. 30. Xen. Eq. 1. 17.) 2. Neut. τὸ εὐσχημον, decorum, propriety, 1 Cor. 7, 35. So Arr. Epict. 4. 1. 63. Luc. de Saltat. 83.

2. Trop. in the later Greek, of good standing, honourable, noble; Mark 15, 43 εὐσχημων βουλευτής. Acts 15, 30. 17, 12.—Jos.

de Vita s. § 9. Plut. Parall. 15. Comp. Phryn. et Lob. p. 333.

εὐτόνος, adv. (εὐτονος, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke 23, 10. Acts 18, 28.—Sept. Josh. 6, 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

εὐτραπέλία, as, ἡ, (εὐτράπελος, τρέπω,) *courtesy, urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32; *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6.—In N. T. in a bad sense, *levity, jesting, frivolous* and indecent discourse, Eph. 5, 4. So Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπέλιαν. Comp. Plato Rep. 563. a.

Εὐτυχος, ου, ό, *Eutychus*, pr. n. of a youth, Acts 20, 9.

εὐφημία, as, ἡ, (εὐφημος,) *words of good import or omen*, Jos. 10. 11. 7. Plut. de cohib. Ira 16 fin. *applause, acclamation*, Hidian. 1. 13. 13.—In N. T. *good report, good fame*, 2 Cor. 6, 8. So Diod. Sic. 1. 2. AEl. V. H. 3. 47.

εὐφήμος, ου, ό, ἡ, adj. (εὐ, φήμη, φημί,) pr. 'well-spoken;' hence, *of good import, auspicious*, Soph. Elect. 630; *εὐφήμοις οἰωνοῖς* Dion. Hal. Ant. 1. 16; *laudatory*, e. g. λόγους Pol. 31. 14. 4.—In N. T. *of good report, praiseworthy*, Phil. 4, 8. So Anthol. Gr. IV. p. 183 αἰσχροὺν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

εὐφορέω, ω, f. ἴσω, (εὐφορος, φέρω,) *to bear or bring forth well, to yield abundantly*, intrans. e. g. of the earth, Luke 12, 16.—Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας ἐλαιφόρον, μάλιστα καὶ τότε εὐφορικήα. So εὐφορος *fertile*, Hidian. 1. 6. 3.

εὐφραίνω, f. ανώ, (εὐφρων, φρῆν,) *to make well-minded, i. e. to make glad, to cause to rejoice*; Mid. and Pass. aor. 1 in Mid. signif. *to be glad, to rejoice*, Buttm. § 136. 1, 2.

1. Genr. in Act. once, 2 Cor. 2, 2 καὶ τίς ἐστιν ό εὐφραίνων με; Sept. for פִּרְיוּ Ps. 19, 9. So Luc. Somn. 1. Xen. Cyr. 8. 7. 12.—Mid. absol. Luke 15, 32 εὐφρανθήσονται δὲ καὶ χαρῆναι ἔδει. Acts 2, 26. Rom. 15, 10. Rev. 11, 10. 12, 12. Gal. 4, 27, comp. Is. 54, 1. With ἐν τινι Acts 7, 41; ἐπὶ τινι, *to rejoice over*, Rev. 18, 20. Sept. for יִרְיָ Deut. 32, 43; פִּרְיוּ 1 Chr. 16, 10. 31; c. ἐν 1 Sam. 2, 1. So absol. AEl. V. H. 2. 21. Xen. CEC. 9. 12; c. ἐν ib. Hi. 1. 16; c. ἐπὶ τινι ib. Conv. 7. 5.

2. As connected with feasting, Mid. *to rejoice, to be merry*; Luke 12, 19 φάγε, πίε, εὐφραίνου. 15, 23. 24. 29. 16, 19. Sept. for פִּרְיוּ Deut. 14, 26. 27, 7.—Hom. Od. a. 311. AEl. V. H. 10. 9. Xen. Conv. 1. 15.

Εὐφράτης, ου, ό, *Euphrates*, Heb. פְּרָת Gen. 2, 14, a large and celebrated river of western Asia, rising in the mountains of Armenia; it flows through Syria and Mesopotamia, and after uniting with the Tigris below Babylon, falls into the Persian gulf. Its course before entering Syria was first fully explored in 1838. Rev. 9, 14. 16, 12. See Ritter's Erdkunde, Th. X. §§ 37–40. XI. §§ 53, 56.

εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts 2, 28. 14, 17. Sept. for פִּרְיוּ Ps. 4, 8.—Plut. Cato Maj. 14 fin. Xen. Cyr. 3. 3. 7.

εὐχαριστέω, ω, f. ἴσω, (εὐχάριστος,) aor. 1 εὐχαρίστησα and ἡχαρίστησα Rom. 1, 21 in later edit. Buttm. § 86. 3; pr. i. q. δοῦναι χάριν, *to gratify, to please, to do something to please another*, Dem. 257. 2. Lob. ad Phryn. p. 18.—In later Greek and in N. T. i. q. εἰδέναι χάριν, *to give thanks, to thank*; see Lob. l. c.

1. Genr. and c. dat. of pers. Luke 17, 16 εὐχαριστῶν αὐτῷ (Ἰησοῦ). Rom. 16, 4 οἱς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ—Jos. Ant. 14. 10. 7. Artemidor. 3. 14. Plut. de Garrul. 7 pen. Pol. 18. 26. 4.

2. Elsewhere only in respect to God, *to give thanks to God, to thank God*, e. g. a) Genr. and c. dat. τῷ θεῷ or the like; Acts 28, 15 οὓς ἰδὼν ό Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε βάρους. 1 Cor. 14, 18. Col. 1, 12. Philem. 4. Rev. 11, 17. So with adjuncts expressing manner or cause, e. g. διὰ c. gen. Rom. 7, 25 εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ Χρ. 1, 8. Col. 3, 17; ἐπὶ c. dat. Phil. 1, 3; περὶ c. gen. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 1, 2. 2 Thess. 1, 3. 2, 13; ὑπέρ c. gen. Rom. 1, 8. Eph. 5, 20, and so with τῷ θεῷ impl. Eph. 1, 16. 1 Thess. 5, 18; ὅτι, Luke 18, 11. John 11, 41. 1 Cor. 1, 14. 1 Thess. 2, 13. Pass. of a thing, *to be thanked for*, to have thanks rendered for it to God; 2 Cor. 1, 11 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστησῇ ὑπὲρ ἡμῶν, *that the gift upon us from (the prayers of) many persons may be thanked for by many on our behalf*. So genr. c. τῷ θεῷ Judith 8, 23. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. b) Spec. of giving thanks before taking food or drink, comp. Deut. 8, 10; so c. τῷ θεῷ, Rom. 14, 6 bis. Acts 27, 35; absol. Matt. 15, 36. 26, 27. Mark 8, 6. 14, 23. Luke 22, 17. 19. John 6, 11. 23. 1 Cor. 11, 24; c. ὑπέρ τινος 1 Cor. 10, 30. c) As an act of worship; *to render thanksgiving and praise to God*; absol. Rom. 1. 21

ὡς θεὸν ἐδόξασαν ἡ ὑπεραρίστησαν. 1 Cor. 14, 17 *ὅτι μὲν γὰρ καλῶς εὐχαριστοῦντες*, parall. with *εὐλογήσης* v. 16.

**εὐχαριстіα**, *as, ἡ, (εὐχάριστος)*, 1. *gratitude, thankfulness*, Acts 24, 3.—Philo de Plant. Noë p. 231. d. Dem. 256. 19. Pol. 8. 14. 8.

2. In Paul's writings and the Apocalypse, *thanksgiving, thanks*, i. e. the expression of gratitude to God; c. dat. τῷ θεῷ or the like, comp. in *εὐχαριστώ*, and Matth. 5, 390; so 2 Cor. 9, 11. 12. Rev. 4, 9. 7, 12; absol. 1 Cor. 14, 16. 2 Cor. 4, 15. Eph. 5, 4. Phil. 4, 6. Col. 2, 7. 4. 2. 1 Thess. 3, 9. 1 Tim. 2, 1. 4, 3. 4.—Aquil. for מִן ה' Am. 4, 5. Wisd. 16, 28; genr. Jos. Ant. 4. 8. 25.

**εὐχάριστος**, *ου, ὁ, ἡ, adj. (εὖ, χάρις, χαρίζομαι)*, *grateful, i. e. graceful, pleasing*, externally, Sept. *גַּנְיָה עוֹלָם* for יְיָ רַחֵםֵּנוּ Prov. 11, 16. Luc. Asin. 28; trop. τέχνη Xen. Œc. 5, 10; λόγος ib. Cyr. 2. 2. 1.—In N. T. *grateful, thankful*, full of gratitude to God, Col. 3, 15. So Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.

**εὐχή**, *ἡς, ἡ, (εὐχομαι)*, 1. *prayer* to God, James 5, 15; comp. v. 16. Sept. for יְהוָה Prov. 15, 8. 29.—Hom. Od. 10. 526. Palæph. 53. 1. Xen. Conv. 8. 15.

2. *a vow*, e. g. of the Nazarite, Acts 21, 23; see Num. c. 6. Sept. for נֶזֶק Num. 6, 2. 21. (Genr. Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.) In the case of indigent Nazarites, it was customary for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein on v. 24; also Jos. Ant. 19. 6. 1. Lightf. Hor. Heb. ad Luc. 1, 24.—Acts 18, 18 *χειράμενος τὴν κεφαλὴν ἐν Κεγχρεαίς, εἶχε γὰρ εὐχὴν*, prob. *a volum civile*, usual among the Jews as well as the gentiles, by which persons in distress or danger or any necessity, vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see Artemidor. 1. 23. Luc. de Merc. cond. 1. Id. Hermotim. 86. Diod. Sic. 1. 18; comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer *χειράμενος* to Ἀκούας, but against the natural construction. Others suppose the vow of a Nazarite to be meant; but this, although it might be entered upon in a foreign land, could only be perfected and terminated by cutting off the hair and an offering in the temple at Jerusalem; see Num. 6, 18. Jos. B. J. 2. 15. 1. Mishna,

Nasir 3. 6. ib. 7. 2. Eddioth 4. 11. Reland Antt. Sac. 2. 10. 5. Wetst. in loc. Winer Realw. art. *Nasiræer*.

**εὐχομαι**, *ξ, εἶμαι*, Mid. depon. impf. *εὐχόμεν* et *ἡνυόμεν*, Butt. 5, 84. 5; *to pray* to God, Xen. An. 4. 3. 13; *to vow* sc in prayer, Xen. An. 4. 8. 25; *to boast*, Pol. 5. 43. 1.—In N. T. only *to pray*, e. g.

1. Pr. to God, c. dat. τῷ θεῷ, Acts 26, 29, see in *ἄν* III. 1; with *πρὸς τὸν θεόν* 2 Cor. 13, 7; with *ὑπὲρ τινος* James 5, 16. Sept. for בְּיָהוָה Num. 11, 2. 21, 8.—So c. dat. Dem. 225. 1. Xen. An. 4. 3. 13; *πρὸς τοὺς θεούς* Xen. Mem. 1. 3. 2.

2. Spec. with acc. and infin. *to pray for*, i. q. *to wish for, to desire earnestly, to long for*; Acts 27, 29 *ἡνυχοντο ἡμέραν γενέσθαι*. 3 John 2. Rom. 9, 3 *ἡνυόμεν γὰρ αὐτὸς ἐγὼ ἀνάστημα εἶναι, I was wishing, for I could wish*, comp. *ἐβουλόμην* Acts 25, 22. With acc. *τοῦτο*, 2 Cor. 13, 9. Sept. for יְהוָה Jer. 42, 22.—Æschin. Dial. 3. 6. Lysias 708. ult. Xen. Conv. 4. 33.

**εὐχρηστος**, *ου, ὁ, ἡ, adj. (εὖ, χρᾶσμα)*, *easy to be used, useful, profitable*, 2 Tim. 2, 21. 4, 11. Philem. 11.—Sept. Prov. 11, 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

**εὐνυχέω**, *ω, φ, ἡσω, (εὐνυχος, ψυχῇ)*, *to be of good mind, courage, comfort*, absol. Phil. 2, 19.—Anth. Gr. IV. p. 275. So *εὐ-ψυχία* good spirits, courage, Dem. 1408. 15. Plut. M. Crass. 25.

**εὐωδία**, *as, ἡ, (εὐώδης, ὅζω, perf. ὅδωδα)*, *good odour, sweet smell, fragrance*, pr. Ecclus. 24, 15. Xen. Conv. 2. 3.—In N. T. trop. of persons or things well-pleasing to God, 2 Cor. 2, 15. Eph. 5, 2. Phil. 4, 18. Comp. Sept. and יְהוָה Lev. 1, 9. 13. 17. Num. 28, 13; also Test. XII Patr. p. 547.

**εὐώνυμος**, *ου, ὁ, ἡ, adj. (εὖ, ὄνομα)*, pr. *of good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13; spec. *of good omen, lucky*, Plato Polit. 302. d. Hence used by way of euphemism instead of *ἀμικτερός, the left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant. I. p. 323. Adam's Rom. Ant. p. 301.—In N. T. *the left*, spoken chiefly of the left hand, in opp. to the right, Matt. 20, 21. 23. 25, 33. 41. 27, 38. Mark 10, 37. 40. 15, 27; of the left foot, Rev. 10, 2. Adv. Acts 21, 3 *καταλιπόντες αὐτὴν εὐώνυμον*, i. e. on the left hand. Sept. for בְּיָמֶיךָ Josh. 23, 6 Neh. 8, 6.—Pol. 5. 7. 11. Xen. Ven. 10. 12

**ἐφάλλομαι**, f. αὐλομαι, Mid. depon. (ἐπί, ἄλλομαι,) *to leap or spring upon, to assault*, with ἐπί c. acc. Acts 19, 16. Sept. for **ἤβη** 1 Sam. 10, 6. 16, 13.—Hom. II. 11. 421; *so to leap upon a horse*, c. dat. Plut. conjug. Præc. 8; *upon a threshold*, c. ἐπί τι Plato Ion 535. b.

**ἐφάπαξ**, adv. (ἐπί, ἅπαξ,) *once for all*, Rom. 6, 10. Heb. 7, 27. 9, 12. 10, 10. So 1 Cor. 15, 6 *once*, i. e. not several times.—Luc. Dem. Enc. 21. Dion Cass. 1091. 91.

**Ἐφεσῖνος**, η, ον, *Ephesian, of Ephesus*, Rev. 2, 1 Rec.

**Ἐφέσιος**, ου, ό, *Ephesian, an Ephesian*, Acts 19, 28. 34. 35 bis. 21, 29.

**Ἐφεσος**, ου, ή, *Ephesus*, a celebrated city, the capital of Ionia, near the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. 4. Plin. H. N. 5. 31. Strabo 14. 640. Here was also gathered one of the chief Christian churches of the apostolic age; Acts 18, 19. 21. 24. 19, 1. 17. 26. 20, 16. 17. 1 Cor. 15, 32. 16, 8. Eph. 1, 1. 1 Tim. 1, 3. 2 Tim. 1, 18. 4, 12. Rev. 1, 11. [2, 1.]—The ruins of Ephesus are near the modern Turkish village of Aiasuluk; see Pococke Descr. of the East, II. 2. p. 45 sq. Schubert's Reise, I. p. 294 sq. Hamilton's Res. in Asia Minor, II. p. 22 sq.

**ἐφευρετής**, ου, ό, (ἐφευρίσκω,) *a finder out, an inventor, contriver*; Rom. 1, 30 ἐφευρετὰς κακῶν.—Anacr. Od. 41. 3 Βάκχον τὸν ἐφευρετὴν χορείας. Comp. πάσης κακίας εὐρετής 2 Macc. 7, 31; κακὼν εὐρεταί Philo in Flacc. p. 968.

**ἐφημερία**, as, ή, (ἐφήμερος,) not found in the classics; Sept. pr. *the daily service of the priests in the temple*, for **הַכֹּהֲנִים** 2 Chr. 13, 10 comp. v. 11. 1 Esdr. 1, 16. Suid. ή τῆς ἡμέρας λειτουργία.—Hence in N. T. meton. *a course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1, 5. 8; see in Ἀβιά. See also 1 Chr. c. 24. 2 Chr. 8, 14. Jos. Ant. 7. 14. 7. Sept. for **הַכֹּהֲנִים** 1 Chr. 23, 6. 28, 13; **הַכֹּהֲנִים** Neh. 12, 24; **הַכֹּהֲנִים** 2 Chr. 25, 8. Neh. 12, 9. So Esdr. 1, 2.

**ἐφήμερος**, ου, ό, ή, adj. (ἐπί, ἡμέρα,) pr. *for the day*, ό ἐφ' ἡμέραν ὢν, i. e. *epheme-*

*ral, short-lived*, Thuc. 2, 53. Plato Ep. 35b a.—In N. T. *daily*, James 2, 15 τῆς ἐφημέρου τροφῆς. So Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

**ἐφιδέ**, an anomalous form for Imperat. ἐπίδε from ἐπείδον, Acts 4, 29 Lachm.

**ἐφικνέομαι**, οὔμαι, aor. 2 ἐφικόμην, (ἐπί, ἰκνέομαι,) *to come upon, or to any one, to arrive at, to reach unto*; with ἄχρι c. gen. 2 Cor. 10, 13; *eis* c. acc. 2 Cor. 10, 14.—Pol. 3. 81. 2. Xen. Cyr. 1. 1. 5.

**ἐπίστημι**, f. ἐπιστήσω, (ἐπί, ἵστημι,) *to place upon or over*, Hdian. 5. 6. 15. Xen. Hell. 3. 1. 7; *to set over*, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπέστην, perf. particip. ἐφίστῳς, and Mid. ἐφίσταμαι, *to place oneself upon or near, to stand upon, by, near*; see in ἵστημι and Butt. § 107. II. 1 and 3.

1. Pr. of persons, *to stand by or near*; genr. Luke 2, 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα κτλ. Acts 22, 13. 20; c. dat. of pers. Acts 23, 11; ἐπί τι Acts 10, 17. 11, 11; ἐπάνω τινος, *to stand by and over*, Luke 4, 39. Sept. for **עָלָיו** Zech. 1, 10. 11; c. ἐπάνω 2 Sam. 1, 9; for **עָלָיו** Gen. 24, 43. Amos 9, 1.—Dem. 346. 2. Xen. Conv. 2. 7; c. dat. Luc. D. Deor. 17. 2; c. ἐπί Pol. 4. 40. 1.

2. Spec. with the idea of approach, *to come and stand by, to come to or upon any person or place*; Luke 20, 1 ἐπύστησαν οἱ ἀρχιερεῖς κτλ. 10, 40. Acts 23, 27. (Dem. 66. 23. Hdian. 3. 12. 18.) With the idea of sudden appearance, as a vision; Acts 12, 7 ἄγγελος κυρίου ἐπύστη. So c. dat. Luke 2, 9. 24, 4. (Plut. Amat. Narr. 3 pen. Luc. Philops. 25, 31. Hdot. 5. 56.) In a hostile sense, *to come upon by surprise, to assail*, genr. Acts 6, 12 καὶ ἐπιστάντες συνήρπασαν αὐτόν κτλ. So c. dat. Acts 4, 1. 17, 5. Sept. for **עָלָיו** Jer. 21, 2. So Jos. Ant. 11. 7. 1. Æschin. 15. 22.

3. Trop. e. g. of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*; 2 Tim. 4, 2 ἐπίστημι ἐκκαίρως ἀκαίρως sc. κηρύσσω τὸν λόγον. (So Dem. 70. 16.) Of things, e. g. evil, *to come upon, to fall upon, to befall*; with ἐπί c. acc. Luke 21, 34; c. dat. I Thess. 5, 3. So of rain, Acts 28, 2 διὰ τὸν ἱετὸν τὸν ἐφεστῶτα, *because of the rain that had come upon us*. (Wisd. 19, 1; ὧφος Pol. 18. 3. 7.) Also *to impend, to be at hand*, 2 Tim. 4, 6 ο καιρὸς ἐφύστηκε. So Jos. Ant. 2. 4. 3. Dem. 287. 5.

**Ἐφραΐμ**, ό, indec. *Ephraim*, pr. n. of a town or city near the desert, to which Jesus retired, John 11, 54. Eusebius says it was 8 Rom. miles north of Jerusalem

while Jerome with more probability makes the distance 20 Roman miles; Onomast. arts. *Ephraim, Ephron*. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. It was the same with *Ephraim* or *Ephron* (עֲפְרַיִם, עֲפְרוֹן) 2 Chr. 13, 19; and perh. identical with *Ophrah* (עֲפְרָה) of Benjamin, Josh. 18, 23. Prob. i. q. the modern *Taiyibeh*, lying 7 Roman miles N. E. of Bethel on the border of the desert; see Biblioth. Sac. 1845, p. 398 sq. Gr. Harm. p. 203 sq. Bibl. Res. in Palest. II. p. 121 sq. —From the city Ephraim our Lord seems to have passed over the Jordan into Perea, and returned to Jerusalem by Jericho; see Gr. Harm. p. 201.

ἐφφασά, *Ephphatha*, an Aramean Imperative, i. q. διανοιχθε, *be opened* Mark 7, 34. It comes from the verb פתח *to open*, and is either for Imper. Niphal פתח, or Imper. Ithpacl פתח.

ἐχθές, adv. *yesterday*, i. q. χθές where see; so Lachm. for χθές in Rec. John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for יממולא 1 Sam. 4, 7.—Hdian. 7. 3. 6. Xen. Cyr. 7. 5. 53.

ἐχθρα, as, ἡ, (ἐχθρός,) *enmity, hatred*, Luke 23, 12. Rom. 8, 7. James 4, 4; Plur. Gal. 5, 20. Meton. *cause of enmity*, Eph. 2, 15. 16. Sept. for פתח Num. 35, 20. Prov. 26, 26.—Hdian. 3. 6. 10. Xen. Mem. 3. 2. 17; Plur. ib. 1. 2. 10.

ἐχθρός, ὁ, ὄν, (ἐχθρος.) 1. Pass. *hated, hateful*, an object of enmity; Rom. 11, 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπητοί.—Wisd. 15, 18; τοῖς θεοῖς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *hating, hostile*. a) Pr. as adj. Matt. 13, 28 ἐχθρὸς ἄνθρωπος, i. e. an enemy. Rom. 5, 10 ἐχθροὶ ὄντες. Col. 1, 21.—Sept. Esth. 7, 6. Lysias Fragm. p. 37. Xen. Mem. 4. 2. 15.

b) Subst. ὁ ἐχθρός, *an enemy, adversary*, Buttm. § 123. 5. a) Genr. and with gen. of pers. Matt. 5, 43. 44. 10, 36. 13, 25. Luke 1, 71. 74. 6, 27. 35. 19, 27. 43. Rom. 12, 20. Gal. 4, 16. 2 Thess. 3, 15. Rev. 11, 5. 12; c. gen. of thing, Acts 13, 20. Sept. for פתח Gen. 49, 8. Lev. 26, 7. al. ssep. So Dem. 1121. 12. Thuc. 6. 18. β) Of the adversaries of the Messiah, c. gen. Matt. 22, 44 ἕως ἂν ᾤ τοὺς ἐχθρούς σου ὑποπόδιον κτλ. Luke 20, 43. Acts 2, 35. 1 Cor. 15, 25. Heb. 1, 13. 10, 13; also 1 Cor. 15, 26. Phil. 3, 18 τοῦ σταυροῦ. So ἐχ τοῦ θεοῦ James 4, 4. γ)

Spec. ὁ ἐχθρός, *the enemy, the adversary* Satan, Matt. 13, 39. Luke 10, 19 ἐπὶ πάσαι τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. Sc Test. XII Patr. p. 657, 658.

ἐχθρὸν, ης, ἡ, (ἐχθρος,) *a viper*, Acts 28, 3. (Luc. Alex. 10. Plato Conv. 218. a.) Trop. of wicked men, γεννήματα ἐχθρῶν *progeny of vipers*, Matt. 3, 7. 12, 34. 23, 33. Luke 3, 7. So Soph. Ant. 5. 31. Aeschyl. Choeph. 247.

ἔχω, f. ἔξω, also f. στήσω, impf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. § 114; *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession.

1. Primarily, *to have* in one's hand, *to hold* in the hand; Rev. 1, 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ. 6, 5. 10, 2. 17, 4. (Hom. II. 1. 14 ἐν χειρὶν ἔχων. Luc. D. Deor. 11. 2 τῇ λαίᾳ μὲν ἔχων. Plato Theat. 198. d; comp. Hdot. 7. 16. 2.) Also with in the *hands* impl. Matt. 26, 7. Rev. 3, 1. 5, 8. 6, 2. 8, 3. 6. 9, 14. al. So Hom. II. 2. 279.

2. Genr. and most frequently, *to have, to hold, to possess*, of outward possessions or property.

a) With acc. of things in one's possession, power, charge, control. a) Simply, e. g. property, Matt. 13, 12 ὅστις... ὁ ἔχει. 19, 21. 22 ἦν γὰρ ἔχων κτήματα πολλά. Mark 10, 22. 23. Luke 18, 24. 21, 4; μηδὲν ἔχειν, *to have nothing*, to be poor, 2 Cor. 6, 10. (Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. *to have much*, to be rich, and οὐ v. μὴ ἔχειν, *to have not*, to be poor, Matt. 13, 12. 25, 29. 1 Cor. 11, 22. 2 Cor. 8, 11. 12. James 4, 2. So Palæph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, comp. 45.—Of flocks, πρόβατον ἔχειν Matt. 12, 11; (Luc. D. Deor. 4. 2 ult.) of produce, estates, Luke 12, 19. 13, 6; κληρονομίαν trop. Eph. 5, 5; μέρος μετὰ τινος John 13, 8, comp. Gen. 31, 14. Deut. 12, 12. So of arms, utensils, Luke 22, 36 bis. Rev. 18, 19; (Luc. D. Mort. 11, 1; garments, Luke 3, 11. 9, 3; provisions, Matt. 14, 17. Mark 8, 1. 2. 5. 7. John 2, 3. 1 Tim. 6, 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) Of a home, a place, Matt. 8, 20. Mark 5, 3. Luke 12, 17; members or parts of the body, as δὲρα Matt. 11, 15; ὀφθαλμούς Mark 8, 18. (Palæph. 32. 1.) Luke 24, 39. Rev. 9, 10; ἀκροβυστίαν ἔχοντες, *uncircumcised, gentiles*, Acts 11, 3; power, faculty, dignity, John 4, 44. 6, 68. 17, 5. Heb. 2, 14. 7, 24. Rev. 9, 11. 16, 9. 17, 18; so Palæph. 29. 3. Plut. Cato Min. 16 mid. Xen. Cyr. 1. 6. 11.—Of any

good, advantage, benefit, e. g. *μισῶν* Matt. 5. 46; *χάρων πρὸς τὸν λαόν*, i. e. favour with, Acts 2, 47. (Sept. for *ἔσθ* Ex. 33, 12.) Acts 24, 16. Rom. 4, 2. 5, 2. 9, 10; *πίστιν* faith, as a gift, 14, 22. 1 Cor. 13, 2. James 2, 1. 14. 18; *ζῶν αἰώνιον* John 3, 36. 6, 40. 47. 53. 54. al. Of a law, precept, John 19, 7. 1 Cor. 7, 25. 1 John 4, 21. (Plut. Cato Min. 16 init.) Of age, years, John 8, 57. 9, 21; so Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. Of a ground of complaint, or the like, with *κατὰ τινας* or *πρὸς τινα*, Matt. 5, 23. Acts 19, 38. 24, 19. 25, 19. 1 Cor. 6, 1. Rev. 2, 4. 14. 20; or a ground of reply, 2 Cor. 5, 12. Of a definite beginning and end, Heb. 7, 3 *μῆτε ἀρχὴν ἡμέρων μῆτε ζωῆς τέλος ἔχων*. β) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2, 44 *εἶχον πάντα κοινά*. Acts 20, 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν* nor do I hold my life dear. Luke 19, 20; trop. Mark 8, 17. 2 Pet. 2, 14. Also with a noun in apposit. 1 Pet. 2, 16 *μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν*. So Luc. D. Deor. 9. 1 *τοκάδα γὰρ τὴν κεφαλὴν ἔχει*. γ) Spec. with the notion of charge, trust; Rev. 1, 18 *ἔχω τὰς κλεῖς τοῦ θανάτου*. 12, 12 fin. 15, 1. 6 *ἔχοντας πληγὰς ἐπτά κτλ*. So Dem. 1153. 4. δ) Spec. to have at hand, to have ready, 1 Cor. 14, 26 *ἕκαστος ψαλμὸν ἔχει κτλ*. b) With accus. of person, implying some special relation or connection. α) Genr. and simply, e. g. of a husband or wife, Matt. 14, 4 *οὗ ἔξεστί σοι ἔχειν αὐτὴν* sc. as a wife. 22, 28. Mark 12, 23. al. John 4, 17 *ἡ γυνὴ εἶπεν οὐκ ἔχω ἄνδρα*. v. 18. So Schol. Ven. ad Il. 6. 398 *ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει*. Hom. Od. 4. 569. Luc. D. Mort. 16. 1.—Also ἀδελφοὺς ἔχειν Luke 16, 28; ἀρχιερέα Heb. 4, 14 (ὑπατον Plut. Cat. Min. 21); δεσπότης 1 Tim. 6, 2; οἰκονόμον Luke 16, 1; τέκνα Tit. 1, 6; υἱούς Gal. 4, 22; φίλον Luke 11, 5; χήρας 1 Tim. 5, 16. etc. etc. Matt. 9, 36. 27, 16. 65. Luke 4, 40. John 5, 7. Rev. 2, 14. 15. al. So Dem. 440. 27. Xen. An. 3. 4. 13. β) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3, 9 *πατέρα ἔχομεν τὸν Ἀβραάμ*. John 8, 41. Acts 13, 5 *εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην*. Phil. 3, 17. Philem. 17. Heb. 12, 9. (Diod. Sic. 4. 61 mid.) With an adj. or particip. in the accus. Luke 17, 7 *δοῦλον ἔχων ἀποτρίβοντα*. 14, 18. 19 *ἔχε με παρητημένον*. 1 Cor. 7, 12. 13. Phil. 2, 20. 29. (Hdian. 1. 16. 9.) So with a prop. and its case, Acts 25, 16 *πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς*. Matt. 26, 11 *πτωχοὺς ἔχετε μεθ' ἐνυτῶν*. John 12, 8.

(Xen. Cyr. 1. 4. 17.) So *ἔχειν τινα ἐπ' αὐτόν* Matt. 8, 9. Luke 7, 8; *ἐφ' αὐτοῖς* Rev. 9, 11.

c) Where the subject is a thing, to have, implying an object or quality in or in close relation to the subject; c. acc. of thing, Matt. 13, 5 *οὐκ εἶχε γῆν πολλήν... διὰ τὸ μὴ ἔχειν βάθος γῆς*. v. 6. 27. Luke 11, 36. 20, 24. Acts 27, 39. So Acts 1, 12 *ἄρως σαββάτου ἔχον ὁδόν*, having a sabbath day's journey, i. e. being thus far from the city. 1 Cor. 12, 23. 1 Tim. 4, 8. 2 Tim. 2, 17 *νομὴν ἔξει*, shall have eating, i. e. shall eat around, spread. Heb. 9, 8 *ἐχούσης στάσιν*, having yet a standing. James 1, 4. Rev. 4, 7. 8.—Plut. Cato Min. 5. Diod. Sic. 5. 13.

d) Trop. of what one is said to have in or on, by, with himself, i. e. of any condition, circumstances, state, external or internal, in which one is. α) Genr. of any obligation, duty, course, etc. Acts 21, 23 *εὐχὴν ἔχοντες ἐφ' αὐτῶν*. 18, 18. Rom. 12, 4 *πράξι*. 2 Cor. 4, 1 *διακονίαν*. Phil. 1, 30 et Col. 2, 1 *ἀγῶνα*. (Plut. Cato Min. 24.) Luke 12, 50 *βάπτισμα δὲ ἔχω βαπτισθῆναι*, see in *βαπτίζω* no. 2. b. β. Of sin, guilt e. g. *ἀμαρτίαν ἔχειν* John 9, 41. 15, 22; *ἔγκλημα* Acts 23, 29; *κρίμα* 1 Tim. 5, 12. But *κρίματα ἔχειν*, to have lawsuits, 1 Cor. 6, 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) v. 4. Acts 28, 29. Also *τέλος ἔχειν*, to have an end, pr. to come to an end, be destroyed, as *ὁ Σατανᾶς* Mark 3, 26; trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22, 37; so pr. Diod. Sic. 16. 91; trop. Hom. Il. 18. 378. So of effects or results depending on the subject as a cause or antecedent; Heb. 10, 35 *ἥτις ἔχει μισοπαροδοσίαν μεγάλην*, i. e. which has or brings with it great reward. 1 John 4, 18 *ὁ φόβος κολασιν ἔχει*. β) Of any condition or affection of body or mind, where one is said to have such and such an affection; e. g. of the body, as *μωστίας* v. *ἀσθενείας* ἔχειν, to have disease, infirmity, Mark 3, 10. Acts 28, 9. Heb. 7, 28; wounds, Rev. 13, 14; *δαμόνιον* v. *πνεῦμα ἀκάθαρτον* ἔχειν, to have a devil, an unclean spirit, to be possessed, Matt. 11, 18. Mark 3, 22. 30. 9, 17. Luke 13, 11. Acts 16, 16. 19, 13.—Of the mind, as *ἀγαπήν* ἔχειν, John 5, 42. 13, 35; *ἀνάγκην* Luke 14, 18. 23, 17. 1 Cor. 7, 37; (Jos. Ant. 16. 9. 3. Plut. Cato Min. 24 fin.) *ἀνάπαινον* Luke 4, 8; *εἰρήνην* John 16, 33. Acts 9, 31; (comp. Dem. 13. 12;) *ἐλπίδα* Acts 24, 15 (Hdian. 2. 3. 24); *ἐπιθυμίαν* Phil. 1, 23; *ἐλπίαν* 1 Cor. 7, 28; *θυμὸν* Rev. 12, 12; *νοῦν Χριστοῦ* 1 Cor. 2, 16; *παῖρησιαν* Eph. 3. 12; *πίστιν*, as an



affection of mind, Matt. 17, 20; πνεῦμα Χριστοῦ Rom. 8, 9; πν. ἄγιον 1 Cor. 6, 19; πνεῦμα Jude 19; πόνον Col. 4, 13; φόβον 1 Tim. 5, 20; χαράν 3 John 4. So ἔχειν χάριν τινί, to have gratitude towards any one, Lat. *gratias habere*, to be thankful, Luke 17, 9. 1 Tim. 1, 12. (Dem. 12. 11. Xen. Cyr. 4. 1. 1.) Also χρεῖαν ἔχειν, to have need, to be in want, c. gen. Matt. 6, 8 ὦν χρεῖαν ἔχετε. Luke 5, 31. 1 Cor. 12, 21. Heb. 5, 12; genr. Mark 2, 25. Acts 2, 45. 4, 35; c. infin. Matt. 3, 14. 1 Thess. 1, 8; ἴνα, John 2, 25. 16, 30. 1 John 2, 27. So Arr. Epict. 1. 29. 29. Pol. 9. 12. 1.—By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to have, to possess a person; in N. T. only Mark 16, 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. So Hom. Il. 18. 247 πάντας γὰρ ἔχε τρόμος. Hdt. 4. 115 φόβος. Xen. Hell. 7. 2. 9 κλαυσιγέλως.

3. to have, to keep, to hold fast, to retain in or about oneself.

a) Pr. of what one has in, on, or about himself, i. q. to bear, to carry. a) So in oneself, as ἐν γαστρὶ ἔχειν, to be pregnant, Matt. 1, 18 et Tim. 12, 2; see in γαστήρ. Trop. 2 Cor. 1, 9. 4, 7. Phil. 1, 7. β) Also on oneself, of garments, arms, ornaments, etc. i. q. to bear, to wear; Matt. 3, 4 εἶχε τὸ ἔδυμα. John 12, 6 τὸ γλαυσοκόμον εἶχε. 18, 10 μάχαιραν. Rev. 9, 17 ὥρακας. With ἐπὶ c. gen. 1 Cor. 11, 10. Rev. 9, 4. 14. 1. 14; ἐπὶ c. acc. 19. 16. (Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29; c. ἐπὶ τινος Luc. D. Deor. 26. 1.) 1 Cor. 11, 4 ἔχειν κατὰ κεφαλῆς, to have upon the head, pr. so as to hang down from it, like a veil or toga; comp. Plut. Quæst. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. Once of a tree having leaves, Mark 11, 13.—Trop. of persons wearing an appearance, etc. Col. 2, 23. 2 Tim. 3, 5. Rev. 3, 1 ὅτι ὄνομα ἔχεις. So Hdt. 7. 138. γ) Also to have within oneself, to contain, where the subject is a thing, Heb. 9, 4 bis. Rev. 21, 11. Trop. ἔχειν ῥίζην ἐν ἑαυτῷ, Matt. 13, 21. Mark 4, 17.

b) Trop. and emphat. to have firmly in mind, to hold to, to hold fast, e. g. a) Genr. as of things, John 14, 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11, 16. Phil. 3, 9. 1 Tim. 3, 9. 2 Tim. 1, 13. Heb. 6, 19. Rev. 2, 24. 25. So too ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, to have God, Christ, to hold them fast, i. e. to acknowledge with love and devotedness, 1 John 2, 23 bis (i. q. ἐν τῷ πατρὶ μένειν v. 24). 5, 12 bis. 2 John 9 bis. β) Spec. to hold for or as, to regard, to count, c. acc. of pers. with a noun

in apposit. Matt. 14, 5 ὡς προφῆτην αἰρεῖς [Ἰωάννην] εἶχον, they counted him as a prophet. 21, 26. 46; also Mark 11, 32, where for the attraction, see Buttm. § 151. I. 7. So Isocr. p. 239. a, τίνας οὖν ἔχω πεπαιδευμένους κτλ. Theogn. Sent. 487.

4. to have means or power, to be able; constr. with an infin. and strictly c. acc. τι, οὐδέν, e. g. ἔχω τι εἰπεῖν v. ποιῆσαι, as in Lat. *habeo dicere*, Engl. to have something to say or do, i. e. to be able to say or do something, I can, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7, 40 ἔχω σοί τι εἰπεῖν. 12, 4 μὴ ἔχόντων περ. τι ποιῆσαι. Acts 4, 14 οὐδὲν ἔχον ἀντεπεῖν. Acts 23, 17. 18. 25, 26. 23, 19; c. infin. pres. 2 John 12. So AEL. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdtian. 6. 1. 24. Palaph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν αὖ ἔχοιμεν μέμψασθαι. Infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning to be able, I can, when the accus. is suppressed, e. g. with infin. aor. Matt. 18, 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. he not having 'to pay, i. e. not being able to pay. Heb. 6, 13; c. infin. pres. John 8, 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1, 15. So c. inf. aor. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κτλ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. In pres. Sept. Prov. 3, 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ξυγγελαῖν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμῶν ἐξομεν οὐς κτλ.—Also where the infin. is suppressed; Mark 14, 8 ὁ ἔσχευ αὐτὴν (ποιῆσαι), ἐποίησε. Acts 3, 6 ὁ δὲ ἔχω (διδόναι), τοῦτό σοι δίδωμι. So Dem. 425. 10 οὐδ' ὅτι χρὴ ποιεῖν ἐξετε. Hom. Il. 17. 354 ἀλλ' οὐπὼς ἔτι εἶχε.

5. Intrans. or with ἑαυτόν impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and so, to be circumstanced, to be, etc. Buttm. § 150. m. 39. E. g. ἐτοιμὸς ἔχω, to be ready, Acts 21, 13. 2 Cor. 12, 14; comp. in ἐτοιμὸς. (AEL. V. H. 4. 13.) So ἐσχάτως ἔχει, to be at extremity, Mark 5, 23; see in ἐσχάτως. Also κακῶς ἔχειν, to be sick. Matt. 4, 24. Luke 7, 2; (Xen. CEC. 3. 11;) καλῶς ἔχειν, to be well, i. e. to recover from sickness, Mark 16, 18 (genr. Xen. Cyr. 7. 5. 47); κομφότερον ἔχειν id. John 4, 52; οὕτως ἔχειν, to be so, Acts 7, 1. 12, 15. al. πῶς 15, 36; ἄλλως 1 Tim. 5, 25. (Xen. An. 3. 1. 32 οὕτως. AEL. V. H. 2. 36 πῶς.) Acts 24, 25 τὸ νῦν ἔχον, as it now is, as the matter now stands, i. e. adverbially, for the present; see Viger. p. 9. (Tob. 7, 11. Luc. Anachar. 40 ult. AEL. H. An. 2. 11 init. Plut. Amatr. 1.) With ἐ c. dat. adver-

bially; John 5, 5. 6, εἰ ἀσθενεία ἔχειν. 2 Cor. 10, 6. Also of place, ἔχειν ἐν, to be in a place, John 11, 17 ἔρχοντα ἐν τῷ μνημείῳ. So Jos. Ant. 7. 1. 1; comp. Arr. Alex. M. 6. 17. 9.

6. Mid. ἔχομαι, to hold oneself to, to adhere to, Hom. Il. 7. 248; c. gen. of person, Sept. for עֲשֵׂה Deut. 30, 20. Theogn. Sent. 32; also of place, to be near or close to, adjacent, c. gen. Diod. Sic. 2. 49 init. Xen. Hell. 7. 1. 20.—Ir N. T. only Particip. pres. ἐχόμενος, η, ον, near, next, c. g. a) Of place, Mark 1, 38 εἰς τὰς ἐχόμενας κομπούλας, i. e. next, adjacent. So Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. b) Of time, τῇ ἐχομένῃ ἡμέρᾳ, the next day, Acts 21, 26; with ἡμέρᾳ impl. Luke 13, 33. Acts 20, 15; τῇ δὲ ἐχ. σαββάτῳ Acts 13, 44. So Sept. 1 Chr. 10, 8. 2 Macc. 12, 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1; comp. Thuc. 6. 3 τοῦ ἐχομένου ἔτους. c) Trop. Heb. 6, 9 τὰ ἐχόμενα σωτηρίας, things pertaining to salvation, connected with and accompanying it. So Luc. Hermot. 69 ταῦτ' ἐλπίδος οὐ μικρὰς ἐχόμενα λέγεις. Plato Rep. 362. a, πρᾶγμα ἀληθείας ἐχόμενον. Xen. An. 6. 3. 17. +

ἔως, conjunct. also as adv. and prep. c. gen. till, until, unto, of time and place; Buttm. § 146. 3, 4.

I. Conjunct. marking the continuance of an action up to or during the time of another action; and followed by the Indicative or Subjunctive (in Gr. writers also the Optative) according as the latter action is certain or uncertain; Buttm. § 139. m. 40. Kühner § 337. Matth. § 522. 1. Winer § 42. 3.

1. until, i. e. 'so long as until,' marking continuance up to the time of another action. a) Followed by the Indicative, e. g. of a past action or event, Matt. 2, 9 ἔως ἐλθὼν ἔστη. 24, 39. (Xen. Cyr. 1. 3. 7 ἔως δι᾽ ὅλα πάντα κρέα.) Of a future action or event regarded as certain; here earlier writers prefer the Subjunctive, while later ones use the Indic. future; see Herm. ad Vig. p. 925. So with ἔρχομαι in a future sense, see in ἔρχομαι no. 2. a; Luke 19, 13 ἔως ἔρχομαι. John 21, 22. 23. 1 Tim. 4, 13 comp. 3, 14. So Plut. Lycurg. 29 δεῖν ἐκείνους ἐμμένειν... ἔως ἐπάρεισιν ἐκ Δελφῶν αὐτόν, where for the fut. signif. see Buttm. § 108. V. 5. b) With the Subjunctive aorist, with or without ἄν, where the latter action is not certain, but probable, depending on circumstances; here in Latin we find the fut. exactum, and in Engl. either the first or second future; Matth. l. c. p.

1010. Winer § 42. 3. b. Thus: a) With ἄν, e. g. preceded by a present, James 5, 7 μακροθυμῶν... ἔως ἂν λάβῃς ἱερόν. (Xen. An. 5. 1. 11.) Prec. by an Imperat. Matt. 2, 13 καὶ ἴσσε ἐκεῖ, ἔως ἂν εἴπω σοι. 10, 11. Mark 6, 10. Luke 17, 8. 1 Cor. 4, 5. Heb. 1, 13. al. (Xen. Cyr. 3. 3. 46.) Prec. by a future, as οὐκ ἐρίσει... ἔως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, Matt. 12, 20; and so after a Subj. aorist in a fut. sense with the emphat. negative οὐ μή, as Matt. 5, 18. 26 οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἔως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. 10, 23. 16, 28. 23, 39. 24, 34. Luke 13, 35. 21, 32. al. See Winer § 60. 3. Lob. ad Phrym. p. 722 sq. β) Without ἄν, see Winer § 42. 3. b. Matth. § 522, note. Lob. ad Phrym. p. 14. So preceded by a present, Luke 15, 4 καὶ πορεύεται... ἔως εὕρῃ αὐτό. 2 Thess. 2, 7. Heb. 10, 13. (Plato Eryx. 392. c.) Prec. by an Imperat. Mark 14, 32 καθίστατε ὧδε, ἔως προσέξωμαι. (Xen. Cyr. 7. 5. 39.) Prec. by an aor. Indic. Rev. 20, 5 Rec. see Winer § 42. 3. b, fin. Prec. by an aor. Indic. implying an imperative sense Mark 6, 45; also by an aorist Subj. in a fut. sense, Rev. 6, 11.

2. so long as, while, marking continuance during another action, till its end; followed by the Indicative in the statement of a fact; see Winer § 42. 3. a, marg. Kühner § 337. John 9, 4 ἐμὲ δεῖ ἐργάζεσθαι... ἔως ἡμέρᾳ ἐστίν. 12, 35 περιπατεῖτε, ἔως τὸ φῶς ἔχετε. v. 36.—Eccclus. 30, 20. Dem. 15. 5 ἔωι ἐστὶ καιρός, ἀντιλάβεσθε κτλ. Plato Phaed 38 ult. p. 39. c, ἔως ἔτι φῶς ἐστί. Xen. An. 2. 6. 2.

II. Adverb, till, until; to, unto; Lat. usque; of time and place, but found only before another adverb or a preposition.

1. Of time, followed by another adverb of time, with or without τοῦ (τῆς), which is omitted especially by late writers; Winer § 58. 6, fin. Lob. ad Phrym. p. 45 sq. So ἔως ἄρτι, until now, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 2, 15, 6. 1 John 2, 9; ἔως τοῦ νῦν, until now, Matt. 24, 21. Mark 13, 19; (Sept. for עַד־כִּי Gen. 46, 34. Luc. Halc. 4.) ἔως ἑπτάκις, until (up to) seven times, Matt 18, 21. 22 bis; ἔως πότε, until when! how long? Matt. 17, 17 bis. Mark 9, 19 bis. Luke 9, 41. John 10, 24. Rev. 6, 10. (Sept. for עַד־כִּי Ps. 13, 2; עַד־כִּי 2 Sam. 2, 26; comp. ἔως ὅτε Xen. Cyr. 5. 1. 25.) So ἔως τῆς σήμερον, until this day, Matt. 27, 8; but ἔως σήμερον 2 Cor. 3, 15.

2. Of place, to, unto; followed a) By another adverb of place, e. g. ἔως ἄνω, πρ

to the brim, John 2, 7 (comp. Sept. 2 Chr. 26, 8); ἕως ἔσω, to within, Mark 14, 54; ἕως κάτω, to the bottom, Matt. 27, 51; ἕως ὧδε, to this place, Luke 23, 5. b) By a prep. and its case; so ἕως εἰς Βηθα-νίαν, as far as unto Bethany, quite thither, Luke 24, 50; so Acts 26, 11 ἕως καὶ εἰς τὰς ἑξὼ πόλεις, as far as even unto foreign cities. (1 Macc. 2, 58. Ael. V. H. 12. 22. Diod. Sic. 1. 27. Pol. 2. 52. 7 ἕως εἰς Θερραλίαν.) So ἕως ἔξω τῆς πόλεως, till out of the city, quite out of the city, Acts 21, 5. Also ἕως ἐπὶ τὴν θάλασσαν, quite to the sea, Acts 17, 14 Lachm. so Pol. 1. 29. 2.

III. Preposition c. gen. *until, unto*, of time and place, espec. in later writers; Winer § 58. 6.

1. Of time, e. g. a) With a gen. of a noun of time; Matt. 26, 29 ἕως τῆς ἡμέρας ἐκείνης. 27, 45. Mark 15, 33. Luke 1, 80. 23, 44. Acts 28, 23. Rom. 11, 8. 1 Cor. 1, 8. 16, 8. al. (Sept. 2 Sam. 6, 23. Ezra 9, 4.) With gen. of a person or event marking time; e. g. of pers. Matt. 1, 17 ἕως Δαυὶδ... ἕως τοῦ Χρ. 11, 13. Luke 16, 16. Acts 13, 20; of event, Matt. 1, 17. 2, 15 ἕως τῆς τελευτῆς τοῦ Ἡρώδου. 23, 35. 28, 20. Luke 11, 51. Acts 8, 40. James 5, 7. So Pol. 5. 10. 3. Aeschin. 3. 18. Diod. Sic. 1. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. b) With a gen. of a pron. οὗ, οὗτου, and then ἕως c. gen. became in late writers a conjunction and is put before the Indic. and Subj. as above in no. 1. i. Thus a) ἕως οὗ sc. χρόνου, pr. *until what time, until when*, hence simply i. q. *until*; so be-

fore the Indic. Matt. 1, 25 ἕως οὗ ἔτεκε τὴν υἱὸν κτλ. 13, 33. Acts 21, 26. (Palaph. 4. 2.) Before the Subjunct. aor. without ἄν see above in I. 1. b. β. Winer § 42. 3. b. Matt. 14, 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους comp. Mark 6, 45. So Matt. 26, 36 comp. Mark 14, 32; also Matt. 17, 9. 18, 30. Luke 12, 50. 59. 24, 49. John 13, 38. Acts 23, 12. 14. 21. al. So Sept. Ecc. 12, 2. Act. Thom. § 16; c. Opt. Jos. Ant. 5. 1. 3. β) ἕως οὗτου sc. χρόνου, *until when, until*; before the Indic. as above, John 9, 18 ἕως οὗτου ἐφάνησαν κτλ. Matt. 5, 25. (1 Macc. 14, 10.) Before the Subjunct. without εἰ, see above; Luke 13, 8 ἕως οὗτου σκάψω περὶ αὐτήν. 15, 8 comp. v. 4. 22, 16. 18.

2. Of place, *to, unto, as far as to*. a) Pr. and with gen. of place; Matt. 11, 23 ἕως τοῦ οὐρανοῦ, *unto (up to) heaven*. 24, 31. 26, 58 ἕως τῆς αὐλῆς τοῦ ἀρχ. Luke 2, 15 ἕως Βηθλεέμ. 4, 29. Acts 1, 8. 11, 22. 17, 15. Also c. gen. of pers. marking place, Luke 4, 42 καὶ ἦλθον ἕως αὐτοῦ. So genr. 1 Macc. 14, 10 ἕως ἄκρου τῆς γῆς. Ael. V. H. 3. 18 mid. Diod. Sic. 1. 27 ἕως ὠκεανοῦ. b) Trop. c. gen. marking a term or limit of extent; Matt. 26, 38 ἕως θανάτου (Sept. Jon. 4, 9. Jos. de Macc. 14 ult.; Mark 6, 23 ἕως ἡμῖνος τῆς βασιλείας μου Luke 22, 51 εἴτε ἕως τούτου, *suffer ye thus far*. With gen. of pers. in a like sense, Matt. 20, 8 ἕως τῶν πρώτων. 22, 26. John 8, 9. Acts 8, 10 πάντες ἀπὸ μικροῦ ἕως μεγάλου. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, *not so much as one*. So Dion. Hal. Ant. 6. 37 ἕως ἐκγόνων. +

## Z.

Ζαβουλών, ὁ, *Zabulon*, Heb. זְבֻלֹן (dwelling) *Zebulun*, pr. n. of the tenth son of Jacob, born of Leah, Gen. 30, 20.—In N. T. meton. *the tribe of Zabulon*, Matt. 4, 13. 15. Rev. 7, 8.

Ζαχαῖος, οὗ, ὁ, *Zaccheus*, Heb. prob. זַכַּי (pure) *Zacchai*, pr. n. of a chief publican, or sub-farmer of the taxes, Luke 19, 2. 5. 8. See in τελώνης.

Ζαρά, ὁ, indec. *Zara*, Heb. זָרַח (dawn, rising) *Zerah*, pr. n. of a son of Judah by Tamar, Matt. 1, 3; comp. Gen. 38, 30.

Ζαχαρίας, ἰου, ὁ, *Zacharias*, Heb. זַכְרְיָהּ (whom Jehovah remembers) *Zechariah*, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1, 5. 12. 13. 18. 21. 40. 59. 67. 3, 2.

2. A person killed in the temple, Matt. 23, 35 ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida, who was stoned by order of Joash, 2 Chr. 24, 20–22. In Luke 11, 51 we read only: ἕως τοῦ αἵμ. Ζαχαρίου, and so it prob. was originally in Matthew; but a transcriber having in mind Zechariah the prophet, who was the son of Barachiah (Zech. 1, 1), added this name in the text; see a like case in art. Ἀβραάμ. Or it may be that Jehoida was also called Barachias comp. the apostle Jude, called likewise Ieh-

beus and Thaddeus; Matthew called also Levi; Nathanael called also Bartholomew. —Others refer the passage to the prophet Zechariah son of Barachiah, Zech. 1, 1; but history gives no account of his death. Others again make it refer to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but this happened some thirty years later.

ζῶω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5. Kühner § 137. 3; fut. ζήσω Rom. 6, 2. Heb. 12, 9. Aristoph. Plut. 263; also later fut. ζήσομαι Matt. 4, 4. al. Dem. 794. 19; aor. 1 ζήσα Rom. 2, 8. Æl. V. H. 3. 23. Hidian. 3. 12. 26. The Attics rarely used this verb except in the pres. and imperf. supplying the other tenses from βιόω, Buttm. § 114. Kühner § 192. 10.—*To live, to have life, e. g.*

1. Genr. *to live*, spoken of physical life and existence, as opp. to death or non-existence. a) Pr. of human life; Acts 17, 28 ἐν αὐτῷ γὰρ ζῶμεν. 22, 22. Rom. 7, 1. 2. 3. 1 Cor. 15, 45. Heb. 9, 17; ἐτι ζῶν Matt. 27, 63; ζῶντες καὶ νεκροί Acts 10, 42. Rom. 14, 9. 1 Pet. 4, 5. Hence τὸ ζῆν, subst. *life*, Phil. 1, 21. 22. 2 Cor. 1, 8. Sept. for חַי Gen. 2, 7. 9; חַיִּי Gen. 42, 2. (Hidian. 4. 6. 9. Xen. Cyr. 7. 3. 3; τὸ ζῆν Jos. Ant. 2. 3. 1. Pol. 40. 3. 5.) Of persons raised from the dead; Matt. 9, 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν... καὶ ζήσεται. Mark 16, 11. Luke 24, 23. Acts 1, 3. 9, 41. Rev. 20, 4. 5. al. (Sept. and חַיִּי 2 K. 13, 21.) Spoken also of those restored from sickness, *to live*, i. e. *not to die, to recover, to be well*; John 4, 50 ὁ υἱὸς σου ζῆ. v. 51. 53, comp. 52. So Sept. and חַיִּי 2 K. 8, 8. 9. b) Hence, *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings as immortal, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. (Jos. de Macc. 16 ult.) Heb. 7, 8. Of Jesus, John 6, 57. 14, 19. Rom. 6, 10. 2 Cor. 13, 4. Heb. 7, 25. Rev. 1, 18. 2, 8. Of God, John 6, 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5, 26; also by Hebr. in an oath, Rom. 14, 11 ζῶ ἐγὼ, λέγει κύριος, *as I live*; so Sept. and חַיִּי Num. 14, 21. 28; comp. Judg. 8, 19. 1 Sam. 17, 56. —Part. ζῶν, *ever living, eternal, ὁ θεὸς ὁ ζῶν*, Matt. 16, 16. Rom. 9, 26. 1 Tim. 6, 17. Heb. 3, 12. 12, 22. Rev. 4, 9. 10. 10, 5; and as opp. to idols, which are dead, non-existing, Acts 14, 15. 2 Cor. 6, 16. 1 Thess. 1, 9. Sept. and חַיִּי Deut. 5, 26.

2 K. 19, 16. So Bel and Drag. 5. c) Trop. of things, only in particip. ζῶν, ζοῦσα ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and also transient; e. g. Rom. 12, 1 θυσία ζ. a living spiritual sacrifice, opp. to the material sacrifice of slaughtered victims. Heb. 4, 12 ζῶν γὰρ ὁ λόγος τ. θεοῦ, the word of God, his promises and threatenings, are living, sure, never in vain; also 1 Pet. 1, 23 ὁ λόγος ζ. ε. the living, efficient, enduring word of God.—By Hebr. Part. ζῶν, *life-giving*, like Pi. חַיִּי, e. g. John 6, 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7, 38 λόγια ζῶντα. Heb. 10, 20 ἐδὸς ζωσα. 1 Pet. 1, 3 ἅπλις ζωσα. 2, 4 λίθος ζῶν, of Christ as having and giving life in himself (comp. John 5, 26. 6, 57). v. 5 λίθοι ζῶντες, of Christians as having life in and from Christ; comp. in lett. d. So Sept. trans. ζῆσόν με κτλ. for חַיִּי Ps. 119, 25. 37. 40. 50. al. Ez. 13, 22. d) Spec. ὁ ζῶν, *living-water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes; but also *life-giving* in a spiritual sense, John 4, 10. 11. 7, 38. Rev. 7, 17. So pr. Sept. and חַיִּי Gen. 26, 19. Zech. 14, 8.

2. As to the means of living, *to live on* or *by* any thing, with ἐπὶ τινι and ἐκ τινος. Matt. 4, 4 οὐκ ἐπ' ἄρτος μόνον ζήσεται ἑάνθρωπος. 1 Cor. 9, 14 ἐκ τοῦ εὐαγγελίου ζῆν.—So c. ἐκ Dem. 1309. 26; c. διὰ Xen. Mem. 3. 3. 11.

3. Of the manner of living, *to live* in any way, *to pass one's life* in any manner; Luke 15, 13 ζῶν ἀσώτως. Acts 26, 5 ζήσα Φαρισαίος. Gal. 2, 14 ἐνικῶς ζῆν. 2 Tim. 3, 12 εὐσεβῶς ζῆν. Tit. 2, 12 ζ. σωφρονῶς κτλ. Luke 2, 36 ζήσασα ἔτη μετὰ ἀνδρός. So Wisd. 14, 28. Luc. Char. 17. Xen. Ag. 11. 8.—Hence ζῆν τινι, ἐν τινι, κατὰ τινι, *to live to, in, according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. ζῆν τῷ θεῷ, Luke 20, 38. Rom. 6, 10. 11. Gal. 2, 19; τῷ κυρίῳ, Christ, Rom. 14, 8. 2 Cor. 5, 15; τῷ πνεύματι Gal. 5, 25; ἐαυτῷ Rom. 14, 7. 2 Cor. 5, 15; τῇ δικαιοσύνῃ 1 Pet. 2, 24. (Alciph. 1. 37. Dem. 80. 26 Φιλίππῳ ζῶντες καὶ οὐ τῇ ἐαυτῶν πατριδι.) So ἐν ἁμαρτίᾳ, under the power and in the practice of sin, Rom. 6, 2; ἐν πίστει, full of faith, under the power of faith, Gal. 2, 20; ἐν κόσμῳ, in conformity to the world, Col. 2, 20; ἐν αὐτοῖς 3, 7. (Æl. V. H. 3. 13 ζ. ἐν οἴκῳ. Comp. vivo in litteris, Cic. ad Div. 9. 26.) Also

κατὰ σάρκα ζῆν, *to live as after*, according to, *the flesh*, Rom. 8, 12. 13. So Jos. Ant. 4. 8. 44 *μὴ κατὰ τοὺς νόμους*.

4: Spec. *to live in favour with God, to live and prosper, to be happy, blessed*; genr. Rom. 10, 5 et Gal. 3, 12 *ὅ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς*, comp. Lev. 18, 5 where Sept. for זָחַ. 1 Thess. 3, 8 *ὅτι νῦν ζῶμεν, for now we live, feel ourselves happy*. Rom. 7, 9 *ἐγὼ δὲ ἔζων χωρὶς νόμου, I was alive, self-satisfied, happy*; opp. *ἐγὼ δ' ἀπέθανον* v. 10. Sept. and זָחַ Deut. 8, 1. Ps. 22, 27. So Dem. 434. 6. Comp. *vivo* Catull. 5. 1.—Hence, *to have eternal life, to be admitted to the immortality and bliss of the Redeemer's kingdom*; Luke 10, 28 *τοῦτο ποιεῖ, καὶ ζήσῃ*. John 5, 25. 6, 51. 58. 11, 25. 14, 19. Rom. 1, 17. 8, 13. Gal. 3, 11. 1 Thess. 5, 10. Heb. 12, 9. 1 Pet. 4, 6. 1 John 4, 9 *ἵνα ζήσομεν δι' αὐτοῦ* sc. τοῦ υἱοῦ. +

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Heb. זְבִדִּי i. q. זְבִדִּי (Jehovah's gift) *Zabdi*, pr. n. of the husband of Salome and father of the apostles James and John, Matt. 4, 21 bis. 10, 2. 20, 20. 26, 37. 27, 56. Mark 1, 19. 20, 3, 17. 10, 35. Luke 5, 10. John 21, 2.

ζεστός, ἡ, ὅν, (ζέω), *boiling, hot*, Dioscor. *ζεστόν ὕδωρ*.—In N. T. trop. *hot, fervid, fervent*, Rev. 3, 15 bis. 16.

ζεύγος, εος, ους, τό, (ζεύγνυμι) *a yoke of animals, i. e. two or more animals yoked or working together*, Luke 14, 19 *ζεύγη βοῶν ἠγόρασα πέντε*. Sept. for זָחַ 1 K. 19, 19. Is. 5, 10. So AEL. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke 2, 24. Sept. for זָחַ Lev. 5, 11. So Pol. 31. 3. 5. Xen. Œc. 7. 18.

ζευκτηρία, as, ἡ, (ζευκτήριος, ζεύγνυμι,) pr. fem. adj. *yoking, binding, connecting*, Æschyl. Pers. 736 *γέφυραν γαῖν δυοῖν ζευκτηρίαν*.—In N. T. subst. *a band, fastening*, Acts 27, 40. Comp. τὸ ζευκτήριον *a yoke*, Æschyl. Ag. 529.

Ζεὺς, gen. Διός, ὁ, *Jupiter*, the supreme god of the heathen mythology; Acts 14, 12. 13 *Διὸς τοῦ ὄντος πρὸ τῆς πόλεως*, i. e. *whose temple was outside of the city*.

ζέω, f. ζέσω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Plut. Demetr. 24.—In N. T. trop. *to be fervid, fervent, τῷ πνεύματι* Acts 18, 25. Rom. 12, 11. So Plut. an *seni sit ger*. Resp. 13. Plato Tim. 70 b. ib. 85. e.—The forms of ζέω are not usually contracted, Butlm. § 105. n. 2 Ioh. ad Phryn. p. 220 sq.

ζηλεύω, f. εἰσω, (ζήλος,) *to be zealous*, i. q. ζηλώω, c. g. for good, Rev. 3, 19 Laclm. —Comp. Simpl. in Epict. 26. p. 131 ed. Salmas. οὐδεὶς τῶν τὸ ἀγαθὸν ζητούντων φθονεῖ ἢ ζηλεύει ποτέ.

ζήλος, ου, ὁ, (ζέω, for ζέλος,) *zeal, fervour, enthusiasm, vehement passion*.

1. Genr. and for good, *zeal, ardour, fervent mind, for any cause or person*; c. gen. John 2, 17 *ὁ ζήλος τοῦ οἴκου σου*. Rom. 10, 2 *ζήλον θεοῦ ἔχουσιν*. With ὑπέρ *τινος* 2 Cor. 7, 7. Col. 4, 13; absol. 2 Cor. 7, 11. 9, 2. Phil. 3, 6 *κατὰ ζήλον*, *as to zeal* sc. for Judaism, comp. v. 5. Sept. for זָחַ Ps. 69, 10. 119, 138.—1 Macc. 2, 58. Luc. adv. Indoct. 17. Plut. Lycurg. 4 mid.

2. By Hebr. *jealousy*, as of a husband; c. gen. 2 Cor. 11, 2 *ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω*, *for I am jealous over you with godly jealousy*, i. e. such as God has. The relation of Israel to God is every where shadowed forth by the prophets under the emblem of the conjugal union; Is. 54, 5. 62, 5. Jer. 3, 1 sq. Ez. 16, 8 sq. 23, 1 sq. Hos. c. 2. Paul here applies the same to the relation of the Corinthians to Christ, to whom he had espoused them. Sept. pr. for זָחַ Prov. 6, 34. 27, 4.

3. In a bad sense: a) *heart-burning emulation, envy*, Acts 13, 45. Rom. 13, 13. 1 Cor. 3, 3. James 3, 14. 16; Plur. 2 Cor. 12, 20. Gal. 5, 20. Sept. for זָחַ Eccl. 9, 6. So 1 Macc. 8, 16. Hdan. 3. 2. 16. Plato Phil. 47. e; plur. Plato Legg. 679. c. b) By Hebr. *indignation, anger, wrath*, Acts 5, 17. Heb. 10, 27 *καὶ πυρὸς ζήλος*, *and fiery indignation*; comp. Zeph. 1, 18. 3, 8, where Sept. ἐν πυρὶ ζήλου for זָחַ שָׂחָ. So genr. Sept. and זָחַ Ez. 5, 13. 35, 11.

ζηλώω, ᾧ, f. ὠσω, (ζήλος,) *to be zealous towards*, i. e. *for or against any person or thing*.

1. Genr. *for a person or thing*, e. g. for good, absol. Rev. 3, 19 Rec. With an acc. of thing, i. q. *to desire ardently, to be eager for*; 1 Cor. 12, 31 *ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα*. 14, 1. 39. Pass. *to be zealously affected, to show oneself zealous, ἐν καλῷ* Gal. 4, 18. Sept. for זָחַ Prov. 3, 31. So Ecclus. 51, 18. Diod. Sic. 1. 95 mid. Dem. 500. 2 ζ. ἀπερίην.—For persons, i. q. *to have ardent affection for, to love*; e. g. externally, *to zealously affect, to make a show of zeal for*, c. acc. Gal. 4, 17 bis. Sept. pr. for זָחַ 2 Sam. 21, 2. Prov. 24, 1. So Soph. Electr. 1027.

2. By Hebr. *to be zealous over any one*, as a husband, c. acc. trop. 2 Cor 11, 2 see

fully in ζήλος no. 2. Sept. pr. for ζήλ Num. 5, 14.

3. In a bad sense, *against* a person, *to be zealous of*, *to envy*, c. acc. Acts 7, 9 ζήλωσαντες τὸν Ἰωσήφ. Absol. *to be envious*, *moved with envy*, Acts 17, 5. 1 Cor. 13, 4. James 4, 2 φονεύετε καὶ ζηλοῦτε, *ye kill and have (deadly) envy*.—Hes. Op. 1. 23. Hom. H. in Cer. 168, 223; comp. Plut. conjug. Præc. 41.

ζήλωτής, οὗ, ὁ, (ζήλω.) 1. *a zealot*, i. e. *one zealous for any thing*, *eagerly desirous of*, c. gen. 1 Cor. 14, 12 ζηλωταὶ ἐστε πνευμάτων. Tit. 2, 14. 1 Pet. 3, 13 Lachm So Hdian. 6. 8. 5. Pol. 10. 25. 2. Plato Prot. 343. a.—Spec. *a zealot* in behalf of the Jewish law and institutions, Acts 21, 20 ζηλωταὶ τοῦ νόμου. (2 Macc. 4, 2.) Acts 22, 3. Gal. 1, 14. Comp. Num. 25, 13. 1 Macc. 2, 43. Jos. c. Ap. 1. 22. p. 456 Haverc.

2. With the art. ὁ Ζηλωτής, *Zelotes*, *the Zealot*, in the Jewish sense above, as the surname of Simon one of the apostles, Acts 1, 13. Luke 6, 15; elsewhere called ὁ Κανανίτης, *the Cananite*, from Heb. קנני, Aram. קנני, *zealous*, of which ζηλωτής is the translation, Matt. 10, 4. Mark 3, 18. See in Σίμων no. 2. Prob. there were already extant, in the time of Christ, the germs of the sect or party—afterwards called Ζηλωταί, *Zealots*; the members of which professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes for several years before the destruction of Jerusalem. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1–4. ib. 4. 6. 3. ib. 7. 8. 1.

ζημία, as, ἡ, (kindr. δαμάω, δάμνημι, Lat. *damnum*), *loss*, *damage*, Acts 27, 10. 21. Phil. 3, 7 ταῦτα ἦγγμαι . . . ζημίαν, *these things I counted loss*. v. 8.—Jos. Ant. 4. 8. 29. Luc. Lexiph. 24. Xen. Mem. 2. 3. 6.

ζημιόω, ὦ, f. ὥσω, (ζημία.) *to cause loss*, *to d. damage*, *to any one*, Æl. V. H. 3. 23. Xen. Cyr. 3. 1. 30; pr. with two accus. Buttm. § 131. 5. Kühner § 280. 2.—In N. T. on y Pass. or Mid. *to suffer loss*, *to receive damage*, 1 Cor. 3, 15; ἐν μηδενί 2 Cor. 7, 9. Phil. 3, 8 τὰ πάντα ἐζημιώσῃν, *I have suffered the loss of all things*, where for the acc. retained in the Pass. constr. see Buttm. § 134. 6. (Plato Legg. 916. d. Xen. Cyr. 3. 1. 16.) Pass. aor. 1 ἐζημιώσῃν in Mid. signif. *to bring loss upon oneself*, *to lose*, e. g. τὴν ψυχὴν Matt. 16, 26. Mark 8,

36; εἰς τὸν Luke 9, 25. See Buttm. § 135. 4. § 136. 1, 2.

Ζηναῖς, ᾧ, ὁ, *Zenas*, ὁ νομικός, prob. a Christian teacher, Tit. 3, 13.

ζητέω, ὦ, f. ἥσω, 1. *to seek*, *to search after*, pr. in order to find out or discover, e. g. what is lost, c. acc. Matt. 18, 12 ζητεῖ τὸ πλανώμενον. Luke 19, 10. John 1, 39. 4, 27; acc. impl. Luke 15, 8. With acc. of pers. Matt. 2, 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον. Mark 3, 32. Luke 2, 45. John 7, 11. 2 Tim. 1, 17. al. Sept. for זָכַק Gen. 37 15. 16. 1 Sam. 10, 2. 14. So Hdian. 2. 6. 2. Xen. An. 2. 3. 2. Vect. 4. 4.—Also ζητεῖν πᾶς, *to seek how*, *to seek opportunity*, Mark 11, 18. 14. 1. 11.

2. Genr. *to seek for oneself*, i. e. in order to find, get, acquire; absol. Matt. 7, 7 ζητεῖτε καὶ εὕρήσετε. v. 8. (Arr. Epict. 4. 1. 51.) With acc. Matt. 12, 43 ζητοῦν ἀνάπανσιν. 26, 59 ψευδομαρτυρίαν. Mark 14, 55. Luke 13, 6. 7 καρπὸν ἐν αὐτῇ. 22, 6. 1 Cor. 7, 27. Rev. 9, 6 τὸν θάνατον. (Luc. Hermot. 49. Hdian. 4. 12. 8. Xen. Mem. 4. 2. 5.) Also with the idea of earnestness and anxiety, *to seek*, *to strive after*; c. acc. Matt. 6, 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κτλ. Luke 12, 29 μὴ ζητεῖτε τί φάγητε κτλ. John 5, 30. 44. 7, 18. 8, 50. 1 Cor. 10, 24. 33. 2 Cor. 12, 14. Phil. 2, 21. Col. 3, 1. Sept. for זָכַק Ps. 4, 3. 34, 15. So Luc. Phalar. pr. 5. Plut. Mor. II. p. 40.—Spec. *to seek to buy*, e. g. μαργαρίτας Matt. 13, 45. So Xen. Cyr. 2. 2. 26.

3. Spec. *to seek to find out*, *to inquire*, *to ask*; c. περί τινος, John 16, 19 περί τούτου ζητεῖτε μετ' ἀλληλῶν. So c. acc. *to ask for*, Acts 9, 11 ζήτησον ἐν οἰκίᾳ κτλ.—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13.

4. Spec. *to seek*, i. q. *to look for*, *to require*; c. acc. of pers. John 4, 23; acc. of thing, 1 Cor. 1, 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13, 3; acc. et παρά τινος, Mark 8, 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11, 16. Pass. Heb. 8, 7; c. παρά τινος Luke 12, 48; c. ἐν τινι, 1 Cor. 4, 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κτλ. Sept. for זָכַק Neh. 5, 12. 18.—Aristot. de Gen. et corrupt. 2. 5; c. παρά τινος Dem. 374. 16.

5. With an infin. *to seek to do* or *effect any thing*. a) Genr. i. q. *to endeavour*, *to strive*; c. inf. aor. Matt. 21, 46 ζητούντες αὐτὸν κρατῆσαι. Luke 5, 18. 11, 54. 17, 33. John 10, 39. 19, 12. Acts 13, 8. 16, 10. Rom. 10, 3; c. inf. pres. Luke 6, 19. Gal. 1, 10. Also c. ἵνα, instead of an inf. pres 1 Cor. 14, 12 ζητεῖτε ἵνα περισσεύητε. Sept. c. inf. for זָכַק Dent. 13. 10. 1 Sam 19, 10

So Plut. Thes. 35 mid. Xen. An. 5. 4. 33. b) Also : q. *to desire, to wish* ; c. inf. Matt. 12. 46. 47 ζητούντες αὐτῷ λαλῆσαι (comp. Luke 8, 19). Luke 9, 9. John 7, 4. Acts 27, 30. So Palæph. 53. 5. Xen. Ven. 13. 5.

6. By Hebr. a) ζητεῖν τὸν θεόν, *to seek God*, i. e. to turn to him, as a humble and sincere worshipper; comp. ἐκζητέω no. 3. Acts 17, 27. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for שָׁקַב; and so Ex. 33, 7. Ps. 24, 6. b) ζητεῖν τὴν ψυχὴν τινος, *to seek the life of any one, to plot against him, to seek to kill him*, Matt. 2, 20. Rom. 11, 3, quoted from 1 K. 19, 10 where Sept. for שָׁקַבְתָּ אֶת-רוּחִי בְּקַבֵּץ; also Ex. 4, 19. Jer. 44, 30. +

ζήτημα, ατος, τό, (ζητέω,) *an inquiry, question*, i. e. topic of inquiry or dispute; Acts 15, 2 περὶ τοῦ ζητήματος τούτου. 18, 15. 23, 29. 25, 19. 26, 3.—Sept. Ez. 36, 37. Soph. Oed. R. 278. Plato Rep. 368. c.

ζήτησις, εως, ή, (ζητέω,) *the act of seeking, search*, Thuc. 1. 20 ζ. τῆς ἀληθείας.—In N. T. *inquiry, discussion, dispute*; John 3, 25 ἐγένετο ζήτησις. Acts 15, 2 Grb. 1 Tim. 1, 4. 6, 4. (Hdot. 2. 54. Luc. Demon. 23. Plato Polit. 266. d.) Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts 25, 20. 2 Tim. 2, 23. Tit. 3, 9. Comp. P. ato Apol. 29. c.

ζιζάνιον, ου, τό, zizanium, Suid. ή ἐν τῷ σίτῳ αἶρα, Lat. lolium, ('infelix lolium' Virg. Geor. 1. 153.) Engl. *darnel*, i. e. lolium temulentum, bearded darnel, a weed or grass growing among wheat and other kinds of grain, and at first having a close resemblance to them; Plur. Matt. 13, 25. 26. 27. 29. 30. 36. 38. 40. The Rabbins call it זִיזִין bastard, bastard wheat; the Arabs zawnin; see Buxtorf Lex. Rabb. 680. Wetst. in Matt. 13, 25. Rosenm. Alterthumsk. IV. i. p. 120.—Engl. vers. *tares*.

Ζοροβάβελ, ό, indec. Zorobabel, Heb. זְרֻבָבֶל Zerubbabel, pr. n. a) The leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1, 12. 13. Comp. Ezra 2, 2. 3, 2. 8. 1 Chr. 3, 19. b) An ancestor of Jesus, Luke 3, 27. See Gr. Harm. p. 186.

ζόφος, ου, ό, (kindr. γνώφος, νέφος,) *darkness, blackness, thick gloom*; Heb. 12, 18 Lachm. ζόφ, for σκότῳ in Rec. Elsewhere of the darkness of Tartarus or Gehenna, see in ἄδης; e. g. 2 Pet. 2, 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κτλ. *thrusting them down to Tartarus in chains of darkness*, i. e. where darkness lies like

chains upon them. Jude 6. Intens. ζόφου τοῦ σκότους, *blackness of darkness, thickest darkness*, 2 Pet. 2, 17. Jude 13; see Gesen. Lehrs. p. 671. d.—Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1. D. Mort. 15 2

ζυγός, ου, ό, (ζεύγνυμι,) *a yoke, serving to couple any two things together*, e. g. cattle, Ael. V. H. 5. 14. Sept. for יָגַל 1 Sam. 6, 7.—Hence in N. T.

1. Trop. *a yoke*. a) As an emblem of servitude, 1 Tim. 6, 1 ὑπὸ ζυγὸν δούλου. Sept. and יָגַל Lev. 26, 13. So Dem. 322. 12 ζυγὸς δουλοσύνης. Plato Ep. 354. d. b) Denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15, 10. Gal. 5, 1. Hence by antith. of the gentle precepts of Christ, Matt. 11, 29. 30. Sept. for יָגַל Jer. 5, 5.

2. *the beam of a balance, which unites the two scales; hence by synecd. a balance, scales*, Rev. 6. 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for מִזְנֵינָא Lev. 19, 36. Hos. 12, 7.—Ael. V. H. 10. 6. Plato Tim. 63. b.

ζύμη, ης, ή, (prob. ξέω,) *leaven, sour dough*. Matt. 13, 33 et Luke 13, 21 ὁμοία ἐστὶν ή βασι. τῶν οὐρ. ζύμη, κτλ. Matt. 16, 12. Sept. for זָמַח Ex. 12, 15. 13, 7. (Jos. Ant. 3. 10. 6. Plut. Quæst. Rom. 109.) And as leaven causes to ferment and turn sour, hence proverbially, 1 Cor. 5, 6 et Gal. 5, 9 μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for *impurity, corruptness, perverseness of life, doctrine, heart*, Matt. 16, 6. 11. Mark 8, 15 bis. Luke 12, 1. 1 Cor. 5, 7. 8 bis.

ζυμῶν, ω, f. ὠσω, (ζύμη,) *to leaven, to make ferment*, Pass. Matt. 13, 33 et Luke 13, 21. Proverbially, 1 Cor. 5, 6 et Gal. 5, 9, see in ζύμη. Sept. for זָמַח Ex. 12, 34. 39. Hos. 7, 4.—Plut. Symp. 3. 10. 3. p. 256.

ζωγρέω, ω, f. ήσω, (ζωός, ἀγρεύω,) *to take alive, to take prisoner in war*, Hom. Il. 6. 46. Xen. An. 4. 7. 22.—In N. T. trop. *to take, to capture*, i. q. *to win over*, c. acc. Luke 5, 10 ἀνθρώπους ἔση ζωγρῶν, comp. v. 11. Pass. part. perf. 2 Tim. 2, 26 ἐζω γημένοι ὑπ' αὐτοῦ, *taken captive by him Satan*, i. q. *ensnared, seduced*.

ζωή, ης, ή, (ζάω,) *life, the being alive*.

1. Pr. of physical life and existence, as opp. to death and non-existence. a) Genr. of human life etc. Luke 16, 25. Acts 17, 25 διδοὺς πᾶσι ζωήν. 1 Cor. 3, 22. 15, 19. Heb. 7, 3. James 4, 11. Rev. 11, 11. 16, 3 Grb. πᾶσα ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in Rec. *every living soul*. Sept. for חַיִּי Gen.

2, 7. 25, 7. (Luc. Tox. 38. Plato Phaed. 16. p. 71. d.) Of life or existence after rising from the dead, *a living again*; only of Christ Rom. 5, 10. 2 Cor. 4, 10. 11. 12; trop. of the Jewish people, Rom. 11, 15. b) Spec. *existence, life*, absolutely and without end; Heb. 7, 16 *κατὰ δύναμιν ζωῆς ἀναταλίου*. So *ξύλου ζωῆς, tree of life*, which preserves from death, Rev. 2, 7. 22, 2. 14; comp. Sept. Gen. 2, 9. 3. 22. Also *ἄρτος ζωῆς, bread of life*, John 6, 35; *ὕδωρ ζωῆς, water of life*, Rev. 21, 6. 22, 1. 17. But *ἐπὶ ζωῆς πηγὰς ὑδάτων* Rev. 7, 17 Grk. is equivalent to *ἐπὶ ζωῆς πηγὰς ὑδάτων* in Rec. *to living fountains of water*, i. e. perennial; see in ζάω no. 1. d. Comp. below in no. 3. b.—Meton. of the Logos, *life*, absolutely, for the source of all life, John 1, 4. 1 John 1, 1. 2.

2. Also *life, way of life*, manner of living, conduct, in a moral respect; Rom. 6, 4 *ἐν καυνότητι ζωῆς περιπατήσωμεν*. Eph. 4, 18 *τῆς ζωῆς τοῦ Θεοῦ*, i. e. which God requires, *a godly life*. 2 Pet. 1, 3.

3. Spec. *life*, i. e. *welfare, happiness*. a) Genr. Luke 12, 15. John 6, 51 *ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Acts 2, 28 *ὁδοῦς ζωῆς, the ways of life* and happiness, from Ps. 16, 11 where Sept. for *חַיִּים*. 1 Pet. 3, 10 *ὁ γὰρ θέλων ζῶν ἀγαπᾷ*, from Ps. 34, 13 for *חַיִּים*. b) In the gospel sense, *eternal life, salvation*, i. e. the bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection, and of which Christians have the hope and foretaste here on earth; so *ζωὴ αἰώνιος* Matt. 19, 16. 17. John 3, 15. 16. 5, 24. al. *ἡ ζωὴ ἡ μέλλουσα* 1 Tim. 4, 8; *ἡ ὄντως ζωὴ* 6, 19; absol. *ἡ ζωὴ*, Matt. 7, 14. 18, 8. 9. John 5, 40. 6, 33. 53. Acts 5, 20 *τὰ ῥήματα τῆς ζωῆς ταύτης, the words, doctrine, of eternal life*. Rom. 5, 17 *ἐν ζωῇ βασιλεύσουσι*. v. 18. 7, 10. 8, 2. 6. 10. Phil. 2, 16. 2 Tim. 1, 1. 1 John 3, 14. 5, 12. 13. 16. al. For *βίβλος* v. *βιβλίον* ζωῆς, see in βίβλος. So *ὁ στέφανος τῆς ζωῆς, the crown of life*, the reward of eternal life, James 1, 12. Rev. 2, 10; *χάρις τῆς ζωῆς, the gift of eternal life*, 1 Pet. 3, 7; *δσμη ζωῆς eis ζῶν* 2 Cor. 2, 16.—Meton. for the author and giver of eternal life, John 5, 26. 11, 25. 14. 6. Col. 3, 4. 1 John 1, 2. 5, 20. Also for the cause, source, means of eternal life, John 5, 39. 12, 50. 17, 3. +

*ζώνη, ης, ἡ, (ζώννυμι), a zone, belt, girdle*, Matt. 3, 4. 10, 9. Mark 1, 6. 8. Acts 21, 11 bis. Rev. 1, 13. 15. 6. Sept. for *חֲגָרֶת* 2 K. 1, 8; *חֲגָרֶת* 1 K. 2, 5. So Hdian. 1.

11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress. It was sometimes of linen or other fine material, Jer. 13, 1. Prov. 31, 24. Ez. 16, 10; or also of leather, 2 K. 1, 8. Matt. 3, 4. In it was worn the sword, 1 Sam. 25, 13. 2 K. 20, 8, as also the writer's inkstand, as at the present day, Ez. 9, 2. Niebuhr's Arabien p. 64. Shaw's Travels p. 227. The folds of the girdle served also as a pocket or purse for money, Matt. 10, 9. Mark 6, 8; in this sense the Rabbins call it *פִּתְיוֹן*, see Buxtorf Lex. Rab. 1753. So Plut. Symp. 4. 2. 3, *ζώνην χαλκοῦς ἔχουσιν*. Liv. 33. 29 'argentum in zonis habentes.' Hor. Ep. 2. 2. 40.

*ζώννυμι* v. *ζωννύω*, f. *ζώσω*, to gird, to put on a girdle, c. acc. John 21, 18 bis. [Acts 12, 8.] Sept. for *חֲגָרֶת* Job 38, 3; *חֲגָרֶת* Ex. 29, 9.—Hom. Od. 18. 76. Theocr. 16. 81. Pausan. 9. 17. 3.

*ζωογονέω*, ὦ, f. ἡσώ, (*ζωογόνος*; *ζώω*, obsol. *γένω*.) to bring forth alive, to engender living animals, Diod. Sic. 1. 7, 10, 88.—In N. T. to preserve alive, c. acc. Luke 17, 33; Pass. Acts 7, 19. [1 Tim. 6, 13.] Sept. and *חַיִּים* Pi. Hiph. Ex. 1, 17. Judg. 8, 19. 1 K. 20, 31. So Theoph. ad Autol. 1. p. 74, *ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν*.

*ζῶων*, ου, τό, (*ζώω*, *ζάω*.) a living thing, an animal, beast, Heb. 13, 11. 2 Pet. 2, 12. Jude 10. Symbolically, Rev. 4, 6. 7 quater. 8. 9. 5. 6. 8. 11. 14. 6. 1. 3. 5. 6. 7. 7. 11. 14. 3. 15. 7. 19. 4. Comp. Dan. 7, 3 sq. Ez. 1, 5 sq. Sept. for *חַיִּים* Ez. 1. c. Ps. 68, 11.—Hdian. 1. 15. 7. Xen. Mem. 4. 3. 10.

*ζωοποιέω*, ὦ, f. ἡσώ, (*ζωοποιός*; *ζώω*, *ποιέω*.) to make alive, to give life to, to quicken.

1. Pr. c. acc. 1 Tim. 6, 13 *τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα*. Sept. for *חַיִּים* Pi. Hiph. 2 K. 5, 7. Neh. 9, 6. So Act. Thom. 10 *ὁ Θεὸς τὸν κόσμον ζωοποιῶν*.—Of the dead, to make alive again, to quicken, c. acc. John 5, 21 bis. Rom. 4, 17. 8, 11. 1 Cor. 15, 22; Pass. 1 Pet. 3, 18. So Test. XII Patr. p. 679 *τοὺς νεκροὺς ζωοποιῆσαι*.—Of seeds, Pass. to be quickened, to sprout, 1 Cor. 15, 36.

2. Spec. to give eternal life, to make alive forever, sc. in the bliss and privileges of Christ's kingdom, of which the hope and foretaste are enjoyed here, comp. in *ζωὴ* no. 3. b; absol. John 6, 63. 1 Cor. 15, 45. 2 Cor. 3, 6. Gal. 3, 21. Comp. Sept. and *חַיִּים* Ecc. 7, 12.



# H.

**η**, a particle disjunctive, interrogative, comparative; see Matth. § 619. Buttm. § 149. m. 7. Kühner § 323. 1, 2. § 344. 5. Winer § 57. 3.

1. DISJUNCTIVE, *or*, Lat. *aut*. a) Genr. Matth. 5, 17 τὸν νόμον ἢ τοὺς προφήτας, v. 36. Mark 4, 30. Luke 9, 25. John 6, 19. Acts 3, 12. Heb. 2, 6. al. sæpiss.—Hdian. 3. 15. 9. Xen. Mem. 1. 2. 18. Hell. 3. 3. 9.

b) Repeated, *η*...*η*, *either...or*, Lat. *aut...aut*, marking strong distinction or antithesis; Matth. 6, 24 ἢ γὰρ τὸν ἑνα μισήσῃ... ἢ ἐνὸς ἀνέξεται. Luke 16, 13. 1 Cor. 14, 6. 2 Cor. 1, 13.—Luc. D. Deor. 18. 1 pen. Xen. Mem. 1. 2. 16.

II. INTERROGATIVE, where however the primary signif. or is strictly retained, *or whether?* *or if perhaps?* *an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) Pr. indirect, in the latter clause of a double interrogation after *πότερον*, *whether...or*, e. g. John 7, 17 γινώσεται πότερον ἐκ τ. θεῶν ἐστίν, ἢ ἐγὼ κτλ. Winer l. c. Matth. § 619. 2. So Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—Also genr. without *πότερον* expressed, Matth. 9, 5. 22, 17. Luke 7, 19. 20. Acts 8, 34. Rom. 2, 4. So Xen. Conv. 4. 52.

b) Genr. and in a direct question, where the interrogation implies a negation of something preceding. Matth. 7, 9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος; 20, 15. Rom. 3, 29. 1 Cor. 1, 13. 9, 6. 8. 10. 2 Cor. 1, 17. al.

III. COMPARATIVE, *than*, e. g. a) After comparatives and words implying comparison; Matth. 10, 15 ἀνεκτότερον... ἢ τῇ πόλει ἐκείνῃ. Mark 10, 25. Luke 16, 17. John 4, 1. Rom. 13, 11; μάλλον *η*, *more than*, *rather than*, Matth. 18, 13. John 3, 19. Acts 4, 19; πρὶν *η*, *sooner than*, before, Matth. 1, 18. Mark 14, 30. Luke 2, 26. Acts 2, 20; comp. Buttm. § 149. m. 7. So after *ἐλέω*, 1 Cor. 14, 19 ἐλέω πάντε λόγους διὰ τοῦ νοῦς μου λαλῆσαι... ἢ μυρίου λόγ. κτλ.—Luc. D. Deor. 18. 1. Xen. CEC. 10. 6. Conv. 2. 3; after *ἐλέω* Arr. Epict. 3. 1. Comp. Buttm. l. c. Kühner § 323. 2. Matth. § 691. 3.

b) After *ἄλλος*, *ἕτερος*, and the like; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. Comp. Matth. l. c. So Xen. Cyr. 3. 2. 17. CEC. 3. 3.—With *ἄλλος* or the like implied, John 13, 10 ὁ λελουμένος οὐ χρεῖαν [ἄλλην] ἔχει ἢ τοὺς

πόδας κτλ. Acts 24, 21 τί ἀδίκημα [ἄλλου] ἢ περὶ μᾶς κτλ.

c) After the positive degree, or *οἷο* like word, where it may be rendered *rather than*, *more than*, i. q. μάλλον *η*, so that the positive with *η* is equivalent to the comparative. The grammarians supply *μάλλον*, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with *וְ*; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 882. Matth. 18, 8 καλὸν σοὶ ἐστὶν ἐσελεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βλησθῆναι εἰς τὸ πῦρ τὸ αἰώνιον: v. 9. Mark 9, 43. 45. 47. Luke 15, 7. 17, 2. Sept. and *וְ* Gen. 38, 26. Ps. 118, 8. Jon. 4, 3. al.—Ecclus. 22, 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀσλίως. Phocyl. 77. Soph. Ajax 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26 Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquens.'

IV. Joined with other particles, viz.

a) ἀλλ' *η*, *unless*, *except*, see in ἀλλά no. 3. b.

b) ἢ καί, *or also*, *or even*; Luke 18, 11 ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ... ἢ καὶ ὡς οὗτος κτλ. 1 Cor. 16, 6. 2 Cor. 1, 13. Interrogatively, Luke 11, 11. 12. 12, 41. Rom. 4, 9. 14, 10. non al.

c) ἢ περ, *than perhaps*, *than indeed*, once after *μάλλον*, John 12, 43. So 2 Macc. 14. 42. Luc. D. Mort. 6. 3.

d) ἦτοι, i. q. *η*, *or*, but stronger; in N. T. only ἦτοι...*η*, *whether indeed*...*or*, once Rom. 6, 16. See Herm. ad Vig. p. 785, 410. So Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. +

**ῆ**, a particle of confirming or strengthening, *truly*, *assuredly*, *certainly*; in N. T. only once in the connection ῆ μήν, the usual intensive form of oaths, *most certainly*, *most surely*; Heb. 6, 14 ῆ μὴν εὐλογῶν εὐλογῆσα σε, quoted from Xen. 22, 17 where Sept. for *וְ*, as also Gen. 42, 16 [Lachm. εἰ μήν.] Sept. for *וְ* Num. 14, 23; *וְ* Judg. 15, 7. See Buttm. § 149. m. 29. Kühner § 316. 2.—Jos. Ant. 5. 1. 2 δμόσαντες ῆ μὴν σώσων αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics ῆ is used also as an interrogative, Buttm. § 149 m. 7 fin. Kühner § 344. 5.

**ἡγεμονεύω**, f. εὖσω, (ἡγεμών,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4; *to lead, to be a leader, chief*, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor*, e. g. of a Roman province; either as a *legatus Caesaris*, c. gen. τῆς Συρίας, Luke 2, 2; or as a procurator, Luke 3, 1 τῆς Ἰουδαίας. See fully in ἡγεμών no. 2.

**ἡγεμονία**, as, ἡ, (ἡγεμών,) *leadership, dominion, reign*; Luke 3, 1 ἡ ἡγεμονία Τιβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hldian. 2. 9. 12. Xen. Hell. 7. 1. 33.

**ἡγεμών**, ὄνος, ὁ, (ἡγεσθαι,) *a leader, guide*, Hom. Od. 10. 605. Hldot. 8. 31 ἡ γῆς ὁδοῦ. Xen. An. 4. 2. 1; *a leader, commander* of an army, i. q. στρατηγός, Hldian. 2. 7. 10. Xen. Mem. 3. 2. 4. Sept. for עֲשֵׂה Jer. 42, 1. 8.—In N. T.

1. *a leader, chief, head*; Matt. 2, 6 ἐν τοῖς ἡγεμόσιν Ἰούδα, quoted from Mic. 5, 1 where Heb. מְלָכִים וְהִנֵּה מִלְּפָנֶיךָ, Sept. ἐν χιλιάσιν Ἰούδα. But מְלָכִים in Mic. 1. c. is pr. the families into which each tribe was divided, the heads of which were called מְלָכִים Zech. 12, 5. 6; and Matthew by meton. puts ἡγεμόνες chiefs of families, for the families themselves, as also for the cities in which they dwelt. So Sept. ἡγεμών for מְלָכִים Gen. 36, 15. 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedæmon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39; genr. Ag. 1. 3 ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provincia senatorie* and *provincia imperatorie* vel *Cæsarum*, ἐπαρχίαι τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provincia Cæsarum* were called *legati Cæsaris pro consule, propraetores, legati consulares*, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than other proconsuls.

Such were Cyrenius (Lat. Quirinus) Luke 2, 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. 1832, p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and had also a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a *governor* or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. 1832, p. 382. See Strabo 17. p. 840. Adam's Rom. Ant. p. 165 sq. Dict. of Antt. art. *Provincia*.—Hence

a) Genr. of a *proconsul*, legate, president, Matt. 10, 18. Mark 13, 9. Luke 21, 12. 1 Pet. 2, 14.—Hldian. 2. 9. 12. Plato Rep. 520. b.

b) Of the procurator of Judea, e. g. Pilate, Matt. 27, 2. 11 bis. 14. 15. 21. 23. 27. 28, 14. Luke 20, 20; Felix, Acts 23, 24. 26. 33. 34. 24, 1. 10; Festus, Acts 26, 30.—Jos. Ant. 18. 3. 1 Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών. The usual Greek word for *procurator* is ἐπίτροπος, e. g. of Pilate, Jos. B. J. 2. 9. 2; genr. Hldian. 7. 4. 5, 11. ib. 4. 6. 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

**ἡγεσθαι**, οὔμαι, f. ἡσομαι, Mid. depon. (ἄγω,) *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Xen. Cyr. 4. 5. 13; *to be leader, chief*, in war, i. q. στρατηγέω, Hldian. 7. 8. 8. Xen. Mem. 3. 2. 4; of a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. *to be a leader, chief*, only in Part. ἡγούμενος, ὁ, *a leader, chief*, i. q. ἡγεμών. So Acts 14, 12 ὁ ἡγούμενος τοῦ λόγου, the *chief-speaker*. (Comp. Jamblic. de Myster. init. Θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἐρμῆς. Luc. Pseudolog. 24.) Genr. of those who have influence and authority, Luke 22, 26. Acts 15, 22; of officers and teachers in the churches, Heb. 13, 7. 17. 24; of a chief magistrate, as Joseph in Egypt, Acts 7, 10 of the Messiah, *a ruler, prince*, Matt. 2, 6, quoted from Mic. 5, 1 where Heb. עֲשֵׂה Sept. ἄρχων. Sept. ἡγούμενος for עֲשֵׂה

2 Chr. 7, 18. 9, 26; ἡδέως Ez. 43, 7. 9; ἡδέως 2 Sam. 3, 38.—Ecclus. 32 [35], 1. Diod. Sic. 1. 4 κατ' ὃν ἡγοούμενος Γάιος Ἰούλιος Καίσαρ. Pol. 1. 15. 4; comp. Xen. Lac. 14. 5.

2. Trop. pres. ἡγοῦμαι, also perf. ἡγήμαι, with pres. signif. Acts 26, 2. Phil. 3, 7. Buttm. § 113. 7; like Lat. *ducere*, to lead out before the mind, i. e. to regard as being so and so, to esteem, to count, to reckon; e. g. of things, c. acc. 2 Pet. 3, 9 ὡς τινὲς βραδυνήτα ἡγοῦνται. With acc. and infin. Phil. 3, 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Luc. D. Mort. 13. 5. Hdian. 3. 12. 7. Xen. Cyr. 1. 5. 7.) With acc. c. εἶναι impl. 2 Cor. 9, 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλεῖσαι κτλ. Phil. 2, 25. 2 Pet. 1, 13. James 1, 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κτλ. (Diod. Sic. 13. 55. Xen. Hell. 5. 1. 20.) With two acc. c. εἶναι impl. ἡγείσθαι τί τι, to think to be such and such, to esteem as any thing, Phil. 2, 6. 3, 7 ταῦτα ἡγημαί ζημίαν. Heb. 10, 29. 11, 26. 2 Pet. 2, 13. 3, 15. Sept. for כִּשְׁתִּי Job 41, 19. So Jos. Ant. 7. 2. 1. Plato Tim. 18. e.—Of persons, to hold or esteem one as such and such; so c. acc. with an adj. Acts 26, 2 ἡγημαί ἐμάντων μακάριον. Phil. 2, 3. 1 Tim. 1, 12. 6, 1. Heb. 11, 11; μὴ ὡς ἐχθρόν 2 Thess. 3, 15. Sept. for כִּשְׁתִּי Job 19, 11. 33, 10. (Hdian. 3. 11. 9. Xen. Cyr. 3. 1. 20.) With accus. and adv. 1 Thess. 5, 13 ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

ἡδέως, adv. (ἡδύς,) sweetly, pleasantly, i. e. with relish, of eating and drinking, Xen. Mem. 1. 3. 5.—In N. T. trop. with pleasure, gladly, Mark 6, 20. 12, 37. 2 Cor. 11, 19. So 2 Macc. 6, 30. Hdian. 7. 5. 4. Xen. Cyr. 1. 4. 10.

ἡδη, adv. now, even now, already, marking an action as already or soon to be completed; Matt. 3, 10 ἡδη δὲ καὶ ἡ ἀξίτη κείται κτλ. 5, 28 ἡδη ἐμοίχευσεν αὐτήν. 24, 32. Mark 15, 42. 44. Luke 7, 6. John 3, 18. 4, 35. al. ssep. With another particle, 1 John 4, 3 νῦν ἡδη now even already. Phil. 4, 10 ἡδη ποτε, now at length. So Tob. 3, 6. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4; ἡδη νῦν Plato Phil. 30. e; ἡδη ποτε Dion. Hal. Ant. 7. 51.—Also of the immediate future, now, presently, soon; see Viger. p. 413 sq. Rom. 1, 10 εἴπως ἡδη ποτε εὐδοκῶσι σομαί κτλ. if perhaps I may shortly or at length be prospered to come to you. So Jos. Ant. 3. 14. 1 τὴν μὲν ἡδη ἔχετε, τὴν δὲ ἡδη λήψεσθε. Luc. D. Deor. 4 2 bis. Xen. An. 2. 2. 1. +

ἡδίστα, adv. pr. acc. plur. neut. of ἡδίστος superl. of ἡδύς, Buttm. § 115. 5, lit. most sweetly, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5.—In N. T. trop. most gladly, 2 Cor. 12, 9. 15. So Luc. Scyth. 8. Xen. Mem. 2. 7. 10. Comp. in ἡδέως.

ἡδονή, ἡς, ἡ, (ἡδός, ἡδομαι, ἀνδάνω,) pleasure, gratification, enjoyment, in N. T. only of the pleasures of sense; Luke 8, 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. 3, 3. James 4, 3. 2 Pet. 2, 13. So Jos. Ant. 3. 12. 1. Hdian. 1. 13. 15. Xen. Cyr. 8. 2. 4.—Meton. desire, appetite, lust, James 4, 1. So Xen. Mem. 1. 2. 23.

ἡδύσσομον, ου, τό, (ἡδύσσομος sweet-scented; ἡδύς, ὄσμη,) mint, mentha viridis Linn. i. q. μίνθη, garden or spear mint, Matt. 23, 23. Luke 11, 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41 ἡδύσσομον, οἱ δὲ μίνθη, γνῶριμον βοτάνιον.

ἡῖος, eos, ους, τό, (kindr. ἔσος, ἔδος,) accustomed seat, haunt, dwelling, of animals and men, Hom. Il. 6. 511. Hes. Op. 166. Hdol. 1. 15.—In N. T. wont, custom, usage; Plur. τὰ ἡῖα, manners, morals, character, 1 Cor. 15, 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. or Poet. Gnom. p. 187. Tauchn. So in Sing. Ecclus. 20, 26. Luc. Phalar. pr. 7 χρηστὸν ἡῖος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1. Plato Rep. 402. d, κατὰ ἡῖα.

ἡκω, f. ἡῶ, later aor. 1 ἡξα Rev. 2, 25. 3, 9, see Lob. ad Phryn. p. 743 sq. Buttm. Ausf. Sprachl. § 114; to come, i. e. to have come, to be here, in the sense of a preterite, Buttm. l. c. in ἰκνέομαι. Gram. § 137. n. 8. Kühner § 255. n. 2. Matth. § 504. I. 2. So genr. of persons, with ἀπό c. gen. of place whence, Matt. 8, 11 et Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἡῶσιν. Mark 8, 3; with ἐκ c. gen. John 4, 47, and in the sense to come forth, to arise, Rom. 11, 26; with πρὸς c. acc. of pers. Acts 28, 23 ἡκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for נָבִיא Ex. 20, 24. Ael. V. H. 3. 19 pen.) Trop. John 6, 37. With ἐπὶ τινι, to come upon one, in a hostile sense, Rev. 3, 3 bis. (Sept. for נָבִיא 2 Sam. 17, 12. Dem. 319. 7.) Absol. Matt. 24, 50 ἡῶι ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12, 46. 15, 27. John 8, 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἡκω, i. q. ἐξελθὼν ἡκω. Heb. 10, 7. 9. (Sept. for נָבִיא Ps. 40, 8). γ. 37. 1 John 5, 20. Rev. 2, 25. 3, 9. 15, 4. Sept. for נָבִיא 1 K. 8, 42. Zech. 8, 20. 22.

So Hdian. 1. 7. 2. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John 2, 4 ὥρα ἔχει. Luke 13, 35. 2 Pet. 3, 10. (Sept. and אֵיב Ps. 102, 14. Dem. 11. 26.) Also of the end or consummation of any thing, Matt. 24, 14; evils, calamities, Rev. 18, 8. So with ἐπὶ τινα, to come upon any one, e. g. evil times, Luke 19, 43; of guilt and its punishment, to be laid upon, Matt. 23, 36. So Dem. 624. 19.

Ἡλί or Ἡλέλ, ὁ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. n. of the father of Joseph the husband of Mary, Luke 3, 23.

ἡλί, indec. *eli*, my God! i. e. Heb. הֵלִי in Greek letters, Matt. 27, 46, from Ps. 22, 2.

Ἡλίας, οὐ, ὁ, *Elias*, Heb. אֱלִיָּהּ and אֱלִיָּהּ (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. whom the Jews expected to reappear before the coming of the Messiah; Matt. 17, 12. Mark 9, 13. Luke 1, 17. 4, 25. 26. al. See 1 K. c. 17–19. 21. 2 K. c. 1. 2. Mal. 3, 23. [4, 5.] +

ἡλικία, as, ἡ, (ἡλιξ,) 1. *age*, full *age*, *manhood*, the prime of life; John 9, 21 αὐτὸς ἡλικίαν ἔχει. v. 23. Heb. 11, 11. So 2 Macc. 7, 27. Pol. 6. 6. 2. Diod. Sic. 2. 5 init. Plato Lys. 209. a. ἡλικίαν ἔχειν.—Spec. *age*, *life*; Matt. 6, 27 et Luke 12, 25 προσθεῖναι ἐπὶ τὴν ἡλικίαν πῆχυν ἓνα. (AEL. V. H. 2. 23 ὅψε τῆς ἡλικίας. Xen. Apol. 6, i. q. βίος.) Others *stature*, but against the context; comp. Matt. 6, 25. 26. Luke 12, 26.

2. *stature*, *growth*, as marking *age*, Luke 2, 52. 19, 3 τῇ ἡλικίᾳ μικρῷ. Trop. Eph. 4, 13. Sept. for אֶמְלִי Ez. 13, 18.—Plut. Philop. 11. Dem. 1204. 26. Hdot. 3. 16.

ἡλίκος, η, ον, correl. pron. (ἡλιξ,) *how great*, *quantus*, Col. 2, 1. James 3, 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. Pol. 1. 71. 7. See Buttm. § 79. 5.

ἡλιος, οὐ, ὁ, (ἥλιος,) *the sun*, Matt. 13, 43. Mark 1, 32. al. Sept. for אֶמְלִי Gen. 15, 12. 17. (Dem. 197. 7. Xen. Mem. 3. 8. 9.) Meton. *light*, *daylight*, Acts 13, 11; comp. Ps. 58, 9. So Mark 16, 2 ἀνατεῖλαντος τοῦ ἡλίου, *daylight having risen*, the day having dawned, parall. with λίαν πρωΐ, comp. Luke 24, 1. John 20, 1; see Biblioth. Sac. 1845. p. 167. Gr. Harm. p. 230. +

ἡλος, οὐ, ὁ, *a nail*; John 20, 25 bis, τὸν ἑνὸς τῶν ἡλῶν.—Sept. 1 Chr. 22, 3. AEL. V. H. 9. 3 init. Xen. Ven. 9. 12.

ἡμεῖς, pers. pron. 1 Plur. see in ἐγώ.

ἡμέρα, as, ἡ, 1. *a day*, i. e. the time from one sunrise or sunset to another, i. q. *nocturnum*.

a) Genr. Matt. 6, 34 ἀρεσκὸν τῇ ἡμέρᾳ ἢ κακίᾳ αὐτῆς. Mark 6, 21. John 11, 9 δρᾶι τῆς ἡμέρας. Acts 2, 15. 21, 26. Rom. 14, 5. 6. al. Luke 9, 28 ὥστε ἡμέραι ὀκτώ, a parenthetic clause; and so Matt. 15, 32. Mark 8, 2; see Winer § 64. 1. (Comp. ὁσημέραι, Arr. A. M. 3. 26. 3; also Luc. D. Meretr. 10. 1 οὐ γὰρ ἐώρακα, πολὺς ἦδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει, see in ἄγω no. 3. As marking what is brief and transient; 2 Pet. 2, 13 τὴν ἐν ἡμέρᾳ τρυφήν, i. e. *for a day*, ephemeral. (So ἐφ' ἡμέραν Hdod. 1. 32.) Rev. 2, 10 θλίψις ἡμερῶν δέκα, *affliction of or for ten days*, i. e. for a short season. With a genit. Luke 1, 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, the eight days of his official duty. James 5, 5 ὥς ἐν ἡμέρᾳ σφαγῆς, *as for a day of slaughter*. So c. gen. of a festival or the like, as ἡ ἡμέρα τῶν σάββατων v. τοῦ σαββάτου, *the sabbath-day*, Luke 4, 16. John 19, 31. (Sept. for אֶמְלִי Jer. 17, 24. 27.) Acts 12, 3 ἡμ. τῶν ἀζύμων, *the day or days of unleavened bread*, the passover. 20, 6. Luke 22, 7; see in ἄζυμος no. 2. Acts 2, 1 ἡμέρα τῆς πεντεκοστής, *the day of Pentecost*. 20, 16.—Often in specifications of time, viz. a) In the *Genitive*, of time *when* indefinite, the time within which any thing happens, e. g. τῆς ἡμέρας, *in a day*, every day, Luke 17, 4; comp. Buttm. § 132. 14. Kühner § 273. 4. b. So Xen. An. 1. 7. 18. β) In the *Dative*, of time *when* definite; Matt. 16, 21 τῇ τρίτῃ ἡμέρᾳ ἐγερσῆναι. Mark 9, 31. Luke 9, 22. 13, 14. John 2, 1. Acts 7, 1. al. Buttm. § 133. 4. e. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4, 16 ἡμέρα καὶ ἡμέρα, *day by day*, every day, daily; so Heb. יוֹם יוֹם, Sept. καὶ ἐκάστην ἡμέραν, Esth. 3, 4; יוֹם יוֹם, Sept. ἡμέραν καὶ ἡμέραν, Ps. 68, 20; see Gesen. Lehrs. p. 669. γ) In the *Accusative*, of time *how long*, implying duration; Matt. 20, 6 ὅλην τὴν ἡμέραν ἀργοί. 28, 20 πάσας τὰς ἡμέρας i. e. *always*. Mark 1, 13. John 1, 40. Acts 9, 9. Gal. 1, 18. Rev. 11, 9. So Matt. 20, 2 συμφωνήσας . . . ἐκ δηνάριον τὴν ἡμέραν, *for a denarius the day*, i. e. for a day's work. Acts 5, 42 πᾶσαν τε ἡμέραν, *every day*, i. e. the whole time. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, see in ἐκ no. 2. See Buttm. § 131. 9. Matth. § 425. 2. So Xen. An. 6. 4. 1. δ) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἀχρι, διὰ, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπὶ, κατὰ, μετὰ, πρὸς; for which constructions see these prepositions respectively.

b) Emphat. *a certain day, set day.* Acts 17, 31 διότι ἐστίσιν ἡμέραν ἐν ᾗ μέλλει κρίναι κτλ. Heb. 4, 7. 1 Cor. 4, 3 see in ἀνθρώπινος lett. b. So Dem. 1072. 27.—Spec. ἡ ἡμέρα τοῦ κυρίου, *the day of the Lord*, when the Saviour will come to judge the world and fully establish his kingdom, 1 Cor. 1, 8 comp. v. 7. 5, 5. 2 Cor. 1, 14. 1 Thess. 5, 2. 4, comp. 4, 13 sq. 2 Pet. 3, 10. al. Luke 17, 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ, comp. v. 30 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται. Absol. 1 Cor. 3, 13. Heb. 10, 25. So ἐκείνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7, 22. Mark 13, 32. 2 Thess. 1, 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10, 15. 11, 22. 24. 36. al. comp. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κτλ. and Jude 6 εἰς κρίσιν μεγάλης ἡμέρας. Also ἡμ. ὁργῆς Rom. 2, 5. Rev. 6, 17; ἡμ. ἀπολυτρώσεως Eph. 4, 30. Further, ἡ ἐσχάτη ἡμέρα, John 6, 39. 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3, 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2, 20, quoted from Joel 3, 4 [2, 31], where Sept. for יְהוָה יוֹם, *the day of God's retribution*, in general; comp. Joel 1, 15. Is. 2, 12. 13, 6. Ez. 13, 5. 30, 3. Zeph. 1, 7. 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16, 14.

2. *day, day-light*, from sunrise to sunset, *the day*, e. g. in antith. with νύξ, as in Gen. of time *when*, ἡμέρας καὶ νυκτός or νυκτὸς καὶ ἡμέρας, *by day and by night*, Luke 18, 7. Acts 9, 24. Mark 5, 5. 1 Thess. 2, 9; comp. above in no. 1. a. a. (Xen. Cyr. 2. 3. 23.) Or in *Accus.* of time *how long*, Matt. 4, 2 ἡσπεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4, 27. Luke 2, 37. Acts 20, 31. 26, 7; comp. above in no. 1. a. γ. (Xen. An. 6. 1. 14.) Genr. Rev. 8, 12 ἡ ἡμ. μὴ φάινη... καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21, 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26, 13; ἡμέρας γενομένης, *day being come*, when it was day, Luke 4, 42. Acts 12, 18. 16, 35. al. (Xen. An. 7. 2. 34.) Also ἡ ἡμέρα κλίνει, *the day declines*, Luke 4, 42. (Comp. Arr. Alex. M. 3. 4. 4.) John 9, 4 ἕως ἡμέρας ἐστί, *so long as it is day*. 11, 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for the *light* of true and higher knowledge, moral light, Rom. 13, 12. 1 Thess. 5, 5. 8. 2 Pet. 1, 19.

3. *time*, in general, nearly i. q. χρόνος.  
a) Sing. of a point or period of time;

Matt. 13, 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ, ἐξελθὼν ὁ Ἰ. John 14, 20. Eph. 6, 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. Hell. 2. 4. 17.) With gen. of pers. Luke 19, 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest. John 8, 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. With gen. of thing or event, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1, 80; ἡμ. σωτηρίας 2 Cor. 6, 2; ἡμ. τοῦ πειρασμοῦ Heb. 3, 8; ἡμ. ἐπισκοπῆς 1 Pet. 2, 12, see in ἐπισκοπή no. 1. 2 Pet. 3, 18 εἰς ἡμέραν αἰῶνος i. e. for time eternal for ever.

b) From the Heb. Plur. ἡμέραι, *days*, i. e. *time*. a) Genr. Matt. 9, 15 ἄλλουσιν δὲ ἡμέραι. Mark 2, 20. 13, 20. Luke 17, 22. So c. adj. Acts 15, 7 ἀφ' ἡμερῶν ἀρχαίων. Acts 2, 17 et James 5, 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in ἐσχάτος no. 2. b. Acts 3, 24 καταγγ. τὰς ἡμέρας ταύτας. 11, 27. al. Matt. 3, 1 ἐν ταῖς ἡμ. ἐκείναις. Mark 13, 24. Rev. 9, 6; also Heb. 10, 32. 12, 10. With gen. of pers. Matt. 11, 12. Luke 4, 25 ἐν ταῖς ἡμ. Ἰησοῦ. Acts 7, 45 ἕως τῶν ἡμ. Δαβίδ. With gen. of an event, e. g. Luke 2, 6 αἱ ἡμ. τοῦ τέκειν αὐτήν. Acts 5, 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5, 7. Matt. 24, 38. So Heb. יְמֵי and Sept. Ex. 2, 11. Judg. 18, 1. 2 Sam. 21, 1. al. β) Spec. *the time* of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke 1, 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47, 8. 9. Absol. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years*, in *age*, and so v. 18. 2, 36; genr. Heb. 7, 3. Sept. and Heb. יְמֵי Gen. 6, 3. Job 32, 7; בְּיָמֵי בְּיָמֵי Gen. 24, 1. Josh. 13, 1. +

ἡμέτερος, a, ον, (ἡμεῖς), possess. pron. of first pers. plur. *our, our own*, Acts 2, 11. 24, 6. 26, 5. Rom. 15, 4. 1 Cor. 15, 31. 2 Tim. 4, 15. Tit. 3, 14. 1 John 1, 3. 2, 2. —Hdian. 7. 8. 18. Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

ἡμιθανής, εὐς, οὐς, ὁ, ἡ, adj. (ἡμι-, ἑνὸςκω.) *half-dead*, Luke 10, 30.—Jos. de Macc. 4. Dioc. Sic. 12. 62. More freq. is the form ἡμιζήνης id. Hdian. 4. 9. 15. Thuc. 2. 52.

ἡμις, εἰς, v, Att. genit. εὐς, Plur. neut. εα; half, dimidius, a, um, Xen. Hell. 5. 3. 21.—In N. T. only Neut. τὸ ἡμις, as Subst. *a half*, gen. ἡμίσιος Mark 6, 23; Plur. τὰ ἡμίση Luke 19, 8; both being forms of the later Greek, Buttm. § 51. n. 5. Lob. ad Phryn. p. 246 sq. Also Mark 6, 23 ἕως ἡμίσιος τῆς βασιλείας. Luke 19, 8. Rev. 11, 9 ἡμέρας τρεῖς καὶ ἡμισυ. v. 11. 12, 14. Sept. for חֲצִי Ex. 24, 6. Zech

14, 2. So Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενεῶν. Dem. 691. 16. Xen. Hell. 2. 4. 10.

ἡμιώριον, ου, τό, (ἡμι-, ὥρα,) a half-hour, half an hour; only Rev. 8, 1.

ἡλίκα, correl. adv. *when, whenever*, Buttm. § 116. 4; before the Indic. 2 Cor. 3. 15; before the Subj. with αὖ v. 16.—So c. Indic. Sept. Gen. 31, 10. Xen. Cyr. 1. 4. 27; c. Subj. Jos. Ant. 5. 1. 2. Plato Phædr. 247. b.

ἥπερ, see in ἦ IV. c.

ἥπιος, ου, ό, ἦ, adj. *mild, gentle, kind*, 1 Thess. 2, 7. 2 Tim. 2, 24.—Hdian. 2. 6. 3. Hdot. 3. 89. Thuc. 8. 93.

ἥρ, ό, indec. *Er*, Heb. 72 (awake), pr. n. of a man, Luke 3, 28.

ἥρεμος, ου, ό, ἦ, adj. *placid, quiet, tranquil*, 1 Tim. 2, 2 ἥρεμον καὶ ἡσυχιον βίον.—Xen. Cyr. 7. 5. 63 ἡρεμέστεροι γίνονται sc. οἱ ἄνθρωποι. The positive is not used by Gr. writers, who write ἡρεμαῖος; see Passow in ἥρεμα. Comp. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ό, *Herod*, pr. n. of four persons in N. T. of the Herodean family, Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Reland Palæst. p. 174 sq. Jost *Gesch. der Israeliten*, I. 160 sq.

1. *Herod*, surnamed *the Great*, Matt. 2, 1. 3. 7. 12. 13. 15. 16. 19. 22. Luke 1, 5. Acts 23, 35. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, Jos. Ant. 14. 9. 2-5; in which he was confirmed by Antony with the title of tetrarch, about B. C. 40; ib. 14. 13. 1 sq. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; ib. 14. 13. 10. ib. 14. 14. 4. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37; ib. 14. 16. 1 sq. ib. 15. 1. 2. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions, and gave him others; ib. 15. 6. 7. ib. 15. 10. 1, 3. He now rebuilt and decorated the temple at Jerusalem (ib. 15. 11. 1), built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death

his own wife Mariamne and her two sons Alexander and Aristobulus. He died at the age of 70 years, A. U. C. 750, four years before the beginning of the common era, after a reign of about 36 years as king; ib. 17. 8. 1. See also genr. for Herod's life, Jos. B. J. 1. c. 13-33.—It was near the close of Herod's life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2, 16; comp. Macrobi. Saturn. 2. 4. At his death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch (see in Ἀρχέλαος); the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 17. 8. 1. ib. 17. 11. 4; the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (Haurân); Luke 3, 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Matt. 14, 1. 3. 6 bis. Mark 6, 14. 16. 17. 18. 20. 21. 22. 8, 15 Luke 3, 1. 19 bis. 8, 3. 9, 7. 9. 13, 31. 23, 7 bis. 8. 11. 12. 15. Acts 4, 27. 13, 1 He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of Tetrarch, Luke 3, 1. Jos. Ant. 17. 11. 4, comp. above; whence also he is called by the very general title βασιλεύς Matt. 14, 9. Mark 6, 14; comp. in βασιλεύς no. 2. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. Jos. Ant. 18. 5. 1, 4. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias; see Mark 6, 17 sq. Luke 3, 19. 20. Matt. 14, 3 sq. Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 39; his territories being given to Herod Agrippa; Jos. Ant. 18. c. 7. He afterwards made an unsuccessful attempt to regain his former station; and was sent as an exile to Spain, where he died; Jos. B. J. 2. 9. 6.—In Mark 8, 15 Ἡρώδης is put collectively for Ἡρωδῆσται q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12, 1. 6. 17

19. 20. 21. He was grandson of Herod the Great and Mariamne, and son of Aristobulus; Jos. Ant. 17. 1. 2. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias; see above in no. 1, and in Ἀβιλιηνή. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 41 all those parts of Judea and Samaria which had belonged to Herod the Great; Jos. Ant. 19. 5. 1. ib. 19. 6. 1. He died suddenly and miserably at Caesarea, A. D. 44; Acts 12, 21. Jos. Ant. 19. 8. 2.

4. *Herod Agrippa*, the younger, so named by modern writers as belonging to the Herodian family; but called in N. T. and by Josephus only *Agrippa*, Ἀγρίππας, Acts 25, 13. 22. 23. 24. 26. 26. 1. 2. 7. 19. 27. 28. 32. He was the son of the elder Herod Agrippa, and at his father's death was 17 years old; four years later (A. D. 48) he received from Claudius the kingdom of Chalcis under Lebanon, (prob. mod. *An-jar*.) which had belonged to his uncle Herod; Jos. Ant. 19. 9. 1, 2. ib. 20. 5. 2. In A. D. 52 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene; to which other cities were afterwards added; Ant. 20. 7. 1. ib. 20. 8. 4. It was before him that Paul was brought by Festus; Acts c. 25. 26.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. 22, 16. Mark 3, 6. 12, 13. Prob. *partisans of Herod Antipas*, and therefore supporters of the Roman dominion in Palestine; which the Pharisees were not. It was consequently a political rather than a religious party; though it would seem to have embraced many Sadducees; comp. Mark 8, 15 with Matt. 16, 6. Comp. also Jos. Ant. 14. 15. 10 τοὺς τὰ Ἡρώδου φρονούντας.

Ἡρωδιάς, ἄδος, ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. Jos. Ant. 18. 5. 1, 4.—Matt. 14, 3. 6. Mark 6, 17. 19. 22. Luke 3, 19.

Ἡρωδίων, ὠνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16, 11.

Ἡσαΐας, ου, ὁ, *Isaiah*, Heb. יְהוֹשָׁפָא (help of Jehovah) *Isaiah*, the celebrated Hebrew prophet, Matt. 3, 3. 4, 14. Mark 7,

6. al.—Meton. for the book of *Isaiah*, Act. 8, 28. 30. +

Ἡσαῦ, ὁ, indec. *Esau*, Heb. עֵשָׂו (hairy) pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9. 13. Heb. 11, 20. 12, 16. See Gen. 25, 25 sq. 27, 6 sq.

ἡσυχάζω, f. ἀσῶ, (ἡσυχος,) *to be quiet still, at rest*, intrans. spoken of life, 1 Thess. 4. 11. So of a land or people in peace, Sept. for שָׁלוֹם Judg. 3, 11. 30. Hdian. 3. 9. 17. Thuc. 1. 12.—Spec. *to rest*, from labour or action, Luke 23, 56 (Hdian. 7. 5. 5); or from further cavil, discussion, i. q. *to hold one's peace, to be silent*, Luke 14, 4. Acts 11, 18. 21, 14. Sept. for שָׁלוֹם Neh. 5, 8. Sc Jos. Ant. 1. 21. 1. Luc. Jup. Tr. 18. Hdian. 8. 3. 7.

ἡσυχία, ας, ἡ, (ἡσυχος,) *quiet, stillness, rest*, e. g. quiet life, 2 Thess. 3, 12. So 1 Macc. 9, 58. Dem. 145. 20. Plato Rep. 575. b.—Spec. *stillness, silence*, Acts 22, 2. 1 Tim. 2, 11. 12. So Sept. Job. 34, 29. Hdian. 3. 12. 13. Plut. Symp. 7. 6. 3 init.

ἡσύχιος, ου, ὁ, ἡ, adj. (ἡσυχος,) *quiet, still, at rest*, undisturbed from without 1 Tim. 2, 2. 1 Pet. 3, 4.—Sept. Is. 6<sup>r</sup>, 2 Dem. 150. 11. Plato Charm. 160. b.

ἦτοι, see in ἦ. IV. d.

ἡττάομαι, ὦμαι, f. ἡττηθήσομαι, Pass. depon. (ἡττων, ἡσσων,) *to be less, weaker, inferior*, genr. 2 Cor. 12, 13 *τί . . . δ' ἡττησῆτε ὑπὲρ τὰς λ. ἐκκλ.* So Ael. V. H. 2. 30. Xen. Cyr. 1. 4. 4, 5.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. 2, 19 *ὃ γὰρ τις ἡττηται κτλ.* Absol. 2 Pet. 2, 20. So Jos. Ant. 1. 19. 4 *ἔρωτι ἡττηθείς*. In war, Hdian. 5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττάω, *to subdue*, is found in a few late writers, Sept. Is. 54, 17. Pol. 1. 75. 3. ib. 3. 18. 5; see Passow s. voc. Butt. Ausf. Sprachl. § 114. s. voc.

ἡττημα, ατος, τό, (ἡττάομαι,) *a being inferior, a worse state*, as compared with any other or former state or duty; Rom. 11, 12 *ἡττημα αὐτῶν, their worse estate*, i. e. their being brought into a worse condition. Hence, *failure, fault*, 1 Cor. 6, 7.—Sept. Is. 31, 8 defeat.

ἡττων or ἡσσων, ονος, ὁ, ἡ, used as an irreg. comparative to *κακός*, i. e. *worse, weaker, inferior*; see Butt. § 68. 2.—In N. T. only Neut. τὸ ἡττων, e. g. 1 Cor. 11, 17 *εἰς τὸ ἡττων, for the worse*. So Luc. Somn. 18 *εἰ τις πρὸς τὰ ἡττω ἀποκλίνει*. Plato Gorg. 483. d.—Adv. 2 Cor. 12, 15 *ἡττων ἀγαπῶμαι*.

*the less am I loved.* So Lys. 206. 1. Thuc. 1. 8.

ἤχέω, ὦ, f. ἤσω, (ἤχος,) *to sound, to ring*, intrans. 1 Cor. 13, 1 χαλκὸς ἤχων. So Sept. Ex. 19, 16. Hcs. Theog. 42. Plato Prot. 329. a.—Of the sea, *to roar*, Luke 21, 25 Rec. Sept. for ἤχῃ Jer. 50, 42. 51, 50. So Hom. II. 1. 157.

ἤχος, ου, ὅ, (i. q. ἤχῃ,) *a sound, noise*, Acts 2, 2 ἤχος ὥσπερ φερομένης πνοῆς κτλ.

Heb. 12, 19. Sept. for שָׁמַיִל Ps. 150, 3 So Hsian. 4. 8. 19. Plut. de rect. rat. Aud. 2.—Trop. *fame, rumour*, Luke 4, 37; comp. Mark 1, 28 ἀκοή.

ἤχος, εος, ους, τό, i. q. ὁ ἤχος, *a sound, noise*. Luke 21, 25 ἐν ἀπορίᾳ ἤχους θαλάσσης, Vulg. *præ confusione sonitus maris*. So Griesb. for Rec. ἤχουσης θαλάσσης.—J. Malal. 5. p. 121. ib. 18. p. 436. ed. Bonnens.

Θ.

Θαδδαῖος, ου, ὅ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less, Matt. 10, 3. Mark 3, 18; comp. Luke 6, 16. See in 'Ιούδας no. 4.

Θάλασσα, Att. Θάλαττα, ης, ἡ, (ἴδλς salt,) *the sea, a sea*, genr. and as implying the vicinity of land, Matt. 13, 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. 18, 6 τὸ πέλαιος τῆς θαλ. *the depth of the sea*. Mark 9, 42. Luke 21, 25. Rom. 9, 27. 2 Cor. 11, 26. Rev. 18, 17 sec in ἐργάζομαι no. 2. b. Sept. for θῆ Gen. 22, 17. Is. 5, 30. So AEL. V. H. 9. 16. Xen. An. 5. 1. 2.—For the ocean, Rev. 20, 13. 21, 1; ἡ γῆ καὶ ἡ θάλασσα, *the land and the sea*, for the whole earth, Rev. 7, 1. 2. 3. 12, 12. (Jos. Ant. 1. 19. 1.) Also ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, *the heaven, the earth, and the sea*, for the universe, Acts 4, 24. 14, 15. Rev. 5, 13. Sept. and θῆ Ex. 20, 11. Hag. 2, 7. So Jos. Ant. 4. 3. 2 init. —Poet. of the shining celestial pavement on which the throne of God is said to be founded, θάλασσα ὑαλίνη, *a glassy (transparent) sea*, Rev. 4, 6. 15, 2; comp. Ex. 24, 10, also Ez. 1, 22. 26.—Spec. of particular seas and lakes, viz.

a) *The Mediterranean sea*, Acts 10, 6. 32. 17, 14. al. Sept. and θῆ Gen. 13, 14. Jon. 1, 4.

b) *The Red sea*, ἡ ἐρυθρὰ θάλασσα, fully Acts 7, 36; absol. 1 Cor. 10, 1. 2. Sept. and θῆ Ex. 13, 18. 14, 2. al. See in ἐρυθρός.

c) *The sea of Galilee or Tiberias*, ἡ θαλ. τῆς Γαλιλαίας ἢ τῆς Τιβεριαδος, fully Matt. 4, 18. Mark 1, 16. John 21, 1. al. Absol. Matt. 4, 15. John 6, 16. 17. 18. 19. al. Sept. and θῆ Num. 34, 11.—See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ἐπὶ τὸν Καύκασον λίμνη, ἣν ἐκάλεσαν οἱ ἐκεῖ θάλατταν. +

Θάλπω, f. ψω, (kindr. θάλλω,) *to warm, to make warm*, by fire, Hom. Od. 21. 179, 246; by warmth imparted, Sept. 1 K. 1, 2. 4. Jos. Ant. 7. 14. 3; of a fowl brooding, Sept. Deut. 22, 6. Plut. de Solert. anim. 4. —In N. T. trop. *to cherish, to foster*, c. acc. 1 Thess. 2, 7 ὡς ἂν τροφὸς θάλπη τὰ ἐὰν τῆς τέκνα. Eph. 5, 29. So Jos. B. J. 4. 3. 14. Theocr. 14. 33.

Θάμαρ, ἡ, indec. *Thamar*, Heb. תָּמָר (palm-tree) *Tamar*, the widow of Er, and daughter-in-law of Judah, Matt. 1, 3. See Gen. c. 38.

Θαμβέω, ὦ, f. ἤσω, (θάμβος,) *to be astonished, to be amazed*, intrans. Acts 9, εἰ τρέμων τε καὶ θαμβῶν. So Sept. 1 Sam 14, 15. Hom. II. 8. 77. Plut. Paul. Aem. 34. —Later also c. acc. *to astonish* any one, Sept. 2 Sam. 22, 5; and hence Pass. θαμβέομαι, *to be astonished, to be amazed*, Mark 1, 27. 10, 24. 32. So Wisd. 17, 3 1 Macc. 6, 8. Plut. J. Cæs. 45. Id. Brut. 20

Θάμβος, εος, ους, τό, (θάβομαι,) *astonishment, amazement*, from admiration, Luke 4, 36. 5, 9. Acts 3, 10.—Hom. II. 4. 79. Luc. Amor. 14. Thuc. 6. 31.

Θανάσιμος, ου, ὅ, ἡ, adj. (θάνατος,) *deadly*, e. g. poisonous, Mark 16, 18.—Jos. Ant. 4. 8. 34. Theophr. H. Pl. 9. 5. 2 Plato Rep. 406. b. Comp. Lob. ad Phryn p. 651.

Θανατηφόρος, ου, ὅ, ἡ, adj. (θάνατος φέρω,) *death-bringing, deadly*, James 3, 8 μεσθὴ τοῦ θανατηφόρου. Sept. for τῆς θῆ Num. 18, 22.—Luc. Hermot. 62. Hsian. 3. 12. 7. Xen. Hell. 2. 3. 32. Comp. Lob. ad Phryn. p. 651.

Θάνατος, ου, ὅ, (θνήσκω, θανεῖν,) *death* the extinction of life, naturally or by violence.

1. Genr. and of final death, John 11, 4



αὐτῇ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8, 38. Phil. 1, 20. Heb. 7, 23. al. So γεύεσθαι v. ἰδεῖν τὸν θανάτου, see in γεύω no. 2 and εἶδω I. 3. Also Matt. 26, 38 et Mark 14, 34 περίλυπος ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13, 3 εἰς θάνατον. ib. ἡ πληγὴ θανάτου, the deadly wound. John 12, 33 ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν, by what death he should die. 18, 32. 21, 19. Sept. for מָוֶת Judg. 13, 7. al. sēp. (So Epict. Ench. 5. Xen. Ag. 10. 3; θανάτῳ θανέειν Hom. Od. 11. 412.) Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11, 23. So Plut. Romul. 24, λοιμοὶ θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνεν νόσων ἐπιφέρων. Pol. 6. 54. 4.—Meton. for plague, pestilence, Rev. 6, 8. 18, 8. Sept. and מָוֶת Ex. 10, 17. Jer. 18, 21; Sept. for מָוֶת 1 K. 8, 37. Jer. 21, 7. al.

2. Of a violent death, e. g. as a punishment, ἕξις θανάτου Matt. 26, 66. Mark 14, 64; ἕξις θαν. Luke 23, 15. Acts 23, 29. al. κατακρίνειν τινὰ θανάτῳ Matt. 20, 18. Mark 10, 33; θάνατος σταυροῦ Phil. 2, 8; and so genr. Matt. 10, 21. Mark 13, 12. Luke 23, 22. 24, 20. Acts 22, 4. 2 Cor. 1, 9. 10. Rev. 2, 10. al. Of the death of Jesus 1 Cor. 11, 26. Phil. 2, 8. Heb. 2, 9. 5, 7 as piacular, Rom. 5, 10. Col. 1, 22. Heb. 2, 14. 9, 15. By Hebr. Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτάω, quoted from Ex. 21, 17 where Sept. for מָוֶת מוֹת (comp. v. 16). Rev. 2, 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for מָוֶת מוֹת Ex. 22, 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

3. Spec. Heb. מָוֶת and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חַיִּים, Sept. ζωή, life and happiness; so Deut. 30, 19. Prov. 11, 19. 12, 28. Is. 25, 8; comp. Ps. 16, 11 et Acts 2, 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection (see ζωή no. 3. b), so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8, 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. 6, 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7,

5. 10. 8, 2. 6. 2 Cor. 2, 16. 3, 7. 2 Tim. 1. 10 καταργήσαντος μὲν τὸν θάνατον, φωτῆσαντος δὲ ζωῇ... διὰ τοῦ εὐαγγελίου. Heb. 2, 15. James 5, 20. 1 John 3, 14. 5, 16. 17. al. Called also ὁ δεύτερος θάνατος, the second death, Rev. 2, 11. 20, 6. 14. 21, 8; comp. in ἀποθνήσκω no. 2.—In this sense ὁ θάνατος is sometimes used in a species of half-personification, the idea of physical death being prominent, Rom. 5, 12. 14. 17. 21. 1 Cor. 15, 26. 54. 55. 56; comp. Is. 25, 8. Hos. 13, 14.

4. Poet. ὁ θάνατος, death, personified as the king of Hades, Rev. 6, 8. 20, 13. 14. 21, 4; also 1. 18. Acts 2, 24. So Sept. and מָוֶת Ps. 49, 15; comp. Job 18, 13.—Meton. for ἄδης itself, Matt. 4, 16 et Luke 1, 79 ἐν... σκιᾷ θανάτου, death-shade, the shades of Hades, i. e. intens. thickest darkness, quoted from Is. 9, 1 where Sept. for מָוֶת; comp. Prov. 7, 27. +

Θανατώ, ὦ, f. ὦσω, (θάνατος,) to put to death, to slay, e. g. with one's own hands, Hdor. 1. 113.—In N. T. to cause to be put to death, to deliver over to death, c. acc. Matt. 10, 21 θανατώσουσιν αὐτούς. 26, 59. 27, 1. Mark 13, 12. 14, 55. Luke 21, 16. Pass. 2 Cor. 6, 9. 1 Pet. 3, 18; also hyperbol. Rom. 8, 36, quoted from Ps. 44, 23 where Sept. for מָוֶת: Sept. for מָוֶת 1 K. 11, 40. Jer. 38, 15. So Plut. Themist. 22, 23. Xen. Hell. 2. 3. 15, 51.—Trop. to mortify, to subdue evil desires, appetites, c. acc. Rom. 8, 13. Pass. to become dead to any thing, to be freed from its power, c. dat. Rom. 7, 4.

Θάπτω, f. ψω, Pass. aor. 2 ἐτάφην, to perform funeral rites, pr. including burning and burial, Hom. Od. 12. 12. Il. 21. 323.—In N. T. genr. to bury, to inter, c. acc. Matt. 8, 21. 22. 14, 12. Luke 9, 59. 60. Acts 5, 6. 9. 10. Pass. Luke 16, 22. Acts 2, 29. 1 Cor. 15, 4. Sept. for מָוֶת Gen. 23, 4 sq. So Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. Thara, Heb. מִתְרָה Te-rah, pr. n. of the father of Abraham, Luke 3, 34. See Gen. 11, 24 sq. Josh. 24, 2.

Θάρρῳ, ὦ, f. ἴσω, (θάρρος later Att. for θάρρος,) to be of good cheer, of good courage, to be bold, full of hope and confidence; 2 Cor. 5, 6 θάρρουντες οὖν πάντοτε. v. 8. Heb. 13, 6. (Sept. Prov. 1, 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.) With ἐν τινι, to have hope and confidence in any one, 2 Cor. 7, 16. Sept. θάρρῳ ἐπ' αὐτῇ for מָוֶת Prov. 31, 11. (Pol. 5. 29. 4 ἐπὶ τινι.) With εἰς τινα, to be bold towards any one, 2 Cor. 10, 1. 2.

**Δαρσέω**, ὦ, f. ἦσω, (ζάρσος,) *to be of good cheer, courage, comfort*, i. q. ζαῤῥέω q. v. Hdian. 8. 7. 21. Thuc. 2. 88.—In N. T. only imperat. ζάρσει, ζαρσεῖτε, *be of good cheer, courage, comfort*, spoken by way of encouragement, Matt. 9, 2. 22. 14, 27. Mark 6, 50. 10, 49. Luke 8, 48. John 16, 33. Acts 23, 11. Sept. for אֲנִי־יִשְׂרָאֵל Gen. 35, 17. Joel 2, 21. 22. So Hom. Il. 4. 184. Xen. Cyr. 1. 3. 18.

**Ζάρσος**, εος, ους, τό, *cheer, i. e. a cheerful mind, courage, good courage*; in N. T. only λαμβάνειν ζάρσος, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. ζαῤῥέω, Acts 28, 15.—So λαμβ. 2. Jos. Ant. 5. 5. 4; also ζάρσος λαμβάνει τινά Thuc. 2. 92; genr. Diod. Sic. 14. 59. Xen. Mem. 3. 5. 5.

**Ζαῦμα**, ατος, τό, (prob. ζάομαι,) *a wonder*, Xen. An. 6. 3. 23.—In N. T. *wonder, admiration*, Rev. 17, 6 ἐθαύμασα ζαῦμα μέγα, Buttm. § 131. 4. [2 Cor. 11, 14.] So Sept. Job 17, 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

**Ζαυμάζω**, f. άσομαι, (ζαῦμα,) aor. 1 ἐθαύμασα. For the fut. Mid. Rev. 17, 8, see Buttm. § 113. 5 and n. 7.—*To wonder*.

1. Intrans. *to wonder, to be astonished, to be amazed*, absol. Matt. 8, 10 ὁ Ἰη. ἐθαύμασε καὶ εἶπε. v. 27. 9, 8. 33. 15, 31. 21, 20. 22, 22. 27, 14. Mark 5, 20. 6, 51. 15, 5. Luke 1, 63. 8, 25. 11, 14. 24, 41. John 5, 20. 7, 15. Acts 2, 7. 4, 13. 13, 41. Rev. 17, 7. 8. Sept. for מִן־הַשָּׁמַיִם Is. 41, 23. So 2 Macc. 1, 22. Luc. Nigrin. 38. Xen. Cyr. 7. 1. 6.—With adjuncts, e. g. acc. of the kindred noun, Rev. 17, 6; see in ζαῦμα. With διὰ τι Mark 6, 6. John 7, 21; ἔν τινι Luke 1, 21; ἐπὶ τινι Mark 12, 17. Luke 2, 33. 4, 22. 9, 43. 20, 26. Acts 3, 12; περὶ τινος Luke 2, 18. With ὅτι, *to wonder that, because*, Luke 11, 38. John 3, 7. 4, 27. Gal. 1, 6. (Xen. Ven. 1. 3.) With εἰ, *to wonder if, whether*, Mark 15, 44. 1 John 3, 13. So Hdian. 7. 1. 14. Xen. An. 3. 2. 35.

2. Trans. *to wonder at*, i. e. a) *to be astonished at*; c. acc. of pron. or part. John 5, 28 μὴ θαυμ. τοῦτο. Luke 24, 12; comp. Buttm. § 131. 8. So Luc. D. Deor. 23. 1 μηδὲν θαυμ. b) *to admire, to marvel at*, c. acc. Luke 7, 9 ὁ Ἰη. ἐθαύμασεν αὐτόν. Acts 7, 31. Pass. 2 Thess. 1, 10. So Diod. Sic. 4. 31 τὴν ἀρετὴν. Luc. D. Deor. 16. 2. Xen. Iac. 1. 2. c) From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for מִן־הַשָּׁמַיִם Is. 9, 15. Job 13, 10. 22, 9; מִן־הַשָּׁמַיִם Lev. 19, 15. d) Prægn Rev.

13, 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him to become his worshipper; comp. v. 4.

**Θαυμάσιος**, ου, ὁ, ἡ, adj. (θαυμάζω,) *wonderful, marvellous*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15.—In N. T. Neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21, 15. Sept. for אֲנִי־יִשְׂרָאֵל Ps. 77, 12. 15; מִן־הַשָּׁמַיִם Josh. 3, 5. So Ecclus. 48, 4.

**Θαυμαστός**, ἡ, ὁ, (θαυμάζω,) *wonderful, marvellous*; 1 Pet. 2, 9 εἰς τὸ θαυμαστόν αὐτοῦ φῶς. Rev. 15, 1. 3, σημεῖον v. ἔργα θαυμ. John 9, 30. 2 Cor. 11, 14 καὶ οὐ θαυμαστόν, *and no wonder*. Matt. 21, 42 et Mark 12, 11 αὐτῇ [for τοῦτο] ἐστὶ θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. 118, 23 where Sept. for מִן־הַשָּׁמַיִם, comp. Gesen. Lehrs. p. 661. Heb. Gr. § 105. 3. b. Sept. for מִן־הַשָּׁמַיִם Ps. 8, 1; מִן־הַשָּׁמַיִם Ex. 15, 11. 34, 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7. Mem. 1. 1. 17.

**Θεά**, ἄς, ἡ, (fem. of Θεός,) *a goddess*, e. g. Diana, Acts 19, 27; also v. 35 and 37 in Rec.—Luc. pro Imag. 23. Xen. Ven. 1. 6.

**Θεάομαι**, f. άσομαι, Mid. depon. (Θέα, θάομαι,) Pass. perf. τεθέσμαι as Mid. John 1, 32. Buttm. § 136. 3; aor. 1 ἐθεάμην in Pass. sense, Buttm. § 113. n. 6.

1. *to see, to look at, to behold*, pr. with intentness, desire, pleasure; see Tittm. de Syn. N. T. p. 111, 120. So c. acc. Matt. 11, 7 et Luke 7, 24 τί ἐξήλθετε θεάσασθαι; Matt. 22, 11. Luke 23, 55. John 1, 14. 4. 35. 11, 45. 1 John 1, 1. 4, 14. Pass. aor. 1, πρὸς τὸ θεάσθαι αὐτοῖς, *in order to be seen of (by) them*, Matt. 6, 1. 23, 5. So 2 Macc. 2, 4. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—Spec. i. q. *to go to see, to visit*, Rom. 15, 24. Sept. and מִן־הַשָּׁמַיִם 2 Chr. 22, 6. So Jos. Ant. 16. 1. 2. Luc. Nigrin. 2.

2. Simply, *to see, to perceive with the eyes*, i. q. ἰδεῖν, c. acc. John 8, 10 μηδὲνα θεασάμενος. Acts 21, 27, 22, 9. 1 John 4, 12. Pass. ἐθεάθη ὑπ' αὐτῆς Mark 16, 11. (Jos. Ant. 1. 11. 2. Xen. Cyr. 3. 3. 31. Ec. 8. 11.) With an acc. and particip. Mark 16, 14. Luke 5, 27 ἐθεάσατο τελώνην ... καθήμενον κτλ. John 1, 32. 38. Acts 1, 11. (Hdian. 2. 1. 13. Xen. Cyr. 7. 1. 17.) With ὅτι John 6, 5. Acts 8, 18.

**Θεατριζώ**, f. ἰσω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡσολόγος. Trans. *to bring upon the theatre, to make a spectacle of*; in N. T. trop. Pass. Heb. 10, 33 καὶ ἐλίσφεσι θεατριζόμενοι. Criminals were sometimes exposed and punished in the

theatre; see Philo Leg. ad Cai. p. 1043. Plut. de sera Num. vind. 9.—Theophylact. h. 1. *θεατριζόμενοι, τουτέστιν ὥσπερ ἐπὶ θεάτρον παραδειγματιζόμενοι.* So *ἐκθεατρίζω* Pol. 3. 91. 10. ib. 5. 12. 2.

**Θέατρον, ου, τό, (θεάομαι),** pr. 'place for seeing,' a theatre, where dramatic and other public spectacles were exhibited, *Æl.* V. H. 3. 8. Xen. Hell. 4. 4. 3.—In N. T. a) a theatre, as a place of public assembly, Acts 19, 29. 31. Here the people were accustomed to convene on various occasions, to hear harangues, to hold public consultations, and the like; see Xen. Hell. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7; comp. Kypke II. p. 100. Wetst. II. p. 585. b) *Meton. a spectacle*, public show, trop. 1 Cor. 4, 9; comp. Heb. 10, 33. So *Æschyl. Dial. Socr.* 3. 20 *θέατρα ποιητῶν.*

**Θείον, ου, τό, (perh. neut. of θεῖος),** *sulphur, brimstone*; Rev. 19, 20 *τὴν καιομένην ἐν τῷ θείῳ.* So *πῦρ καὶ θείον, fire and brimstone*, i. e. sulphurous flames, Luke 17, 29. Rev. 14, 10. 20, 10. 21, 8; *πῦρ καὶ καπνὸς καὶ θείον, sulphurous flames and smoke*, Rev. 9, 17. 18. Sept. and *תַּיִר וְעָשָׁן* Gen. 19, 24. Ez. 38, 22.—Hdian. 8. 4. 26. Plato Tim. Locr. 99. e.

**Θεῖος, α, ου, (θεός),** *godlike, divine*, pertaining to God, 2 Pet. 1, 3. 4. Sept. *πνεῦμα ζ.* for *רוּחַ* Ex. 31, 3. 35, 29. So *Idian.* 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. *τὸ θεῖον, the divine nature, divinity, Godhead*, Acts 17, 29. So Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

**Θειότης, ητος, ή, (θεός),** *Godhead, deity*, i. e. the divine nature and perfections, Rom. 1, 20.—Wisd. 18, 9. Luc. Calumn. 17. Plut. de Pyth. Orac. 8, 9.

**Θειώδης, εος, ους, ό, ή, adj. (θείον),** *of sulphur, made of sulphur*, Rev. 9, 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

**Θέλημα, ατος, τό, (θέλω),** *will*; a word not Attic, Lob. ad Phryn. p. 7. For the signif. of the form, see Butt. § 119. 7. a. Kühner § 233. 1. b.

1. Pr. *will*, the thing willed, what one wills to do or to have done; Matt. 7, 21 *ἀλλ' ό ποιῶν τὸ θέλημα τοῦ πατρός.* 12, 50. 21, 31. Mark 3, 35. John 5, 30 bis. 6, 38 bis. Acts 13, 22. Rom. 12, 2. Eph. 6, 6. Heb. 13, 21. al. Eph. 2, 3 *τὰ θέλήματα τῆς σαρκός.* Sept. and *רְצוֹן* 1 K. 5, 8. 9; *רְצוֹן* Ps. 103, 21. 143, 10.—Hence *will*, i. q.

*purpose, counsel, decree*; Matt. 18, 14 *οὗτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρός.* John 6, 39. 40. Acts 22, 14. Heb. 10, 7. 9. 10. 36. Collect. *τὸ θέλημα τοῦ θεοῦ*, the counsels, the eternal purposes of God, Matt. 6, 10. Luke 11, 2.

2. Abstr. *will*, the act of willing, *vish.* *good pleasure*; Matt. 26, 42 *γρηθήτω τὸ θέλημά σου.* Acts 21, 14. 1 Cor. 16, 12 *οὐκ ἦν θέλημα.* Eph. 5, 17. 1 Pet. 2, 15. 3, 17. 4, 2. 3. 19. 1 John 5, 14. So *θέλημα σαρκός, the will of the flesh*, carnal desire, John 1, 13. Sept. for *רְצוֹן* Ps. 1, 2; *רְצוֹן* Dan. 8, 4. 11, 3.—Ecclus. 8, 15.

3. Meton. *will*, the faculty of willing, *free-will*. 1 Cor. 7, 37 *ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος.* 2 Pet. 1, 21. So of God, Eph. 1, 5. 11. +

**Θέλῃσις, εως, ή, (θέλω),** *will, good-pleasure of God*, Heb. 2, 4.—Sept. Ez. 18, 23. 2 Macc. 12, 16. A word not Attic, Lob. ad Phryn. p. 7.

**Θέλω, φ. θέλῃσω, inf. θέλειν, part. θέλων;** also *impf. ἤσελον, aor. 1 ἤβηλσα*; the latter two from *ἐθέλω*, of which *θέλω* is merely a synonymous shortened form. The earlier *ἐθέλω* is alone found in Homer and the epic poets, as also in Pindar; but never in the tragedians, except *impf. ἤσελον*. In Attic prose *ἐθέλω* is the prevailing form; and the only *impf.* and *aor.* are *ἤσελον* and *ἤβηλσε*.—In N. T. these two forms only are from *ἐθέλω*; all the rest from *θέλω*. See Lob. ad Phryn. p. 7, 332. Passow in *ἐθέλω* fin. *To will, to wish, to desire*, pr. implying active choice and purpose, and thus differing from *βούλομαι*; see in *βούλομαι* init.

1. Pr. *to will, to be willing, to be pleased* to do any thing, *to purpose, to choose*, e. g. a) Of God and Christ; c. *inf. aor.* Rom. 9, 22 *εἰ δὲ θέλων ό θεός ἐνδείξασθαι κτλ.* Col. 1, 27. 1 Tim. 2, 4. (Hom. Il. 13. 743. Hdost. 2. 13. Xen. Mag. Eq. 9. 9.) Absol. c. *inf. imp.* John 5, 21. Acts 18, 21 *τοῦ θεοῦ θέλοντος.* 1 Cor. 4, 19. James 4, 15. So Hom. Il. 20. 243. Xen. Cyr. 2. 4. 19 ult. b) Of men, c. *infin. e. g. aor.* Matt. 5, 40. Mark 6, 19 *καὶ ἤσεν αὐτὸν ἀποκτείναι.* John 1, 44. Acts 7, 28. al. *Inf. pres.* Matt. 19, 21 *εἰ θέλεις τέλειος εἶναι.* Luke 1, 62. John 6, 67. Acts 10, 10. 14, 13, 24, 6. al. Absol. c. *inf. imp.* Matt. 8, 2 *εἰ θέλεις.* Mark 3, 13. 1 Cor. 7, 36. Rev. 11, 6. al. (Palæph. 24. 4. Xen. Cyr. 1. 4. 10.) Sc in antith. of *to will* and *to do*, Rom. 7, 18. 2 Cor. 8, 10. 11. Phil. 2, 13; comp. Winer § 65. 6.—Also c. *negat. οὐ θέλω, not to*

*will, not to have in mind*; hence *to will not, to determine not to do this or that, to refuse*; so c. inf. aor. Matt. 2, 18 οὐκ ἤθελε παρακληθῆναι. Mark 6, 26. Luke 15, 28. al. Inf. pres. John 7, 1. 2 Thess. 3, 10. Absol. c. inf. impl. Matt. 18, 30. 21, 29. Rom. 7, 15 sq. (So Palæph. 2. 6. Xen. Cyr. 1. 4. 10.) Further, with a negative, the idea of Σέλω sometimes approaches that of δύναμαι, *to be able, I can*; e. g. Luke 18, 13 οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ. ἐπάραι, *he would not, could not, dared not*. See Passow in ἐσέλω. Greg. Cor. p. 135. Schaf. So Hom. Il. 13. 106. Plato Phædr. 230. d. Xen. Cyr. 8. 1. 16. c) Trop. of the wind, John 3, 8 ὅπου Σέλει, πνεῖ, *the wind bloweth where it listeth*. So Xen. Cyr. 2. 4. 19 ὅ,τι ἤθελεν, of an eagle.

2. Genr. *to will, i. q. to wish, to desire, to choose*; c. infin. e. g. aor. Luke 8, 20 ἰδεῖν σε Σέλοντες. 23, 8. Mark 7, 24. Inf. pres. John 16, 19. Gal. 4, 20. 1 Cor. 7, 7. 11, 3. 14, 5. (Hdian. 1. 2. 3.) Absol. c. inf. impl. Matt. 15, 28 γεννηθήτω σοι ὡς Σέλει. Mark 9, 13. John 15, 7. 1 Cor. 4, 21. (Palæph. 28. 3.) Sometimes apparently c. acc. where however an infin. is strictly implied, e. g. Luke 5, 39 οὐδεὶς πῶν παλαυδὺν εὐθέως Σέλει νέον sc. πίνειν. 2 Cor. 11, 12 τῶν Σελόντων ἀφορμὴν sc. εὐρεῖν.—Also c. neg. οὐ Σέλω, *to will not, to be unwilling, to choose not*, c. infin. aor. Luke 19, 14 οὐ Σέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor. 10, 20. (Palæph. 39. 3.) Inf. pres. Rom. 1, 13. 1 Cor. 10, 1. 2 Cor. 1, 8. (Luc. D. Mort. 2. 1 ult.) Absol. c. inf. impl. John 21, 18.—Followed by particles, e. g. εἰ, Luke 12, 49 τί Σέλω, εἰ ἤδη ἀνέφησθ; with ἵνα c. Subjunct. Matt. 7, 12 ὅσα ἂν Σέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6, 25. John 17, 24. So in interrogations, c. fut. Indic. or more properly aor. Subjunct. pr. with ἵνα implied; e. g. Matt. 20, 32 τί Σέλετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26, 17. Mark 14, 12. 15, 9. 12. Luke 9, 54. al. Winer § 42. 4. b, and note. (Anacr. 12. 1. Soph. Œd. R. 651; c. fut. Luc. Navig. 4 et 26.) Once with ἥ: q. *to choose rather, to prefer*, 1 Cor. 14, 19; see in ἥ III. a.—Sometimes imperf. ἤθελον (in Att. writers also pres. ἐσέλω,) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*; as John 6, 21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. 2 Pet. 3, 5 λανθάνει γὰρ αὐτοὺς τοῦτο Σέλοντας, ὅτι κτλ. *for this escapes them with their own will*, of this they are willingly ignorant, *that*, etc. See Buttm. § 150. n. 36.

Winer § 58. 4. So Plato Theæt. 143. d. Xen. Hi. 7. 9. Cyr. 5. 1. 20.

3. Spec. Σέλω c. infin. sometimes (like μέλλω) serves merely as a sign of the future, like Engl. *will or shall*, and gives to the infin. a future sense; but only of inanimate things, e. g. Acts 2, 12 et 17, 20 τί ἂν Σέλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Engl. 'what is this going to be?'—Hdrot. 1. 109. ib. 2. 11, 14. Plato Rep. 370. b. See Passow in ἐσέλω. Viger. p. 263 sq.

4. By Hebr. like Heb. *יִשְׂמַח*, *to delight in, to have pleasure in, to desire, to love*, i. q. φιλέω. So c. acc. Matt. 27, 43 εἰ Σέλει αὐτόν, quoted from Ps. 22, 9 where Sept. for יִבֶּי *יִשְׂמַח*; and so Sept. and *יִשְׂמַח* c. acc. Ez. 18, 23. Also Matt. 9, 13 ἄγειν Σέλω, καὶ οὐ θυσίαν, quoted from Hos. 6, 6 where Sept. for *יִשְׂמַח* c. acc. Heb. 10, 5. 8 quoted from Ps. 40, 7 where Sept. for *יִשְׂמַח* c. acc. With an inf. and parall. with φιλέω, Luke 20, 46 τῶν Σελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς. With both constructions, inf. and acc. Mark 12, 38 τῶν Σελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς. Sept. and *יִשְׂמַח* c. inf. 1 K. 9, 1. Esth. 6, 6. 11.—Once c. ἐν τινι, *to delight in any thing*, Col. 2, 18 Σέλων ἐν ταπεινωφροσύνῃ κτλ. *delighting in (affecting) humility*. Sept. and *יִשְׂמַח* Ps. 112, 1. 147, 10. +

Σεμέλιος, ον, ό, ή, adj. (Σέμα; τίσημι.) *belonging to the foundation*, e. g. λίθος Aristoph. Av. 1137.—In N. T. as Subst. *a foundation*, e. g.

1. Masc. ό Σεμέλιος sc. λίθος, pr. *a foundation-stone, foundation*; Heb. 11, 10 τὴν τοὺς Σεμ. ἔχουσαν πόλιν. Rev. 21, 14. 19 bis. Sept. for יִסְדִּי 1 K. 5, 17; יִסְדִּי Job 22, 16. So Plut. Poplic. 15. Pol. 1. 40. 9. Thuc. 1. 93 ό Σεμέλιον παντοίων λίθων.—Trop. of elementary doctrine and instruction, *the foundation*, 1 Cor. 3, 10 Σεμέλιον τέθεικα. Eph. 2, 20. Rom. 15, 20. Heb. 6, 1; of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3, 11. 12. Also 1 Tim 6, 19 Σεμέλιον καλόν, *a good foundation*, on which hope and salvation may rest.—Meton. 2 Tim. 2, 19 ό Σεμέλιος τοῦ Θεοῦ, *that which God hath founded, God's building, the true believers or church of God*; comp. 1 Cor. 3, 9. 16.

2. Neut. τὸ Σεμέλιον, *a foundation*, in Luke's writings, Acts 16, 26 τὰ Σεμέλια. Luke 6, 48. 49. 14, 29. Sept. for יִסְדִּי Prov. 8, 29. Is. 58, 12; יִסְדִּי Mic. 1, 6.—Diod. Sic. 5. 66. Xen. Hell. 5. 2. 5. Morris.

θεμέλια καὶ θεμελίον οὐδετέρως, ἀπτικῶς ·  
θεμελίον καὶ θεμέλιος, κοινῶς.

Θεμελιώω, f. ὥσω, (θεμέλιος,) *to lay the foundation of any thing, to found, c. acc.* Heb. 1, 10 τὴν γῆν θεμελιώσας, quoted from Ps. 102, 26 where Sept. for יָסַד. Pass. Matt. 7, 25 et Luke 6, 48 τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 7. So Xen. Cyr. 7. 5. 11.—Trop. *to ground, to establish, to confirm, c. acc.* 1 Pet. 5, 10. Pass. Eph. 3, 17. Col. 1, 23 τῇ πίστει τεθεμελιώμενον. So Diod. Sic. 11. 68. ib. 15. 1.

Θεοδιδάκτος, ου, ὁ, ἡ, adj. (θεός, διδάσκαω,) *taught of God*, 1 Thess. 4, 9; comp. διδάκτοι τοῦ θεοῦ John 6, 45.—Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ὁ, (θεός, λέγω,) *a theologue, one who treats of God and divine things; as Epimenides, Diod. Sic. 5. 80; Pherecydes, Plut. Sylla 36.—In N. T. spoken of John, the divine, the theologian, in the inscription of the Apocalypse; perh. as maintaining the divine nature and attributes of the Logos, comp. Rev. 1, 2. 17. 18. 22, 13.*

Θεομαχέω, ὦ, f. ἡσω, (θεομάχος,) *to fight or contend against God*, Acts 23, 9 Rec.—2 Maec. 7, 19. Plut. de Superst. 7. Xen. Ec. 16. 3.

Θεομάχος, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) *fighting against God, contending with God*, Acts 5, 39.—Symm. for מִלְחָמָה Prov. 9, 18. 21, 16.

Θεόπνευστος, ου, ὁ, ἡ, adj. (θεός, πνέω,) *God-inspired, inbreathed of God*, 2 Tim. 3, 16 πᾶσα γραφὴ θεόπνευστος.—Plut. de Platit. Philosoph. 5. 2, τοὺς δυνείρους τοὺς θεοπνεύστους. Phocylid. 121 τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαί] τῶν προφητῶν κατὰ τὴν ἐπίνοιαν τὴν ἀπὸ τοῦ θεοῦ μαζόντων. Cic. pro Arch. 8, 'poetam ... quasi divino quodam spiritu inflari.'

Θεός, οὐ, ὁ, God, the deity; for the derivation see note below. On the voc. θεέ Matt. 27, 46. Sept. Judg. 21, 3. Wisd. 9, 1, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

1. Genr. God, the supreme Lord and Father of all, *Jehovah*; so ὁ θεός, Matt. 1, 23. 3, 9. 5, 8. 6, 30. John 4, 24. 9, 24. Rom. 11, 2. 16, 26. James 2, 19. v. sēpiss. Without the art. θεός Matt. 6, 24. 19, 26. Luke 2, 14. 52. 3, 2. John 1, 6. 18. 3, 2. Acts 5, 29. Rom. 1, 7. 18. 1 Cor. 4, 1. al.

sēp. Comp. Winer § 18. 1. v. θεός. Sept. every where for אֱלֹהִים Gen. 1, 1. 2 sq. sēpiss. Also κύριος ὁ θεός, Matt. 4, 7. 10. 22, 37. Mark 12, 29. 30. Luke 1, 16. 32. 1 Pet. 3, 15. Rev. 4, 8. 11, 17. So Acts 2, 39 κύριος ὁ θεός ὑμῶν. 7, 37. Sept. for אֱלֹהִים יְהוָה Gen. 2, 15. 16. 18 sq. 3, 14; oftener c. gen. for אֱלֹהֵינוּ Is. 43, 3. Jer. 3, 13. Ez. 44, 3. al. See Gesen. Heb. Lex. יְהוָה a.—In construction. a) Before a genitive, e. g. of person, ὁ θεός τινος, the God of any one, i. e. his protector, benefactor, the object of his worship. Matt. 23, 32 ὁ θεός Ἀβραάμ κτλ. Mark 12, 26. Luke 1, 68. Acts 5, 30. 7, 32. 46. al. So the voc. Matt. 27, 46 θεέ μου, and Mark 15, 34 ὁ θεός μου, ὁ θεός μου, quoted from Ps. 22, 2 where Heb. אֱלֹהֵי, Sept. ὁ θεός ὁ θεός μου. With gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15, 5; 3. τῆς ἐλπίδος v. 13; 3. τῆς εἰρήνης 16, 20. Phil. 4, 9. Heb. 13, 20; 3. ἀκαταστασίας 1 Cor. 14, 33 3. πάσης χάριτος 1 Pet. 5, 10. b) Genit. τοῦ θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed from God, Matt. 3, 16 πνεῦμα τοῦ 3. Luke 11, 49 ἡ σοφία τοῦ 3. 3, 38 (υἱός) τοῦ θεοῦ, 9, 20 ὁ Χριστὸς τοῦ 3. Acts 23, 4 τὸν ἀρχιερέα τοῦ 3. Matt. 6, 33 ἡ βασιλεία τοῦ 3. 2 Tim. 3, 17 ὁ ἄνθρωπος τοῦ θεοῦ the man of God, taught, furnished of God. 1 Thess. 4, 16 σάλπιγξ θεοῦ the trumpet of God, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15, 52; see Winer § 37. 3.—Also in a passive or objective sense, Winer § 30. 1. Luke 11, 42 ἡ ἀγάπη τοῦ θεοῦ love to God, see more in ἀγάπη no. 1. Luke 6, 12 προσευχὴ τοῦ θεοῦ prayer to God. Mark 11, 22 πίστις τοῦ 3. faith in God. So οἶκος τοῦ 3. i. e. consecrated to God, Luke 6, 4. 1 Cor. 3, 9. Rev. 15, 2 κίθαρα τ. θεοῦ harps for the praise of God, comp. 1 Chr. 16, 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ the things of God, e. g. his counsels, purposes 1 Cor. 2, 11; or things pleasing to him, Matt. 16, 23. Mark 8, 33; or things belonging, pertaining, to him, Matt. 22, 21. Mark 12, 17. Luke 20, 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θεόν things pertaining to God, his service and worship, Rom. 15, 17. Heb. 2, 17. 5, 1. c) Dat. τῷ θεῷ, e. g. by Hebr. after adjectives, as ἀστέιος τῷ θεῷ Acts 7, 20, also δυνατὰ τῷ θεῷ 2 Cor. 10, 4, intens. exceedingly, see in ἀστέιος and δυνατός no. 1. a. Winer § 37. 3. Elsewhere after verbs, to or for God, e. g.

Rom. 6, 10 et Gal. 2, 19 ζῆν τῷ Θεῷ i. e. to his honour and praise, in accordance with his will. 2 Cor. 5, 13. 9, 11. al.

2. Of the *Logos*, Christ, who is declared to be ὁ Θεός, e. g. John 1, 1 καὶ Θεὸς ἦν ὁ λόγος. Rom. 9, 5. Phil. 2, 6. 1 Tim. 3, 16. Heb. 1, 8. 1 John 5, 20; also in the exclamation of Thomas, John 20, 28.—So Christ is called ὁ Θεός in Test. XII Patr. p. 542, ὁ Θεὸς σῶμα λαβὼν ἔσωσεν αὐτοὺς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἡνθρώπων. p. 644, 645, ὕψεσθε Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁψήσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεὸς εἰς ἡνδρα ὑποκρινόμενος. Also Justin Mart. Dial. c. Tryph. p. 276. c, τὸν καὶ πρὸ ποιήσεως κόσμου ὄντα Θεόν. p. 281. d, Θεὸς καλεῖται καὶ Θεός ἐστι καὶ ἔσται. Called likewise by Justin M. ὁ Θεός, ib. p. 276. c. p. 300. d. p. 340. c. Comp. Origen c. Cels. 5. 39. ib. ὁ. 60. See Semisch, Justin der Mär. II. p. 284 sq. [Engl. II. p. 187 sq.]

3. From the Heb. spoken of *kings* or *chief magistrates*, as the representatives of God in the Jewish theocracy. John 10, 34. 35 ἐγὼ εἶπα, Θεοὶ ἐστέ; εἰ ἐκείνους εἶπε Θεοὺς κτλ. quoted from and in allusion to Ps. 82, 1. 6, where Sept. and Heb. אֱלֹהִים; comp. v. 7. See also Ex. 22, 7. 8.

4. In the Greek sense, ὁ Θεός, a *god*, the *deity*; οἱ Θεοί, the *gods*, i. e. the heathen gods. Acts 7, 43 ὁ Θεὸς ἡμῶν ῥεμφάν. 12, 23. 14, 11 οἱ Θεοί. 19, 26. 28, 6. 1 Cor. 8, 4. 5. Gal. 4, 8. Satan too is called ὁ Θεὸς τοῦ αἰῶνος τούτου, the *god* of this world, its leader, ruler, instigator, 2 Cor. 4, 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in δαίμονιον no. 2. (Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.) Once fem. ἡ Θεός, a *goddess*, Diana, Acts 19, 37 Grb. So Luc. D. Deor. 17. 2. Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ Σεφ. ib. 5. 3. 6, 7, 9.—Meton. an *idol*, *image*, Acts 7. 40. Sept. for ܡܫܝܬܐ Is. 44, 17; ܡܫܝܬܐ 2 Sam. 5, 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασαν σφεας ἀπὸ τοῦ τοιοῦτου, ὅτι κόσμον ζέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So Clem. Alex. Strom. I, Θεὸς δὲ παρὰ τὴν ζένειν εἴρηται καὶ τάξιν, τὴν διακόμην.—Plato derives it from ζέω to run, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἅτε γούν αὐτὰ ὁρῶντες πάντα ἀ-ἰ-ἰ-ὸν δρόμον καὶ ζέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ ζένειν, Θεοὺς αὐτοὺς ἐπωνόμασαι, Plato Crat. 16. p. 397. d. This idea is paraphrased by Theo-

phil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεός, Διός, Ἄεol. Δεός, Lat. *deus*, Sanscr. *deva*. +

Θεοσεβεία, as, ἡ, (Θεοσεβής,) *reverence towards God, godliness*, 1 Tim. 2, 10. Sept. for אֱלֹהִים יִרְאָה Gen. 20, 11.—Baruch 5, 3. Plato Epin. 985. d. Xen. An. 2. 6. 26.

Θεοσεβής, εὖς, οὖς, ὁ, ἡ, adj. (Θεός, σέ-βομαι,) *reverencing God, godly*, a worshipper of God, John 9, 31. Sept. for אֱלֹהִים יִרְאָה Ex. 18, 21. Job 1, 1. 8.—Plut. Romul. 22. Xen. Cyr. 8. 1. 25.

Θεοστύγης, εὖς, οὖς, ὁ, ἡ, adj. (Θεός, στυγέω,) *hated of the gods*, Eurip. Troad. 1221 [1213]. Cycl. 396, 602. So in N. T. *hated of God*, implying the highest degree of reckless wickedness, Rom. 1, 30.—Others Act. *hating God*; but without example in Gr. writers. Suidas, Θεοστύγεις· Σεμύση-τοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν υ-σούντες.

Θεότης, τητος, ἡ, (Θεός,) *deity, Godhead*, the divine nature and perfections, i. q. Θεώ-της, Col. 2, 9.—Luc. Icarom. 9. Plut. de def. Orac. 10 fin.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, *κράτιστος*, prob. living out of Palestine, to whom Luke inscribed his Gospel and the book of Acts, Luke 1, 3. Acts 1, 1. Elsewhere unknown.

Θεραπεία, as, ἡ, (Θεραπέω,) a *waiting on, service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29.—In N. T.

1. *attendance and care of the sick*; hence *relief, healing*, Luke 9, 11 χρεῖαν ἔχοντας Θεραπείας ἰάτο. Rev. 22, 2.—Jos. Ant. 19. 1. 16. Pol. 15. 25. 6. Xen. Hi. 8. 4.

2. *Meton. and collect. service*, i. e. *attendants, domestics, retinue*, Matt. 24, 45. Luke 12, 42. Sept. for עֲבָדֵי Gen. 45, 16.—Jos. Ant. 4. 6. 4 σὺν Θεραπείᾳ βασιλικῇ. Hdtian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. εὔσω, (Θεράπων,) to *wait upon, to minister unto, to serve*, i. e. to render service and attendance, at first without the idea of subjection; see Passow sub v.

1. Pr. e. g. God, to serve, to worship, Pass. Acts 17, 25 οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων Θεραπεύεται.—Hes. Op. 134. Hdot. 2. 37; genr. Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7.

2. to take care of the sick, to tend, genr. Xen. An. 7. 2. 6. Hi. 8. 4.—In N. T. spec. to relieve, to heal, to cure; absol. Matt. 12.

10 et Luke 6, 7 ἐν τῷ σαββάτῳ θεραπεύειν. With acc. of pers. Matt. 4, 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1, 34. Luke 10, 9. Acts 4, 14. al. With acc. and ἀπό, Luke 7, 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. 8, 2. So Tob. 12, 3. Palæph. 2. 4; of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—With acc. of disease, Matt. 4, 23 θεραπεύων πᾶσαν νόσον. Pass. Rev. 13, 3 πλεγμαθεραπεύσῃ. So Arr. Epict. 2. 21. 23. Plut. de Superst. 7. +

Θεράπων, οὗτος, ὁ, (kindr. ἔρω,) pr. a waiting-man; hence an attendant, minister, at first implying free and honourable service, and therefore different from δοῦλος, see Passow s. v. Once of Moses, Heb. 3, 5. Sept. for קָנָה of Moses Ex. 14, 31. Num. 12, 7. 8; of Job, c. 1, 8.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16.

Θερίζω, f. ἴσω, (ἔρος,) to summer, to pass the summer, Xen. An. 3. 5. 15.—In N. T.

1. to harvest, to reap; absol. Matt. 6, 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke 12, 24. James 5, 4 οἱ θερίσαντες the reapers. Sept. for קָצַר Ruth 2, 3 sq. So Plut. Mor. II. p. 27. Xen. CEC. 18. 1.—Trop. to cut down, to destroy; absol. Rev. 14, 15 bis. Pass. v. 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the wickedness of the earth is destroyed, punished; comp. Joel 4 [3], 13. So Æschyl. Suppl. 634 [638].

2. Trop. to reap the fruits of one's labours, to receive in recompense, c. acc. 1 Cor. 9, 11 τὰ σαρκικά. Gal. 6, 8 bis. 9. Sept. and קָצַר Prov. 22, 8. (Test. XII Patr. p. 576.) Also of a christian teacher gathering in converts into the kingdom of God, John 4, 36 bis. 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9, 37 et Luke 10, 2.—Hence in proverbial expressions: α) Gal. 6, 7 ὃ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works; and in a similar sense 2 Cor. 9, 6 bis. Comp. Sept. and קָצַר Jer. 12, 13. See in σπείρω no. 2 fin. β) Matt. 25, 24 θερίζων ὅπου οὐκ ἔσπεις, i. e. turning the labours of others to one's own profit. v. 26. Luke 19, 21. 22. In a like sense John 4, 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job 31, 8. Mic. 6, 15.

Θερισμός, οὗ, ὁ, (θερίζω,) a harvesting, harvest; John 4, 35 bis, ὁ θερισμός ἐρχεται, ... λευκαὶ εἰσι πρὸς θερισμόν. Matt. 13, 30 bis. 39. Mark 4, 29. Sept. for קָצַר Gen. 8, 22. Jer. 50, 16. So Pol. 5. 95. 5. Xen. CEC. 18. 3.—Meton. the harvest to be gathered,

thered, produce of the harvest, pr. Sept. for קָצַר Jer. 5, 17; in N. T. trop. for the converts to be gathered into Christ's kingdom. Matt. 9, 37. 38 bis. Luke 10, 2 ter. Also of those whose iniquity is fully ripe for punishment, Rev. 14, 15; comp. in θερίζω no. 1.

Θεριστής, οὗ, ὁ, (θερίζω,) a harvest-man, reaper, Matt. 13, 30. 39.—Bel and Drag. 40. Plut. C. Gracc. 13. Xen. Hi 6. 10.

Θερμαίνω, f. ἀνῶ, (θερμός, ἔρω,) to warm, to heal, c. acc. Hom. Il. 14. 7. Xen. Mem. 4. 3. 8.—In N. T. only Mid. θερμαίνομαι, to warm oneself, e. g. by a fire, Mark 14, 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18, 18 bis. 25; with clothing, to become warm, James 2, 16. Sept. for חָמַך Is. 44, 15. 16. So Hdian. 8. 4. 27. Xen. CEC. 19. 11.

Θέρμη, ης, ἡ, (θερμός, ἔρω,) warmth, Acts 28, 3. Sept. for חָמָה Job 6, 17.—Luc. D. Mar. 11. 2. Thuc. 2. 49.

Ἔρος, eos, ους, τό, (ἔρω,) summer, i. e. the warm season, in Palestine extending from May to October without rain; see Bibl. Res. in Palest. II. p. 98 sq. Matt. 24, 32. Mark 13, 28. Luke 21, 30. Sept. and קָצַר Prov. 6, 8. 30, 25. So Diod. Sic. 5. 30. Xen. Mem. 1. 6. 2.—Elsewhere also summer-fruits, harvest, Sept. for קָצַר Prov. 26, 1. Dem. 1253. 15. Æschyl. Pers. 822.

Θεσσαλονικεύς, έως, ὁ, a Thessalonian, Acts 20, 4. 27, 2. 1 Thess. 1, 1. 2 Thess. 1, 1.

Θεσσαλονίκη, ης, ἡ, Thessalonica, now Saloniki, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named Thessalonica by Cassander, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. The modern population is about 70,000, including many Jews. Acts 17, 1. 11. 13. Phil. 4, 16. 2 Tim. 4, 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Plin. H. N. 4. 17. Rosenm. Bibl. Geogr. III. p. 395 sq. Leake's Trav. in Northern Greece, III. p. 235–257.

Θευδᾶς, ᾶ, ὁ, Theudas, an impostor who excited tumult among the Jews, Acts 5, 36. He is probably to be placed during the interregnum immediately after the death of

Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. 17. 10. 2-10. Judas too, who came after him (Acts 5, 37), appeared under Cyrenius and Coponius, A. D. 6-9; see Jos. Ant. 18. 1. 1, 6. ib. 20. 5. 2. B. J. 2. 8. 1. Some hold Theudas to have been, under another name, either the Judas or the Simon of Jos. Ant. 17. 10. 5, 6. See Sonntag, *Theudas*, in Theol. Stud. und Krit. 1837. p. 622 sq. [Engl. in Biblioth. Sac. 1848, p. 409 sq.] Usher Ann. p. 571.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45; Ant. 20. 5. 1.

θεωρεω, ὦ, f. ἴσω, (θεωρός,) pr. *to be a spectator of, to look on or at, to behold*; not much different from θεωρῶμαι, see Tittm. de Syn. N. T. p. 120.

1. Pr. including the notion of attention, surprise, wonder. a) Genr. c. acc. of thing, Luke 23, 48 θεωροῦντες τὰ γενόμενα. John 2, 23. 17, 24. Acts 8, 13; acc. of pers. Rev. 11, 11. 12; with πῶς, πού, Mark 12, 41. 15, 47; absol. Matt. 27, 55. Mark 15, 40. Luke 14, 29. 23, 35. Acts 19, 26. Sept. for הִנֵּה Ps. 27, 4; for Chald. הִנֵּה Dan. 5, 5. 7, 21. So Theophr. Char. 6 or 13. Plato Phædr. 247. c. Xen. Cyr. 4. 3. 3; of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. b) *to look at, to view with attention, c. acc.* Matt. 28, 1 β. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider, indirect*, Heb. 7, 4 θεωρεῖτε δέ, πηλίκος οὐρος. So Dem. 19. 23. c) *to behold, i. q. to discern, to acknowledge, c. acc. of pers.* John 6, 40 πᾶς ὁ θεωρῶν τὸν υἱόν. 12, 45 bis. 14, 17. So Wisd. 13, 5. Diod. Sic. 19. 52 τοὺς λόγους.

2. Simply *to see, to perceive with the eyes, to behold*, nearly i. q. ἰδεῖν. a) Genr. and c. acc. of pers. Mark 3, 11. Luke 24, 37. John 9, 8. 14, 19 bis. 16, 10. 16. 17. 19. Acts 3, 16. 9, 7. 25, 24; with acc. and particip. Luke 10, 18 εὐφρόνουν τὸν Σατανᾶν πεσόντα. 24, 39. Mark 5, 15. John 6, 19. 62. 20, 12. 14. With acc. of thing Luke 21, 6. John [6, 2.] 7, 3. Acts 20, 38; acc. and part. John 10, 12 β. τὸν λύκον ἐρχόμενον. 20, 6. Acts 7, 56. 10, 11. Sept. for הִנֵּה Ps. 22, 8. 31, 12. So 1 Macc. 13, 29. Diod. Sic. 13. 57. b) *to perceive, to mark, to note*, with ὅτι Mark 16, 4. John 4, 19. 12, 19. Acts 27, 10; πάσος Acts 21, 20. With acc. of thing Mark 5, 38 καὶ θεωρεῖ σύμβολον. Acts 4, 13; acc. and part. Acts 17, 16. 28, 6. With acc. of pers. and part. 1 John 3, 17 a.c. and adj. Acts 17. 22.

So 2 Macc 9, 23. Diod. Sic. 13. 28. c) From the Heb. *to see, i. q. to experience, c. g.* τὸν θάνατον John 8, 51; see in εἶδω I. 3.

θεωρία, as, ἡ, (θεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16.—In N. T. *a sight, spectacle*, Luke 23, 48. So 3 Macc. 5, 24. Arr. Epict. 1. 2. 12 Plato Phæd. 58. b.

θήκη, ης, ἡ, (τίθημι,) pr. ‘place to put or set any thing,’ *a repository, receptacle*, c. g. for a sword, *a sheath*, John 18, 11.—Jos. Ant. 7. 11. 7; *a cell, chamber*, Xen. Œc. 8. 17; *oftener a sepulchre*, Plato Legg. 947. c. Xen. Cyr. 7. 3. 5.

θηλάζω, f. ἄσω, (θηλή,) 1. *to suckle, to give suck*, absol. Matt. 24, 19 οὐαὶ ταῖς θηλαζούσαις. Mark 13, 17. Luke 21, 23. 23, 29. Sept. for תִּיִּי Gen. 21, 7. Ex. 2, 7.—Æl. V. II. 13. 1 init. Mid. id. Plato Rep. 460. d.

2. *to suck at the breast, for which more usually Mid. θηλάζομαι*, Lob. ad Phrym. p. 468. With acc. Luke 11, 27 μαστοὶ οὓς ἐθήλασας. Part. θηλάζων, *a suckling*, Matt. 21, 16, quoted from Ps. 8, 3 where Sept. for תִּיִּי. Sept. μαστοὺς ἐθήλασα for תִּיִּי Job 3, 12. Cant. 8, 1.—Theocr. 3. 15 μασδοὺς ἐθήλαξε. Plut. Romul. 6.

θήλυς, θήλεια, θήλυ, adj. *female*, in N. T.

1. Fem. as Subst. ἡ θήλεια, *a female, a woman*, Rom. 1, 26. 27. So Sept. for תְּהִיָּה Lev. 27, 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

2. Neut. τὸ θήλυ, only in the phrase ἄρσεν καὶ θήλυ, *male and female*, Matt. 19, 4. Mark 10, 6. Gal. 3, 28. Sept. for תְּהִיָּה Gen. 1, 27. 6, 19.—Luc. de Salt. 12. Hdol. 2. 85 τὸ θήλυ γένος.

θήρα, as, ἡ, (θήρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5; *prey, game*, Od. 9. 158. Xen. Ven. 6. 13.—In N. T. meton. i. q. *destruction, cause of destruction*, Rom. 11, 9 γεννηθήτω ἡ τραμέξα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κτλ. quoted by reminiscence from Ps. 69, 23 where there is no corresponding word in the Heb. text Sept. for תִּיִּי nel Ps. 35, 8.

θηρεύω, f. εὖσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9.—In N. T. trop. *to hunt after, to catch at one's words, to lay hold of*, c. acc. Luke 11, 54 ζητούντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ. Comp. Sept. for תִּיִּי to lie in wait Ps. 59, 4. Pol. 23. 8. 11 τὴν εἰνοίαν. Xen. Cyr. 8. 2. 2 τὴν φιλίαν.



ἡθρομαχεω, ὦ, f. ἡσω, (ἡθρῖον, μάχομαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Dict. of Ant. art. *Bestiarii*. So pr. Artemid. 2. 59. Diod. Sic. 3. 43 pen.—In N. T. trop. of conflict with strong and bitter adversaries; 1 Cor. 15, 32 εἰ κατὰ ἄνθρωπον ἡθρομαχήσα ἐν Ἐφέσῳ, *if after the manner of men* (as a man, a mortal, without hope of the resurrection), *I have fought with beasts at Ephesus*, referring perhaps not to any single example, but to his continued conflict with Jewish and other opposers; comp. 1 Cor. 16, 9. 2 Cor. 1, 8. Comp. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μέχρι Ῥώμης ἡθρομαχῶ. Others refer it to the uproar occasioned by Demetrius, Acts 19, 29 sq. though it does not appear that Paul was there in any danger of his life; so Theophyl. in loc. ἡθρομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην.

ἡθρῖον, ον, τό, (ἡθρῖ), dimin. in form, but not in usage, *a beast, wild beast*, Mark 1, 13. Acts 10, 12. 11, 6. 28, 4. 5. Heb. 12, 20. James 3, 7. Rev. 6, 8. Sept. for חַיָּוִת Dent. 28, 6; חַיָּוִת Gen. 1, 24. Deut. 7, 22. So Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. 1, 12. (Jos. Ant. 17. 5. 5 ult. Xen. Mem. 3. 11. 11.) Also symbolically in the Apocalypse, e. g. Rev. 11, 7. 13, 1 sq. 14, 9. 11. al. sep. +

ἡθροαυρίζω, f. ἡσω, (ἡθροαυρός,) *to treasure up, to lay up in store*, c. acc. et dat. Matt. 6, 19. 20 ἡθροαυρίσετε ὑμῖν ἡθροαυρούς. Luke 12, 21. 2 Cor. 12, 14; absol. 1 Cor. 16, 2. James 5, 3 ἡθροαυρίσατε ἐν ἑσχάταις ἡμέραις, *ye have laid up treasure in these last days*, comp. v. 5. Pass. *to be kept in store, reserved*, c. dat. 2 Pet. 3, 7. Sept. for חָצַץ 2 K. 20, 17. Am. 3, 10; חָצַץ Zech. 9, 3. So Hdot. 2. 121. 1. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. 2, 5 β. σεαυτῷ ὀργήν. Sept. for חָצַץ Prov. 1, 18.

ἡθροαυρός, οὔ, ὅ, (kindr. τίσημι,) 1. *treasure*, any thing *laid up in store, wealth*, e. g. temporal, Matt. 6, 19. 21. 13, 44. Luke 12, 34. Heb. 11, 26. Sept. for חָצַץ 1 K. 14, 26; חָצַץ Gen. 43, 23. So Hdian. 3. 9, 20. Xen. Cyr. 3. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6, 20. 19, 21. Mark 10, 21. Luke 12, 33. 18, 22. 2 Cor. 4, 7. Col. 2, 3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως κτλ. So Ecclus. 20, 30. Xen. Mem. 1. 6. 14.

2. *a treasury*, a place where treasures stores, are laid up, *a store-house, store-room*; Matt. 13, 52 οἰκοδεσπότης ὅστις ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινὰ κτλ. Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12, 35 bis. Luke 6, 45 bis. Sept. pr. for חָצַץ Neh. 13, 12. 1 K. 7, 51. So pr. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence *a chest, box, casket*, in which precious things are kept, Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν. So Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. 12, 10.

ἡθροαυρίζω, f. ἡθροαυρίζομαι, aor. 2 ἡθροαυρίξω, a lengthened present form instead of ἡθροαυρίζω, which latter does not occur, Butt. δ. 112. 11. δ. 114; Ansf. Sprachl. δ. 112. 14. δ. 114. —*To touch*, Lat. *tango*, c. gen. Heb. 12, 20 καὶ ἡθροαυρίξω τοῦ θροῦ, comp. Ex. 19, 12 where Sept. for חָצַץ; absol. Col. 2, 21. (So Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.) Spec. *to touch* a person, to do him harm or violence, *to harm*, c. gen. Heb. 11, 28 ἵνα μὴ ὁ θροαυρίξω ἡθροαυρίξω αὐτῶν. So Heb. 2, 21. Gen. 26, 11. Josh. 9, 19. Sept. ἡθροαυρίξω. So Act. Thom. δ. 12 ὡν αἱ θροαυρίξω αὐτὰ οὐ θροαυρίξουσιν.

ἡλῖβω, f. ἡλῖβω, *to press, to press upon*, e. g. the lips by a kiss, Theocr. 20. 4.—In N. T.

1. *to press upon* a person in a crowd, *to crowd, to throng*, c. acc. Mark 3, 9 ἵνα μὴ ἡλῖβωσιν αὐτὸν. So Ecclus. 16, 28. Artemid. 2. 37. Plut. Pyrrh. 33.—Spec. *to press together, to compress*; hence Pass. part. τεθλιμμένος, *pressed together, made narrow*; Matt. 7, 14 τεθλιμμένη ἡ ὁδὸς narrow is the way. Comp. Wisd. 15, 7 κεραμεὺς ἀπαλὴν γῆν ἡλῖβων. Plato Tim. 60. c.

2. Trop. *to oppress* with evils, *to afflict, to distress*, c. acc. 2 Thess. 1, 6 τοῖς ἡλῖβουσιν ὑμᾶς. Pass. 2 Cor. 1, 6. 4, 8. 7, 5 1 Thess. 3, 4. 2 Thess. 1, 7. 1 Tim. 5, 10. Heb. 11, 37. Sept. for חָצַץ Deut. 28, 53. 55; חָצַץ Hiph. 1 K. 8, 37.—Diod. Sic. 12. 66. Plut. Nicias 21.

ἡλῖψις, εως, ἡ, (ἡλῖβω,) *pressure, compression, straitness*, Artemid. 1. 79. Hesych. ἡλῖψις· στενωσις.—In N. T. trop. *pressure* from evils, *straits, affliction, distress*, 2 Cor. 2, 4 ἐκ πολλῆς ἡλῖψεως καὶ συνοχῆς καρδίας ἔγραψα. Phil. 1, 16. Of a woman in travail, John 16, 21. Sept. for חָצַץ Deut. 4, 30; חָצַץ Neh. 9, 37. (1 Macc. 5, 16. 2 Macc. 1, 7.) Meton. *evils* by which one is pressed, *affliction, distress, calamity*, Matt. 13, 21 γενομένης δὲ ἡλῖψεως. Acts 7, 10. 11. Rom. 5, 3. 2 Cor. 1, 4. Heb. 10, 33. al. In ap

posit. Mark 13, 19 ἔσονται ἡμέραι ἐκείναι ἐλπίς. With a synonym. word, as ἐλπίς καὶ στενοχωρία Rom. 2, 9; ἐλ. καὶ ἀνάγκη 2 Cor. 6, 4. 1 Thess. 3, 7. Sept. for רצ Ps. 119, 143; חרץ 1 Sam. 10, 19. Is. 8, 22. So Eccles. 51, 3. 1 Macc. 12, 13. +

Συησχω, f. θανόμεναι, aor. 2 ἔθανον, perf. τέθνηκα, Buttm. § 114; to die, in N. T. only perf. τέθνηκα, inf. τεθνήσκειν, to have died, i. e. to be dead, in a present sense, Buttm. § 113. 7. Kühner § 255. n. 5; so Matt. 2, 20. Mark 15, 44 εἰ ἥδη τέθνηκε. Luke 7, 12. 8, 49. John 11, 21. 39. 41. 44. 12, 1. 19, 33. Acts 14, 19. 25, 19. Trop. 1 Tim. 5, 6 ζῶσα τέθνηκε, though living is dead, i. e. as good as dead. Sept. for מות 2 Sam. 12, 18. 1 K. 21, 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Συητός, ἡ, ὄν, (συησχω,) mortal, e. g. σώμα Rom. 6, 12. 8, 11; σάρξ 2 Cor. 4, 11. Neut. τὸ συητόν, the mortal nature, mortality, 1 Cor. 15, 53. 54. 2 Cor. 5, 4.—Sept. Is. 51, 12. Luc. D. Deor. 20. 7. Xen. Cyr. 8. 7. 19 bis.

Σορυβάζω, f. ἄσω, (σορυβος,) to confuse by noise, to disturb, to trouble, Pass. Luke 10, 41 Lachm. where Rec. τυρβάζω.—Not found elsewhere.

Σορυβέω, ὦ, f. ἡσω, (σορυβος,) to make a noise, uproar, clamour, spoken of a crowd or multitude, genr. Xen. Cyr. 4. 5. 8; as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27.—In N. T.

1. Mid. spoken of loud lamentation, wailing, to make a noise together, among themselves, to wail together, Matt. 9, 23 ἰδὼν ἀλητὰς καὶ ὄχλον σορυβούμενον. Mark 5, 39. Acts 20, 10. See 1 K. 13, 30. 2 Chr. 35, 25. Jer. 34, 5. 2 Sam. 1, 12. Potter's Gr. Ant. II. p. 206. Lane's Mod. Egyptians, II. p. 286.

2. Trans. to set in an uproar, to excite tumult in, e. g. a city, τὴν πόλιν Acts 17, 5.—Dion. Hal. Ant. 9. 68 καὶ ἐσορύβησαν ἰκανῶς τὴν πόλιν. Pass. Soph. Aj. 164.

Σορυβος, ου, ὅ, (kindr. σρός,) noise, uproar, clamour, as of a crowd or multitude.

1. Genr. Matt. 27, 24 μᾶλλον σορυβος γίνεται. Acts 21, 34. 24, 18. Sept. for מרורר Jer. 49, 2. So Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16; of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Spec. of loud lamentation, wailing, Mark 5, 38; see in σορυβέω no. 1.

2. Of a popular commotion, tumult, Matt. 23, 5 ὅτι καὶ σορυβος γίνεται ἐν τῷ λαῷ.

Mark 14, 2. Acts 20, 1, comp. τὰς in 19, 40.—Hdian. 5. 8. 15 τοὺς αἰτίους στάσεως καὶ σορύβου.

Σραύω, f. σω, Pass. perf. τέτρανται to break in pieces, to crush, e. g. τοὺς λίθους Pol. 16. 1. 5. Hdot. 1. 174.—In N. T. trop. to break, to crush, sc. the strength of any one; hence Pass. perf. par. τέτρανσμένος crushed, bruised, oppressed; Luke 4, 18 ἀποστείλει τέτρανσμένους ἐν ἀφέσει, quoted generally from Is. 61, 1. 2, but with this clause inserted from Is. 58, 6 where Sept. for צרצר. So trop. of hope Hdian. 3. 2. 4.

Σρέμμα, τος, τό, (τρέφω,) pr. nursling, thing bred; hence cattle, flocks, herds, John 4, 12.—Jos. Ant. 7. 7. 3. Hdian. 3. 9. 17. Xen. CEC. 20. 23.

Σρηνέω, ὦ, f. ἡσω, (σρηνος,) to weep aloud, to wail, to mourn, e. g.

1. Intrans. and absol. John 16, 20 κλαύσετε καὶ σρηνήσετε ὑμεῖς. Sept. for בכה Ez. 7, 12; יתקן Joel 1, 5. Zeph. 1, 12. So Ael. V. H. 3. 18. Hdian. 4. 13. 14.—Spec. of hired mourners wailing for the dead, see in σορυβέω no. 1. Matt. 11, 17. Luke 7, 32. Sept. for כנה Mic. 2, 4; כנה Jer. 9, 16. So Hom. Il. 24. 722.

2. Trans. in later usage, to bewail, c. acc. Luke 23, 27 καὶ ἐσρηνοῦν αὐτόν. Sept. for יתקן Jer. 51, 8; כנה Ez. 32, 16.—Luc. Halcy. 1. Hdian. 3. 4. 13.

Σρήνος, ου, ὅ, (σρέω, σρέομαι,) loud weeping, wailing, Matt. 2, 18, quoted from Jer. 31, 15 where Sept. for כנה; also for כנה Am. 8, 10.—Diod. Sic. 1. 72. Xen. Ag. 10. 3.

Σρησκεία, as, ἡ, (σρησκεύω, σρησκος,) a worshipping, worship, service, e. g. a) With the idea of strictness or superstition, Acts 26, 5. Col. 2, 18 σρησκεία τῶν ἀγγέλων, for which see fully in ἐσελοσρησκεία. So Wisd. 14, 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. b) Genr. of God, i. e. religiousness, religion, piety, James 1, 26. 27. So Jos. Ant. 1. 13. 1.

Σρήσκος, ου, ὅ, ἡ, adj. (σρέω, σρέομαι, or τρέω,) fearing God; pious, religious, James 1, 26.—Hesych. εὐσεβήσος· εὐσεβής v. εὐλαβής, δεισιδαίμων.

Θριαμβεύω, f. σω, (θρίαμβος,) to triumph, to hold a triumph, Plut. Aemil. Paul. 5. Hdian. 1. 6. 16.—In N. T.

1. to lead in triumph, to triumph over, c. accus. Col. 2, 15.—Plut. Comp. Thes. c. Romul. 4, βασιλεῖς ἐθρίαμβευσεν καὶ ἡγεμόνας. Id. Arat. 54 fin.

2. Causat. to cause to triumph. like Heb

Hiph. c. acc. 2 Cor. 2, 14; comp. μαθητεύω no. 2.—Comp. Plut. Camill. 30 ὁ δὲ Κάμιλλος ἐβρίμβευσε... τὸν σωτήρα πατρίδος γενόμενον.

**Σπίξ**, τριχός, ἡ, *a hair*; Plur. τρίχες, dat. Σπρίξι, *the hair*, e. g. a) Of the head; so Sing. Matt. 5, 36. Luke 21, 18 et Acts 27, 34; comp. 1 Sam. 14, 45 et 1 K. 1, 52. Plur. Matt. 10, 30. Luke 7, 38. 44. 12, 7. John 11, 2. 12, 3. 1 Pet. 3, 3. Rev. 1, 14. 9, 8. Sept. for שֵׁשׁ Num. 6, 5. 18. Ezra 9, 3. So Hdian. 4. 8. 13. Plato Polit. 270. e. b) Of the hair of animals, Matt. 3, 4. Mark 1, 6. Rev. 9, 8. Sept. for שֵׁשׁ Ex. 25, 4. 35, 6. 24. So Luc. Alex. 12. Xen. Ven. 4. 6. ib. 5. 10.

**Σπρόέω**, ὦ, f. ἦσω, (Σπρός, Σπρέω,) *to make a noise, clamour, tumult*, Æschyl. Prom. 609. Jos. Ant. 19. 1. 16.—In N. T. and late usage, trans. *to disturb, to trouble, to frighten*; Pass. Matt. 24, 6 μὴ Σπρόείσθε. Mark 13, 7. 2 Thess. 2, 2. Sept. for שִׁחַי Cant. 5, 4. So Test. XII Patr. p. 651.

**Σπρόμβος**, ου, ὁ, *a large drop*; Luke 22, 14 ἰδρὼς ὥσεί Σπρόμβοι αἵματος, *his sweat was as it were great drops of blood*.—Hdot. 1. 179. Æschyl. Choeph. 531. Plato Crit. 120. a.

**Σρόνος**, ου, ὁ, (obsol. Σράω, comp. Σράω, Σρήνως.) *a seat*, pr. a high seat with a foot-stool, Hom. Od. 1. 145. ib. 16. 408. Xen. Conv. 9. 2, 3.—Later and in N. T. *a throne*, as the emblem of regal authority.

1. Pr. as ascribed to kings, Luke 1, 52. Acts 2, 30. Sept. for שֵׁשׁ 1 K. 10, 18. Job 36, 7. (Hdian. 1. 8. 8. Xen. An. 2. 1. 4.) Also to God, as the sovereign of the universe, Matt. 5, 34. 23, 22. Acts 7, 49 (comp. Is. 66, 1). Heb. 4, 16. 12, 2. al. Sept. and שֵׁשׁ Ps. 47, 9. 103, 19. al. To Jesus as the Messiah, Matt. 19, 28. 25, 31. Rev. 3, 21. 20, 11. al. To the apostles in the kingdom of God, see in βασιλεύω no. 2, Matt. 19, 28. Luke 22, 30. Rev. 20, 4; also symbolically to the elders around God's throne, Rev. 4, 4. 11, 16.—Further, to Satan Rev. 2, 13. 13, 2. (Act. Thom. § 32.) Symbolically to the beast, Rev. 16, 10.

2. Meton. i. q. a) *supreme power, dominion*; Luke 1, 32 καὶ δώσει αὐτῷ τὸν Σρόνον Δαβίδ. Heb. 1, 8 quoted from Ps. 45, 7 where Sept. for שֵׁשׁ, as also 2 Sam. 3, 10. 7, 13. 16. So Wisd. 7, 8. b) *a potentate, higher power*; Col. 1, 16 εἴτε Σρόνοι κτλ. where Σρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So Test. XII Patr. p. 548, where the seven heavens and classes of an-

gels are described, in the εὐαγγ. are said to be Σρόνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) αἱ ὕμνοι τῷ Θεῷ προσκφέρονται. +

**Θυάτειρα**, ων, τί, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 31), now *Al-hissar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus; Acts 16, 14. Rev. 1, 11. 2, 18. 24. It was a Macedonian colony (Strabo 13. p. 625); and was famous for the art of dyeing purple; see the inscription found there, in Spon Miscell. erud. antiq. p. 113, and in Kuinoel on Acts 1. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. O. v. Richter Wallf. p. 509.

**Συγατήρ**, τέρος, τρός, ἡ, see Buttm. § 47.

1. *a daughter*, Matt. 9, 18. 10, 35. 37. 14, 6. 15, 22. 28. Mark 5, 35. 6, 22. 7, 26. 29. 30. Luke 2, 36. 8, 42. 49. 12, 53 bis. Acts 2, 17. 7, 21. 21, 9. Heb. 11, 24. Sept. for שֵׁשׁ Gen. 5, 4. 7. al. sapis. (Xen. Cyr. 3. 3. 3.) Trop. as expressing a relation of kindness and tenderness; 2 Cor. 6, 18 εἰς υἱοὺς καὶ συγατέρας sc. Θεοῦ, comp. Jer. 31, 1. 9. Also the vocat. in a direct address, Matt. 9, 22 Σάραει σύγατερ. Mark 5, 34. Luke 8, 48. So Sept. and שֵׁשׁ Ruth 2, 8. 3, 10. 11.

2. From the Heb. *a daughter*, i. q. *a female descendant*. Luke 13, 16 Συγ. Ἀβραάμ. 1, 5 ἐκ τῶν Συγ. Ἀαρών. So Sept. and שֵׁשׁ Gen. 36, 2. Ex. 2, 1. al.

3. From the Heb. put before names of places, e. g. Luke 23, 28 συγατέρες Ἱερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and שֵׁשׁ Cant. 2, 7. 3, 5; שֵׁשׁ יִשְׂרָאֵל Is. 3, 16. 17. 4. 4.—Hence Sing. Συγατήρ Σιὼν *daughter of Sion*, pr. collect. for *the inhabitants* of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21, 5 et John 12, 15, quoted from Zech. 9, 9. See Gesen. Comm. on Is. 1, 8. Heb. Lex. שֵׁשׁ no. 5. Sept. and Heb. שֵׁשׁ שֵׁשׁ Zech. 1. c. Is. 1, 8. 10, 32.

**Συγάτριον**, ου, τό, (dimin. Συγατήρ,) *a little daughter, female child*, Mark 5, 23. 7, 25.—Athen. 13. p. 581. c.

**Συέλλα**, ης, ἡ, (Σύω,) *a tempest, whirlwind*, Heb. 12, 18. Sept. for שֵׁשׁ Deut. 4, 11.—Hom. Od. 5. 317. Luc. Contempl. 7. Plut. Camill. 33.

**Σύνις**, η, ου, (Σύω,) *thyine*, Rev. 18, 12 ἐλὼν Σύνιν, *thyine wood, citron wood*; see Wetstein ad loc.—The *Syia* or *Sya* was an evergreen African tree with aromatic wood.

from which statues and costly vessels and ceilings were made, Lat. *citrus*; prob. the *Thuja articulata* of Linn. See Celsii Hierob. II. p. 22 sq. Rosenm. Alterthk. IV. i. p. 251.

**Συλάμα**, ατος, τό, (Συμάω.) *incense*, burnt in religious worship, Rev. 5, 8, 3, 4, 18, 13. Sept. for כִּנְזָה Ex. 30, 7, 8. al. So Diod. Sic. 1. 62. Plato Rep. 373. a.—Meton. Luke 1, 10 ὄρα τοῦ θυμ. and v. 11 θυμιαστήριον τοῦ θυμ. the hour and altar of incense, i. e. for burning incense. Sept. θυμιαστήριον τοῦ θυμ. for כִּנְזָה Ex. 30, 1. 27.

**Θυμιαστήριον**, ἱόν, τό, (Συμάω.) the altar of incense, Heb. 9, 4; comp. Ex. 37, 25 sq. This altar, which was in the outer sanctuary, is here reckoned to the inner sanctuary, as standing directly before and pertaining to the ark, Ex. 40, 5. So Jos. Ant. 3. 6. 8.—Others, a censer, which however is nowhere mentioned; Sept. for כִּנְזָה 2 Chr. 26, 19. Ez. 8, 11. So Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.

**Συμάω**, ᾧ, f. ᾠσω, (Σύμα, Σύμα,) to burn incense, absol. Luke 1, 9 ἔλαχε τοῦ θυμιάσαι. Sept. for כִּנְזָה Ex. 30, 7, 8. al.—Diod. Sic. 1. 84. Plut. de Fac. in Lun. 24 fin.

**Συμομαχέω**, ᾧ, f. ἴσω, (Συμός, μάχομαι.) to fight wrathfully, desperately, Diod. Sic. 17. 33. Pol. 9. 40. 4.—In N. T. to be indignant at, to be enraged against, c. dat. Acts 12, 20. So πρὸς τινα Plut. Themist. 16 init.

**Συμός**, οῦ, ὁ, (Σύω, see Plato Cratyl. 419. e.) pr. *mind*, *soul*, e. g. as the principle of life Hom. II. 4. 470, 524. ib. 16. 743; as the seat of the will, desire, II. 6. 439, 444. Hdot. 1. 1; or of the emotions, passions, II. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation*, *anger*, *wrath*; differing from ὀργή in that it denotes the mind roused to anger, while ὀργή is anger itself, the emotion, including the desire of revenge; see Tittm. de Syn. N. T. p. 131 sq. Luke 4, 28 ἐπλήσθησαν πάντες θυμοῦ. Acts 19, 28. Eph. 4, 31 θυμὸς καὶ ὀργή. Col. 3, 8. Heb. 11, 27. Rev. 12, 12. Sept. for מַחַד Gen. 49, 6, 7; מַחַד 1 K. 11, 20. (Hdian. 3. 11. 17. AEL. V. H. 1. 14. Xen. Eq. 9. 2.) Plur. Συμοί, bursts of wrath, 2 Cor. 12, 20. Gal. 5, 20. So Jos. B. J. 4. 5. 2. init. Plut. Coriolan. 1. Plato Prot. 323. e.—Spoken of God, and including the idea of punishment, punitive judg-

ments, Rev. 15, 1. Rom. 2, 8 θυμὸς καὶ ὀργή, indignation and wrath, the direst judgments; comp. Sept. and Heb. מַחַד Jer. 36, 7. Ez. 5, 13; מַחַד Gen. 27, 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, the wine of the wrath of God, Rev. 14, 10, 16, 19, also 14, 8, 18, 3; and with οἶνος impl. Rev. 15, 7, 16, 1. See Sept. and Heb. Jer. 25, 15. 49, 12. 51, 7. Is. 51, 17. Job 21, 20. Ez. 23, 31. 32. 33. al. Heb. Lex. art. כּוּס. By a similar figure, ἡ ληρὸς τοῦ θυμοῦ τοῦ θεοῦ, the wine-press of the wrath of God, Rev. 14, 19 et 19, 15 in allusion to Is. 63, 3; where see Gesen. Comm.

**Συμάω**, ᾧ, f. ᾠσω, (Συμός,) to provoke to anger, Pass. to be angry, to be wroth, Matt. 2, 16. Sept. for מַחַד Judg. 14, 19.—Pol. 5. 16. 4. Xen. Cyr. 5. 5. 11.

**Σύρα**, as, ἡ, a door, Germ. Thür; comp. Sanscr. dvāra, Lat. fores. Plur. αἱ σύραι, doors, perh. double or folding doors.

1. a door, forming and closing the entrance into a house or other building, or into an apartment or enclosure. a) Pr. and genr. Matt. 6, 6 κλείσας τὴν σύραν σου. 25, 10. Luke 11, 7. 13, 24. 25 bis. Acts 12, 13 τὴν σύραν τοῦ πυλῶνος, i. e. a small door, wicket, in a larger. Plur. John 20, 19. 26. Acts 5, 19. 16, 26. 27. 21, 30. Symbolically, Rev. 3, 20 bis. 4, 1. Sept. for מַחַד Gen. 19, 6. 9. 10; מַחַד Ez. 8, 8. 40, 12. (Diod. Sic. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.) With prepositions: διὰ τῆς σύρας John 10, 1, 2; ἐπὶ τῇ σύρᾳ Acts 5, 9; also ἐπὶ σύραις, at the doors, trop. near at hand, Matt. 24, 33. Mark 13, 29; πρὸ τῆς σύρας Acts 12, 6; also πρὸ τῶν συρῶν Acts 5, 23; trop. James 5, 9; πρὸς τὴν σύραν Mark 1, 33. 11, 4. Acts 3, 2; also τὰ πρὸς τὴν σύραν, i. q. τὸ πρόθυρον, the vestibule, porch, Mark 2, 2 (comp. τὰ πρόσσυρα Xen. Cyr. 7. 5. 22); also πρὸς τῇ σύρᾳ John 18, 16. b) Trop. a door, i. q. access, opportunity, e. g. ἀνοίγεω τὴν σύραν to set open a door, to give free access, opportunity, Acts 14, 27. Col. 4, 3; Pass. 1 Cor. 16, 9. 2 Cor. 2, 12. Rev. 3, 8 σύρα ἀνεωγμένη, an open door, i. e. free and abundant access to privileges and blessings. See in ἀνοίγω no. 1. b.—Meton. one who is the medium of access or approach, John 10, 7. 9 ἐγὼ εἰμι ἡ σύρα τῶν προβάτων, comp. Ignat. ad Philad. 9 (Χριστὸς) ἡ σύρα τοῦ πατρὸς, δι' ἣν εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.

2. Meton. *a door, door-way*, the entrance or passage into any place, e. g. into a cave or sepulchre, i. q. *the mouth*, Matt. 27, 60. 28, 2. Mark 15, 46. 16, 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. ib. 13. 109, 370.

Συρεός, οὐ, ὁ, (Σύρα,) *pr. a door*, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 313, 340.—In later Greek and in N. T. *a shield*, large and of an oblong shape like a door, trop. Eph. 6, 16 τὸν Συρεὸν τῆς πίστεως. Sept. for יָצִי 2 Sam. 1, 21; חָזַק 1 Sam. 17, 42.—Pol. 6. 23. 2. Diod. Sic. 5. 30. Plut. Romul. 17. See Lob. ad Phryn. p. 366.

Συρῆς, ἰδος, ἡ, (dimin. Σύρα,) *a little door, aperture*, Pol. 12. 25. 3. Plato Rep. 359. d.—In N. T. *a window*, Acts 20, 9 κατήμενος ἐπὶ τῆς Συρίδος, Engl. *in a window*. 2 Cor. 11, 33. Sept. for חַלּוֹן Josh. 2, 15. Judg. 5, 28. So Plut. Cato Min. 2. Luc. Asin. 45.

Συραρός, οὐ, ὁ, ἡ, (Σύρα, οὐρος,) *a door-keeper, porter*, male or female, Mark 13, 34 ὁ Συρ. John 18, 16. 17 ἡ Συρ. Of a shepherd keeping watch at the door of a fold, John 10, 3.—Sept. 2 Sam. 4, 6. Luc. Nativ. 22. Xen. Cyr. 8. 8. 20.

Συσία, ας, ἡ, (Σύω,) *sacrifice*, i. e. 1. The act and rite of sacrificing, *sacrifice, mactation*, Matt. 9, 13 et 12, 7 ἔλεον ἐλάω καὶ οὐ συσίαν, quoted from Hos. 6, 6 where Sept. for יָצִי. Heb. 9, 26 διὰ τῆς συσίας αὐτοῦ. 11, 4. So Heb. 10, 5, 8, quoted from Ps. 40, 7 where Sept. for יָצִי. (Hdian. 5. 6. 21. Luc. Sacrif. 1. Xen. Cyr. 3. 3. 34.) Of an expiatory sacrifice for sin, Eph. 5, 2. Heb. 5, 1 συσία ὑπὲρ ἁμαρτιῶν. 7, 27. 8, 3. 9, 9. 23. 10, 1. 11. 12. 26. So Heb. חַטָּאת comp. Lev. c. 4. c. 9; see in ἁμαρτία no. 2.

2. Meton. the thing sacrificed, *a sacrifice, victim*, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark 9, 49 πᾶσα συσία ἀλλ' ἀλισθήσεται, comp. Lev. 2, 13 where Sept. for יָצִי. Mark 12, 33. Luke 13, 1. Acts 7, 41. 42. 1 Cor. 10, 18 οἱ ἐσθιόντες τὰς συσίας *who eat of the victims*, as was done by the priests and persons offering the sacrifice, see Lev. 8, 31. Deut. 12, 6. 7. 18. 27. 1 Sam. 2, 13 sq. (Sept. and יָצִי Deut. 12, 27. Ex. 34, 15.) Of birds as a sin-offering, Luke 2, 24; comp. Lev. 12, 6. So genr. Hdian. 8. 6. 14. Luc. Sacrif. 12. Xen. Mem. 1. 1. 3.—Trop. 1 Pet. 2, 5 πνευματικαὶ συσίαι, comp. Ps. 51, 19. Rom. 12, 1 παρστήσαι τὰ σώματα συσίαν ζώσαν, see in ζῶα no. 1. c.

3. Trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. 2, 17 συσία τῆς πίστεως. 4, 18. So συσία αἰνέσεως, *an offering of praise*, Heb. 13, 15. 16. Sept. for יָצִי Ps. 107, 22. 116, 17; comp. 50, 23.

Συσιαστήριον, ον, τό, (Συσιάζω,) *an altar*, genr. Matt. 5, 23. 24. 23, 18. 19. 20. Rom. 11, 3. Heb. 7, 13. James 2, 21. Sept. for יָצִי Gen. 8, 20. 12, 7. al. sæp. So Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθρῳ βωμὸν ἐλῶσε καλεῖν Συσιαστήριον.—Spec. of the altar for burnt offerings in the temple, before the outer sanctuary Matt. 23, 35. Luke 11, 51; so 1 Cor. 9, 13 bis, et 10, 18 κοινανὸν τοῦ Συρ. and Heb. 13 10 φάγειν ἐκ τοῦ Συρ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6, 9. 11, 1. 14, 18. 16, 7 ἤκουσα τοῦ Συρ. λέγωντος i. e. a voice from the altar. (Sept. and יָצִי Ex. 30, 28. 35, 16. Jos. Ant. 8. 4. 1.) Of the altar of incense in the temple, overlaid with gold, comp. Ex. 37, 25 sq. 1 Macc. 1, 21; so pr. Luke 1, 11; symbolically in heaven, Rev. 8, 3 bis. 5. 9, 13. Sept. and יָצִי Ex. 30, 27. 35, 15.

Σύω, f. ὕω, Pass. perf. τέθυμαι, aor. 1 ἐρύσθη, Buttm. § 18. n. 2. § 95. n. 4.

1. *to sacrifice, to kill and offer in sacrifice, to slay victims*; absol. Acts 14, 13 ἤθελε ζεύειν. With dat. v. 18; acc. and dat. 1 Cor. 10, 20 bis. Sept. for יָצִי Gen. 46, 1. Ex. 3, 18. al. sæp. So Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—Spec. τὸ πάσχα ζεύειν, *to kill the passover, the paschal lamb*, as a species of sacrifice, Mark 14, 12. Luke 22, 7. 1 Cor. 5, 7. Sept. and Heb. יָצִי Deut. 16, 2. 4. 5. 6; also Sept. for יָצִי Ex. 12, 21.

2. Simply *to kill, to slaughter*, e. g. animals for a feast, inasmuch as sacrifices were connected with feasting; see in συσία no. 2, and comp. Gen. 31, 54. 1 Sam. 9, 12. So Matt. 22, 4. Luke 15, 23 τὸν μόσχον τὸν σιτευτὸν ζύσατε. v. 27. 30. Acts 10, 13. 11, 7; genr. John 10, 10. Sept. and יָצִי 1 Sam. 28, 24. 1 K. 19, 21. Deut. 12, 15.

Θωμάς, ἁ, ὁ, Thomas, (Heb. תאם twin,) one of the twelve apostles, also called Ἀδύμος q. v. Matt. 10, 3. Mark 3, 18. Luke 6, 15. John 11, 16. 14, 5. 20, 24. 26. 27. 28. 29. 21, 2. Acts 1, 13.

Σώραξ, ακος, ὁ, *a breast-plate, cuirass*, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of

two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Dict. of Antt. art. *Lorica*. So pr. Rev. 9, 9 bis. 17. Sept. for יָרִיחַ 1 Sam. 17, 5. Neh. 4, 16. So Æl. V. H. 3. 24 Xen. Mem.

3. 10. 9.—Trop. Eph. 6, 14 ὁν θώρα. τῆς δικαιοσύνης. 1 Thess. 5, 8 θώρα πίστεως Comp. Sept. Is. 59, 17. Wisd. 5, 18.—In late writers θώραξ is also the breast, *chest*, *thorax*, see Passow.

# I.

**Ἰάειρος**, ου, ὁ, *Jairus*, Hebrew יָאִיר (whom God enlightens) *Jair*, a ruler of a synagogue, Mark 5, 22. Luke 8, 41.

**Ἰακώβ**, ὁ, indec. *Jacob*, Heb. יַעֲקֹב (heel-catcher, supplanter, Gen. 25, 26. 27, 36), pr. n. of two persons in N. T.

1. The patriarch of the Jewish nation, Matt. 1, 2. Luke 13, 28. Acts 7, 8. 12. 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11, 26. Josephus writes the name *Ἰάκωβος*, Ant. 1. 18. 1 sq.

2. The father of Joseph the husband of Mary, Matt. 1, 15. 16. +

**Ἰάκωβος**, ου, ὁ, pr. i. q. *Ἰακώβ* q. v. *James*, pr. n. of three persons in N. T. including two of the apostles.

1. *James the son of Zebedee*, the elder and own brother of John, Matt. 4, 21. 10, 2. Mark 3, 17. Acts 1, 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12, 2.

2. *James the Less*, ὁ μικρός, Mark 15, 40, the brother of Jude, *Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου* Jude 1. Acts 1, 13. Luke 6, 16; and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus, Matt. 27, 56. Luke 24, 10, comp. John 19, 25; hence called the son of Alpheus Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and also once *the brother* i. e. *kinsman* of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1, 19. So also Acts 12, 17. 15, 13. 21, 18. Gal. 2, 9. 12. James 1, 1; prob. also 1 Cor. 15, 7. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, (prob. the apostle,) was put to death by the younger Ananias, who was high priest after the death of Festus and before the arrival of his successor Albinus, about A. D. 64.

3. *James*, a son of Mary and uterine brother of Jesus, Matt. 13, 55. Mark 6, 3; comp. John 2, 12. Others refer these passages to no. 2; taking *ἀδελφοί* in the wider sense of *kinsmen*; but the mention of *ἀδελφαί*, *sisters*, restricts the signification. Jesus also is spoken of as *the first-born* of

Mary, never as her *only* son, Matt. 1, 25. Luke 2, 7; and his *brethren* are said not to have believed in him long after his *kinsmen* James and Jude were among the apostles; John 7, 5. Mark 3, 21. +

**ἱάμα**, ατος, τό, (*ἰάομαι*), *healing*, *cure*; as χάρισματα ἱαμάτων 1 Cor. 12, 9. 28. 30. Sept. for יִרְפָּא Jer. 46, 11; נְרָפָא Jer. 33, 6.—Pol. 7. 14. 2. Plato Tim. 66. c.

**Ἰαμβρῆς**, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

**Ἰαννά**, ὁ, indec. *Janna*, pr. n. of a man, Luke 3, 24.

**Ἰαννῆς**, οὔ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, pr. names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3, 8; comp. Ex. 7, 11 sq. Not found in O. T. but derived by Paul from a popular tradition, preserved in the Targums, Talmud, and Rabbins. See Buxtorf Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Wetst. N. T. in loc.

**ἰάομαι**, ὦμαι, f. ἄσομαι, Mid. depon. *to heal*, *to cure*, in the present, impf. ἰώμην, and aor. 1 ἰασάμην; while Pass. perf. ἱάμαι, aor. 1 ἰάσην, and fut. 1 ἰαθήσομαι, have the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5, 17 εἰς τὸ ἰάσαι αὐτούς. 6, 19. 9, 2. 11. 42. 14, 4. 22, 51. John 4, 47. Acts 10, 38. 28, 8. Pass. Matt. 8, 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15, 28. Luke 7, 7, 8, 47. 17, 15. John 5, 13. Acts 3, 11. 9, 34. Pass. with ἀπὸ τινος, *to be healed from* or *of* any thing, Mark 5, 29. Luke 6, 17. Sept. for נָרַף Gen. 20, 17. 2 K. 20, 8. So Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4.—Trop. of moral diseases, *to heal*, *to save*, sc. from the consequences of one's sins, Matt. 13, 15 μήποτε... ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. John 12, 40 et Acts 28, 27 quoted from Is. 6, 10 where Sept. for נָרַף. So Luke 4, 18 (comp. Is. 61, 1). Heb. 12, 13. James 5, 16 εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθήτε. 1 Pet. 2, 24 οὗ τῷ μὲν ὡπὶ αὐτοῦ ἰαθήτε, comp. Is. 53, 5. Sept. for נָרַף Is. 53, 5. 61, 1; and parall. with σώζειν Jer. 17, 14.

Ιαρεδ, *יָרַע*, indec. *Jured*, Heb. *יָרַע* (de-  
fect), pr. n. of a man Luke 3, 37.

ἰασις, *εὖος*, ἡ, (ἰάομαι,) *healing, cure*,  
Luke 13, 32. Acts 4, 22. 30. Sept. for  
יָרַע Prov. 3, 8; יָרַע Prov. 4, 22.—  
Plut. Gryll. 9. Plato Phædr. 248. d.

ἰασπις, *ἰδος*, ἡ, *jasper*, (Heb. יָסָפִיד,) a  
precious stone of various colours, as purple,  
cerulean, but mostly green; Rev. 4, 3. 21,  
11. 18. 19. See Rosenm. Bibl. Alterthk.  
IV. i. p. 43. Sept. for יָסָפִיד Ez. 28, 13.—  
Plato Phædo 110. d.

Ἰάσων, *ονος*, ὁ, *Jason*, a kinsman of  
Paul, Rom. 16, 21; and his host at Berea,  
Acts 17, 5. 6. 7. 9.

ιατρός, *οὐ*, ὁ, (ἰάομαι,) *a physician*,  
Mark 5, 26 πολλὰ παθεῖσα ὑπὸ πολλῶν ια-  
τρῶν. Matt. 9, 12. Mark 2, 17. Luke 4, 23.  
5, 31. 8, 43. Col. 4, 14. Sept. for יָרַע 2 Chr.  
16, 12.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

ἴδε, once ἰδέ Gal. 5, 2 Rec. ἴδε being  
the later form instead of ἰδέ Imperat. aor. 2  
of εἶδον *to see*; comp. in εἶω I. init.—In  
N. T. as a particle of exclamation, *see, lo, be-  
hold*, e. g. a) As calling attention to some-  
thing present, Matt. 25, 20. 22. 25. Mark  
11, 21. Addressed to several or many, Mark  
3, 34. John 1, 29. 48. 7, 26. 11, 36. 19, 4.  
5. 14. b) In the sense of *behold, observe*,  
*consider*! Mark 15, 4. John 5, 14. Gal. 5, 2.  
c) With an acc. retaining its verbal power,  
John 20, 27 ἴδε τὰς χεῖράς μου. Rom. 11,  
22. +

ἰδέα, *ας*, ἡ, (εἶδω,) *aspect, appearance*,  
Matt. 28, 3. Sept. for יָרַע Dan. 1, 13.  
15.—Diod. Sic. 1. 12. Thuc. 6. 4.

ἴδιος, *ια*, *ον*, *οων*, *one's own*, i. e.  
1. *one's own*, as pertaining to a private  
person and not to the public, *private, parti-  
cular, individual*; opp. to δημόσιος Hom. Od.  
3. 82; to δημοσίος Xen. Vect. 4. 21; to  
κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.  
Hence in N. T. adverbially; a) Dat.  
ἰδίᾳ, *individually, severally*, (opp. δημοσίᾳ  
Xen. Hi. 11. 9; κοινῇ Mem. 2. 6. 38.) 1 Cor.  
12, 11 διακρίνῃ ἰδίᾳ ἐκάστῳ καθὼς βούλε-  
ται. See Buttm. § 115. 4. So Luc. Tox. 49.  
Xen. Cyr. 6. 2. 34. b) κατ' ἰδίαν, *privately*,  
*by oneself*, apart from others; so of  
an individual, *alone*, Matt. 14, 13. 23 ἀνέβη  
εἰς τὸ ἕως κατ' ἰδίαν. 17, 1. Mark 6, 31.  
ul. Of several as apart from all others,  
Matt. 17, 19. Mark 4, 34. 9, 2. 28. Acts 23,  
19. Gal. 2, 2. al. So Jos. B. J. 4. 5. 5. Pol.  
4. 84. 8; opp. κοινῇ 2 Macc. 4, 5.

2. *one's own*, as belonging to oneself and  
not to another, *own, proper, peculiar*; opp.

to ἀλλότριος Epict. Ench. 1. 3. Plut. de  
Defect. Orac. 34 init. Thus

a) Implying ownership, that of which  
one is himself the owner, possessor, pro-  
ducer, *my own, thy own, his own*, etc. a)  
Of things Matt. 22, 5 εἰς τὸν ἴδιον ἀγρὸν  
25, 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark  
15, 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια  
Luke 6, 41. 44. John 5, 43 ἐν ὀνόματι τῷ  
ἰδίῳ. 7, 18. 10, 3. 4. Acts 20, 28. 28, 30.  
Rom. 10, 3 τὴν ἰδίαν δικαιοσύνην. 14, 5.  
1 Tim. 3, 4. 5. 2 Pet. 1, 20 ἰδίας ἐπιλύσεις  
(see in ἐπίλυσις). 3, 17. al. So εἰς τὴν  
ἰδίαν πόλιν, *one's own city*, where one re-  
sides Matt. 9, 1; or the seat of one's family  
Luke 2, 3; ἐν τῇ ἰδίᾳ πατρίδι John 4, 44.  
Pleonast. with a genit. of person added.  
John 10, 12 οὐ εἶσι τὰ πρόβατα ἴδια.  
2 Pet. 3, 16. (Sept. Job 2, 11. Hdian. 4.  
11. 8. Xen. Cyr. 1. 1. 1; with gen. added,  
Dem. 1244. 24. Plato Menex. p. 247. b.  
Gorg. p. 502. e. See Lob. ad Phryn. p. 441.)  
Hence τὰ ἴδια, *one's own things, genr.  
possessions, property*, Luke 18, 28 in Mss.  
(Xen. Hi. 10. 5.) Spec. *one's own house*,  
*home*, John 19, 27 ἔλαβεν ὁ μαθητὴς αὐτῆς  
εἰς τὰ ἴδια. 16, 32. Acts 21, 6. (Sept. φοι-  
τῆρι Esth. 5, 10. Pol. 2. 57. 5.) Also, *own  
nation, people*, John 1, 11 ἦλθεν εἰς τὰ ἴδια.  
Further, *prásson*, τὰ ἴδια *to do one's own  
business, duties*, 1 Thess. 4, 11 (comp.  
Phryn. et Lob. p. 441); λαλεῖν ἐκ τῶν ἰδίων  
*to speak out of one's own thoughts, heart*,  
character, John 8, 44. β) Of persons,  
marking with emphasis their peculiar rela-  
tion; e. g. ἴδιος ἀδελφός John 1, 42; ἴδιος  
ἀνὴρ *own husband* 1 Cor. 7, 2; δεσπότης  
1 Tim. 6, 1; δοῦλος Matt. 25, 14; κύριος  
Rom. 14, 4; πατήρ John 5, 18; υἱός Rom.  
8, 32; συμφυλέται *own countrymen* 1 Thess.  
2, 14; ἴδ. προφῆται *their own prophets*,  
of their own country, 1 Thess. 2, 15; and  
with a genit. added, ἴδιος αὐτῶν προφῆτης  
Tit. 1, 12; comp. Lob. ad Phryn. p. 441.  
Winer § 22. 7. (Palæph. 31. 5. Hdian. 2.  
6. 19.) Hence οἱ ἴδιοι, *one's own house-  
hold, family*, 1 Tim. 5, 8; *own friends*,  
*companions*, John 13, 1. Acts 4, 23. 24, 23;  
*own people, countrymen*, John 1, 11. Neut.  
collect. τὸ ἴδιον, *its own*, of persons, John  
15, 19. So genr. 2 Macc. 12, 22. Jos. B.  
J. 4. 4. 6.—Sometimes ἴδιος is thus put in-  
stead of a possessive pronoun, without em-  
phasis, e. g. Matt. 22, 5 (parall. αὐτοῦ).  
25, 14. John 1, 42. 1 Pet. 3, 1. 5. See  
Lob. ad Phryn. p. 441. Winer § 22. 7.

b) *own*, in the sense of *peculiar, particu-  
lar*, as distinguishing one person or thing  
from others, e. g. ἴδια διάλεκτος Acts 1, 19

2, 6, 8; ἰδ. δεισιδαιμονία 25, 19; ἰδ. χάρισμα 1 Cor. 7, 7.—Hdot. 4. 18. Diod. Sic. 11. 26. Plato Gorg. 481. c.

c) As denoting that which in its nature or by appointment pertains in any way to a person or thing, *οἰον, proper, appropriate*; e. g. Acts 13, 36 Δαβὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας, *his own generation*, in which he lived. 1 Cor. 3, 8 τὸν ἴδιον μισθόν... κόπον. 15, 23. Jude 6. Acts 1, 25 εἰς τὸν ἴδιον τόπον *to his own place*, i. e. appropriate and appointed for him. (Ignat. ad Magn. § 5, ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν.) So καὶρός ἴδιος, *καιροὶ ἴδιοι, own time*, i. e. *due, proper time*, as determined of God, Gal. 6, 9. 1 Tim. 2, 6. 6, 15. Tit. 1, 3. +

ιδιώτης, *οὐ, δ, (ἴδιος), a private citizen*, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6; *a private soldier*, Xen. An. 1. 3. 11.—In N. T. *one untaught, unlearned, ignorant*; Acts 4, 13 ἄνθρωποι ἄγραμματοι καὶ ἰδιῶται. 1 Cor. 14, 16. 23. 24; c. dat. 2 Cor. 11, 6 ἰδιώτης τῷ λόγῳ, *rude in speech*. So Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7; c. gen. Plato Prot. 345. a. Xen. Mag. Eq. 8. 1. See Wetst. N. T. II. p. 161, 206.

ἰδού, a demonstr. particle, *lo! behold!* (pr. for ἰδοῦ imperat. of aor. Mid. εἰδόμην,) serving to call attention to some fact, action, or event; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle of a clause before words which are to be particularly noted, e. g. Matt. 23, 34. Luke 13, 16. Acts 2, 7.

1. Usually before a nominative and finite verb, Matt. 1, 20 ἰδοὺ ἄγγελος κυρίου κατ' οἶον ἐφάνη αὐτῷ. 2, 1. 13. Mark 3, 32. Luke 2, 10. John 4, 35. Acts 9, 11. al. sarp. So in quotations from the O. T. Matt. 1, 23. 21, 5. Mark 1, 2. Rom. 9, 33; comp. respectively Is. 7, 14. Zech. 9, 9. Mal. 3, 1. Is. 28, 16, in all which Sept. and חֲזַק.—Luc. D. Deor. 20. 10. Plato Rep. 440. a.

2. From the Heb. with a nominative simply, where however the verb of existence is implied; Matt. 3, 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5, 12. John 19, 26. 27. Acts 8, 27. 36 ἰδοὺ ὄψαρ. 2 Cor. 6, 2. Rev. 6, 2. So Sept. and חֲזַק Josh. 9, 25, and so חֲזַק Num. 23, 17. Gen. 47, 1. al. where Sept. inserts εἶναι.—Before ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1, 38 ἰδοὺ, ἡ δοῦλη κυρίου. Heb. 2, 13 quoted from Is. 8, 18 where Sept. for חֲזַק חֲזַק. So in answers, Acts 9, 10 ἰδοὺ ἐγώ. Sept. for חֲזַק Gen. 22, 11. 1 Sam. 3, 8. a. 6, 8. +

Ἰδουμαία, *as, ἡ, Idumea*, only Mark 3, 8. Heb. אֶדוֹם *Edom*, and מִן הַיַּרְדֵּי *Mount Seir*, the name *Idumea* being the softened Greek pronunciation for אֶדוֹם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley el-Arabah, which extends from the Dead Sea to the gulf of 'Akabah, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8, 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* sometimes includes this region; comp. 1 Macc. 5, 65 with Ez. 36, 5. Jos. Ant. 12. 8. 6. B. J. 13. 9. 1. c. Ap. 9 [10]. For a description of *Idumea*, see Reland Palæst. p. 66 sq. Bibl. Res. in Palest. II. p. 506-580; espec. p. 555 sq. Ritter's Erdkunde, Th. XII. p. 111-140. Th. XIV. p. 1103-1141.

ἰδρώς, *ῶτος, ὁ, (ἴδος), sweat*, Luke 22, 44. Sept. for יָזַד Gen. 3, 19.—Jac. D. Deor. 15. 1. Xen. Mem. 1. 4. 6.

Ἰεζάβελ, *ἡ, indec. Jezebel*, Heb. יֵזָבֵל (non-cohabited, *intacta*, comp. mod. *Agnes*.) pr. n. of the impious and idolatrous queen of Ahab; put in N. T. as the emblem of false and idolatrous teachers, Rev. 2, 20. Comp. 1 K. 16, 31. 18, 4. 19, 2. 21, 5 sq. 2 K. 9, 30 sq.—Some compare the mod. *Isabella*, Germ. *Isabel*; which however prob. comes from *Elisabeth*, corrupted in Germ. into *Ilsebee, Ilse*; see Adelung's Lex.

Ἱεράπολις, *εως, ἡ, Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Pambuk Kaléh*; Col. 4, 13. It was situated above the junction of the rivers Lycus and Meander, not far from Colosse and Laodicea, towards the north. See Strabo 13. p. 629. Plin. H. N. 2. 95. ib. 5. 29. Hamilton's Res. in Asia Minor, I. p. 514, 517 sq. Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

ἱερατεία, *as, ἡ, (ἱερατεύω), priesthood, priest's office*, Luke 1, 9. Heb. 7, 5. Sept. for חֲזַק Ex. 29, 9. Num. 3, 10.—Aristot. Polit. 7. 8.

ἱεράτευμα, *ατος, τό, (ἱερατεύω), priesthood, meton. and collect. for priests, i. e. Christians*, who are said ἀνεγέκαι πνευματικὰς θυσίας 1 Pet. 2, 5; and also are called βασιλεῖον ἱεράτευμα v. 9, in allusion to Ex. 19, 6 where Sept. for מִלְכִּים חֲזַק חֲזַק comp. Is. 61, 6. Rev. 1, 6. 5, 10. 20, 6.



*ιερατεύω*, f. *εύσω*, (*ιερεύς*,) *to be a priest, to act as priest*, Luke 1, 8. Sept. for *כהן* Ex. 28, 1. 3. 4.—Jos. Ant. 3. 8. 1. Hdlan. 5. 6. 6.

*Ἰερεμίας*, *ίου*, δ, *Jeremias, Jeremiah*, Heb. *יְרֵמְיָהוּ* or *יְרֵמְיָהוּ* (whom Jehovah setteth up), a celebrated prophet of the O. T. Matt. 2, 17. 16, 14. In Matt. 27, 9 a quotation is referred to Jeremiah, *διὰ Ἰερεμίου τοῦ προφήτου*, which is not found in his writings, but in Zech. 11, 12. 13. Some Mss. here read *Ζαχαρίου*, others simply *διὰ τοῦ προφήτου*. This last is prob. the correct reading; to which some early copyists added *Ζαχαρίου*, while others inserted *Ἰερεμίου*, in allusion to Jer. 18, 2 sq.

*ιερεύς*, *έως*, δ, (*ιερός*), *a priest*, one who performs the sacred rites, *τὰ ἱερά*. So of heathen priests, *ὁ δὲ ἱερεὺς τοῦ Διὸς* Acts 14, 13. Sept. *ἰ. τοῦ Βάαλ* for *בַּעַל* 2 K. 11, 18. 2 Chr. 23, 17. So Hdlan. 1. 9. 5. Xen. Conv. 8. 40.—Of the Jewish priests, the descendants of Aaron, genr. Matt. 8, 4 *σεαυτὸν δείξον τῷ ἱερεῖ*. 12, 4. 5. Mark 1, 44. 2, 26. Luke 1, 5. 5, 14. 6, 4. 10, 31. 17, 14. John 1, 19. Acts 6, 7. Heb. 9, 6. Acts 4, 1 *οἱ ἱερεῖς*, *the priests* then on duty. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24; and the heads of these classes were sometimes called *ἀρχιερεῖς*; see in *ἀρχιερεύς* no. 2. Sept. every where for *כהן*, as Lev. 1, 5 sq.—Spec. of the high priest, *ὁ ἱερεύς*, or *ιερεύς μέγας* (Heb. 10, 21), Acts 5, 24. Heb. 7, 21. 23. 8, 4 bis. 10, 11. Sept. and *כהן* Ex. 35, 18; 38, 21 *ὁ ἰ. ὁ μέγας* for *גִּבּוֹר כֹּהֵן* Lev. 21, 10. Num. 35, 25. 28. So of Melchisedec as a high priest of God, Heb. 7, 1. 3. Of Jesus as a spiritual high priest, Heb. 5, 6 comp. v. 5. 7, 11. 15. 17. 21. 10, 21.—Trop. Christians also are called *ιερεῖς* τῷ *θεῷ*, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1, 6. 5, 10. 20, 6. Comp. 1 Pet. 2, 5, and see in *ιεράτευμα*.

*Ἰεριχώ*, *ή*, indec. *Jericho*, Heb. *יְרִיחוֹ* pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea on the west. It was destroyed by Joshua, Josh. 6, 26; but was afterwards rebuilt 1 K. 16, 34, and became the seat of a school of the prophets 2 K. 2, 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (*גִּבְרֵי הַתְּמָרִים*, *πόλις φοινίκων*, city of palm-trees, Deut. 34, 3; *ὡς φντὰ ῥόδου ἐν Ἰεριχῇ* Eccles. 24, 14,) and yielding large quan-

ties of the opobalsam, or balsam of Gilead, so highly prized in the East; Jos. Ant. 4. 6. 1, *Ἰεριχὴ πόλις εὐδαίμων αὐτῇ, φοινίκας τ' φέρειν ἀγαθὴ, καὶ βάλαμον νενομένη*. Its site is still occupied by a miserable village called *Rāha*; and only a single palm-tree now remains to the ancient 'City of Palms.' See Bibl. Res. in Palest. II. p. 272–302. Reland Palæst. p. 829.—Matt. 20, 29. Mark 10, 46 bis. Luke 10, 30. 18, 35. 19, 1. Heb. 11, 30.

*ιερόδυντος*, *ου*, δ, *ή*, adj. (*ιερός*, *θύω*,) *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10, 28 Lachm. for the common *ειδωλόθυτον*.—Aristot. Œc. 2. 20. Plut. Symp. 8. 8. 3. See Lob. ad Phryn. p. 159.

*ἱερόν*, *οὔ*, τό, (neut. of *ιερός*,) *a temple*, i. e. a consecrated place, including the proper temple or fane, *ναός*, and all its courts and appurtenances; comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Thus of a heathen temple, once Acts 19, 27 *Ἀρτέμιδος ἱερόν*. So 1 Macc. 10, 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. *בֵּית יְהוָה* Sept. *οἶκος κυρίου* 1 K. 6, 1. 37. 7, 12. Is. 66, 1; *בֵּית יְהוָה* Sept. *οἶκος τοῦ θεοῦ* Ezra 3, 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1–6; see also genr. Bibl. Res. in Palest. I. p. 416–452. The temple stood upon a rocky eminence on the eastern part of the city, the hill Moriah, over against Zion towards the northeast, and separated from Zion by the valley of the Tyropæon. On three sides of this hill walls of huge stones were built up from the bottom, and filled in with cells or earth, quite to a level with the summit of the hill; so as to form an area on which to erect the temple. These external walls, or at least their substructions, remain to this day; and are in some places towards the south still sixty feet in height. The enclosure thus formed was a quadrangle, measuring according to Josephus, a stadium on each side, or four stadia in circumference. The interior of this enclosure was surrounded by porticos or lofty covered colonnades, along the walls; and the open part was laid or paved with variegated stones. This large outer court was a great place of resort for Jews and strangers; and here animals and things necessary for the sacrifices and worship of the temple were exposed for sale; Matt. 21, 12. Luke 19, 45. This is sometimes called by Chris-

tan writers the Court of the Gentiles; Lightf. Opp. I. p. 415, 590.—Not far from the middle of this court an ornamented wall or balustrade of stone, three cubits high, formed the boundary of the second and smaller interior enclosure; beyond which limit neither foreigners nor the unclean might pass. Within it an inner wall, forty cubits high from its foundation, surrounded the second or inner court (τὸ δεύτερον ἱερὸν Jos. B. J. 5. 5. 2); but was encompassed on the outside by fourteen steps, leading up to a level area around it ten cubits wide; from which again five other steps led up through the gates to the interior. This is called by Josephus l. c. ἅγιον, since none but the *clean* were permitted to enter it. The principal gate of this second court was on the east; and there were several others on all the sides except the west. A portion of it was set off as the court of the women; to which there was access by three gates.—Still within this second court and yet more elevated was the third or most sacred enclosure, which none but the priests might enter (comp. Luke 1, 9. 10); consisting of the *vaos* or fane itself, and the small court before it, where stood the altar of burnt offerings; Jos. Ant. 15. 11. 5 ult. comp. Matt. 23, 35. To this there was an ascent from the second court by twelve steps; Jos. B. J. 5. 5. 4.—The *vaos* or fane was divided into two parts, viz. the outer sanctuary (τὸ ἅγιον) with the candelabra, the altar of incense, and the table of shewbread; and the inner sanctuary, the holy of holies (ἅγ. ἁγίων), separated from the former by a veil, and containing the ark. Into the outer sanctuary the priests entered daily to burn incense, Luke 1, 9. Heb. 9, 6; while into the holy of holies only the high priest entered once a year, Heb. 9, 7.—On the north of the whole precincts of the temple, and connected with them, was the fortress Antonia (παρεμβολή Acts 21, 34), a quadrangle equal in extent to the enclosure of the temple itself; see Bibl. Res. in Palest. I. p. 431–436. Biblioth. Sac. 1846. p. 616 sq.—Hence in N. T. τὸ ἱερόν is put:

1. Genr. for the whole temple and its precincts; Matt. 24, 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 3. Luke 21, 5. 22, 52.—Prob. Matt. 4, 5 et Luke 4, 9 τὸ πτερύγιον τοῦ ἱεροῦ, the *pinnacle of the temple*, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which at its eastern end impended over the valley of the Kidron; so that “if from its roof one attempted to look

down into the gulf below, his eyes became dark and dizzy before they could penetrate the immense depth;” Jos. Ant. 15. 11. 5. The actual height above the bottom of the valley was prob. not less than 310 feet; see Bibl. Res. in Palest. I. p. 429. Josephus also describes the eastern colonnade, the work of Solomon, as rising 400 cubits above the same valley; which doubtless is merely an exaggerated estimate; Ant. 20. 9. 7.

2. Synecd. a) For the courts generally, Matt. 12, 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουνσι. Mark 11, 11. Luke 2, 27. 37. 18, 10. Acts 2, 46. 3, 1 sq. 21, 26 sq. al. b) For the outer court, where things were bought and sold, Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14. 15. Mark 11, 15. 16. al. Here too Jesus disputed and taught, Matt. 21, 23. 26, 55. Mark 11, 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2, 46. John 5, 14. 7, 14. 28. al. So the apostles Acts 5, 20. 21. 25. 42. +

ἱεροπρεπής, εὖ, οὖς, ὁ, ἡ, adj. (ἱερός, πρέπω), pr. *becoming to a sacred place or person*; hence *becoming to religion, holy, reverent*. Tit. 2, 3 ἐν καταστάματι ἱεροπρεπείας, i. e. in their conduct adorning the christian profession; comp. 1 Tim. 2, 2.—Jos. Ant. 11. 8. 5. init. Plut. de Lib. educ. 14 fin. Xen. Conv. 8. 40.

ἱερός, ὁ, ὄν, *sacred, consecrated to God*, Hdian. 5. 5. 5. Xen. An. 4. 7. 21.—In N. T.

1. *sacred, given from God*; 2 Tim. 3, 15 τὰ ἱερὰ γράμματα, the *sacred writings, holy Scriptures*, i. e. the O. Test. comp. v. 16.—2 Macc. 8, 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις. Plato Tim. 27. b, ἡ τῶν ἱερῶν γραμμῶν φήμη.

2. Neut. τὰ ἱερά, *sacred things, sacred rites*; 1 Cor. 9, 13 οἱ τὰ ἱερὰ ἐργαζόμενοι, *those performing the sacred rites, ministering in holy things*.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, Hierosolyma, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1, 5. John 7, 25.—Jos. de Vita sua § 65.

ἱεροσυλέω, ὦ, f. ἥσω, (ἱερόσυλος;) *to rob temples, to commit sacrilege*, trop. *to rob God of what belongs to him, as sacrifice, honour, worship, obedience*, Rom. 2, 22; comp. v. 23, and Mal. 1, 8. 12. 13. 14. 3, 8. 9. Jos. Ant. 18. 3. 5. Others refer it literally to the robbing of heathen temples, i. e. the stealing of their ἀναξίματα, which was forbidden by the Mosaic law, Deut. 7, 25

Jos. Ant. 4. 8. 10; comp. Acts 19, 37.—  
So pr. Pol. 31. 4. 10. Plato Rep. 575. b.

**ἱερόσυλος**, ου, ὅ, ἡ, adj. (ἱερόν, σιλάω,) *robbing temples, sacrilegious*; as Subst. *a temple-robber*, Acts 19, 37.—2 Macc. 4. 42. Pol. 13. 8. 2. Xen. Mem. 1. 2. 62.

**ἱεουργέω**, ὦ, f. ἡσώ, (ἱεουργός; ἱερόν, obsol. ἔργω,) i. q. τὰ ἱερά ἐργάζω, *to perform sacred rites*, espec. *sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hlian. 5. 5. 13. Plut. Numa 14.—In N. T. trop. in the christian sense; Rom. 15, 16 *ἱεουργοῦντα τὸ εὐαγγέλιον ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 7. So Jos. de [4] Macc. 7. 8 τοὺς ἱεουργοῦντας τὸν νόμον ἰδίῳ αἵματι.

**Ἱερουσαλήμ**, ἡ, indec. *Jerusalem*, Chald. ܝܪܘܫܠܝܡ, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace, Heb. Lex. s. v.) in the earlier books; so once in Matt. 23, 37 and Mark 11, 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ὦν, τά, Heb. dual יְרוּשָׁלַיִם in the later books; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2. 3. 3, 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of the true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City (Is. 48, 2. Neh. 11, 1. Matt. 27, 53), and among the Arabs of the present day its current name is *el-Kuds*, the Holy. It is situated near the middle of Palestine, upon the mountains, about thirty-five miles distant from the Mediterranean, and some twenty-five from the Jordan and Dead Sea. The mean geographical position is Lat. 31° 47' N. and Long. 35° 13' E. from Greenwich. Its elevation is 2610.5 feet above the Mediterranean, and 3927.2 feet above the Dead Sea, as determined by the level of Lieuts. Lynch and Dale; see their Sect. Map. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שָׁלֵם, Gen. 14, 18. Ps. 76, 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19, 10. 11. David first reduced it, 2 Sam. 5, 6. 9, and made it the capital of his kingdom; whence the hill Zion is also called the city of David, יְרוּשָׁלַיִם, 1 K. 3, 1. 8, 1. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and

at a later period Herod the Great expended large sums in its embellishment. Jerusalem, as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Zion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus *ἡ ἄνω πόλις* (B. J. 5. 4. 1); *Moriah*, on which stood the temple, a lower hill on the northeast quarter of Zion, and separated from it by the ravine of the Tyropæon; *Acra*, lying north of *Zion*, separated from it also by the Tyropæon, and covered by *ἡ κάτω πόλις*, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. The emperor Adrian, about A. D. 136, after having utterly subjugated the Jews in the revolt of Barcochba, driven them from their land, and forbidden even their approach to their ancient capital, rebuilt the city and erected a temple of Jupiter on the site of the Jewish temple. The city was now called after the emperor, *Ælia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Jos. B. J. lib. 5, 6. Reland Palæst. p. 832 sq. Münter *Der Jüd. Krieg unter Traj. u. Hadr.* Altona 1821; Engl. in Biblioth. Sac. 1843, p. 393 sq. For a full account of the ancient topography of Jerusalem, of its subsequent history, and of the modern city, see Bibl. Res. in Palest. I. p. 371 sq. II. p. 1 sq. Biblioth. Sac. 1846, p. 413 sq. 605 sq.—In N. T.

1. Pr. the city itself, as ἡ Ἱερουσα. Mark 11, 1. Luke 2, 25. 38. Rom. 15, 19. 25. al. Also τὰ Ἱερ. Matt. 2, 1. 4, 25. Mark 3, 8. Gal. 1, 17. 18. 2, 1. al.

2. Meton. for the inhabitants of *Jerusalem*, in fem. Matt. 2, 3 πᾶσα Ἱεροσόλυμα. Also ἡ Ἱερουσαλήμ Matt. 23, 37. Luke 13, 34. So once Ἱεροσόλυμα without art. or adj. Matt. 3, 5.

3. Trop. *Jerusalem for the Jewish state church, dispensation*, e. g. a) Of the former or Mosaic dispensation, Gal. 4, 25 ἡ νῦν Ἱερουσαλήμ. b) Of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat; Gal. 4, 26 ἡ ἄνω Ἱερουσαλήμ. Heb. 12, 22 Ἱερουσ. ἐπουράνιος. Rev. 3, 12 ἡ καινὴ Ἱερ. 21, 2. 10. +

**ἱερωσύνη**, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. 7, 11. 12. 14. 24.—

1 Macc. 2, 54. Hdian. 5. 7. 2. Plato Legg. 759. d.

**Ἰεσσαί**, ὁ, indec. *Jesse*, Heb. יֵשׁעִי (firm, strong,) pr. n. of the father of David, Matt. 1, 5. 6. Luke 3, 32. Acts 13, 22. Rom. 15, 12.

**Ἰεφθάς**, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he sets free), a leader or judge (שֹׁפֵט) of Israel, whose rash vow fell upon his daughter, Heb. 11, 32. See Judg. c. 11. 12.

**Ἰεχονίας**, οὐ, ὁ, *Jechonias*, Heb. יְחִזְקִיָּהוּ and יְחִיָּהוּ *Jechoniah*, fully יְחִיָּהוּ (whom Jehovah appoints) *Jehoiachin*, a king of Judah about B. C. 600, son of Jehoia-kim and grandson of Josiah, Matt. 1, 11. 12. See 1 Chr. 3, 15. 16. 2 K. 24, 8 sq. 2 Chr. 36, 8 sq. 2 K. 25, 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoia-kim, Ἰωακίμ, being omitted in the genealogy; see Gr. Harm. p. 184.

**Ἰησοῦς**, οὗ, ὁ, dat. οὗ, acc. οὖν, *Jesus*, Heb. יֵשׁוּעַ *Jeshua*, *Joshua*, (see note below,) pr. n. of three persons in N. T.

1. *Jesus*, the Messiah, the Saviour of men, Matt. 1, 1. 16. sǽpiss. See in Ἰάκωβος no. 3. +

2. *Joshua*, the successor of Moses and leader of Israel, twice Acts 7, 45. Heb. 4, 8.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, once, Col. 4, 11.

NOTE. The original name of Joshua was יֹשֻׁעַ (he saves) *Hoshea* Num. 13, 8. 16. This was changed by Moses into יְהוֹשֻׁעַ (Jehovah his help or salvation), Engl. Vers. *Jehoshua* Num. 13, 16. 1 Chr. 7, 27; elsewhere *Joshua*. After the exile he is called יֵשׁוּעַ *Jeshua* Neh. 8, 17; whence the Greek Ἰησοῦς. This last form יֵשׁוּעַ differs little from the abstr. יִשְׁעָה *help, deliverance, salvation*, and seems to have been so understood; since in Matt. 1, 22 the name Ἰησοῦς is said to be given to the Messiah for this reason: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. In like manner in Ecclus. 46, 1 it is said of Joshua: ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ.

**ἱκανός**, ὁ, ὄν, (ἱκῶ, ἱκανῶ,) pr. 'coming to, reaching to.' Hence

1. *sufficient, sufficient*, e. g. a) Of persons, *sufficient, adequate, able*; so c. πρὸς τι, 2 Cor. 2, 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) With an inf. aor. 2 Cor. 3, 5 οὐχ ὅτι ἱκανοὶ ἐσμεν . . . λογισασθαι τι. 2 Tim. 2, 2. (Jos. Ant. 1. 1. 1. Xen. Œc. 5. 8.) S. p. c. *competent, worthy*, c. inf. aor. Matt. 3, 11 οὐδ' οὐκ εἰμὶ ἱκανὸς τὰ ὑπ. βαπτίσαι.

Mark 1, 7. Luke 3, 16; inf. pres. 1 Cor. 15, 9 οὐ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος. (Hdot. 8. 36; absol. Isocr. 260. a.) With ἵνα, Matt. 8, 8. Luke 7, 6. b) Of things, *sufficient, enough*, 2 Cor. 2, 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, where for the adj. neut. see Buttm. § 129. 8. Luke 22, 38 ἱκανὸν ἐστὶ, it is enough, i. e. enough of this, ye understand me not. Sept. for יָדִי Is. 40, 16. Ex. 36, 5. So Luc. D. Deor. 10. 1 Epict. Ench. 24. 4. Xen. Mem. 4. 2. 38. c) Neut. τὸ ἱκανόν, *sufficiency, satisfaction*, e. g. τὸ ἱκανὸν ποιεῖν τι, to make satisfaction to any one, to satisfy, Mark 15, 15. (Pol. 32. 7. 13. App. Punic. § 74.) Also τὸ ἱκανὸν λαβεῖν, to take satisfaction or security, Lat. satis accipere, Acts 17, 9.

2. *abundant, great, much*, in Plur. many, e. g. a) Of number or magnitude; Matt. 28, 12 ἀργύρια ἱκανά. So ὄχλος ἱκανός, a great multitude Mark 10, 46. Luke 7, 12. Acts 11, 24. 26. 19, 26; λαὸς ἱκανός Acts 5, 37; also Luke 7, 11. 8, 32. 23, 9. Acts 12, 12. 14, 21. 19, 19. 20, 8. 37. 22, 6. 1 Cor. 11, 30. Sept. for כָּךְ Ez. 1, 24. So πληθὺς ἱκανόν Jos. Ant. 5. 7. 4. Pol. 1. 53. 8; Plur. 1 Macc. 13, 49. Xen. An. 4. 8. 25. b) Of time, ἱκαναὶ ἡμέραι, many days, Acts 9, 23. 43. 18, 18. 27, 7; ἱκανὸς χρόνος, a long time, gen. Acts 27, 9; dat. Acts 8, 11; acc. 14, 3; Plur. acc. χρόνους ἱκανούς Luke 20, 9. So ἐκ χρόνων ἱκανῶν of long time Luke 8, 27; ἐξ ἱκανοῦ id. Luke 23, 8; ἐφ' ἱκανόν a long while Acts 20, 11. So Palæph. 28. 2. Hdian. 1. 14. 9; ἱκ. χρόνος Plato Soph. 234. d. Legg. 736. c.

**ἱκανότης**, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3, 5.—Lysias Frag. 27. 35. Plato Lys. 215. a.

**ἱκανῶ**, ὦ, f. ὦσω, (ἱκανός,) to make sufficient, competent, worthy; c. acc. 2 Cor. 3, 6. Col. 1, 12.—Pass. to be sufficient, satisfied, Sept. for יָדִי Mal. 3, 10. Dion. Hal. Ant. 2. 7. 4.

**ἱκετηρία**, as, ἡ, (ἱκετήριος, ἱκέτης,) pr. the suppliant-branch, i. e. the olive-branch which suppliants bore in the hand, εἰλαία or βάβδος being impl. Hdot. 5. 51. Diod. Sic. 17. 22, 102.—In N. T. supplication, Heb. 5, 7 δεήσεις καὶ ἱκετηρίας. So 2 Macc. 9. 18. Luc. Tox. 48. Pol. 3. 112. 8.

**ἱκμάς**, ἄδος, ἡ, moisture, e. g. of the earth, Luke 8, 6. Sept. for יֵבֶל Jer. 17, 8.—Jos. Ant. 3. 1. 3. Hdot. 4. 185. Plut. Symp. 8. 10. 3 pen.

**Ἰκόνιον**, οὐ, τό, Iconium, a large and populous city of Asia Minor, now *Konia*

or *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is reckoned to Phrygia, Xen. An. 1. 2. 19; to Lycaonia, Strabo 12. p. 568. Plin. H. N. 5. 25; to Pisidia, Amm. Marc. 14. 2. 6; probably on account of the shifting boundaries of these provinces. See Rosenm. Bibl. Geogr. I. ii. p. 201, 227. Hamilton's Res. in Asia M. II. p. 205 sq.—Acts 13, 51. 14, 1. 19. 21. 16, 2. 2 Tim. 3, 11.

**ἰλαρός**, ὁ, ὄν, (ἴλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἰλ. δόξης 2 Cor. 9, 7. Sept. for יֵרֵן נֹחַ Prov. 22, 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

**ἰλαρότης**, ητος, ἡ, (ἰλαρός,) *cheerfulness, alacrity*; Rom. 12, 8 ἐν ἰλαρότητι, i. q. ἰλαρός, *cheerfully*. Sept. for יֵרֵן נֹחַ Prov. 18, 22.—Diod. Sic. 16. 11 init. Plut. Agesi. 2.

**ἰλάσκομαι**, f. ἴσσομαι, (ἴλαος,) a Mid. verb without an Active except in a late age, see Passow; *to reconcile oneself to any one by expiation, to appease, to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 4; τοὺς θεούς Xen. Œc. 5. 20.—In N. T. c. acc. τὰς ἁμαρτίας, *to propitiate as to sins, to make propitiation for sins*, Heb. 2, 17. (Sept. c. dat. for יִפְּחֶה Ps. 65, 4. 79, 9.) Pass. aor. 1, Imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18, 13; comp. Butt. § 113. n. 6. Sept. for יִפְּחֶה Ps. 25, 11. Dan. 9, 19. So Phavorin. ἰλάσθητι ἰλεώς μοι γένοιτο.

**ἰλασμός**, οῦ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, for concr. a *propitiator*, 1 John 2, 2. 4, 10. Sept. pr. for יִפְּחֶה Ps. 130, 4; יִפְּחֶה Num. 5, 8; יִפְּחֶה Ez. 44, 27.—2 Macc. 3, 33. Plut. Solon 12 pen.

**ἰλαστήριος**, α, ον, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. ἰλ. μνήμα Jos. Ant. 16. 7. 1.—In N. T. only Neut. τὸ ἰλαστήριον as Subst.

1. an *expiatory sacrifice, propitiation*; Rom. 3, 25 ὃν προσέβητο ὁ θεὸς ἰλαστήριον κτλ. Comp. Heb. 9, 15. 26. 1 Cor. 5, 7. Eph. 5, 2.—Dion Chrysost. Orat. 11. 1. p. 355 ed. Reisk. ἰλαστήριον Ἀχαιοὶ τῇ Ἀσηνᾷ τῇ Ἰλιάδι. Hesych. ἰλαστήριον κατὰρσιον, θυσιαστήριον.

2. From the Sept. the *mercy-seat*, Heb. 9, 5; pr. the lid or cover of the ark, over which appeared ἡ δόξα τοῦ κυρίου Ex. 25, 17–22; and on which the high priest once a year sprinkled the blood of an expiatory victim, Lev. 16, 13–16. Heb. יִפְּחֶה, Sept. ἰλαστήριον, Ex. Lev. 11. cc. see Heb. Lex.

**ἰλεώς**, ω, ὁ, ἡ, adj. (Att. for ἴλαος,) *appeased, propitious*, of the gods, Xen. Cyr.

2. 1. 1; of men, *kindly, cheerful*, Æl. V. II 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8, 12 ἰλεὺς ἔσομαι ταῖς ἀδικίαις i. e. I will pardon them Sept. ἰλεὺς εἰμί for יִפְּחֶה Jer. 31, 34. 36. So c. dat. of pers. Xen. Cyr. 1. 6. 3.—From the Heb. ἰλεὺς σοι sc. ἔστω ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. μὴ γένοιτο, be it far from thee! as an exclamation of aversion, Matt. 16, 22. Sept. for יִפְּחֶה 2 Sam. 20, 20. 23, 17. 1 Chr. 11, 19. So 1 Macc. 2, 21.

**Ἰλλυρικόν**, εῦ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. It was a province of the Roman empire; and Dalmatia formed a part of it. Rom. 15, 19.

**ἰμάς**, ἄντρος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32.—In N. T. spec.

1. a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1, 7. Luke 3, 16. John 1, 27. Sept. for יִפְּחֶה Is. 50, 27.—Plut. Symp. 4. 2. 3. Xen. An. 4. 5. 14.

2. Plur. the *thongs*, i. q. a *whip, a scourge*, made of leather thongs, and often having two or more lashes; Acts 22, 25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσι, as they extended him for (before) the scourge; see below. Dict. of Antt. art. *Flagrum, Flagellum*; comp. 'horrible flagellum' Hor. Sat. 1. 3. 119. So Artemid. 2. 53 αἰεὶ δὲ ἀγασθὸν ξύλοις ἢ χειρὶ παλεῖσθαι, ποιηρὸν δὲ ἱμάτων. Plut. Cato Maj. 21. Dem. 402. ult.—The person to be scourged was sometimes suspended with weights at his feet; or otherwise was bound with thongs to a post or the like; see Adam's Rom. Antt. p. 38, 272. Jos. de Macc. 9. 11 διαρρήξαντες τὸν χιτῶνα, διέδσαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμάσιν ἐκατέρωθεν· ὡς δὲ τύπτοντες τοῖς μάστιγι ἐκοπίσταν κτλ. Hence some prefer to render in Acts 1. c. as they extended him with thongs. But in this way the force of πρὸ in προέτειναν is lost; while also τοῖς ἱμάσι with the art. is definite.

**ἱματίζω**, f. ἴσω, (ἱμάτιον,) *to clothe*; Pass. perf. part. ἱματισμένος, *clothed*, Mark 5, 15. Luke 8, 35.—Suid. ἱματισμένος· ἱμάτια ἐνδεδυμένος.

**ἱμάτιον**, ον, τό, (ἵμα, εἶμα, ἔνδυμα,) a *garment*, e. g.

1. Genr. any garment, Matt. 9, 16 ἐπὶ ἱματίῳ παλαιῷ. 11, 8. Mark 2, 21. Luke 5, 36. 7, 25. Heb. 1, 11. al. Plur. τὰ ἱματία, the garments, clothing, raiment, including the outer and inner garment, mantle

an: tunic; Matt. 17, 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24, 18. 27, 31. 35. Mark 15, 24. James 5, 2. Rev. 4, 4. al. So in the phrase to *rend the clothes*, Matt. 26, 65. Acts 14, 14. 16, 22. 22, 23; see in διαρ-όγγυμι. Sept. Sing. for כָּרַץ Ps. 102, 27. Is. 50, 9. Plur. Gen. 27, 27. 2 Sam. 1, 2. 8, 31.—Luc. Dial. Meretr. 8. 1. Æschin. 26. 14. Xen. An. 7. 5. 5.

2. Spec. the outer garment, *mantle*, *pallium*, different from the tunic or χιτὼν and worn over it; comp. Acts 9, 39. ÆL. V. II. 4. 22. Diod. Sic. 4. 38 init. It was a large piece of woollen cloth, nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night; hence it might not be taken by a creditor, Ex. 22, 26. 27; see Jahn's Archæol. § 122. Dict. of Antt. art. *Pallium*. Müller Arch. d. Kunst § 337. So Matt. 9, 20. 21. 14, 36. John 19, 2. Acts 12, 8. al. Plur. τὰ ἱμάτια, *outer garments*, which were often laid aside, Acts 7, 58. 22, 20. John 13, 4. 12. Matt. 21, 7. 8. al. Sept. for כָּרַץ Ex. 22, 26. 27. Is. 3, 6. 7.—Luc. D. Mort. 10. 11. Palæph. 52. 6. Xen. Mem. 2. 7. 5. +

ἱματισμός, οὐ, ὁ, (ἱμαρίζω,) *clothing*, *vestment*, i. e. genr. clothes, garments, Luke 7, 25 οἱ ἐν ἱματισμῷ ἐνδύξω ὑπάρχοντες. 9, 29 comp. Mark 9, 3. Acts 20, 33. 1 Tim. 2, 9. So Matt. 27, 35 et John 19, 24 quoted from Ps. 22, 19 where Sept. for כָּרַץ; Sept. also for כָּרַץ 1 K. 22, 30. 2 K. 7, 8. —Pol. 6. 15. 4. Plut. Alex. M. 39 pen.

ἡμείρω and ἡμείρομαι depon. (ἡμερος,) a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. § 114; *to long for*, *to have a strong affection for*; c. gen. 1 Thess. 2, 8 Rec. ἡμερόμενοι ἡμῶν. Others ὁμερόμενοι q. v. Sept. for הָרָה Job 3, 21.—So c. gen. Hom. Od. 1. 41. Act. Pol. 1. 66. 8. Dem. 422. 6. Plato Crat. 418. c.

ἵνα, *that*, a particle final and demonstrative; construed usually with the Subjunctive, seldom with the Optative, often with the Indicative; pr. τελικῶς or *final*, as marking the end or purpose for or on account of which any thing is done, to THE END THAT, IN ORDER THAT *it might or may be so and so*; but also ἐκβατικῶς, *ecbatic*, as marking simply the event, result, upshot of an action, that in which the action terminates, so THAT *it was, is, will be so and so*. Of late some writers have denied this ecbatic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue

krit. Journ. IV. 418. Lehmann ad Lucian T. I. p. 71. Meyer and De Wette on Matt. 1, 22. On the other hand it has been maintained by Steudel in Bengel's *Neue Archiv* IV. p. 504 sq. Ewald Apoc. p. 233; and especially by J. A. H. Tittmann *De usu Particularum in N. T.* subjoined to his work *De Synon. in N. T.* Lib. II. Lips. 1832. p. 32 sq. English in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Kühner § 330; Ausf. Gr. § 772–774. Herm. ad Vig. p. 847 sq. p. 556 sq. Winer Gr. ed. 5. § 42. b. p. 332. § 57. p. 537. That the ecbatic use has sometimes been pressed too far, there can be no doubt; still, to deny it altogether is to go to an opposite extreme. The two significations are sometimes nearly related; and the distinction may then be said to consist mainly in a different mode of conception.

I. Pr. τελικῶς, as marking the final end or purpose, *to the end that, in order that*; and with a negat. ἵνα μὴ, *in order that not, lest*.

1. With the SUBJUNCTIVE: a) Preceded by the *present*, or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6, 38. Here the Subjunct. marks what it is supposed will really take place; comp. Winer § 42. b. p. 333. Matth. § 518. Herm. ad Vig. p. 791, 848. So Matt. 9, 6 ἵνα δὲ εἰδῇτε... τότε λέγει, *to the end that ye may know*, comp. Mark 2, 10 et Luke 5, 24. Matt. 18, 16. 19, 16. Luke 8, 10. 12, 36. John 1, 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κτλ. 5, 34 πάντα λέγω, ἵνα ὑμεῖς σωθῆτε. 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11, 4, 17, 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16, 30. Rom. 1, 11. 1 Cor. 9, 12. 2 Cor. 4, 7. 10. 11. Gal. 6, 13. James 4, 3. al. sæp. Neg. ἵνα μὴ Luke 8, 12. John 7, 23. Rom. 11, 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) Preceded by the *Imperative*, the Subjunct. signifying as in lett. a. E. g. after an Imper. pres. Luke 21, 36 ἀγρυπνεῖτε... ἵνα καταβῇ ὁ υἱὸς τοῦ ἀνθρώπου κτλ. John 7, 3. 1 Cor. 7, 5 bis. Eph. 4, 28. 6, 3. 1 Tim. 5, 7. al. So ἵνα μὴ Matt. 7, 1. John 5, 14. 1 Cor. 11, 34. al. After an Imper. aor. Matt. 14, 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κτλ. Mark 15, 32. Luke 16, 9. 1 Cor. 3, 18. Eph. 6, 13. al. So ἵνα μὴ Matt. 17, 27. John 4, 15. Heb. 12, 13. al. Further, after an exhortation, e. g. ἀγαπᾷ Mark 1, 38; also Luke 20, 14. Rom. 3, 8. After an Imperat. implied Matt. 26, 5. John 1, 22. 1 Pet. 4, 11.—Sept. for יִשְׁלַח Josh.

4, 6. Hom. Od. 1. 302. ib 5. 91. Lat. Mor. II. p. 26.

c) Preceded by the *future*, the Subjunct. signifying as in lett. a. Luke 16, 4 ἔγνων τί ποιήσω, ἵνα δέξωνται με κτλ. 1 Cor. 16, 6. 2 Cor. 12, 9. Eph. 6, 21. 2 Thess. 2, 12. al. Interrog. Matt. 19, 16. John 6, 5. Also ἵνα μὴ Luke 18, 5.—Hom. Od. 2. 307; comp. ἵνα μὴ Luc. de Dom. 21.

d) Preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain; comp. Winer § 42. b. p. 333, 334. Matth. § 518. 1. Herm. ad Vig. p. 848. a) Genr. Mark 3, 14 ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα κτλ. Luke 1, 4 ἔδοξε... σοι γράψαι, ἵνα ἐπιγνώσῃς κτλ. Matth. 12, 10. John 1, 31. 3, 16. 17. 8, 6. Acts 27, 42. Rom. 1, 13. 1 Cor. 1, 27. 28. 2 Cor. 2, 4. Gal. 1, 16. 2, 4. 5. Heb. 2, 14. 17. al. sēp. Neg. ἵνα μὴ 1 Cor. 12, 25. Eph. 2, 9. Heb. 11, 28. Elliptically, John 1, 8 ἀλλ' [ἤλθεν] ἵνα κτλ. 9, 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κτλ. So Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.

β) In simple narrative, where Thucydides and later writers employ also the Subjunct. Winer l. c. Matth. § 518. p. 996. Matt. 27, 26 ἵησούν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6, 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδώσιν αὐτοῖς. 9, 18. 22. 10, 13. Luke 19, 4 ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1, 19. al. sēp. Neg. ἵνα μὴ John 18, 28. 19, 31. So Ael. V. II. 12. 3, 30. Hdor. 1. 29.

2. With the *OPTATIVE*, preceded by the *present*, where purpose or intent is expressed; see Passow ἵνα no. 2. Here are often referred Eph. 1, 17 and 3, 16; where however ἵνα does not mark *purpose*, but belongs under III. 1. b, below; where see. Winer § 42. p. 336.

3. With the *INDICATIVE*, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 848. Passow in ἵνα no. 3.

a) With an Indic. *future*, in the same sense as the Subjunctive in no. 1. a, above, and preceded only by the *present*. 1 Cor. 13, 3 εἰν παραδῶ τὸ σῶμα μου ἵνα καυχήσωμαι or καυχήσωμαι; where καυχήσωμαι, as also 1 Pet. 3, 1 ἵνα... κερδηθῶσονται, is a corrupt form of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 721. Also with *fut.* and *Subj.* together, Rev. 22, 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν... καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. 6, 3 ἵνα εὖ σοι

γένηται, καὶ ἔσῃ μακροχρόνιος, where however some take ἔσῃ independently of ἵνα, i. e. *and thou shalt live long*, etc. Winer § 42. p. 335.—Act. Thom. §§ 7, 37, 39, 45; comp. Thilo ad p. 61. Epiphani. II. p. 332. b. Classic writers here oftener use *ὅπως*, Winer § 42. p. 335.

b) With the Indic. *present*, in the same sense, preceded by the *present*; twice, Gal. 4, 17 ζηλοῦσιν ὑμᾶς... ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4, 6 ἵνα μὴ φυσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 849.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3.

II. Spec. ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of an action, *so that*, *so as that*, in N. T. only with the *Subjunctive* implying something which actually takes place; in classic writers oftener with the Indic. of a *past* tense; Tittmann l. c. p. 37. See note below.

a) Preceded by the *present*; Luke 22, 30 καὶ διατίθεται ὑμῖν... βασιλείαν, ἵνα ἐσθίητε καὶ πόιντε ἐπὶ τῆς τραπέζης μου κτλ. here the feasting is not the *end* or purpose of the kingdom to be given, but a *result* or consequence. John 6, 7 ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. Mark 4, 12 et Luke 8, 10, comp. Matth. 13. 13 where it is *ὅτι*. Rom. 3, 19 ἐ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 15, 6. Rev. 14, 13 καὶ, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται κτλ. comp. Winer § 57. p. 542. Negat. ἵνα μὴ, Gal. 5, 17 ταῦτα δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν ἐβλήτε, ταῦτα ποιήτε. Acts 2, 25 *ὅτι* ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ, quoted from Sept. 16, 8 where there is no particle in the Heb.—Sept. ἵνα ὅταν for *כִּי* Josh. 4, 6; for *כִּי* Jer. 44, 8. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἦκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι. Marc. Antonin. 11. 3 τὸ δὲ ἔτοιμον τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρρηται, μὴ κατὰ ψιλὴν παράταξιν κτλ. Sext. Empir. Pyrrh. III. 50 ἐπιμένυνται τὸ κῶνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὄλῳ, ἵνα οὕτως ἡ κράσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) Preceded by the *Imperative*; Acts 8, 19 *ὅτε* κάμοι τὴν ἐξουσίαν ταύτην, ἵνα... λαμβάνῃ κτλ. James 1, 4. 1 Pet. 4, 13.—Aristoph. Nub. 58 δευρ' ἔλθ' ἵνα κλῆψ. Comp. Tittm. l. c. p. 37.

c) Preceded by the *future*; John 5, 20 μέζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάσητε. Luke 11, 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώκουσιν. ἵνα ἐκζη-γῇ τὸ αἷμα

πάντων τῶν προφ. John 16, 24. Phil. 1, 26. al.—Marc. Antonin. 7. 25 πάντα ὅσα ὀράς μεταβαλεῖ ἡ τὰ ὅλα διαικοῦσα φύσις... ἵνα αἰε νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504 οὕχ οὕτως ἔσται σου τὸ δυνατόν, ἵνα μου κινήσῃς τὴν προαίρεσιν. Tittmann l. c.

d) Preceded by a *past* tense; comp. above in I. 1. d. John 9, 2 τίς ἤμαρτεν... ἵνα κυβηλὸς γεννηθῇ; Rom. 5, 20. 11, 11 μὴ ἔπταισαν, ἵνα πέσωσι; v. 31. So Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὅλων φύσις οὐτε παρίειδεν οὐτε ἤμαρτεν... ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίνει. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοιητήρας ἰδεῖν τέτληκεν δόδοντας ὑμετέρους, ἵνα σοὶ ἐν μεγάροις πελάσῃ.—Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηζέν, or the like, used as a formula of quotation, and implying that something took place, not *in order* that a prophecy might be fulfilled, but *so that* it was fulfilled; not *in order* to MAKE the event correspond to the prophecy, but *so that* the event WOULD AND DID correspond to the prophecy; comp. Tittm. l. c. p. 43, 44. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηζέν. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. John 12, 38. 15, 25. 17, 12. 19, 36. With a *past* tense implied, Mark 14, 49. John 13, 18. 18, 9. 32. 19, 24. See in πληρῶ.

NOTE. Passages like the above would seem to place the *ecclatic* use of ἵνα in the N. T. beyond reasonable doubt. Those who urge in all cases the *telic* use, are constrained to admit that the supposed *purpose* is often not that of the subject of the clause, but the eternal purpose of God; e. g. Rom. 11, 11 μὴ ἔπταισαν, ἵνα πέσωσι. But this is to introduce a new element of interpretation, and destroy the force of language.—In ἵνα πληρωθῇ, in like manner, it is said that ἵνα is *telic*; since the fulfilment *must* take place (Acts 1, 16) in accordance with the divine plan; the later event having been as it were fixed and predestined by the earlier prophecy or declaration; see De Wette on Matt. 1, 22. But even could this view be admitted (unnecessarily) in the case of direct prophecy; yet it has no bearing upon the more frequent instances of historical or typical parallel in which the phrase occurs; e. g. Matt. 2, 15. John 18, 32. 19, 36. Comp. contra, Winer § 57. p. 537.

III. In the later Greek ἵνα came to be used after various classes of words, not as marking either purpose or event, but simply as a *demonstrative* particle, like Engl.

that, i. e. merely pointing out that to which the preceding words refer, or introducing some thing already implied in the preceding words. In this way ἵνα with the Subjunct. was often employed (and twice with the Opt.) where earlier writers used the Infinitive or other particles, e. g.

1. Instead of the construction with the *Infinitive*, originally perhaps because the *Inf.* also often implies purpose; comp. Buttm. § 140. 3. Matth. § 531. 1. Thus

a) After words and phrases implying command and the like, as in Engl. 'I command that you do it,' for, 'I command you to do it,' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a; comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13, 34 τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11, 57 δεδώκεισαν ἐντολήν, ἵνα κτλ. 13, 34. Acts 17, 15 λαβόντες ἐντολήν, ἵνα κτλ. So ἵνα after ἀγγαρεύω Matt. 27, 32; ἀπαγγέλλω Matt. 28, 10; ἀποστέλλω Acts 16, 36; γράφω Mark 12, 19; διαστέλλομαι Mark 13, 34; εἶπον Matt. 4, 3. Mark 3, 9. Rev. 6, 11 (c. inf. Mark 5, 43. 10, 49. Luke 12, 13); ἐξορκίζω Matt. 26, 63; ἐπιτιμάω Matt. 12, 16. Mark 3, 12; λέγω Acts 19, 4. John 13, 29. 1 John 5, 16; παραγγέλλω Mark 6, 8 (c. inf. Mark 8, 6); συντίζεμαι John 9, 22. So also ἐδύση αὐτοῖς ἵνα Rev. 9, 5; οὐκ ᾔφηεν ἵνα Mark 11, 16. With some word of exhortation implied Eph. 5, 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἠπέλθε καὶ χοίρῳ διαλέγον, ἵν' ἐν βορβόρῳ μὴ κυλῆται.

b) After verbs of *entreaty*, *persuading*, and the like; where there is a slighter trace of purpose; see Winer § 45. 9. b. Matth. l. c. Tittm. l. c. E. g. δέομαι, Luke 9, 40 καὶ ἐδείξην τῶν μαθητῶν σου ἵνα ἐκθάλωσιν αὐτό. 22, 32. (So c. inf. 2 Cor. 8, 4. 10, 2.) After διαμαρτύρομαι 1 Tim. 5, 21; ἐρωτάω Mark 7, 26. Luke 7, 36. John 17, 15 bis. al. παρακαλῶ Matt. 14, 36. Mark 5, 10. Luke 8, 31. 32. al. προσεύχομαι Matt. 24, 20; also Rom. 15, 31. 32. (So εὐχομαι c. inf. 2 Cor. 13, 7.) So δέομαι c. ἵνα 1 Esdr. 4, 46. Jos. Ant. 12. 3. 1. 2. Dion. Hal. II. p. 666; c. infin. 3 Macc. 1, 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46; c. ὅπως Thuc. 5. 36. Hdot. 9. 117; παρακαλῶ ἵνα Chariton. 3. 1.—Also after πείθω Matt. 27, 20, where Greek writers usually put ὥς or the infin. see Matth. § 531. n. 1. § 533. 3.—Twice ἵνα after words of *extreaty* is followed by the Opt. as the *modus optandi*, Eph. 1, 17 et 3. 16 ἵνα ὁ θεὸς δῶῃ ὑμῖν. But



in 3, 16 Lachmann reads δὲ. See Winer § 42. 6. 1 ult. p. 336.

c) After verbs of *desire*, and the like; comp. as above, and Winer § 45. 9. c. E. g. *ἔλθω*, Matt. 7, 12 πάντα ὅσα ἂν ἐλάβετε ἵνα ποιῶσιν ὑμῖν κτλ. Mark 6, 25. Luke 6, 31. 18, 41. John 17, 24. al. So *ἐλεημά ἐστι ἵνα*, Matt. 18, 14. John 6, 39: 40. 1 Cor. 16, 12; *ζητείται ἵνα* 1 Cor. 4, 2. With *ἔλθω* or the like impl. Gal. 2, 10.—So *ἔλθω ἵνα* Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. Also *βούλεται ἵνα*, Dion. Hal. de Comp. Verb. p. 296 sq. and *ἐπιθυμῶ ἵνα*, Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121.

d) After *ποιέω* in the sense *to cause*, where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 759; or also *ὅπως* Hdot. 1. 209. ib. 5. 109. In this use of *ἵνα* there lies perhaps a trace of its ecclastic power. John 11, 37 οὐκ ἐδύνατο οὐτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4, 16. So in an attraction, Rev. 3, 9. 13, 12. 15. 16; comp. Buttm. § 151. I. 6. In Rev. 3, 9 the future also is joined with the Subj. after *ἵνα*.

e) After words implying *fitness*, *sufficiency*, *need*, and the like; where also there is perhaps a trace of ecclastic power; e. g. *ἀξίως*, John 1, 27 ἐγὼ οὐκ ἀξίως εἰμι ἵνα λύσω κτλ. After *ικανός* Matt. 8, 8. Luke 7, 6; *ἀρκετός* Matt. 10, 25; *χρεῖαν ἔχειν ἵνα* John 2, 25. 16, 30. 1 John 2, 27. Rev. 21, 23. For the construction of all these with an infin. see Matth. § 533. 3, also in *ἀξίως*, *ικανός*, *ἔχω* no. 2. d. β.—Also after impers. *συμφέρει*, Matt. 5, 29 συμφ. γάρ σοι, ἵνα ἀπολῇται ἐν κτλ. v. 30. 13, 6. John 11, 50. 16, 7; c. infin. see in *συμφέρω*. After *λυσitteλέι* Luke 17, 2; c. infin. Tob. 3, 6. Comp. Matth. § 532. d.

f) After a word or phrase followed by a *defining* or *explanatory* clause, this latter is sometimes introduced by *ἵνα*, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4, 34 ἐμὸν βρῶμά ἐστι, ἵνα ποιῶ τὸ ἐλεῆμα τοῦ πέμψαντός με. John 18, 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἔα ὑμῖν ἀπολύσω. 1 Cor. 4, 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. Espec. after *οὗτος*, *ἡ*, *τοῦτο*, used emphatically or *δεικτικῶς* n reference to a following clause; comp. Winer § 45 pen. p. 394. Luke 1, 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με; more usual in John e. g. 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε. v. 39 τοῦτο δὲ ἐστι τὸ ἐλεῆμα... ἵνα πάν κτλ. 17, 3. 1 John 3, 11. 23. 4, 21. 2 John 6. (Test.

XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4, 17. John 15, 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15, 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τῇ κτλ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9, 18 τίς οὖν μοί ἐστιν μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κτλ.—Comp. Wisd. 13, 9 εἰ γὰρ τοσοῦτον ἰσχυρὰν εἰδέναι, ἵνα κτλ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τόδε, ἵνα ἡ κτλ.

2. Instead of ὅπως, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2; comp. § 519. E. g. βλέπειν, 1 Cor. 16, 10 βλέπετε, ἵνα ἀφάθως γένηται. Col. 4, 17. 2 John 8; *ζηλώ* 1 Cor. 14, 1; *ζητέω* 1 Cor. 14, 12; *μεριμνάω* 1 Cor. 7, 34; *φυλάσσεσθε ἵνα* μὴ 2 Pet. 3, 17. So with a verb of this kind implied, 2 Cor. 8, 7.—Comp. *σπουδῇ ἔχω* with ὅπως and *ἵνα* Dion. Hal. de Comp. Verb. p. 398; *ζητεῖν ὅπως* Luc. de Merc. Cond. 41.

3. Instead of *ὅτι*, e. g. after *γράφω*, Mark 9, 12 καὶ πῶς γέγραπται... ἵνα πολλὰ πάσῃ κτλ. So c. *ὅτι* Rom. 4, 23. 1 Cor. 9, 10 Xen. An. 2. 3. 1. Comp. Winer § 57. p. 542.—Prob. to be so taken after *ἀγαλλιάω*. John 8, 56 ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν. Comp. the frequent construction *χαίρω ὅτι* in N. T. Luke 10, 20. John 11 15. al. also Sept. Ex. 4, 31.

4. Of time, but only in John, after *ὥρα* instead of the more usual *ὅτε* or *ἐν ᾧ*. John 12, 23 ἐληλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 13, 1. 16, 2. 32. So in Engl. *the hour is come that the son of man should be glorified*, for *when* or *in which*. With *ὅτε* John 4, 21. 23. 5, 25; ἐν ᾧ 5, 28.—Or we may take *ἵνα* here as ecclastic, so that he shall be glorified; comp. Tittm. l. c. p. 49 sq. Winer § 45. p. 394. Others regard *ἵνα* here as an adverb of place, used trop. of time, like Engl. *wherein*; comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. Passow *ἵνα* B. +

*ἵνατί* or *ἵνα τί*, as an interrog. particle, elliptically for *ἵνα τί γένηται*, in order that what may take place? i. q. *to what end? why? wherefore?* Buttm. § 149. m. 2. Winer § 25. 1 ult. Herm. ad Vig. p. 847. Matt. 9, 4 ἵνατί ὑμεῖς ἐνθymεύσθε πονηρά; 27, 46. Luke 13, 7. Acts 4, 25. 7, 26 1 Cor. 10, 29. Sept. for *ἵνα* Ps. 2, 1 *ἵνα* Num. 22, 32.—Aristoph. Eccles. 718. Arr. Epict. 1. 24. Plato Apol. Sec. 14. p. 26. c.

*Ἰόππη*, ης, ἡ, Joppa, so in N. T. and Josephus, in classic writers *Ἰόππη*, Heb.

יָפְוֹ or יָפְוֹ *Jupho*, now Jafa, Yāfa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N.W. of Jerusalem. Acts 9, 36. 38. 42. 43. 10, 5. 8. 23. 32. 11, 5. 13.—Sept. Josh. 19, 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. p. 759. See Reland Palest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

*Ιορδάνης*, οὐ, ὁ, *Jordan*, Heb. יַרְדֵּן (the flowing), now *esh-Sher'i'ah*, 'the watering-place,' the celebrated river of Palestine. Its remotest perennial source is a large fountain near Hāsbeiya in the valley west of Mount Hermon; but it is usually described as rising from two far more copious fountains in the vicinity of Bānias, the ancient Paneas or Cæsarea-Philippi, at the southeastern base of the same mountain. The streams very soon enter the vast marsh on the north of the lake Huleh, the ancient Merom of Scripture (Josh. 11, 5. 7), and Samochonitis of Josephus (Ant. 5. 5. 1); the lower end of which lake is some twelve miles from Bānias. Thence the river runs through a narrow and rocky ravine, with a very rapid descent, about eight miles to the lake of Tiberias; see art. Γεννησαπέρ. From the southern end of this lake in Lat. 32° 42' 21" N. the Jordan flows through its own proper valley to the Dead Sea; which it enters in Lat. 31° 45' 46" N. The direct distance between the two lakes is therefore 56½ geogr. miles; along which the river winds extremely, with many strong rapids; so that the length of its actual channel is estimated at more than 150 miles. Its breadth is usually from 80 to 100 feet; the depth is various, but in many places great. It receives from the east the ancient Hieromax; and the much smaller stream of the torrent Jabbok. The first descent of the Jordan in a boat was partially made by Lieut. Molyneux of the British navy in 1847; the next and more successful one was accomplished in 1848 by Lieuts. Lynch and Dale of the U. S. navy, in metal boats, for the express purpose of making a survey of the river and the Dead Sea.—The valley of the Jordan bears in Arabic the name *el-Ghôr*; and the same general depression continues on towards the south beyond the Dead Sea, under the name of *el-'Arabah*, quite to the eastern gulf of the Red Sea. It is every where skirted by mountains; which in some parts are high and abrupt, while in others they sink down to hills. The Ghôr between the two lakes is in general five or six miles in breadth. Through this broad plain the Jordan flows

in a still deeper valley; which is usually from 80 to 100 rods wide, and from 40 to 60 feet lower than the rest of the Ghôr. In many places there is yet another slight descent from this lower valley to the actual banks of the stream, by a strip of alluvia or marshy ground covered with canes or other vegetation. The course of the river is skirted by a narrow border of trees and bushes on each side; never extending beyond the outer banks of the lower valley; and sometimes confined to the marshy tracts. The river rarely, if ever, overflows its banks beyond the border of vegetation; and in no possible case do its inundations rise beyond the lower valley. The general surface of the Ghôr, above this lower valley, is therefore a desert; except where watered by the many fountains which burst forth at the foot of the mountains on each side. These occasion in many parts luxuriant vegetation and fertility; as for instance around Jericho.—Recent investigations, begun in 1837 and continued by different persons almost yearly since, have brought to light the remarkable fact, that the whole great valley of the Jordan with its two lakes lies in a deep depression below the level of the Mediterranean. In respect to the Dead Sea, the measurement of the English engineer in 1841, by vertical angles, showed a depression of 1312.2 feet; and the engineer's level run by Lieuts. Lynch and Dale in 1848, from the Dead Sea to the Mediterranean at Joppa, gave the same at 1316.7 feet. Various observations with the barometer afford results differing from these by less than 100 feet. For the lake of Tiberias, the like measurement of the English engineers brought out a depression of only 328.1 feet. Here however later barometrical measurements display a greater discrepancy. That of Mr. Wildenburch gives the depression at 793.3 Paris feet; that of Lieuts. Lynch and Dale, as reckoned back from the Dead Sea, at 735.4 feet. The difference of level between the two lakes, as found by each of these three observations, is 984.1 feet; 558.3 feet; 581.3 feet. This gives for the fall of the Jordan in each mile of the direct distance, the respective approximate amounts of 17 feet, 10 feet, and 10½ feet. These results and the analogy of other rapid streams would seem to make it doubtful, whether the true level of the lake of Tiberias is yet ascertained. See genr. Bibl. Res. in Palest. II. p. 257 sq. III. p. 309 sq. 347 sq. Biblioth. Sacra, 1848, p. 397 sq. 764 sq. Lynch and Dale's Sect. Map.—Matt. 3. 5

6. 13. 4, 15. 25. 19, 1. Mark 1, 5. 9. 3, 8. 10, 1. Luke 3, 3. 4, 1. John 1, 28. 3, 26. 10, 40.

ἰός, οὗ, ὅ, (ἡμῶν, or *lévau*.) pr. *something sent out, emitted*; hence *a missile weapon*, arrow, Hom. Il. 15. 451. Sept. Lam. 3, 13. —In N. T.

1. *rust*, as *emitted* on metals, James 5, 3. Sept. for יְהוֹשָׁע Ez. 24, 6.—Theogn. 451. Pol. 6. 10. 3. Plato Tim. 59. c.

2. *poison, venom*, as *emitted* espec. by serpents, James 3, 8. Rom. 3, 13 ἰὸς ἀσπίδων, quoted from Ps. 140, 4 where Sept. for יְהוֹשָׁע.—Ael. H. A. 5. 31. Luc. Fugit. 19.

Ἰούδα, ἡ, indec. *Juda*, perh. a softened form for Heb. יְהוּדָה, *Jutah, Juttah*, a city assigned to the priests, and therefore the residence of Zacharias; Luke 1, 39 εἰς πόλιν Ἰούδα. Comp. Josh. 15, 55. 21, 16. Reland Palæst. p. 870. Now *Yutta*, see Bibl. Res. in Palest. II. p. 190, 195, 628.—Usually taken as genit. of Ἰούδας.

Ἰουδαία, ας, ἡ, (Ἰουδαίος,) *Judea*, Heb. יְהוּדָה *Judah*, pr. n. strictly of the territory of the tribe of Judah, the boundaries of which are given in Josh. c. 15; but usually employed in a broader sense. After the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel; and of course included the whole southern part of Palestine, comprising the territories of Judah and Benjamin, and apparently also that of Simeon. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name *Judea* (*Judah*) was given generally to the whole of Palestine west of the Jordan, Hag. 1, 1. 14. 2, 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and *Judea*, (John 4, 4. 5.) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It afterwards belonged to Archelaus (q. v.) and was then made a Roman province dependent on Syria and governed by procurators; see in ἡγεμών. For a time also it belonged to Herod Agrippa the elder; comp. in Ἡρώδης no. 3. See Jos. B. J. 3. 3. 5. Reland Palæst. p. 31, 174, 178. Rosenm. Bibl. Geogr. II. ii. p. 149.—Matt. 2, 1. 5. 22. 3, 1. 4, 25. 19, 1. Luke 1, 65. al. Meton. *the people of Judea*, Matt. 3, 5. +

Ἰουδαῖζω, f. ἰσω, (Ἰουδαίος,) *to Judaize, to live like the Jews*, to follow their manners, customs, rites Gal. 2, 14; parall. to

Ἰουδαϊκῶς ζῆν. Sept. for יְהוּדִיכָה Esth. 8. 17.—Ignat. ad Magnes. 10. Plut. Cic. 7. For such verbs see Buttm. § 119. 3. d.

Ἰουδαϊκός, ἡ, ὅν, *Jewish, current among the Jews*, c. g. μῦθοι Tit. 1, 14.—2 Macc. 8. 11. Jos. Ant. 20. 11. 1, 4.

Ἰουδαϊκῶς, adv. *Jewishly, in the Jewish manner*, Gal. 2, 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αἰα, ὄν, (Ἰούδα, Ἰούδας,) pr. adj. *Jewish*; e. g. τόπος Ἰουδαῖος, 3 Macc. 3, 29.—In N. T.

1. Fem. a) Pr. adj. ἡ Ἰουδαία χώρα v. γῆ, *the land of Judah, Judea*, i. q. simpl. ἡ Ἰουδαία, Mark 1, 5. John 3, 22. So Jos. Ant. 11. 1. 1. b) Subst. *a Jewess*, in appos. with ἡ γυνή, Acts 16, 1. 24, 24. non al. So Sept. 1 Chr. 4, 19.

2. Masc. ὁ Ἰουδαῖος, Subst. *a Jew*, pr. one of the country or kingdom of Judah, Sept. 2 K. 16, 6; but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3, 6. 10. Dan. 3, 8. 2 Macc. 9, 17. So in N. T. John 4, 9. Acts 18, 2. 24. al. (Sept. Esth. 2, 5. Plut. Cic. 7.) Usually Plur. οἱ Ἰουδαῖοι, *the Jews*, Matt. 2, 2. 28, 15. John 19, 21. Acts 10, 22. 20, 19. al. sæp. Ἰουδαῖοι καὶ Ἕλληνες Acts 14, 1. 18, 4. 19, 10. 1 Cor. 1, 23. 24; see in Ἕλλην no. 2. Ἰουδαῖοι καὶ προσηλύτοι Acts 2, 5. Spec. and by synecd. οἱ Ἰουδαῖοι is put in John for the *chief men, elders, leaders, of the Jews*, John 1, 19. 5, 15. 16 sq. 7, 1. 11. 13. 9, 22. 18, 12. 14. Acts 23, 20, comp. v. 14 sq.—Sing. in app. with another noun, e. g. ἀνὴρ Ἰουδαῖος Acts 10, 28. 22, 3; Plur. 2, 14; ψευδοπροφήτης Acts 13, 6; ἀρχιερεὺς Acts 19, 14. +

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism, 2 Macc. 2, 21. 14, 38.—In N. T. as opp. to Christianity, Gal. 1, 13. 14.

Ἰούδας, α, ὁ, *Judas*, Heb. יְהוֹדָה (renowned) *Judah*, Sept. Ἰούδα, Engl. Vers. *Judah, Judas, Jude*, pr. n. of nine persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1, 2. 3. Luke 3, 33.—Meton. *the tribe or posterity of Judah*, Matt. 2, 6 bis. Heb. 7, 14. Rev. 5, 5. 7, 5. Also οἶκος Ἰούδα, *the house (kingdom) of Judah*, opp. to that of Israel, Heb. 8. 8. For Luke 1, 39 see art. Ἰούδα.

2. 3. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3, 26. 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus* (Matt. 10, 3), brother of James the Less and cousin of our Lord, see in Ἰά-

καβος no. 2. He also wrote the Epistle of Jude. Luke 6, 16. John 14, 22. Acts 1, 13. Jude 1.

5. *Judas*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 4; but see in Ἰάκωβος no. 3.

6. *Judas*, surnamed *Iscariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he had the confidence of the other apostles; comp. John 12, 6. On the manner of his death, see in art. λάσσω. Matt. 10, 4. 26, 14. 25. 47. 27, 3. Mark 3, 19. 14; 10. 43. Luke 6, 16. 22, 3. 47. 48. John 6, 71. 12, 4. 13, 2. 26. 29. 18, 2. 3. 5. Acts 1, 16. 25.

7. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15, 22. 27. 32.

8. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9, 11.

9. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5, 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Zadok or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, *as, ἡ, Julia*, pr. n. of a female Christian, Rom. 16, 15.

Ἰούλιος, *ov, ὁ, Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27, 1. 3.

Ἰουνίας, *α, ὁ, Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

Ἰούστος, *ov, ὁ, Justus*, 1. Pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18, 7.

2. As surname: a) Of Joseph called also Barsabas, nominated as an apostle, Acts 1, 23. b) Of Jesus a friend and fellow-labourer of Paul, Col. 4, 11.

ἵππεύς, *έως, ὁ, (ἵππος), a horseman*; Plur. ἵππεις, *horsemen, cavalry*, Acts 23, 23. 32. Sept. for ὤψ Gen. 50, 9. Ex. 14, 9. —Hdian. 4. 13. 13. Xen. Mem. 3. 4. 1.

ἵππικός, *ἡ, ὁν, (ἵππος), equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18; *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6. 12.—In N. T. Neut. τὸ ἵππικόν, collect. *the horsemen, cavalry*, as in Engl. *the horse*,

Rev. 9, 16. So Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

ἵππος, *ov, ὁ, a horse*, James 3. 3. Rev. C. 2. 4. 5. 8. 9, 7. 9. 17 bis. 19. 14, 20. 18, 13. 19, 11. 14. 18. 19. 21. Sept. for ὤψ Gen. 47, 17. al.—Hdian. 3. 7. 8. Xen. Cyr. 5. 2. 1.

ἶρις, *ιδος, ἡ, (Ἰρις a goddess), acc. ἶριδα and ἶριν, comp. Buttm. § 44; a rain-bow, iris*, Rev. 4, 3. 10, 1.—Ecl. V. H. 4. 17. Luc. de Dom. 11. Plut. de Pyth. orac. 30.

Ἰσαάκ, *ὁ, indec. Isaac*, Heb. יִשְׂאָךְ (sporting), pr. n. of the son of Abraham by Sarah, Matt. 1, 2. 8, 11. 22, 32. al. Comp. Gen. c. 21 sq. +

ἰσάγγελος, *ov, ὁ, ἡ, adj. (ἴσος, ἄγγελος), like to angels, angel-like*, Luke 20, 36.—Clem. Alex. Strom. 7. 12. Comp. the Homeric ἰσῶζεος Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, *ὁ, indec. Issachar*, Heb. יִשָּׁכָר, Keri יִשָּׁר (there is reward), pr. n. of the ninth son of Jacob by Leah, Gen. 30, 18.—In N. T. meton. *the tribe of Issachar*, Rev. 7, 7.

ἴσημι, an old root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under art. εἶδω Il. Comp. Passow s. v.

Ἰσκαριώτης, *ov, ὁ, Iscariot*, surname of Judas the traitor, Heb. יִשְׁכָּרְיָהוּ, *man of Kerioth*, a town in the territory of Judah, Josh. 15, 25.—Matt. 10, 4. 26, 14. Mark 3, 19. 14, 10. Luke 6, 16. 22, 3. John 6, 71. 12, 4. 13, 2. 26. 14, 22.

ἴσος, *ἴση, ἴσον, equal, like, alike*, spoken of measure, quantity, condition, and the like Matt. 20, 12 ἴσους ἡμῶν αὐτοὺς ἐποίησας. Luke 6, 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11, 17. Rev. 21, 16. Sept. for ἴση Ez. 40, 5. 6. So Diod. Sic. 1. 20. Xen. Cyr. 5. 2. 1.—Also of nature and condition; John 5, 18 ἴσον ἐαυτὸν ποίῳ τῷ θεῷ. Phil. 2, 6 οὐχ ἄρπαγμὸν...τὸ εἶναι ἴσα θεῷ, where plur. ἴσα may be either for neut. sing. see Matth. § 443. 1. Buttm. § 129. 7. Greg. Cor. ed. Schaefer p. 130, 1055; or adverbially, Matth. § 446. 7. Buttm. § 115. 4 ult. Winer § 27. 3 ult. See in ἄρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Spec. *alike, consistent*, e. g. μαρτυρία Mark 14, 56. 59.

ἰσότης, *ητος, ἡ, (ἴσος), equality, likeness*, i. e. like state or proportion, 2 Cor. 8, 13 ἐξ ἰσότητος. v. 14. So Luc. Zeux. 5. Plato Legg. 684. d.—Spec. *equity, what is*

equitable, Col. 4, 1. So Plut. de Fortuna 1 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης.

**ἰσότημος**, ου, ὁ, ἡ, adj. (ἴσος, τιμή.) *alike honoured, held in equal honour*, Luc. D. Mort. 24. 3. Xen. Hi. 8. 10.—In N. T. *alike precious, having like honour and privilege*, c. dat. 2 Pet. 1, 1 τοῖς ἰσότημον ἡμῶν λαχοῦσιν πίστιν. Buttm. § 133. 2. f. Comp. Jos. Ant. 12. 3. 1 ἰσότημον ἀπέδειξε Μακεδόνων κτλ.

**ἰσόφυχος**, ου, ὁ, ἡ, adj. (ἴσος, ψυχή.) *of like spirit, like-minded*, Phil. 2, 20.—Sept. Ps. 54, 14. Æschyl. Ag. 1470.

**Ἰσραήλ**, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (warrior of God), a name given to Jacob after wrestling with the angel, Gen. 32, 24 sq.—In N. T. spoken only in reference to his posterity, e. g. ὁ οἶκος Ἰ. Matt. 10, 6. Acts 7, 42; ὁ λαὸς Ἰ. Acts 4, 10. 13, 17; υἱοὶ Ἰ. Acts 7, 23. 37. 9, 15. al. Also genr. *Israel for the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος no. 2. Matt. 2, 6. 20. 21. 8, 10. 15, 31. Rom. 10, 1. 19. +

**Ἰσραηλίτης**, ου, ὁ, an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1, 48. Acts 2, 22. 3, 12. 5, 35. 13, 16. 21, 28. Rom. 9, 4. 11, 1. 2 Cor. 11, 22.—Genr. Jos. Ant. 2. 9. 1.

**ἰσθημι**, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke 8, 20 and ἐστήκειν Matt. 12, 46, Buttm. § 107. n. I, 7; perf. infin. ἐστήκεναι, contr. ἐστά-ναι; perf. part. ἐστηκώς, contr. ἐστώς, ὄσα, ὄς, Buttm. § 107. II. 3; Pass. aor. 1 ἐστά-σθην, fut. 1 σταθήσομαι. See in general, Buttm. § 107.—A less usual form is pres. ἰστώω Rom. 3, 31 Rec. Buttm. § 106. n. 5. § 107. n. I, 2. Hdot. 4. 103; in later editions also ἰστάνω Rom. 1. c. a late form, Arr. Epict. 3. 26. 17. Buttm. § 112. 10; comp. in ἀποκαθίστημι. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. 7, 11; see in Mattaire Dial. p. 65, ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*; see Buttm. § 107. m. 21.

**I. TRANS.** in the Act. present, imperfect, fut. and aor. 1, *to cause to stand, to set, to place*.

1. Pr. c. acc. and with an adjunct implying place where; e. g. εἰς αὐτοὺς before them, Acts 23, 30 Παῦλον ἔστησαν εἰς αὐ-

τοὺς. So ἐκ δεξιῶν Matt. 25, 33; ἐν μέσῳ, comp. in ἐν no. 4, Matt. 18, 2. Mark 9, 36. John 8, 3. Acts 4, 7; also ἐν τῷ συνεδρίῳ Acts 5, 27 (Dem. 1370. 25); ἐνώπιόν τινος Acts 6, 6. Jude 24 (comp. Lev. 27, 11); ἐπὶ c. acc. Matt. 4, 5 ἰσθῆναι αὐτὸν ἐπὶ τὸ πτερό-γιον. Luke 4, 9; (ἐπὶ τινι Palæph. 9;) παρὰ c. dat. Luke 9, 47. Genr. *to cause to stand forth*, Acts 1, 23 καὶ ἔστησαν δύο. 6, 13. Trop. *to cause to stand upright*, opp. to falling, Rom. 14, 4. Sept. for יָצַק Gen. 47, 7. 1 K. 6, 14; חָקַק Ex. 40, 2. 16. Josh. 4, 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

2. *to make stand fast, to establish, to con- firm*, c. acc. Rom. 3, 31 νόμον. 10, 3. Heb. 10, 9. Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρ-τίαν ταύτην, *establish not this sin to them*, lay it not to their charge. Sept. for חָקַק Ex. 6, 4. 1 K. 6, 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17, 31.

3. *to place in a balance*, i. q. *to weigh*, c. acc. et dat. Matt. 26, 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια, *they weighed out to him*. Sept. for שָׁקַל Ezra 8, 25. 26. 33. Is. 46, 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰσθῆναι σταθμῷ πρὸς ἀργύριον τὰς τρίχας Hdot. 2. 65.—Trans. non al.

**II. INTRANS.** in the Act. perfect, pluperf. and aor. 2; in the Mid. and also in Pass. aor. 1 and fut. 1 as Mid. (comp. Buttm. § 113. n. 2, 3,) *to stand*; and so perf. ἔστηκα as present, whence plupf. ἐστήκειν as impf. Buttm. § 107. II. 2.

1. Pr. and absol. e. g. as opp. to falling; 1 Cor. 10, 12 ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. So in prayer or sacrifice Matt. 6, 5. Heb. 10, 11.—With an adjunct implying place where, e. g. an adv. Matt. 12, 46 ἔξω. Mark 11, 5 ἐκεῖ. 13, 14. Luke 9, 27. 17, 12. 18, 13. al. With εἰς c. acc. see in εἰς no. 4; εἰς τὸ μέσον John 20, 19; ἐκ δεξιῶν Luke 1, 11 (Sept. 1 Chr. 6, 39); ἐν c. dat. of place, Matt. 20, 3 ἐν τῇ ἀγορῇ. John 11, 56. Acts 5, 20. 7, 33; impl. Matt. 20, 6 comp. v. 3. John 7, 37 comp. v. 28; (Xen. Cyr. 6. 2. 17;) ἐν αὐτοῖς among i. e. before them Acts 24, 21; ἐνώπιόν τινος Acts 10, 30. Rev. 7, 9; ἐπὶ c. gen. of place Luke 6, 17 ἔστη ἐπὶ τόπου πεδυνῶ. Rev. 10, 5; (Xen. Cyr. 3. 3. 66;) and so ἐπὶ in the sense before, Acts 25, 10 ἐπὶ τοῦ βήμα-τος. 24, 20 ἐπὶ τοῦ συνεδρίου. Mark 13, 9; ἐπὶ c. acc. of place Matt. 13, 2. Rev. 7, 1; (Sept. 2 Chr. 23, 19;) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26, 16; impl. Acts 3, 8. (Sept. 2 Chr. 3, 12.) μετὰ τινος John 18, 5; παρὰ c. acc. Luke 5, 1. 7, 38. (2 Chr. 9, 18.) πρὸς τὴν θάλα. John 6

22; πρὸ τῶν θυρῶν Acts 5, 23; πρὸς τῇ θυρᾷ John 18, 16; (Sept. Judg. 9, 35;) c. acc. πρὸς τὸ μνημεῖον 20, 11; σὺν αὐτοῖς Acts 4, 14. Also κύκλῳ τινός round about any one Rev. 7, 11; μέσος ὑμῶν ἔστηκεν John 1, 26.—Without an adjunct of place expressed, but in the sense to stand by, near, to stand there, according to the context, i. q. to be present; Matt. 26, 73 προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ. Luke 19, 8, 23, 35. John 1, 35, 3, 29, 18, 18. Acts 2, 14, al. Joined with an adj. or particip. Acts 9, 7 εἰστήκεισαν ἐννεοί. Eph. 6, 14. (Xen. Cyr. 1. 4. 8.) Spec. of persons standing before a judge; either as accusers Luke 23, 10; or as accused, Acts 26, 6 ἔστηκα κρινόμενος. Matt. 27, 11 ἔμπροσθεν τοῦ ἡγεμόνος; comp. also above in constr. with ἐπί. So before Christ as Judge, where it is i. q. to stand erect, firm, in the consciousness of acquittal and final approval, Luke 21, 36; comp. v. 28.—Spoken of fishing-boats, to stand, to be stationed, in Engl. to lie, Luke 5, 2.

2. Trop. to stand fast, i. e. to continue, to endure, to persist, e. g. of things, ἡ βασιλεία Matt. 12, 25. Luke 11, 18; ἡμεῖς 2 Tim. 2, 19. Of persons, Acts 26, 22 ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. 1 Cor. 7, 37 ἔστηκα ἐδραῖος. Col. 4, 12. John 8, 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν. Rom. 5, 2. 1 Pet. 5, 12 εἰς ἣν ἔστηκατε, comp. in εἰς no. 4. 2 Cor. 1, 24. So Sept. and ἔστη 2 K. 23, 3. Is. 66, 22; עָמַד Is. 46, 10. Josh. 2, 11. So Xen. Hell. 5. 2. 23.—Spec. to stand fast against an enemy, opp. to φεύγω, Eph. 6, 13; c. πρὸς τι v. 11. Sept. for ἔστη Ex. 9, 12. Nah. 2, 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. to endure, to sustain, Rev. 6, 17.—In the sense to be established, confirmed, Matt. 18, 16 et 2 Cor. 13, 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19, 15 where Sept. for עָמַד.

3. In the Aorists ἔστην and ἐστάζην, to stand still, to stop, e. g. of persons, Matt. 20, 32 καὶ στάς ὁ Ἰησοῦς. Mark 10, 49. Luke 7, 14. 18, 40 σταθεῖς δὲ ὁ Ἰησοῦς. Of things, Matt. 2, 9. Acts 8, 38; to cease, Luke 8, 44. Sept. for ἔστη Hab. 3, 11. Jon. 1, 15.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. +

ιστορέω, ὦ, f. ἴσω, (ἴστωρ, εἰδέναι,) to learn or know by inquiry and personal examination, Pol. 9. 14. 3. ib. 10. 7. 1; to know, to have seen personally, Jos. Ant. 8. 2. 5. Palaph. proœm. 7.—In N. T. to see, to go to see, to visit a person in order to

make his acquaintance; Gal. 1, 18 ἰστορήσαι Πέτρον. So Jos. B. J. 6. P. 8. Arr. Epict. 2. 14. 28. Hesych. ἰστορεῖ· ὁρᾷ See Wetst. in loc.—More freq. to narrate, to tell what one has seen, Pol. 1. 37. 3 Hdian. 3. 7. 15.

ἰσχυρός, ἄ, ὢν, (ισχύω,) strong, mighty, powerful, e. g.

1. Of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3, 11 ἰσχυρότερός μου ἐστίν. Mark 1, 7. Luke 3, 16. Heb. 11, 34 ἰσχυροὶ ἐν πολλέμῳ, and so Matt. 12, 29 bis εἰσέλθουν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3, 27 bis. Luke 11, 21. 22. 1 Cor. 10, 22; also 1 Cor. 1, 25. 1 John 2, 14 strong; i. e. firm in faith. Of angels Rev. 5, 2. 10. 1. 18, 21; of God Rev. 18, 8. Sept. for רָחַב Judg. 5, 13. Josh. 10, 2; of God Deut. 10, 17; לָחַץ of God Neh. 1, 5. 9, 32. So AEL. V. H. 2. 24. Xen. Mem. 1. 7. 4. ib. 1. 6. 7.—Trop. strong in influence and authority, mighty, honourable, 1 Cor. 4, 10. Rev. 6, 15 Grb. 19, 18. 1 Cor. 1, 27 τὰ ἰσχυρά for coner. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for עֲצֵצִים 2 K. 24, 15; also for עֲצֵצִים 1 Chr. 7, 7. 40 So Xen. Ath. 1. 14.

2. Of things, strong, vehement, great, as ἄνεμος Matt. 14, 30; λιμός Luke 15, 14; κραυγὴ Heb. 5, 7; φωνή Rev. 18, 2 Grb. βρονταί Rev. 19, 6. Sept. Gen. 41, 31. Ex. 19, 19. Dan. 6, 20. (Xen. Cyr. 1. 6. 39 χειμών. Hell. 4. 2. 11 μέθυ.) Trop. firm, sure, as ἰσχ. παράκλησις Heb. 6, 18 (Pol. 31. 20. 8); powerful, grave, severe, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10, 10; so Xen. Cyr. 3. 3. 48.—Of a city, strong, fortified, Rev. 18, 10 Βαβ. ἡ πόλις ἡ ἰσχ. Sept. for חֲזָק Ez. 26, 17. So Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὅς, ἡ, (ἰσ, ἰσχω,) strength, might, power, spoken of the powers both of body and mind, physical and moral; e. g. once physical, Rev. 18, 2 Rec. ἔκραξεν ἐν ἰσχύϊ i. e. mightily, vehemently; comp. Sept. Is. 58, 1. Sept. for חֲזָק Dan. 3, 4. 4, 11. So Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14.—Of mental and moral power, might, ability, faculty. Mark 12, 30 ἐξ ὅλης τῆς ἰσχύος σου with all thy might. v. 33. Luke 10, 27. 1 Pet. 4, 11. (Sept. for חֲזָק Gen. 31, 6; חֲזָק 2 K. 23, 25.) Also genr. power, potency, pre-eminence; e. g. along with δύναμις, 2 Pet. 2, 11 ἄγγελος ἰσχύϊ καὶ δυνάμει μέζωνες. Eph. 1, 19 et 6, 10 κράτος τῆς ἰσχύος i. q. κράτος ἰσχυρόν, mighty power. 2 Thess. 1, 9. Spec. in ascriptions to God, Rev. 5, 12, 7, 12. Sept. for חֲזָק Jer. 10, 12, 32. 17; חֲזָק Is. 11, 2.

**ισχυω**, f. ἰσσω, (ισχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral, e. g.

1. Pr. physical, *to be strong, robust*; Matt. 9, 12 et Mark 2, 17 οἱ ἰσχύοντες *the strong*, i. e. the well, not the weak and sick. Sept. for יָשָׁר Josh. 14, 11.—Ecclus. 30, 14 ἐγὼ καὶ ἰσχύων. Xen. Mem. 3. 12. 4.

2. Genr. *to be able, I can*, c. infin. Matt. 8, 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. 26, 40. Mark 5, 4. 14, 37. Luke 6, 48. 8, 43. 14, 6. 29. 30. 16, 3. 20, 26. John 21, 6. Acts 6, 10. 15, 10. 25, 7. 27, 16; inf. impl. Mark 9, 18. Luke 13, 24. Phil. 4, 13 πάντα ἰσχύω, *I can do or endure all things*. Better perhaps πάντα as acc. of manner etc. Buttm. § 131. 7.—Sept. 2 Chr. 2, 6. Diod. Sic. 1. 83 ult.

3. Spec. *to have efficacy, to avail*, to have force and value; Gal. 5, 6 et 6, 15 οὐτε περιτομή τι ἰσχύει. Heb. 9, 17. James 5, 16; εἰς οὐδὲν ἰσχύει *it has no value*, is good for nothing, Matt. 5, 13. (Ael. V. H. 2. 38. Plato Polit. 294. a.) Spec. *to prevail*, e. g. κατὰ τινος, *against or over any one*, Acts 19, 16; absol. Rev. 12, 8. So Sept. with πρὸς for כַּל Dan. 7, 21. Ps. 13, 5. So 1 Macc. 10, 49; comp. ἰσχύειν ὑπὲρ Luc. Navig. 42.—Trop. *to prevail, to spread abroad*, to gain strength and efficacy; Acts 19, 20 ὁ λόγος τοῦ κ. ἡξέει καὶ ἰσχυεν.

ἴσως adv. (ἴσος,) pr. *equally, alike*, Dem. 35. 26. Plato Legg. 805. a; *equitably, fairly*, Dem. 59. 19.—In N. T. *as it would seem, it may be, perhaps*, Luke 20, 13. Sept. for יִשָּׁר Gen. 32, 21; יָשָׁר Dan. 4, 24 [27]. So Ael. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, as, ἡ, *Italy*, Acts 18, 2. 27, 1. 6. Heb. 13, 24.

Ἰταλικός, ἡ, ὁ, *Italian*, e. g. σπεῖρα γ. v. Acts 10, 1.—Arr. Tactic. p. 73. 5. See Wetst. N. T. in loc.

Ἰτουραία, as, ἡ, *Iturea*, Heb. יְבוּרָיָה *Jebur* (1 Chr. 5, 19), a region which made part of Coele-Syria in its wider acceptation, Plin. H. N. 5. 19.—Luke 3, 1 Φιλιππου τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνιτίδος *χόρας*, Philip being tetrarch of *Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1; comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others supposed Iturea to be the same with Auranitis; Rel. Palæstina p. 106 sq. Cellarii Notit. Orb. II. p. 529. More prob. it was nearly the same with the modern *Jeidûr*, a province lying south of the territory of Damascus,

and bounded east by Trachonitis and Haurân; south by Bashan; and west by Gaulonitis and Mount Hermon; see Burckhardt Trav. in Syr. p. 286. Bibl. Res. in Palest. III. App. p. 149.—The Itureans were celebrated as skilful archers and daring robbers, Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Strabo 16. 2. 18. p. 755 τὰ μὲν οὖν ὀρεῖά ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κακοῦργοι πάντες. See also Münter de Reb. Ituraeor. Hafniae 1824.

ἰχθύδιον, ου, τό, (dim. of ἰχθύς,) *a small fish*, Matt. 15, 34. Mark 8, 7.—Plut. de Solert. anim. 27 mid.

ἰχθύς, ὅς, ὁ, *a fish*, Matt. 15, 36. 17, 27. Luke 5, 6. John 21, 6. 9. al. Sept. for יָשָׁ Gen. 9, 2.—Luc. D. Mar. 11. 2. Xen. Hell. 4. 1. 16. +

ἴχνος, εος, ους, τό, (ἴκω, ἰκνέομαι,) *a footstep*, Xen. An. 7. 3. 42.—In N. T. only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example; Rom. 4, 12 στοιχοῦσι τοῖς ἴχνεσι τοῦ Ἀβραάμ. 2 Cor. 12, 18. 1 Pet. 2, 21. So Ecclus. 21, 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְהוֹיָחָם (Jehovah is upright), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759–743 B. C. Matt. 1, 9 bis. Sec 2 K. 15, 7. 32 sq. 2 Chr. c. 27.

Ἰωακείμ, ὁ, indec. *Joachim*, Heb. יְהוֹיָכִים (Jehovah hath set up) *Jehoiakim*, pr. n. of a king of Judah, r. 611–600 B. C. added in some Mss. after Josiah, Matt. 1, 11 bis. Sec 2 K. 23, 34. 36. 24, 1.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8, 3. 24, 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3, 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָן *Johanan* (for יְהוֹנָתָן, whom Jehovah hath graciously given, comp. Θεοδῶρος), pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3, 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1 13. 60. 63. Matt. 3, 4. 13. 14. 14, 2. 3. 4. 8. 10. al. sēp. Comp. Jos. Ant. 18. 5. 2.

2. *John the apostle*, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4, 21. 10, 2. 17, 1. Mark 1, 19. 29. Luke 5, 10. al. sēp.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrin once Acts 4, 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel; only Acts 12, 12. 25. 13, 5. 13. 15, 37. +

Ἰώβ, *Job*, indec. *Job*, Heb. יֹב (the persecuted,) the patriarch of the O. T. whose afflictions and patience are celebrated in the book of *Job*. James 5, 11.

Ἰωήλ, *Joel*, indec. *Joel*, Heb. יְהוֹיָדָה (Jehovah is his God), one of the minor Hebrew prophets, Acts 2, 16. Comp. *Joel* 1, 1.

Ἰωνάν, *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3, 30.

Ἰωνᾶς, *Jonas*, Heb. יוֹנָתָן (dove) *Jonah*, pr. n. of two persons in N. T.

1. The noted prophet of the O. T. Matt. 12, 39. 40. 41 bis. 16, 4. Luke 11, 29. 30. 32 bis. See *Jon.* 1, 1 sq.

2. The father of the apostle Peter, John 1, 43. 21, 15. 16. 17. Comp. in *Βαριωνᾶς*.

Ἰωράμ, *Joram*, Heb. יְרָמֹה (whom Jehovah exalted) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1, 8 bis. See 2 K. 8, 16 sq.

Ἰωρεμί, *Jorim*, perh. i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσαφάτ, *Josaphat*, Heb. יְהוֹשָׁפָט (whom Jehovah judgeth, sustaineth) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1, 8 bis. See 1 K. 15, 24. 22, 41 sq.

Ἰωσή, *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσῆς, *Joses*, pr. n. of three persons in N. T.

1. A brother of James the Less, a kinsman of Jesus, Matt. 27, 56. Mark 15, 40 47.

2. A son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 1; but see in Ἰάκωβος no. 2

3. Of Barnabas, the companion of Paul, Acts 4, 36.

Ἰωσήφ, *Joseph*, Heb. יְהוֹשֻׁעַ (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4, 5. Acts 7, 9. 13 bis. 14. 18. Heb. 11, 21. 22. Rev. 7, 8 φυλή Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6. See Gen. 30, 22 sq.

2, 3, 4. Three of the ancestors of Jesus, Luke 3, 24. 26. 30.

5. The husband of Mary the mother of Jesus, Matt. 1, 16. 18. 19. 20. 24. 2, 13. 19. Luke 1, 27. 2, 4. 16. 33. 43. 3, 23. 4, 22. John 1, 46. 6, 42.

6. *Joseph* of Arimathea, a member of the Sanhedrim, *βουλευτής*, a disciple of Jesus, who assisted at his burial, Matt. 27, 57. 59. Mark 15, 43. 45. Luke 23, 50. John 19, 38.

7. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1, 23.

Ἰωσίας, *Josias*, Heb. יְהוֹשֻׁעַ (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1, 10. 11. See 2 K. 22, 1 sq. 2 Chr. c. 34, 35.

ἰώτα, *iota*, Heb. יוֹד (the smallest letter of the Heb. alphabet; trop. for the minutest part, Matt. 5, 18. For the Rabbinic usage see Wetstein N. T. ad Matt. 1. c.

## K.

καὶ γὰρ crasis for καὶ ἐγώ, dat. καὶ μοί, acc. καὶ μέ, and I, and to me, and me; the καὶ every where retaining its own distinct power, just as if written separately; see in καὶ. Matt. 2, 8. Luke 2, 48. John 1, 34. 2 Cor. 11, 22. al. Dat. Luke 1, 3. Acts 8, 19. 1 Cor. 15, 8. non. al. Acc. John 7, 28. 1 Cor. 16, 4. non al.—It is often written with iota subscript, καὶ γὰρ, but improperly; see Buttm. § 29. n. 2. b, and n. 7. +

κάδος, *cadus*, Lat. *cadus*, a pail, jar, cask; Luke 16, 6 Lachm. ἐκάρων κάδων ἐλαίου, for

Rec. βύτων.—Anacr. Fr. 16. 3. Plato Rep. 616. d.

καθά, adv. for καθ' ἃ, Buttm. § 115. n. 5; lit. 'according to what things,' i. e. according as, or simply as, Matt. 27, 10 καθ' ἃ συνέταξέ μοι ὁ κ. Sept. for ὅτι Gen. 7, 9; for ὅτι Gen. 19, 8.—Pol. 3. 107. 10 Xen. Ec. 15. 3.

καθαίρεσις, *ewas*, ἡ (καθαίρεσις) a pulling down, demolition, e. g. of a fortress 2 Cor. 10, 4. So Pol. 23. 7. 6. Xen. 11c.



2. 2. 15.—Trop. in respect to religious knowledge and experience, *demolition, destruction*, opp. to *οικοδομή*, 2 Cor. 10, 8. 13, 10. Comp. 1 Macc. 3, 43. Hdian. 2. 4. 9.

καθαίρῃ, ὦ, f. ἦσω, (κατά, αἰρέω), aor. 2 καθαίλον.

1. to take down, sc. from a higher place, e. g. from the cross, c. acc. Mark 15, 36 εἰ ἔρχεται Ἡλίας κατελεῖν αὐτόν. v. 46. Luke 23, 53. Acts 13, 29. Sept. for יהויה Josh. 8, 29. 10, 27.—Philo in Flacc. p. 977. a. Pol. 1. 86. 6.

2. With the idea of force, violence, to pull down, to demolish, c. acc. as buildings Luke 12, 18. (1 Macc. 5, 65. Xen. Cyr. 6. 1. 20.) So a people, to overthrow, to conquer, to destroy, c. acc. Acts 13, 19 κατελὼν ἔβη ἐπ' αὐτούς. (Sept. for בָּרַח Jer. 24, 6. 42, 10. Hdian. 6. 2. 3.) Also princes, potentates, to cast down from their thrones, to del throne, Luke 1, 52. So Ael. V. H. 2. 25. Hdot. 2. 152.—Trop. to subvert, to destroy, as τὴν μεγάλειότητα Acts 19, 27; λογισμοὺς 2 Cor. 10, 4. Sept. κατ. τὴν ὕβριν for בָּרַח Zech. 9, 6. So Jos. Ant. 6. 9. 2 τὴν ἀλαστονείαν. Diod. Sic. 4. 8.

καθαίρω, f. ἀρῶ, (καθαρός,) to cleanse from filth, c. acc. e. g. a pers. Luc. Necyom. 7; grain by winnowing, Sept. 2 Sam. 4, 6. Xen. Oec. 18. 6.—In N. T.

1. to cleanse a tree or vine from useless branches, to prune, c. acc. John 15, 2.—Philo de Agric. p. 189. a. Id. de Somn. p. 1116. e. Comp. Læsner Obs. p. 155.

2. Trop. to cleanse from sin, to purify, by expiation, Heb. 10, 2. Sept. for בָּרַח Jer. 13, 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

καθάπερ adv. (καθ' αὐτὴν strengthened by περ,) according as, i. q. as, even as, Rom. 4, 5 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1, 14. 3, 13. 18. 1 Thess. 2, 11. 3, 6. 12. 4, 5. Heb. 4, 2. 5, 4. In a protasis, followed by οὕτως or οὕτω, so, Rom. 12, 4. 1 Cor. 12, 12. 2 Cor. 8, 11. Sept. for בָּרַח Gen. 12, 4. Ex. 7, 6. 10.—Luc. de Mort. peregr. 25. Xen. Mem. 1. 2. 29.

καθάπτω, f. ἀψω, (κατά, ἄπτω,) to adapt, to fit down upon any thing and so to bind or fasten upon, c. acc. Pol. 8. 8. 3. Xen. Ven. 6. 9.—In N. T. intrans. or with ἐαυτὸν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, c. gen. Acts 28, 3 ἔχιδνα . . . καθήψε τῆς χειρὸς αὐτοῦ, Butt. § 132. 5. e. Comp. also in ἄγω no. 2.—This is a later Active to the earlier and more usual Mid. depon. καθάπτομαι, Passow sub v

καθαρίζω, f. ἴσω, (καθαρός,) a later verb instead of the earlier καθαίρω.

1. to make clean, to cleanse; c. acc. Matt. 23, 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. Luke 11, 39. (Sept. Ps. 12, 7.) Spec. of lepers afflicted with a filthy disease and accounted as unclean, to cleanse, to heal, c. acc. Matt. 8, 2. 10, 8. Mark 1, 40. Luke 5, 12. Pass. Matt. 8, 3 bis, καθαρίζοντες· καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα, his leprosy was cleansed, i. e. was healed (comp. Luke 5, 13 et Mark 1, 42), Matt. 11, 5. Mark 1, 41. 42. Luke 4, 27. 5, 13. 7, 22. 17, 14. 17. So Sept. and בָּרַח Lev. 14, 7. 8, 11. 15, 27.

2. Trop. to cleanse, in a moral sense, i. e. a) From sin or pollution, by expiation, to purify, Pass. Heb. 9, 22. 23; c. acc. et ἀπό τινος, 1 John 1, 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. (Sept. for בָּרַח Ps. 51, 4; בָּרַח Ex. 29, 37.) With acc. and dat. Tit. 2, 14 ἵνα καθάρσιν· ἐαυτῷ λαόν, that he might purify, sanctify, for himself. b) Genr. and without expiation, to cleanse, to purify, to free from moral uncleanness; c. acc. et ἀπό τινος, 2 Cor. 7, 1 καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. With acc. simply, Acts 15, 9. Eph. 5, 26. Heb. 9, 14. James 4, 8 So c. ἀπὸ Eccles. 38, 10; simpl. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

3. In the Levitical sense, to cleanse, to make lawful, c. acc. a) Genr. Mark 7, 19 πάν τὸ ἔξωθεν εἰσπορευόμενον . . . εἰς τὸν ἀφεδρώνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, cleansing all meats, by separating what is unclean, and thus making what remains clean and lawful; here the part. καθαρῖζον refers to the preceding clause by way of apposition; comp. Winer § 48. 1. b. Butt. § 131. n. 13. b) Spec. to declare clean, c. acc. Acts 10, 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. 11, 9. So Sept. and בָּרַח Lev. 13, 6. 23. 28. 34.

καθαρισμός, οὐ, ὁ, (καθαρίζω,) 1. a cleansing, purification; e. g. of the Jewish washings before meals, John 2, 6; comp. Matt. 15, 2. Trop. of the ceremonial purification of lepers, Mark 1, 44. Luke 5, 14; see Lev. c. 14. Also of a woman after child-birth, Luke 2, 22; see Lev. c. 12. Sept. for בָּרַח Lev. 14, 32; בָּרַח Lev. 15, 13. So of baptism as a rite of purification, John 3, 25 ἐγένετο οὖν ζήτησις . . . περὶ καθαρῖσμου.—Clem. Alex. Strom. 6. 6.

2. Trop. in a moral sense, purification from sin, expiation, Heb. 1, 3. 2 Petr. 1, 9.

Sept. Ex. 30, 10. Job 7, 20; an expiatory offering Luc. Asin. 22.

καθάρμα, see περικαθάρμα.

καθαρός, ἄ, ὄν, *clean, pure*, i. e. unsolled, unalloyed; see Tittm. de Syn. N. T. p. 26. It is a primitive word having no affinity with αἶρω, Passow s. v. Comp. Sanscr. *guh* to be purified; also Lat. *castus*, Engl. *chaste*, Germ. *keusch*.

1. *clean, pure*, physically, Matt. 23, 26. 27, 59 ἐντύλιξεῖν αὐτὸ συνδόνι καθάρῃ. Heb. 10, 22 ὕδατι καθάρῃ. Rev. 15, 6. 19, 8. 14. 21, 18 bis. 21. 22, 1. Trop. Luke 11, 41, see in ἐνέμι. Sept. for רָחַץ Ez. 36, 25. Ex. 25, 31. 36. So Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 mid. ὕδατα. Xen. CEC. 10. 7, 12.—Trop. in a Levitical or symbolical sense, John 13, 10 ἐστὶ καθάρως ὅλος. So of meats, *clean, lawful*, not forbidden, Rom. 14, 20. Tit. 1, 15 bis, πάντα καθάρᾶ, οὐδὲν καθάρων.

2. In a moral sense, *clean, pure*, i. e. a) *guiltless, innocent*, Acts 18, 6 καθάρως ἐγὼ. With ἀπό τινος, Acts 20, 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. Sept. for נָקִי Gen. 44, 17; c. ἀπό for נָקִי Gen. 24, 8. So Ael. V. H. 8. 5. Dem. 122. 17. b) *sincere, upright*, void of evil, Matt. 5, 8 οἱ καθαροὶ τῇ καρδίᾳ. John 13, 10 ἡμεῖς καθαροί ἐστε. v. 11. 1 Tim. 1, 5. 3, 9. 2 Tim. 1, 3. 2, 22. Tit. 1, 15 τοῖς καθαροῖς. James 1, 27. 1 Pet. 1, 22. So John 15, 3, the figure being taken from the vine, *cleansed, pruned*; see in καθαίρω. Sept. for בָּרַךְ Ps. 24, 4; רָחַץ Ps. 51, 11; רָחַץ Gen. 20, 5. 6. So Xen. Cyr. 8. 7. 20, 23.

καθαρότης, ητος, ῆ, (καθάρως,) *clean-ness, pureness*, in the Levitical sense, Heb. 9, 13.—So phys. Xen. Mem. 2. 1. 22; mor. Arr. Epict. 4. 11. 5. Plato Legg. 778. c.

καθέδρα, as, ῆ, (καθίστομαι,) *a seat*; Matt. 21, 12 et Mark 11, 15 τὰς κ. τῶν πολλώντων. Trop. Matt. 23, 2 καθίσθαι ἐπὶ τῆς καθέδρας Μωϋσέως *to sit in Moses' seat*, i. e. to occupy his place as an expounder of the law. Sept. for מוֹשֶׁה 1 Sam. 20, 17. 24; רָחַץ 1 K. 8, 13.—Pol. 1. 21. 2. Hidian. 2. 3. 17.

καθίζομαι, (κατά, ἕζομαι,) *impf. ἐκαθεζόμεν*, for the augm. see Buttm. § 86. n. 2; pr. 'to seat oneself', i. e. *to sit down, to sit*, Matt. 26, 55. Luke 2, 46. John 4, 6. 20, 12. Acts 6, 15. [20, 9.] John 11, 20 ἐν τῷ οἴκῳ ἐκαθέζετο i. e. *continued sitting*, Buttm. § 137. 4. Sept. for שָׁבַע Ez. 26, 16.—Hidian. 4. 2. 5. Xen. Conv. 1. 8.

καθεῖς, i. e. καθ' εἰς, see in εἰς no. 1. γ.

καθεξῆς, adv. (κατά, ἐξῆς,) *in succession, in order*, i. e. *successively, consecutively*; Luke 1, 3 καθεξῆς σοι γράψαι, i. e. to write a connected narrative. Acts 11, 4. 13, 23. (So Ael. V. H. 8. 7. Plut. Symp. 1. 1. 5 fin.) With the art. ὁ καθεξῆς, *successive, i. e. subsequent, following*, of pers. Acts 3, 24 καὶ τῶν καθεξῆς sc. προφητῶν. Of time Luke 8, 1.—Classic writers prefer ἐφεξῆς, see Passow. Plut. l. c. pen.

καθεύδω, (κατά, εὔδω,) *impf. ἐκάθευδον*, for the augm. see Buttm. § 86. n. 2; pr. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for שָׁבַע 1 Sam. 3, 2. 3. 5 sq.—In N. T. genr. *to sleep, to go to sleep*, and *impf. to be asleep*, intrans. a) Pr. Matt. 8, 24. 13, 25. 25, 5. 26, 40. 43. 45. Mark 4, 27. 38. 13, 36. 14, 37 bis. 40. 41. Luke 22, 46. 1 Thess. 5, 7 bis. Sept. for שָׁבַע Cant. 5, 3; שָׁבַע Gen. 28, 13. So Hidian. 7. 1. 22. Xen. Cyr. 8. 3. 42. b) Spec. *to be in a deep sleep*, in a state of unconsciousness like one dead; Matt. 9, 24 οὐ γὰρ ἀπέθανε... ἀλλὰ καθεύδει. Mark 5, 39. Luke 8, 52. Hence once of those really dead (like κοιμάω), 1 Thess. 5, 10 εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν. So Sept. for שָׁבַע Dan. 12, 2. c) Trop. i. q. *to be slothful, secure*, not vigilant, Eph. 5, 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5, 6. So Xen. An. 1. 3. 11.

καθηγητής, οὔ, ὁ, (καθηγέομαι,) *a leader, guide*; in N. T. in the sense of *teacher, master*, i. q. ῥάββι, Matt. 23, 8. 10 bis.—Diog. Laert. 1. 13, 27. Plut. Alex. M. 5.

καθήκω, (κατά, ἤκω,) *to come or reach down to*, as mountains to the sea, Hidian. 8. 1. 12. Xen. Hell. 5. 4. 17.—In N. T. impers. καθήκει, *it is becoming, it is fit, right*, absol. Acts 22, 22 οὐ καθήκεν (Rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον, *what is meet, right*; Rom. 1, 28 τὰ μὴ καθήκοντα, *things not meet*, i. e. abominable. So Eccles. 10, 23. Xen. Cyr. 8. 1. 4. Part. 2. Macc. 6, 4. Luc. Gall. 10. Xen. Cyr. 1. 2. 5.

κάθημαι, (κατά, ἡμαι,) 2 pers. κάθη Acts 23, 3 and imperat. κάθου Heb. 1, 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.

1. *to sit down, to sit still, to sit*, intrans. and more common than ἡμαι, Buttm. l. c. a) Pr. *to sit down*, Matt. 15, 29. 27, 36. John 6, 3. al. Sept. for שָׁבַע Gen. 21, 16. So Hom. Il. 1. 569. b) Genr. *to sit*, absol. i. e. *to sit there, to sit by*, Matt. 13, 2. Luke 5, 17. 1 Cor. 14, 30. With an adjunct of place, c. g. ἐκεῖ Mark 2, 6; οὐ Acts

2, 2; ὡς James 2, 3; also with a prep. a. g. ἀπεναντί τινος Matt. 27, 61 (Sept. Gen. 21, 16); εἰς c. acc. of place Mark 13, 3, comp. in εἰς no. 4; ἐκ δεξιῶν Matt. 22, 44. Acts 2, 34, comp. in ἐκ no. 1. b; ἐν c. dat. of place Matt. 11, 16, Mark 4, 1. Luke 10, 13 (Sept. 2 K. 6, 32. Xen. Hell. 4. 4. 3); ἐν δεξιᾷ v. ἐν τοῖς δεξιοῖς Col. 3, 1. Mark 16, 5; ἐπάνω τινός Matt. 28, 2. Rev. 6, 8; ἐπί c. gen. Matt. 24, 3. Acts 8, 28. Rev. 4, 2, 9, 17 (Sept. 1 Sam. 1, 9. Diod. Sic. 1. 52); ἐπί c. dat. of place Acts 3, 10 (Sept. Is. 36, 12. Xen. An. 4. 2. 6); c. acc. Matt. 9, 9. Mark 2, 14. John 12, 15. Rev. 6, 2 (Sept. Jer. 25, 30); μετὰ c. gen. of pers. Matt. 26, 58; παρὰ c. acc. of place Matt. 13, 1. Mark 10, 46; περὶ c. acc. of pers. around whom, in whose circle, one sits, Mark 3, 32, 34 (Xen. An. 4. 2. 5 ἀμφὶ πῦρ); πρὸς τὸ φῶς Luke 22, 56; ὑπὸ τὸ ὑποπόδιον James 2, 3; so Sept. Judg. 4, 5. 1 K. 13, 14. c) Of a dignitary who sits in public, e. g. a judge Matt. 27, 19. Acts 23, 3, a queen, βασιλισσα, Rev. 18, 7. So Sept. Ex. 18, 14. Dem. 507. 26. Plato Apol. 35. c.

2. Spec. to abide, to dwell, to be; with ἐν c. dat. of place, Matt. 4, 16 bis, τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, quoted from Is. 9, 1 where Sept. κατοικέω for יָשַׁב. Luke 1, 79. Acts 14, 8. (So Sept. for יָשַׁב Neh. 11, 6. 25. Ecclus. 50, 26; so sedeo Cic. ad Div. 16. 7.) With ἐν c. gen. of place Rev. 14, 6 καθ. ἐπὶ τῆς γῆς, where Rec. κατοικούντας; also with ἐπὶ c. acc. Luke 21, 35 καθ. ἐπὶ πρόσωπον τῆς γῆς. So Alciphr. I. Ep. 25 ἐπὶ τινι. +

καθημερινός, ἡ, ὄν, (κατά, ἡμέρα,) daily; Acts 6, 1 ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministration of alms.—Judith 12, 15. Polyæn. 4. 2. 10. Plut. Pyrrh. 14. A word of the later Greek; Lob. ad Phrym. p. 53.

καθίζω, (κατά, ἵζω,) f. καθίσω Matt. 25, 31, instead of fut. καθιζήσω or Att. καθιῶ, see Buttm. § 114 ἵζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, for the augm. see in Buttm. § 86. n. 2.—Trans. to cause to sit down, to seat; also intrans. to sit down, to sit.

1. Trans. to cause to sit down, to seat, to set; with ἐν of place, Eph. 1, 20 καὶ ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. for יָשַׁב 1 K. 2, 8. 2 Chr. 23, 20. So Luc. Nigr. 18. Xen. Hell. 5. 4. 6.—Spec. to cause to sit, to set, as judges, 1 Cor. 6, 4 τοὺς καθιζέτε sc. κριτάς v. δικαστάς. So fully Luc. Tox. 62 οὐ γὰρ ἐκάθισαμέν τινα δικαστὴν τοῦ λόγου. Plato Legg. 873. e.

2. Intrans. or with ἐαυτὸν impl. a. d. also Mid. to seat oneself, i. e. to sit down, to sit, see in ἵγω no. 2, and Buttm. § 130. n. 2.

a) Pr. and genr. Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κτλ. 13, 48. Mark 9, 35. Luke 4, 20. 5, 3. 14, 28. 31. 16, 6. John 8, 2. Acts 13, 14. 16, 13. 1 Cor. 10, 7. Sept. for יָשַׁב Gen. 37, 24. Neh. 1, 4. So Xen. Cyr. 8. 4. 2.—With an adjunct of place, c. g. αὐτοῦ here Matt. 26, 36; ὡς Mark 14, 32. So with prepositions, εἰς τὸν ναὸν τοῦ 3. 2 Thess. 2, 4, comp. in εἰς no. 4 (Xen. Mem. 4. 2. 1); ἐκ δεξιῶν Matt. 20, 21, 23. Mark 10, 37. 40. 16, 19; ἐν c. dat. ἐν τῷ θρόνῳ Rev. 3, 21 bis; ἐν δεξιᾷ Heb. 1, 3. 8, 1. 10, 12. 12, 2 (Sept. Jer. 39, 3); ἐπὶ c. gen. ἐπὶ θρόνον Matt. 19, 28 bis. 25, 31. Luke 22, 30. Acts 2, 30 (Sept. 1 K. 2, 12. 8; 20. Xen. Eq. 7. 5); ἐπὶ τοῦ βήματος, of a judge, etc. John 19, 13. Acts 12, 21. 25, 6. 17; (Diod. Sic. 1. 92. Plato Legg. 659. b); ἐπὶ τῆς Μωϋσέως καθέδρας Matt. 23, 2, see in καθέδρα; also ἐπὶ c. dat. ἐπὶ αὐτῷ sc. τῷ πῶλῳ Mark 11, 7; ἐπὶ c. acc. ἐφ' ὧν Mark 11, 2. Luke 19, 30. John 12, 14. Rev. 20, 4; trop. Acts 2, 3. (Sept. Gen. 48, 2. Thuc. 1. 136.) κατέναντι τινος Mark 12, 41; μετὰ τινος Rev 3, 21 bis; σύν τινι Acts 8, 31.

b) Spec. to abide, to continue, e. g. ἐν τῇ πόλει Luke 24, 49; absol. Acts 18, 11. Sept. for יָשַׁב Jer. 49, 32; יָשַׁב Ex. 16, 29. Judg. 9, 41.—1 Macc. 2, 7. 29; c. mp. sedeo Cic. de Div. 16. 7.

καθίστημι, f. καθήσω, (κατά, ἵστη,) aor. 1 καθήκα, Buttm. § 108. I; pr. to send or throw down, i. e. in N. T. to let down, c. acc. et eis, Luke 5, 19 καθήκαν αὐτόν... εἰς τὸ μέσον. Acts 9, 25 καθ. διὰ τοῦ τείχους. (Palæph. 13. 3.) Pass. or Mid. part. καθιέμενος foll. by ἐπὶ τῆς γῆς Acts 10, 11; ἐκ τοῦ οὐρανοῦ 11, 5.—Sept. 1 Sam. 2, 16. Jos. Ant. 2. 3. 4, c. eis. Plato Phæd. 61. c.

καθίστημι, also καθιστάω Acts 17, 15. Plut. Cato Min. 70 fin. (comp. in ἵστημι init.) fut. καταστήσω, aor. 1 κατέστησα.—To set down, i. q. genr. to set, to place, in N. T. found only in the trans. forms; also Pass. or Mid. to be set, to be, etc. See in ἵστημι and comp. Buttm. § 106. n. 5.

1. to set down, to place, to cause to stand pr. Hom. Il. 9. 202. Xen. Mem. 3. 1. 10. Mid. or Pass. to set α place oneself, to be placed, to stand, Xen. Cyr. 8. 3. 2.—Hence in N. T. Act. καθίστημι, to cause to be, to render, to make; c. acc. impl. et adj. 2 Pet. 1, 8 ταῦτα... οὐκ ἄργοις [ὑμᾶς]... καθίστησθαι κτλ. Pass. to be or become, to be rendered

*παδε*; James 3, 6 οὕτως ἡ γλώσση καζίσταται ἐν τοῖς μέλεσιν. 4, 4. (Thuc. 4. 92 καζίσταται.) Rom. 5, 19 bis, ἀμαρτωλοὶ κατεστάρησαν οἱ πολλοὶ κτλ.—Act. Jos. Ant. 6. 5. 6 τὸν ζεὸν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

2. *to set, to constitute, to appoint*, sc. persons; so c. acc. et ἐπὶ c. gen. *to set one over any thing*, Matt. 24, 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. 25, 21. 23. Luke 12, 42. Acts 6, 3; ἐπὶ c. dat. Matt. 24, 47. Luke 12, 44; ἐπὶ c. acc. Heb. 2, 7. So ἐπὶ c. gen. Sept. for יְהוָה Gen. 41, 41. 43; ἐπὶ c. acc. Sept. Jer. 1, 10. Xen. Cyr. 8. 1. 9.—With 2nd acc. of pers. and station, *to constitute, to make*; Luke 12, 14 τίς με κατέστησε δικάστην ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7, 10. 27. 35. Heb. 7, 28. So with acc. of pers. omitted Tit. 1, 5. (Xen. An. 3. 4. 30.) Pass. c. acc. of manner Heb. 5, 1, see Buttm. § 131. 8; c. εἰς τι 8, 3. Sept. for עָלֶיךָ Ex. 2, 14. Gen. 47, 6. al. So genr. Palæmph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5.

3. *to set one down on a journey*, i. e. *to accompany, to conduct*, out of respect or for security, c. acc. Acts 17, 15 οἱ κατιστάντες τὸν Παῦλον. Sept. for יְהוָה 2 Chr. 28, 15.—Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

καδο adv. (for καὶ ὅ, lit. 'according to what,' i. e. *according as, as*, i. q. καζά. Rom. 8, 26 καζὸ δεῖ. 2 Cor. 8, 12 bis, καζὸ ἐὰν ἔχη τις κτλ. *in proportion as*. 1 Pet. 4, 13. Sept. for וְכַד Lev. 9, 5.—Plut. comp. Agesi. cum Pomp. 4. Comp. Phryn. et Lob. p. 425.

καδολικός, ἡ, ὄν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in many editions in the titles to the epistles of James, Peter, John, and Jude, i. e. the *catholic* epistles; so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

καζόλου adv. (καὶ ὅλου,) pr. *throughout the whole*, i. e. *wholly, entirely*; and καζόλου μὴ, *not at all*, Acts 4, 18. Sept. c. neg. for וְכַד Ez. 13, 3. 22. 17, 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

καδοπλίζω, f. ἴσω, (κατά, ὅλος,) *to arm fully, to equip*; Pass. *to be fully armed, equipped*, Luke 11, 21.—Sept. Jer. 46, 9. Æschin. 75. 33. Xen. Cyr. 2. 1. 11.

καδοράω, ὦ, (κατά, ὄραω,) *to look down upon*, from a higher place, *to behold*, Sept. for וְכַד Num. 24, 2. Xen. Cyr. 3. 2. 10.—In N. T. genr. and trop. *to perceive, to see clearly*, Pass Rom. 1. 20. So 3 Macc. 3,

11. Luc. Pseudom. 25; pr. Hdian. 4. 15. 14. Xen. An. 1. 8. 26.

καζότι adv. (καὶ ὅ τι,) lit. 'according to what,' i. e. *how, in what manner*, Thuc. 4. 118.—In N. T.

1. *according as, as*, Acts 2, 45 et 4, 35. καζότι ἂν τις χρεῖαν εἶχε. Sept. for וְכַד Ex. 1, 12. 17; 7 Lev. 27, 12.—Diod. Sic. 4. 5.

2. *for that, because that, inasmuch as*, Luke 1, 7 καζότι ἡ ἑλ. ἦν στείρα. 19, 9. Acts 2, 24. [17, 31.]—Sept. for Chald. וְכַד Dan. 2, 8. Pol. 18. 6. 16. Thuc. 6. 8.

καζώς, adv. (κατά, ὥς,) a later form instead of καζά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74; *according as, as*; comp. the simple ὥς.

1. Pr. implying manner: a) Genr. Matt. 21, 6 καζὸς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11, 6. Luke 11, 1. John 1, 23. Acts 10, 47. 1 Cor. 4, 17. Gal. 2, 7. al. sæpius. Prægn. Mark 15, 8 ἡρξάτο αἰτεῖσθαι, καζὸς δεῖ ποιεῖν αὐτοῖς, began to demand [that he should do] *as he had ever done to them*. John 6, 58. With εἰμί, i. q. *such as*, 1 Thess. 2, 13 ἀλλὰ, καζὸς ἐστὶ ἀληθῶς. 1 John 3, 2; comp. in εἰμί II. 7. In a protasis, with οὕτως in the apodosis, John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; also ὁμοίως Luke 6, 31. Sept. for וְכַד Ex. 10, 29, comp. 1 Chr. 24, 31. 26, 12. So Palæmph. 52. 7. Plut. de Pyth. Orac. 21. Comp. Greg. Cor. p. 319. ed. Schæf. b) After verbs of speaking, etc. *how*, Acts 15, 14 Συμεὼν ἐξηγήσατο, καζὸς πρῶτον κτλ. 3 John 3. c) In the sense of proportion, comparison, Mark 4, 33 καζὸς ἡδύναντο ἀκούειν. John 5, 30. Acts 11, 29. 1 Pet. 4, 10. So Sept. Num. 26, 54. Pol. 7. 9. 15.

2. In a causal sense, *as, i. e. even as, inasmuch as, since*; John 17, 2 καζὸς εἶδω-  
κας αὐτὸ κτλ. Rom. 1, 28. 1 Cor. 1, 6. 5, 7. Eph. 1, 4. Phil. 1, 7.

3. Of time, *as, when*, Acts 7, 17 καζὸς δὲ ἡγγίξεν ὁ χρόνος.—2 Macc. 1, 31. +

καί, conjunct. *and, also*, one of the most frequent words in the Greek language; and as used in N. T. taking a strong colouring from the Hebrew; see Winer § 57. 2, 3. Matth. § 620. Buttm. § 149. m. 8. Kühner § 321.

1. Simply copulative, *and*. a) Connecting single words and clauses; e. g. *Nouns*, Matt. 2, 11 χρυσὸν καὶ λίθων καὶ σμύρναν. 13, 55. 23, 6. 7. Luke 6, 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23, 6 περὶ ἐπίδοσ καὶ ἀναστάσεως. Rom. 2, 20. (Sept. Gen. 1, 14.

3, 16.) *Pr. nouns*, Matt. 8, 29 τί ἐμοὶ καὶ σοί, see in ἐγὼ no. 3. *Adjectives*, Rom. 7, 12 ἡ ἐν πολλῇ ἀγία καὶ δικαία καὶ ἀγαθὴ. *Verbs*, Mark 4, 27 καθεύδῃ καὶ ἐγείρεται... βλαστάνῃ καὶ μηκύνῃται. Acts 1, 21. 7, 17. 9, 28; and so where one verb is taken adverbially, Luke 6, 48 ἔσκαψε καὶ ἐβάζυνε, see fully in βαζύνω. John 8, 59. Rom. 10, 20. Col. 2, 5. al. *Adverbs*, Heb. 1, 1 πολυμερῶς καὶ πολυτρόπως. Also clauses, Matt. 7, 25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἐπνευσαν οἱ ἄνεμοι, κτλ. Matt. 1, 17. John 1, 1. Rom. 14, 7. al.—Hence καί is mostly a simple *continuative*, marking the progress of a consecutive discourse; e. g. Matt. 1, 23 ἐν γαστρὶ ἔξει, καὶ τέσσεται υἱόν, καὶ κληέσονται κτλ. 2, 11. Mark 4, 32. Luke 2, 34. 11, 44. 1 Cor. 12, 5. 6. al. (Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.) In like manner as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καί, e. g. James 3, 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κτλ. 2 Cor. 12, 20. Gal. 3, 28 οὐκ ἐν ἄρσεν καὶ θῆλ. Matt. 13, 15. Mark 4, 12. John 12, 40. Acts 28, 27; comp. Sept. Is. 6, 9 sq. See Winer § 59. 7 pen. Passow no. 13. [VII.] (Jos. Ant. 2. 15. 5 init.) But in two examples after οὕτε, the καί does not thus carry forward the negative; as John 4, 11 οὕτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. 3 John 10. So Luc. D. Mar. 14. 1 οὕτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ἥδη τέσσηκε. Arr. Alex. M. 4. 7. 6. See Winer l. c.—The use of καί in this continuative sense takes a strong colouring from the Heb. use of וְ, espec. וְ *conversive* both of fut. and praet. which is also continuative, see Heb. Lex. arts. וְ and וְ. Heb. Gr. § 48 b. Ewald Heb. Gr. p. 547. Thus: α) The simple καί is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δέ, ἀλλά, τότε, and the like; so espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14, 9 sq. 27, 28 sq. Mark 1, 31 sq. 3, 13 sq. Luke 2, 25 sq. 4, 14 sq. Rev. 11, 7 sq. al. sarp. So וְ and Sept. καὶ 1 Sam. 15, 3 sq. Is. 11, 12 sq. Ez. 5, 1 sq. comp. 1 Macc. 1, 1 sq. For καὶ ἐγένετο, see below in lett. b. β) From the simplicity of the Heb. καί with a demonstr. pron. is sometimes written where Greek usage employs the relative; e. g. Luke 6, 6 καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 11, 44. 16, 19. 1 Cor. 7, 13. So Sept. and וְ Is. 13, 14; so וְ, Sept. וְ, Job 29, 12.

See Heb. Lex. art. וְ no. 1. cc.—The case where καί with a demonstr. pron. follows a relative clause, instead of another relative, is a frequent Greek construction; see Matth. § 472. 3. Kühner § 334. 1. Buttm. § 151. II. 4. Winer § 22. p. 173. So Luke 17, 31. Acts 3, 13 ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡ νόμος αὐτόν κτλ. 1 Cor. 8, 6. 2 Pet. 2, 3 Rev. 2, 18. 17, 2. So Dem. 123. 7. Xen. Cyr. 3. 1. 38.

β) Continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time. Thus α) At the beginning of a sentence, where any thing is narrated as done immediately or soon after that which the preceding context narrates; here καί is equivalent to the more usual τότε, then, after that, Matt. 3, 16. 4, 3. 21 καὶ προσῆλθε ἐκεῖθεν. 10, 1. 14, 12. 14. Mark 1. 29. 4, 21. 24. 26. al. comp. τότε Matt. 15. 12. (Xen. Hi. 1. 8. Cyr. 1. 3. 11.) Here belongs the phrase καὶ ἐγένετο and (then) it came to pass, corresponding to the Heb. וְ, see Heb. Lex. art. וְ no. 1. Heb. Gram. § 126 b. 2. Usually with a notation of time; e. g. with ὅτε Matt. 7, 28. 10, 1. 19, 1; ὡς Luke 2, 15; ἐν c. dat. Mark 1, 9. 4, 4. Luke 1, 59. 9, 18. 14, 1 al. μετά Luke 2, 46; with gen. absol. Matt. 9, 10; with acc. and inf. Mark 2, 23. Elsewhere ἐγένετο δέ id. Luke 3, 21. 5. 1. 6, 1. β) In an apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. and immediately; Mark 1, 27 τοῖς πνεύμ. ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ. Luke 8, 25. Matt. 8, 15. Mark 2, 14. Luke 4, 36. Matt. 26, 53. Also where the time is less definite, i. q. and then, and afterwards, without any notation of time, Mark 12, 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς. Luke 1, 56 ἔμεινε δέ... μῆνας τρεῖς, καὶ ὑπέστρεψεν κτλ. John 4, 40. Acts 5, 7. (Theocr. Id. 7. 10–12; comp. Passow in καί no. 5.) So with a notation of time, Matt. 28, 9 ὡς δὲ ἐπορεύοντο... καὶ ἰδοὺ ὁ Ἰησοῦς κτλ. (Xen. An. 1. 10. 15 ὅτε.) After καὶ ἐγένετο or ἐγένετο δέ with a note of time, see above in α. Matt. 9, 10 καὶ ἰδοὺ. Mark 2, 15. Luke 5, 1. 2, 15. 21. 9, 28. 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ κτλ. Matt. 26, 45; also ἦν δὲ ὥρα τρίτη καὶ κτλ. Mark 15, 25. Luke 23, 44; where some needlessly take καί as in the place of a relative So Thuc. 1. 50 ἥδη δὲ ἦν ὥρῃ... καὶ οὐ Κορίνθιοι κτλ. Xen. An. 6. 4. 26 ἥδη μὲ ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ εἰ Ἑλλήνες κτλ. See Matth. § 620 p. 1257

c.) Continuitive in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, e. g. α) Where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually followed by a fut. or pres. in a future sense. So with Imperat. in the protasis; Matt. 4, 19 δεῦτε ὀπίσω μου, καὶ ποιῶσω ὑμᾶς ἀλλεῖς ἀνθρώπων. 5, 15. 7, 7. 9, 18 ἐπίβες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 11, 29. Mark 6, 22. 11, 29. Luke 6, 35. John 2, 19. 4, 35. 7, 33. Acts 9, 6. 2 Cor. 13, 11. James 1, 5. al. smp. (Sept. and ἡ 1 Sam. 15, 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὀκνεῖ... καὶ κτλ.) Also genr. Matt. 27, 64 καὶ ἔσται ἡ ἐσχάτη πλῆνυ χειρῶν τῆς πρώτης. Luke 12, 19. Heb. 3, 19 καὶ βλέπομεν. 12, 9. (Sept. and ἡ Gen. 24, 40.) After εἰ or εἰν in the protasis, *then*; James 4, 15 εἰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κτλ. *if God will and we live; THEN we shall do this or that.* Rev. 3, 20 εἰν... καί. Sept. εἰν... καί for ἡ... καὶ Lev. 26, 3. 4; εἰ... καί Judith 5, 20. Xen. Cyr. 8, 7. 22.—Once followed by an Imperat. John 7, 52 ἐρευνήσον καὶ ἴδε, where the second Imperat. is equiv. to a fut. *and ic thou shalt see*; Winer § 44. 2. Gesen. Heb. Gr. § 127. 2. So Baruch 2, 21; comp. Luc. D. Deor. 2. 2 βαῖνε καὶ ὄψει. Lat. *divide et impera*. β) Where the apodosis affirms what is or will be done in *consequence of*, *because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. *so that, therefore, wherefore*. E. g. foll. by a fut. Acts 7, 43 καὶ μετοικίω ὑμᾶς κτλ. quoted from Amos 5, 27 where Sept. and ἡ. Rom. 11, 35. Foll. by a pres. Matt. 11, 18. 19 καὶ λέγουσιν. John 7, 22. Foll. by a præt. Rom. 4, 3. Gal. 2, 16. 3, 6. James 2, 23. Sept. and ἡ 1 Sam. 15, 23. So Xen. OEc. 7. 22.

d) As an *explicative* copula, i. q. *namely, io wit, even*, between words and clauses, see Viger. et Herm. p. 525, 835. α) Between nouns which are strictly in apposition, e. g. Matt. 21, 5 ἐπὶ ὄνον καὶ πῶλον εἰν ὑποζυγίου. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. 15, 24. James 1, 27. 3, 9; but in the phrase ὁ. 3. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1, 3. 11, 31. Eph. 1, 3. al. Also Matt. 13, 41 πάντα τὰ σκάνδαλα καὶ τοὺς κτλ. Rom. 1, 5. Comp. ἡ 1 Sar.: 28, 3. 17, 40. So Luc. Tox. 26. Xen. An. 4. 5. 9 γυναῖκας καὶ κόρας. β) Before a clause added by way of explanation. (*καί* onexegetical.)

c. g. Matt. 1, 25 ἐποίησεν ὡς προσέταξεν αὐτῷ... καὶ παρέλαβε τὴν γυναῖκα. Luke 5, 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρῇ κτλ. John 2, 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3, 5. So Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέζηκεν. Comp. Winer § 57. 2. note c.

e) It has an *intensive* or *cumulative* force, viz. α) Where two or more words are connected by *καί*, and *καί* is then also inserted emphatically before the first word, *καί... καί*, Lat. *et... et*, Engl. *both... and*. Matt. 10, 28 φοβήσητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ὑπολίσαι. Mark 9, 22. Acts 26, 29. Rom. 14, 9 bis. Phil. 4, 12. 16. So Hddian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1. β) Before comparatives, *and even*; Matt. 11, 9 ναί, καὶ περισσώτερον προφήτου. Luke 7, 26. John 10, 10. Comp. Passow *καί* no. 6. Matth. § 620. p. 1258. d. So Hom. II. 10. 556. Xen. An. 6. 6. 35. γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*; comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10, 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *who then* (in that case) *can be saved?* Luke 3, 14. 10, 29. 2 Cor. 2, 2; καὶ πῶς Mark 12, 37; καὶ πῶς Luke 20, 44. John 14, 9; genr. Acts 23, 3. 1 Cor. 5, 2. So Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11; καὶ πῶς Hli. 7. 11. δ) Before an Imperat. *καί* is often intensive in the classic writers; see Viger et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23, 32. Mark 11, 29. Luke 12, 29. 1 Cor. 11, 6. But in all these *καί* is simply copulative, and may be referred to some of the significations above given; see Winer § 57. 2. note a. ε) Where a part is subjoined to a whole by way of emphasis, *καί* may be rendered *and especially, imprimis*. Mark 1, 5. 16, 7 εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. Matt. 8, 33. Comp. Passow *καί* no. 6 ult. [II. 3.] So Aeschyl. Pers. 749 θεοὶ καὶ Πρωσιδῶν.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26, 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον the chief priests and the elders, and [yea] the whole Sanhedrim. Mark 15, 1. See Winer § 57. 2. note d. So Dem. 36 ult. Comp. Plato Phaed. 13. p. 69. b, καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ἐυλλήβδην ἀληθείας ἀρετή.

f) Apparently *adversative*, but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle

E.g. α) *and yet, and nevertheless*; Matt. 6, 26 ὅτι οὐ σπείρουσιν... καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. 10, 29, 12, 5 οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι. John 1, 10, 6, 70, 7, 19, 9, 30, 17, 25 πater δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, *righteous Father, and yet the world hath not known thee*, has not acknowledged thee as such; Winer § 57. 4. p. 522. Gal. 4, 14. 1 John 2, 4. Rev. 3, 1. Sept. and ὁ 2 Sam. 3, 8. Mal. 2, 14. (Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.) So Heb. 3, 9 ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet (although) they saw my works*, quoted from Ps. 95, 9 where Sept. καὶ for καὶ; comp. Heb. Lex. 23 no. 4. β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not necessarily use *but*; e.g. Matt. 12, 39 σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ. 13, 14, 17, 17, 16. 26, 60 καὶ οὐχ εἶδον. Mark 9, 18, 14, 55, 56. John 10, 25, al. sarp. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e.g. ἔλεον. ζέλω καὶ οὐ ζυσίαν i. e. *I will have mercy and not merely sacrifice* Matt. 9, 13 et 12, 7, quoted from Hos. 6, 6 where Heb. γ and Sept. ad sensum, ἔλεος ζέλω [μᾶλλον] ἢ ζυσίαν. See Passow in καὶ no. 13. [VII.] Winer § 57. 2. note b. γ) Rarely in a strong antithesis without a negative, καὶ may be given by *but*, though not necessarily, e.g. Acts 10, 28 καὶ ἐμοὶ ὁ θεὸς ἔδειξε. Mark 12, 12 ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. 12, 5, comp. v. 6. Winer l. c.

2. Copulative and emphatic, *also, too*; implying increase, addition, something more; e.g. always so in the connection δὲ καὶ or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in δέ no. 2. d. Buttm. § 149. m. 10. Kühner § 321. n. 5. Comp. Passow καὶ no. 3. [II.]

α) Genr. Matt. 5, 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. 6, 12. Mark 2, 16, 28. Luke 1, 35, 6, 16 ὅς καί. John 8, 19 εἰ ἐμὲ ἴδετε, καὶ τὸν πατέρα μου ἴδετε ἕν. Rom. 1, 15. 1 Cor. 14, 12, al. sarp. So Hidian. 1. 1. 4. Xen. Cyr. 5. 1. 2 φ καὶ τὴν στολὴν ἐκδύς ἔδωκε. Mem. 2. 3. 1.—For πολλὰ καὶ ἄλλα v. ἕτερα, see ἄλλος no. 1. a.

β) In comparisons, e.g. οὕτω καί, *so also*, after ὥς, ὥσπερ, καθὼς, 1 Cor. 11, 12 ὥσπερ γὰρ ἡ γυνὴ... οὕτω καὶ ὁ ἀνὴρ. 15, 22. With οὕτω impl. Matt. 6, 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6, 31. John 13, 15

Acts 7, 51. Gal. 1, 9. So Xen. Mem. 1. 6 3; οὕτω impl. Hdor. 7, 128 ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα. Plut. Mor. II. p. 9. Thuc. 8. 1 ult.—Also καθὼς καί, *as also even as also*, 1 Cor. 13, 12, 14, 34; ὡ καί, *as also*, 1 Cor. 7, 7. Acts 11, 17. So Xen. Cyr. 4. 2. 1.

γ) In interrogations, e.g. τί καί; *why also? why too?* 1 Cor. 15, 30; ἵνατι καί, *why moreover?* Luke 13, 7.—Jos. Ant. 18. 6. 6 τί καὶ ἔχει λέγειν. Eurip. Phoen. 1373 πῶς καί. Comp. Herm. ad Vig. p. 834.

δ) Before a participle καί implies an emphatic antithesis with what precedes, and may be rendered *even, although*; Matt. 26, 60. Luke 18, 7 καὶ μακροθυμῶν ἐν' αὐτοῖς, *though he bear long with them*. 1 Cor. 16, 9. Comp. Passow καὶ no. 4. [II. 2.] Herm. ad Vig. p. 835.—Æl. V. H. 1. 21 καὶ μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοί, καὶ κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγουσι καὶ πολλὰ ὁδοῦ.

ε) Intensive, *even, even also, yea*. Matt. 10, 30 ὑμῶν δὲ καὶ αἱ τρίχες, i. e. *the very hairs, etc.* Mark 1, 27 καὶ τοῖς πνεύμασι. 4 25 et Luke 8, 18 καὶ ὁ ἔχει ἀρθῆσεται. Rom. 8, 23 καὶ ἡμεῖς αὐτοί. 1 Cor. 2, 10 καὶ τὰ βάθη. 11, 6 καὶ κειράσθω *let her be even also shorn*. 2 Cor. 8, 3 ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, *yea above their ability*. Mark 9, 13 ὅτι καὶ Ἠλίας ἐλήλυθε *that Elias is even already come*.—Sept. Esth. 7, 8. Luc. D. Deor. 5. 4. Xen. Œc. 18. 9 ἐπιστάμενος καὶ πάλαι. Mem. 4. 2. 12. Comp. Winer § 57. 2. note e. Passow καὶ no. 6. [II. 3.]

3. With other particles, chiefly καὶ δέ *and also, but also*; likewise δὲ καί, *but also*, Matt. 3, 10. John 15, 24; see in δέ no. 2. d. Buttm. § 149. m. 10; τε καί, see in τε, Buttm. § 149. m. 8.—Others are: ἀλλὰ καί *but also*, see in ἀλλά no. 3. c; γὰρ καί *see in γάρ no. 1*; ἐὰν δὲ καί, *see in εἰν II. 1*; εἰ καί, εἰ γὰρ καί, εἴ γε καί, εἰ δὲ καί, *see in εἰ III. 2. c. d, and γέ no. 2. c. β*; ἢ καί, *see in ἢ IV. b*; καὶ γὰρ *see in γάρ no. 1*; καί γε, *see in γέ no. 2. c*; καὶ δέ *see above*; καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εὔπερ, *see in εἰ III. 1. a. β. +*

Καϊάφας, α, ὁ, Caiaphas, Aram. ܟܝܝܫܝܫ (depression, Buxt. Lex. Ch. 1076.) pr. n. of a high priest, Ἰωσηπος ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35; Jos. Ant. 18. 4. 3. See fully in Ἄρνας.—Matt. 26, 3. 57. Luke 3, 2. John 11, 49, 13, 13 14. 24. 28. Acts 4, 6.

καίγε, see in γέ no. 2. e.

**Καῖν**, ὁ, indec. *Cain*, Heb. חַיִּן (possession), pr. n. of the first-born of Adam and the first homicide, Heb. 11, 4. 1 John 3 12. Jude 11. See Gen. c. 4.

**Καῖνάν**, ὁ, indec. *Cainan*, Heb. כַּיִּנָּן (possession) *Kenan*, pr. n. a) A son of Enos, Luke 3, 37; comp. Gen. 5, 9 sq. b) A son of Arphaxad according to the Sept. Gen. 10, 24. 11, 12; but not found in the Hebrew. Luke follows the Sept. c. 3, 36, where several Mss. omit Καῖνάν.

**καινός**, ὁ, ὅν, *new*, *not old*. 1. Pr. newly made, not impaired by time or use, as ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 38; (Sept. and שִׁיטָּה Josh. 9, 13;) *μνημεῖον* Matt. 27, 60. John 19, 41; *ἱμάτιον* Luke 5, 36. (Sept. 1 K. 11, 29 sq.) So Matt. 13, 52 *καὶνὰ καὶ παλαιά*, pr. garments new and old. Mark 2, 21. Luke 5, 36 bis.—2 Macc. 2, 29. Xen. Hell. 3. 4. 28.

2. Also *new*, newly introduced, not before known or current, novel, strange; e. g. διδασχὴ Mark 1, 27. Acts 17, 19; ἐντολή John 13, 34. 1 John 2, 7. 8. 2 John 5. (Hdian. 3. 13. 15. Xen. Mem. 2. 3. 10.) Comparat. Acts 17, 21 *λέγειν τι καὶ ἀκούειν καινότερον* to tell or hear something newer; comp. Wiener § 26. 3. So Dem. 43. 7. ib. 160. 2; comp. Hdol. 1. 27 *εἰ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα*. In the sense of *other*, *foreign*; Mark 16, 17 *γλώσσαις λαλήσουσι καινὰς*, with *new* (*other*) tongues, new to them. So Xen. Mem. 1. 1. 3.

3. Spec. *new* as opp. to old or former (τὸ παλαιόν, τὸ πρῶτον), and hence *better*; e. g. *καινὴ διαθήκη*, a new and better covenant, see in *διαθήκη* no. 2. c; Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 13. 9, 15. (Sept. for שִׁיטָּה Jer. 31, 31.) So οἶνον πίνειν *καινόν*, to drink wine new, in reference to the future renovation of all things at Christ's coming, in opp. to present imperfection, Matt. 26, 29. Mark 14, 25; comp. Luke 22, 16. 30. Rom. 8, 21. So too ἔδωκε *καινὴ* a new song, a nobler, loftier strain in the Redeemer's kingdom, unheard before, Rev. 5, 9. 14, 3. Sept. and שִׁיטָּה Ps. 33, 3. 40, 4. Is. 42, 10. Also ἔννομα *καινόν*, a new name, unknown under the old dispensation, Rev. 2, 17. 3, 12. Sept. for שִׁיטָּה Is. 62, 2. Further, in the sense of *renewed*, made new, and therefore superior, more splendid; e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. 3, 13 bis. Rev. 21, 1; (Sept. Is. 65, 17. 66, 22;) ἡ *καινὴ* Ἱερουσαλήμ Rev. 3, 12. 21, 2. So Rev. 21, 5 *καὶνὰ πάντα ποιῶ*.—Trop. of Christians as *renewed* and changed from evil to good by the

Spirit of God; 2 Cor. 5, 17 bis, *καινὴ κτίσις* Gal. 6, 15 κ. ἄνθρωπος. Eph. 2, 15. 4, 24. Sept. καρδία *καινὴ* for שִׁיטָּה Ez. 18, 31. 36, 26.

**καινότης**, ἡ, (καινός,) *newness*, e. g. in a moral sense, Rom. 6, 4 *ἐν καινότητι ζωῆς* comp. in *ζωῇ* no. 2. Rom. 7, 6.—Pr. Luc. Zeux. 1, 2. Thuc. 3. 38.

**καίπερ** conjunct. i. e. *καὶ* strengthened by *περ*, and indeed, used in antithesis before a participle, *though indeed, although*; see in *καί* no. 2. d. Matth. § 566. 3. So Phil. 3, 4. Heb. 5, 8. 7, 5. 12, 17. 2 Pet. 1, 12. Once before a finite verb, Rev. 17, 8 Rec. *καίπερ ἔστιν*, where later edit. read *καὶ παρ-έσται*.—With part. Xen. Ag. 1. 11. Conv. 2. 12.

**καιρός**, οὗ, ὁ, pr. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7.—In N. T. only of *time, season*, i. e.

1. *a fit measure of time, fit time, proper season*. a) Genr. i. q. *opportunity, occasion*, Acts 24, 25 *καιρὸν δὲ μεταλαβὼν*. Rom. 12, 11 Grb. *καιρὸν δουλεύοντες*, see in δουλεύω no. 2. Gal. 6, 10. Eph. 5, 16 et Col. 4, 5 see in ἐξαγοράζω. Heb. 11, 15.—1 Macc. 15, 34. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8.

b) *an appointed time, set time, certain season*, i. e. a fixed and definite time or season; so c. gen. Matt. 13, 30 *ἐν καιρῷ τοῦ θερισμοῦ* in the time of harvest, i. e. the usual season. 21, 34. 41. Mark 11, 13 *καιρὸς σύκων*. Luke 1, 20. 8, 13. Acts 3, 20 *καιροὶ ἀναψύξεως* times of refreshing appointed of God. Luke 19, 44. 2 Tim. 4, 6. Heb. 9, 10. 11, 11. (Sept. for שִׁיטָּה Ecc. 3, 1 sq. Xen. Apol. Socr. 7.) With gen. of pers. or a pron. as ὁ *καιρός* μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which I am to suffer, Matt. 26, 18; or fulfil any duty, John 7, 6. 8; also v. 6 *ἡμέτερος καιρός*. Luke 21, 24 *καιροὶ ἔσονται*. 2 Thess. 2, 6. Rev. 11, 18. So ἴδιος *καιρός* one's own due time, Gal. 6, 9. 1 Tim. 2, 6. 6, 15. Tit. 1, 3. With the art. or pron. demonstr. as ὁ *νῦν*, οὗτος, ἐκεῖνος, *this present time, that time*, definitely marked out and expressed, Matt. 11, 25. 12, 1. 14, 1. Mark 10, 30. Luke 13, 1. 18, 30. Acts 12, 1. Rom. 3, 26. 8, 18. 11, 5. 2 Cor. 8, 14. Eph. 2, 12. Also *καιρός* ἔσχατος 1 Pet. 1, 5; κ. ὑστεροὶ 1 Tim. 4, 1; κ. ἐνεστηκός Heb. 9, 9.—Genr. Acts 17, 26 *προτεταγμένους καιρούς*. 2 Cor. 6, 2 bis, *καιρὸς δεκτός* ... *καιρός* εἰπροσδεκτός, quoted from Is. 49, 8 where Sept. *καιρός* δεκτός for שִׁיטָּה יְהוָה. Gal. 4, 10. 2 Tim. 4, 3 *ἔσται γὰρ καιρός*, sc. appointed of God Rev. 12, 12. Dat. τῷ καιρῷ, at the proper



season, Mark 12, 2. With Prepositions, e. g. ἄχρι καιροῦ, *for or during a certain season*, Luke 4, 13. Acts 13, 11. (So μέχρι Diod. Sic. 1. 3.) ἐν καιρῷ *in due time* Matt. 24, 45. Luke 12, 42. 20, 10. 1 Pet. 5, 6; ἐν ᾧ καιρῷ Acts 7, 20. (Xen. Hell. 7. 2. 8.) κατὰ καιρὸν *at the set time* John 5, 4. Rom. 5, 6; κατὰ τὸν κ. τοῦτον Acts 19, 23. Rom. 9, 9. (Palæph. 41. 6. Xen. Hell. 1. 1. 32.) πρὸ καιροῦ *before the proper time* 1 Cor. 4, 5; πρὸς καιρὸν *for a season* Luke 8, 13. 1 Cor. 7, 5; πρὸς κ. ὥρας, i. e. for a short time, 1 Thess. 2, 17.—Spec. of the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8, 29. 16, 3. Mark 1, 15. 13, 33. Luke 12, 56. 21, 8. Acts 1, 7. Rom. 13, 11. 1 Cor. 7, 29. Eph. 1, 10. 1 Thess. 5, 1. 1 Pet. 1, 11. 4, 17. Rev. 1, 3. 22, 10.—Plur. καιροί, *times*, seasons, circumstances, appointed of God, 2 Tim. 3, 1.

2. *time, season*, generally, i. q. χρόνος. a) Pr. Luke 21, 36 ἐν παντὶ καιρῷ δεόμενοι. Eph. 6, 18. b) Spec. *a season of the year*, as καιροὶ καρποφόροι *fruitful seasons* Acts 14, 17. c) In the prophetic style put for *a year*; Rev. 12, 14 *ter, καιρὸς καὶ καιροὶ καὶ ἡμίον καιροῦ*, i. e. three years and a half (comp. v. 6); in allusion to Dan. 7, 25 where Sept. for Chald. ἔἵς, and where καιροὶ stands as here for the dual, *two years*; comp. Winer § 27. 2 fin.—So χρόνος in later writers for *a year*, see Passow in χρόνος no. 4. [III.] Winer l. c.

**Καῖσαρ**, *apos, ὁ, Cæsar*, pr. the surname of the Julian family at Rome, but applied, after Julius Cæsar, to his successors of the same family as the usual title of imperial dignity; hence Germ. *Kaiser*. At a later period, it became the title of the heir apparent; see Adam's Rom. Ant. p. 170.—In N. T. the title *Cæsar* is applied to Augustus Luke 2, 1; to Tiberius Luke 3, 1. 20, 22. 24. 25; to Claudius Acts 11, 28; to Nero Acts 25, 8 sq. Phil. 4, 22. Caligula who succeeded Tiberius is not mentioned. +

**Καῖσάρεια**, *as, ἡ, Cæsarea*, pr. n. of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee, near the sources of the Jordan at the foot of Mount Hermon, called also *Panæas*; Matt. 16, 13. Mark 8, 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. At present the village Baniās occupies the site of its ruins.

The more ancient *Leshem* or *Laish*, afterwards *Dan*, (Josh. 19, 47. Judg. 18, 27–29,) lay further west, at the other fountain of the Jordan, the modern Tell el-Kādī. See Biblioth. Sacra, 1846, p. 187 sq. 211 sq. Burckhardt's Travels in Syria, p. 38 sq. Reland Palæst. p. 918 sq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στράτωνος πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. p. 758; *Stratonis turris* Plin. H. N. 5. 14. Herod the Great rebuilt it with great splendour and strength; created an artificial harbour; and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks; B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palæst. 670 sq.—Acts 8, 40. 9, 30. 10, 1. 24. 11, 11. 12, 19. 18, 22. 21, 8. 16. 23, 23. 33. 25, 1. 4. 6. 13.

*καίτοι* or *καὶ τοι*, *and yet, nevertheless, although*; Heb. 4, 3 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων, they shall not enter into my rest, the works nevertheless having been finished from the foundation of the world*, i. e. the reason why they did not enter into God's rest was not that this rest did not then exist; for it had existed from the foundation of the world, v. 4. Gen. 2, 2. As *they* did not enter in, God ever renews his invitation, v. 6. 7.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Kühner § 322. 7. Herm. ad Vig. p. 837.

*καίτοιγε*, see in γέ no. 2. f.

*καίω*, f. *καύσω*, Pass. aor. 1 *ἐκάυθη*, comp. Butt. § 114; for the anom. fut. Subj. *καυθήσωμαι* 1 Cor. 13, 3 in some editions, a corrupt form of the later Greek, see Winer § 13. 1. e. Lob. ad Phryn. p. 721.

1. *to burn*, i. e. causat. *to make burn, to kindle, to light*, e. g. a fire, lamp, light; Pass. part. *καόμενος burning, flaming*. So c. acc. Matt. 5, 15 οὐδὲ καίονσι λύχνον. Pass. Heb. 12, 18 ὅρει κεκαυμένῳ πυρὶ, *the mount which burned with fire*, comp. Deut. 9, 15. Pass. part. pres. Luke 12, 35. Rev. 4, 5. 8, 10. 19, 20. 21, 8. Sept. Lev. 24, 3. 4; Pass. for *ἔκαυσε* Deut. 4, 11. 5, 23. So Plut. Lucull. 15. Xen. An. 4. 1. 11. Pass. part. Plut. C. Mar. 22.—Trop. Pass. *λύχνος καόμενος καὶ φαίνων, a burning and shining light*, spoken of John the Baptist as a

distinguished teacher, John 5, 35; comp. Eccus. 48, 1. Also to burn, i. q. to be greatly moved, of the heart, Luke 24, 32; comp. Sept. and פָּצַח Ps. 39, 4. Test. XII Patr. p. 671 *ἐκαύμην τοῖς σπλάγχχνους*.

2. to burn, to burn up, to consume with fire; Pass. John 15, 6 καὶ καίεται sc. τὰ κλήματα. Matt. 13, 40 Grb. 1 Cor. 13, 3. Sept. for בָּרַח Lev. 4, 12; אָפַח Is. 5, 24.—Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

κακῆ, crasis for καὶ ἐκεῖ, and there, each word retaining its own signification; see καί and ἐκεῖ. Butt. m. § 29. n. 7. ib. n. 2. b. Matt. 5, 23. 10, 11. 28, 10. Mark 1, 35. 38. John 11, 54. Acts 14, 7. 17, 13. 22, 10. 25, 20. 27, 6. Sept. for וָשָׁה Ruth 1, 17.—Xen. Hell. 1. 2. 9.

κακῆθεν, crasis for καὶ ἐκείθεν, and thence, and from thence; comp. in κακῆ above. Mark 10, 1. Acts 7, 4. 13, 21. 14, 26. [16, 12.] 20, 15. 21, 1. 27, 4. 12. 28, 15. Sept. for וָשָׁה 2 K. 2, 25.—Luc. D. Deor. 7. 4. Xen. Hell. 1. 6. 8.

κακῆνός, η, ο, crasis for καὶ ἐκείνος, η, ο, where each word retains its own separate power; see καί and ἐκείνος. Butt. m. § 29. n. 7. ib. n. 2. b. Matt. 15, 18. 20, 4. 23, 23. Luke 20, 11. 22, 12. John 7, 29. 14, 12. al.—Luc. D. Deor. 2. 2. Xen. Cyr. 5. 5. 29. +

κακία, ας ἡ, (κακός,) badness, bad quality, e. g. of water Jos. Ant. 3. 1. 1, 2; of a soldier, cowardice, Xen. Cyr. 2. 2. 27.—In N. T. badness, evil, in a moral sense.

1. Subj. evil of heart, life, character, wickedness, depravity; Acts 8, 22 μετανόησον οὐδ' ἀπὸ τῆς κακίας σου ταύτης. James 1, 21. 1 Pet. 2, 16. 1 Cor. 14, 20 τῇ κακίᾳ νηπιᾶτε, opp. ταῖς φρεσίν, comp. Matt. 18, 3. Sept. for רָצָה Ex. 32, 11. 13; אָפַח Is. 29, 20.—Luc. quom. Hist. 6. Plato Crat. 386. d. Xen. Mem. 1. 2. 28.

2. Act. evil, i. e. malice, malignity, the desire of evil to others; espec. where joined with πονηρία, Rom. 1, 29. 1 Cor. 5, 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. 4, 31. Col. 3, 8. Tit. 3, 3. 1 Pet. 2, 1. Sept. for רָצָה Prov. 1, 16; רָצָה Nah. 3, 19.—Diod. Sic. 1. 1 ult. Soph. Œd. R. 512.

3. Pass. evil suffered, i. e. trouble, care; Matt. 6, 34 ἀρετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς. So Sept. and רָצָה Eccl. 7, 14.—1 Macc. 10, 46. Thuc. 3. 58.

κακοψεία, ας, ἡ, (κακοψῆς; κακός, ἥσος,) mischief, malice, malignity, the desire of evil to others, Rom. 1, 29.—3 Macc. 3, 22. Arr. Epist. 4. 8. 1. Plut. de Curios. 1.

In the sense of bad morals, wickedness, Xen. Ven. 13. 16.

κακολογέω, ὦ, f. ἦσω, (κακιλόγος; κακός, λέγω,) to speak evil of, to revile, c. acc. Mark 9, 39. Acts 19, 9. So 2 Macc. 4, 1. Plut. de Herodot. malign. 3. Isocr. p. 136. c.—Spec. opp. τιμάω, i. q. to dishonour, to condemn, c. acc. Matt. 15, 4 et Mark 7, 19 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21, 17 where Sept. for בָּרַח to curse; as also Prov. 22, 20. Ez. 22, 7.—The earlier form was κακῶς λέγω, see Lob. ad Phryn. p. 200.

κακοπάθεια, ας, ἡ, (κακοπαθῆω,) a suffering of evil; hence genr. suffering, affliction, James 5, 10. Sept. for אָפַח Mal. 1, 13.—Dem. 1412. 25. Thuc. 7. 77.

κακοπαθῆω, ὦ, f. ἦσω, (κακοπαθῆς; κακός, πάθος, πάσχω,) to suffer evil, to be afflicted, intrans. 2 Tim. 2, 9. James 5, 13. So Jos. Ant. 1. 10. 3. Lys. 226. 6. Xen. Mem. 1. 4. 11.—Spec. of soldiers and others, to endure hardships, trop. 2 Tim. 2, 3 κακοπάσησον ὡς καλὸς στρατιώτης. 4, 5. Sc Jos. Ant. 10. 11. 1. Hdtian. 8. 7. 14. Diod. Sic. 19. 16.

κακοποιέω, ὦ, f. ἦσω, (κακοποιός,) to do evil, c. g.

1. To others, i. q. to injure, to harm, absol. Mark 3, 4. Luke 6, 9; comp. Matt. 12, 12. Sept. for רָצָה Gen. 31, 7. 1 Sam. 25, 4.—So c. acc. Diod. Sic. 15. 45; absol. Xen. Cyr. 8. 8. 14.

2. Genr. and absol. i. q. to do wrong, to commit sin, 1 Pet. 3, 17. 3 John 11. Sept. for רָצָה 2 Sam. 24, 17.—M. Antonin. 1. 3. Xen. Œc. 3. 11.

κακοποιός, οὗ, ὁ, ἡ, (κακός, ποιέω,) an evil-doer, 1 Pet. 2, 12. 14. 3, 16. 4, 15; a malefactor, John 18, 30.—Sept. Prov. 24, 18. Pol. 15. 25. 1; adj. Plut. de Anim. procreat. 6 bis.

κακός, ἡ, ὁ, bad, worthless, of bad quality, e. g. a breastplate, Xen. Mem. 3. 10. 14; soil Œc. 16. 7; of a soldier, coward, craven, Xen. Cyr. 2. 2. 27.—In N. T. bad ill, evil.

1. In a moral sense, evil, wicked, bad, in heart, conduct, character. Matt. 21, 41 κακοὺς κακῶς ἀπολέσει, see in κακῶς no. 1. c. 24, 48. Phil. 3, 2. Rev. 2, 2 κακοὺς, i. e. impostors. Of thoughts, words, deeds; Mark 7, 21 διαλογισμοὶ οἱ κακοί. Rom. 13, 3 κακῶν sc. ἔργων. 1 Cor. 15, 33 ὁμιλία κακαί. Col. 3, 5. Sept. for רָצָה Prov. 15, 3 אָפַח Prov. 6, 18. So Luc. Parasit. 1. Xer. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, Plu-

α κακά, *evil, evil things*, i. e. *wickedness, wrong, crime*, Matt. 27, 23 τί γὰρ κακὸν ἐποίησεν. Mark 15, 14. Luke 23, 22. John 18, 23. Acts 23, 9. Rom. 1, 30. 2, 9. 3, 8. 7, 19. 21. 9, 11. 13, 4 bis. 16, 19. 1 Cor. 10, 6. 2 Cor. 5, 10. 13, 7. 1 Tim. 6, 10. Heb. 5, 24. James 1, 13. 1 Pet. 3, 12. 3 John 11. Sept. for כָּרַח 1 K. 3, 9. Prov. 3, 7. al. So Xen. Mem. 2. 6. 4.

2. Act, *causing evil*, i. e. *hurtful, noxious*; Rom. 14, 20 ἀλλὰ κακὸν τῷ ἀνθρώπῳ. κτλ. Rev. 16, 2 ἔλκος κακόν. Tit. 1, 12 κακά ζηρία *evil beasts*, ravenous. Sept. for כָּרַח Am. 6, 3. Prov. 16, 5. So Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, *evil*, i. e. *cause or source of evil*, James 3, 8; *evil done to any one, harm, injury*, Acts 16, 28. 28, 5. Rom. 12, 17 bis. 21 bis. 13, 10. 1 Cor. 13, 5. 1 Thess. 5, 15 bis. 1 Pet. 3, 9. 11. In words, *evil-speaking*, 1 Pet. 3, 10. Sept. for כָּרַח Mic. 7, 3. Also Plur. τὰ κακά, *evils*, i. e. *troubles, afflictions*, Luke 16, 25 Λάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts 9, 13 ὅσα κακά ἐποίησε. 2 Tim. 4, 14. Sept. for כָּרַח Gen. 44, 34. 48, 16; כָּרַח Is. 46, 7. Jer. 14, 8. So Epict. Ench. 27. Xen. Cyr. 8. 4. 14.

κακούργος, ου, ὅ, ἡ, (κακός, obsol. ἔργω,) *an evil-worker, malefactor*, genr. 2 Tim. 2, 9. Sept. for כָּרַח Prov. 21, 15. So Hdian. 1. 10. 2. Xen. An. 1. 9. 13.—Spec. Plur. *robbers, λησταί*, Luke 23, 32. 33. 39; comp. Matt. 27, 38. So Ael. V. H. 3. 44. Diod. Sic. 20. 81.

κακουχέω, ὦ, f. ἡσω, (κακός, ἔχω,) *to hold or treat ill, to maltreat*; in N. T. only Pass. part. κακουχόμενος, *maltreated, afflicted*, Heb. 11, 37. 13, 3. Sept. for כָּרַח 1 K. 2, 26. 11, 39.—Diod. Sic. 3. 23 ult. Plut. Consol. ad Apoll. 26.

κακόω, ὦ, f. ὥσω, (κακός,) *to affect with evil*, i. e.

1. Physically, *to do evil to any one, to maltreat, to afflict*; c. acc. of pers. Acts 7, 6. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. 12, 1. 18, 10. 1 Pet. 3, 12. Sept. for כָּרַח Ex. 5, 22; כָּרַח Gen. 15, 13.—Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

2. In N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, c. acc. e. g. τὰς ψυχὰς Acts 14, 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦτο ὑποψίαις. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

κακῶς, adv. (κακός,) *badly, ill, evil*, etc.

1. Physically, in phrases: a) κακῶς ἔχειν, *to be sick*, see in ἔχω no. 5; Matt.

4, 24. 8, 16. 9, 12. 14, 35. Mark 1, 32. 34. 2, 17. 6, 55. Luke 5, 31. 7, 2. So Ael. H. An. 11. 34. Xen. Oec. 3. 11. b) κακῶς πάσχειν, *to suffer badly*, i. e. *grievously*, Matt. 17, 15. So Hom. Od. 16. 275. Pol. 3. 90. 13. c) κακοὺς κακῶς ἀπολέσαι, *malos male perdere*, i. e. *to destroy miserably*, utterly, Matt. 21, 41. For the paronomasia see Winer § 62. 1. So Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπόλλοντο. Ceb. Tab. 32 ἀπόλλυνται κακὸς κακῶς. Luc. Icar. 33. d) Genr. in the sense of *grievously*, Matt. 15, 22 κακῶς δαμονίζεται. So Hesych. κακῶς· δεινῶς.

2. Morally, e. g. a) κακῶς ἐρεῖν, *to speak evil of any one, to revile*, c. acc. Buttm. § 131. 5. Acts 23, 5 ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22, 28 where Sept. for כָּרַח; also Is. 8, 21. So Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in εἶπον no. 1. ζ. b) Genr. κακῶς ἀλάειν, *to speak evil* i. e. *amiss*, absol. John 18, 23. James 4, 3 κακῶς αἰτεῖσθε, *ye ask amiss*. Comp. Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

κάκωσις, εως, ἡ, (κακός,) *evil condition, affliction*; Acts 7, 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3, 7 where Sept. for כָּרַח; also v. 17.—Hdian. 6. 6. 11. Thuc. 7. 82.

καλάμη, ης, ἡ, *a stalk*, e. g. of grain, Xen. An. 5. 4. 27.—In N. T. collect. *stalks, stubble, straw*, after the ears are removed, 1 Cor. 3, 12. Sept. for כָּרַח Ex. 15, 7. Joel 2, 5. So Theocr. 5. 7. Xen. Ven. 5. 18.

κάλαμος, ου, ὁ, *a reed, cane, calamus*, i. e. *a plant with a jointed hollow stalk growing in wet grounds*.

1. Pr. the plant itself, *a reed*, Matt. 11, 7. Luke 7, 24. Matt. 12, 20 κάλαμον συντετριμμένον, quoted from Is. 42, 3 where Sept. for כָּרַח.—Luc. Hermotim. 68. Xen. An. 1. 5. 1.

2. Of the stalk as cut for use, *a reed*, i. e. a) As a mock sceptre, Matt. 27, 29. 30. Mark 15, 36. b) *a stalk or stem of hyssop*, Matt. 27, 48. Mark 15, 19; comp. John 19, 29. c) *A measuring reed, measure*, Rev. 11, 1. 21, 15. 16. Sept. and כָּרַח Ez. 40, 3. 5. 6. d) *A reed for writing, calamus*, 3 John 13. Sept. for כָּרַח Ps. 45, 2. Lat. *calamus*, see Adam's Rom. Ant. p. 508. So Themist. II. 31. c. Liban Ep. 849. Plato Phædr. 276. c.

καλέω, ὦ, f. ἔσω, aor. 1 ἐκάλεσα, perf. κέκληκα; Pass. aor. 1 ἐκλήθη; see Buttm. § 114. § 110. 11. 2.

1. *to call*, i. e. *to call* to any one, in order that he may come or go, or the like.

a) Pr. with the voice, as a shepherd his flock, c. acc. John 10, 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. So too Luke 19, 13 καλέσας δὲ δέκα δούλους ἐαυτοῦ i. e. calling them together. Matt. 20, 8. Matt. 4, 21 et Mark 1, 20 ἐκάλεσεν αὐτούς, sc. to follow him and become his disciples.—1 Macc. 1, 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) Genr. *to call* in any way, e. g. a) *to call for*, *to cause to come*, *to send for*; c. acc. Matt. 2, 7 λάβρα καλέσας τοὺς Μάγους. With ἐκ c. gen. of place, Matt. 2, 15 ἐξ Αἰγύπτου. Pass. c. ἐκ impl. Heb. 11, 8. Comp. ἡρᾶν Hos. 11, 1, Sept. μετακαλέω. So Xen. An. 1. 3. 4. Mem. 2. 10. 5. β) With the idea of authority, *to call forth*, *to summon*, e. g. before a judge, c. acc. Acts 4, 18. Pass. 24, 2. (Hdian. 7. 3. 5. Dem. 406. 27. Xen. Apol. Socr. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4, 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence. Sept. and ἡρᾶν Is. 41, 4. 48, 13. So Philo de Creat. Princip. p. 728. b, τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See more in Læsner Obs. e Phil. in loc.

c) Spec. *to call*, i. q. *to invite*, c. acc. as εἰς τοὺς γάμους Matt. 22, 3. 9; εἰς τὸν γάμον Pass. John 2, 2; acc. simpl. Luke 7, 39. 1 Cor. 10, 27; Pass. absol. Matt. 22, 8. Luke 14, 8 bis. 17. So Dem. 402. 15. Luc. Jup. Trag. 15; ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Trop. *to call*, *to invite*, to any course of life or conduct, to privileges, or the like; e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, i. q. *to exhort*, Matt. 9, 13; and so Mark 2, 17. Of God, Rev. 19, 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in γάμος no. 1. 1 Tim. 6, 12 εἰς τὴν ζωὴν αἰώνιον. 2 Thess. 2, 14. 1 Pet. 2, 9. 5, 10. Pass. 1 Cor. 1, 9. So καλεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Thess. 2, 12; and so impl. Rom. 9, 24. 1 Cor. 7, 15. 17 sq. Gal. 5, 8. 13. 2 Tim. 1, 9. Heb. 9, 15. 1 Pet. 2, 21. al.

d) Spec. *to call* to any station, i. q. *to appoint*, *to choose*, c. acc. impl. Gal. 1, 15. Pass. Heb. 5, 4 ἀρχιερεὺς... καλούμενος ὑπὸ τοῦ θεοῦ. Comp. Sept. and ἡρᾶν Is. 49, 1. 51, 2.

2. *to call* by name, i. q. *to name*, *to give name* to any person or thing.

a) Pr. and genr. a) Of a proper name or surname, foll by τὸ ὄνομα and the name

in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23. 25. Luke 1, 13. 2, 21. Rev. 19, 13. Pass. with τί (ὄνομα) Luke 1, 62. Comp. Matth. § 420. b. p. 769. Sept. and ἡρᾶν Gen. 27, 36. 29, 34. (Comp. Plato Cratyl. init. 383. a.) With acc. of pers. and the name in apposit. Matt. 10, 25 Rec. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, others ἐπεκάλεσαν. Pass. Luke 1, 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1, 23. Rev. 12, 9. So of places, Matt. 27, 8. Luke 2, 4 ἦτις καλεῖται Βηθλέεμ. Acts 3, 11. 28, 1. Rev. 1, 9. Sept. for ἡρᾶν Gen. 31, 47. 2 K. 18, 4. (Jos. B. J. 1. 1. 1. Hdian. 4. 2. 2. Xen. Mem. 2. 1. 26.) With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one, Luke 1, 59; see in ἐπὶ II. 3. c. β. Pass. with dat. τῷ ὀνόματι, *by name*, Luke 1, 61. 19, 2; with ἔν τινι, Rom. 9, 7 et Heb. 11, 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. *in and through* Isaac, in his line, shall thy seed bear name, quoted from Gen. 21, 12 where Sept. for ἡρᾶν; comp. in ἐν no. 3. d. a. β) Of an epithet or appellation, e. g. of persons, Matt. 2, 23 Ναζωραῖος κληθήσεται. 22, 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23, 7. 8 μὴ κληθῆτε ῥαββί. v. 10. Luke 6, 15. 15, 19. 21. Acts 14, 12. Rom. 9, 26. James 2, 23. 1 John 3, 1. Of a band, cohort, Acta 10, 1. So Palæph. 12. 2. 3. Xen. CEC. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. *to be called*, i. q. *to be*; since men and things are called that which they are, or at least seem to be; Matt. 5, 9. 19 bis, ἐλάχιστος κληθήσεται ἐν τῇ βασιλ. τῶν οὐρ. κτλ. Luke 1, 32. 35. 36. 76. 2, 23. 15, 19. 1 Cor. 15, 9. Heb. 3, 13. Matt. 21, 13 et Mark 11, 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56, 7 where Sept. for ἡρᾶν; also Is. 35, 8. 47, 1. 5. 48, 8. See Heb. Lex. ἡρᾶν Niph. no. 2. γ. Passow in καλέω no. 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. Soph. Elect. 366. +

καλλιέλαιος, ου, ό, ή, adj. (καλλι- i. q. καλός, ἔλαιον,) pr. 'rich in oil,' and hence ή καλλιέλαιος (ἐλαία), a good olive-tree, the garden olive, opp. to ἀγριέλαιος, Rom. 11, 24.—Aristot. de Plant. 1. 6.

καλλίων, ονος, ό, ή, adj. (compar. of καλός,) better; in N. T. Neut. κάλλιον once as compar. of καλώς, Buttm. § 115. 4, 5. So Acts 25, 10 ὡς καὶ σὺ κάλλιον ἐγγινώσκεις, as thou also better knowest, i. e. better than thou seemest to know. Comp. in βελτίων.

καλοδιδασκαλος, ου, ό, ή, adj. (καλός διδασκαλος,) teaching that which is good.

and as Subst. *a teacher of good*, Tit. 2, 3. Comp. Buttm. § 123. 5. Not found in the classics.

**Καλοὶ λιμένες**, (καλός, λιμήν.) Plur. pr. n. *Fair Havens*, a port on the southern coast of the island of Crete, Acts 27, 8. Comp. Engl. *Fairhaven*.

**καλοποιέω**, ὦ, f. ἤσω, *to do well*, to live virtuously, 2 Thess. 3, 13. Sept. in Cod. Alex. for קָלִי Lev. 5, 4.—A later form for the earlier τὸ καλὸν (καλῶς) ποιέω, Lob. ad Phryn. p. 199, 200.

**καλός**, ἦ, ὄν, *fair, goodly, beautiful*, pr. as to external form and appearance. Sept. for קָלִי Gen. 12, 14. Xen. Mem. 2. 6. 12.—In N. T.

1. *good, goodly, excellent*, e. g. a) As to quality and character. α) Genr. γῆ Matt. 13, 8. 23. Mark 4, 8. 20. Luke 8, 15; δένδρον Matt. 12, 33. Luke 6, 43; σπέρμα Matt. 13, 24. 27. 37. 38; μέτρον Luke 6, 38. Negat. οὐ καλὸν *not good*, bad, worthless, 1 Cor. 5, 6. Sept. for קָלִי Gen. 1, 4. Ez. 17, 8. So Xen. Cyr. 1. 6. 6. β) Also *good, choice, excellent*, e. g. καρπός Matt. 3, 10. 7, 17. 18. 19. 12, 33. Luke 3, 9. 6, 43; οἶνος John 2, 10, bis (Hdian. 5. 5. 16); μαργαρίται Matt. 13, 45; λίθοι Luke 21, 5; also Matt. 13, 48. 1 Tim. 3, 1. 13. 19. Sept. for קָלִי Gen. 27, 9. 30, 20. Zech. 1, 13. So Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. γ) Spec. *fair, worthy, honourable*, 1 Tim. 1, 18. 3, 7. James 2, 7 τὸ καλὸν ὄνομα. So Xen. Cyr. 7. 3. 11.

b) *good*, as to effect and influence, *useful, profitable*; e. g. ἄλας Mark 9, 50. Luke 14, 34; also 1 Tim. 1, 8. 4, 4. Sept. for קָלִי Gen. 2, 9. So Ecclus. 14, 3. Xen. Mem. 3. 8. 4 sq.—Hence καλὸν ἐστὶ, *it is good, profitable, junvat*, c. acc. et infin. Matt. 17, 4 et Mark 9, 5 et Luke 9, 33 καλὸν ἐστὶ ἡμῶς εἶναι. So with dat. of pers. and inf. as subj. Matt. 18, 8. 9. Mark 9, 43. 45. 47. 1 Cor. 7, 1. 26 bis. 9, 15. With dat. and ei, Matt. 26, 24 et Mark 14, 21. 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ κτλ. *it were better for him if*, etc. 1 Cor. 7, 8 c. εἰν.

2. In a moral sense, *good, right, worthy, noble*, spoken of the heart and life, and of what pertains to them. a) Of thoughts, feelings, emotions; Heb. 13, 18 καλὴ συνείδησις *a good conscience*. Luke 8, 15 ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. b) Of precepts requiring what is good and right; Rom. 7, 16 ὁ νόμος κ. Heb. 6, 5 κ. Θεοῦ ῥῆμα 1 Tim. 4, 6 ἡ κ. διδασκαλία. 2 Tim. 1, 14 τὴν κ. παραστήκην. c) Of life and actions, *good, right, noble*; so καλὴ ἀναστροφὴ James 3,

13. 1 Pet. 2, 12; κ. ἀγών 1 Tim. 6, 12. 2 Tim. 4, 7; κ. ὁμολογία 1 Tim. 6, 12. 13; κ. Σεμέλιον 1 Tim. 6, 19, comp. v. 18; also 1 Tim. 2, 3 et 5, 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ, comp. in ἐνώπιον no. 3.—Spec. ἔργον καλόν, ἔργα καλὰ, *a good deed, good works*, comp. in ἔργον no. 2. c. β; su genr. i. q. *well-doing, virtue*, Matt. 5, 16. 1 Tim. 5, 25. Tit. 2, 7. 14. Heb. 10, 24. 1 Pet. 2, 12; c. ἔργα impl. Rom. 12, 17. 2 Cor. 8, 21. Tit. 3, 8 τὰ καλὰ. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32; ἔργα impl. Mem. 2. 1. 27.) Also i. q. *useful work, benefit*, Matt. 26, 10. Mark 14, 6. John 10, 32. 33. 1 Tim. 5, 10. 6, 18. Tit. 3, 8. 14. d) Neut. τὸ καλόν, abstr. *the good, the right*, what is good and right; Rom. 7, 18. 1 Thess. 5, 21. Heb. 5, 14. Hence τὸ καλὸν ποιεῖν, *to do good*, i. e. to do well, to act virtuously, Rom. 7, 21. 2 Cor. 13, 7. Gal. 6, 9. James 4, 17. (Xen. Cyr. 5. 3. 2.) Also καλὸν ἐστὶ, *it is good, it is right*, c. inf. Matt. 15, 26. Mark 7, 27. Rom. 14, 21. Gal. 4, 18. Heb. 13, 9. e) Of persons in respect to the performance of duty; e. g. ὁ ποιμὴν ὁ καλός John 10, 11 bis. 14; κ. διάκονος 1 Tim. 4, 6; κ. στρατιώτης 2 Tim. 2, 3; κ. οἰκονόμος 1 Pet. 4, 10. So Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16.

**καλύμμα**, ἄτος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. 3, 13; trop. v. 14. 15. 16; see in ἀνακαλύπτω. Comp. Ex. 34, 33 sq. where Sept. for קָלִי.—Hom. Il. 24. 93. Aeschyl. Agam. 1178.

**καλύπτω**, f. ψω, (kindr. κελύφη, κρύπτω, κλέπτω,) *to cover over, to cover up, to hide*; c. acc. Matt. 8, 24. Luke 8, 16 καλύπτει αὐτὸν σκεύει. 23, 30. Sept. for קָלִי Gen. 7, 19. (Lycurg. 197. 9. Xen. Eq. 12. 5. Cyr. 5. 1. 4.) Trop. Matt. 10, 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4, 3 bis. James 5, 20 et 1 Pet. 4, 8 καλύψει πληθὺς ἁμαρτιῶν, *shall cover a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and קָלִי Ps. 32, 1.

**καλῶς**, adv. (καλός,) pr. *beautifully*; in N. T. morally, *well, rightly*. E. g.

1. As to manner and external character, *well*, i. e. *rightly, suitably, properly*. John 18, 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10, 33. 1 Cor. 7, 37. 13. 14, 17. Phil. 4, 14. Heb. 13, 18. James 2, 8. 19. 2 Pet. 1, 19. 3 Jhn 6. Negat. οὐ καλῶς *not well* Gal. 4, 17. Sept. for קָלִי 1 K. 8, 18. (Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6.) In regard to office or duty, *well, faithfully*, 1 Tim. 3, 4. 12. 13. 5, 17. So 1 Macc. 8, 23. Xen. Cyr. 4. 5.

45.—Emphat. *very well, excellently*, Mark 7, 37. Gal. 5, 7 ἐτρέχετε καλῶς. Ironically, Mark 7, 9 καλῶς ἀσετεῖτε τὴν ἐντολήν τ. Θεοῦ. 2 Cor. 11, 4. (AEL. V. H. 1. 16.) In the sense of *well, honourably*, James 2, 3 σὺ κάθου ὡς καλῶς.

2. As to effect, influence, tendency, *well, rightly, aptly*, as of declarations or prophecies, Matt. 15, 7 καλῶς προσήφηνεν περὶ ὑμῶν. Mark 7, 6. 12, 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20, 39. John 4, 17. 8, 48. 13, 13. Acts 28, 25. Rom. 11, 20.—Xen. Mem. 2. 7. 11.

3. In phrases, e.g. a) καλῶς εἰπεῖν, *to speak well of, to praise*, c. acc. Luke 6, 26; comp. in εἶπον no. 1. ζ. Buttm. § 131. 2. b) καλῶς ἔχειν, *to be well, to recover from sickness*, Mark 16, 18; see in ἔχω no. 5. Comp. Xen. Cyr. 7. 5. 47. c) καλῶς ποιεῖν with accus. or dat. *to do well to any one, to benefit*, Matt. 5, 44. Luke 6, 27; absol. Matt. 12, 12. Comp. Buttm. § 131. 2.

κάμέ, see in κἀγώ.

κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. 3, 4. Mark 1, 6. Sept. for כַּמֶּלֶךְ Gen. 12, 16. 24, 10 sq. So Diod. Sic. 3. 43. Xen. Cyr. 6. 1. 30.—Spec. in proverbs, e.g. a) Matt. 19, 24 et Mark 10, 25 et Luke 18, 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν, applied to that which is extremely difficult or impossible; so the Rabbins of an elephant, see Buxtorf Lex. 1722. Lightf. et Schöttg. Hor. Heb. in Matt. 1. c. The same expression occurs in the Korān, Sur. 7. 38; but doubtless imitated from the N. T. b) Matt. 23, 24 οἱ διυλίζοντες τὸν κῶνωπα, τὴν δὲ κάμηλον καταπιόντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf l. c. 1516.

κάμιλος, ου, ὁ, *a rope, cable*; so in some Mss. instead of κάμηλος Matt. 19, 24. Luke 18, 25.—Suid. κάμιλος δὲ παχὺ σχοινίον. Schol. in Aristoph. Vesp. 1030. The word is not found elsewhere; and was perh. invented to evade the supposed difficulty of the reading κάμηλος; see Passow s. v. But see Gesenius in Heb. Lex. art. כַּמֶּלֶךְ.

κάμινος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, baking, or the like; gener. Matt. 13, 42. 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1, 15. 9, 2. Sept. for כִּנּוּן Gen. 19, 28; כִּנּוּן Jer. 11, 3, כִּנּוּן Dan. 3, 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

καμνύω, f. ὕσω, (for καταμύω,) *to shut down, to close the eyes so as not to see*; c.

acc. Matt. 13, 15 et Acts 28, 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυσαν, quoted from Is. 6, 10 where Sept. for כִּנּוּן Hiph.—Trop. Philc de Somn. p. 589. e. This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq.

κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. ἐκέμηκα, Buttm. § 110. 11. 2.

1. *to be weary, faint*, as from labour, intrans. Rev. 2, 3 κεκοπίας καὶ οὐ κέμηκας. Heb. 12, 3.—Sept. Job 10, 1. Hdian. 6. 4. 16. Xen. An. 3. 4. 47.

2. *to be sick*, James 5, 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Dem. 1364. 13. Xen. Mem. 1. 2. 51.

κάμοι, see in κἀγώ.

κάμπτω, f. ψω, *to bend*, c. acc. ἔτω Hom. Il. 4. 486; ἔβλον Plato Prot. 325. d.—In N. T. spoken of the knees, *to bend, to bow*, i. e.

1. Trans. κάμπτειν τὸ γόνυ, *to bend the knee*, in homage, worship, c. dat. Rom. 11, 4; so Sept. for כָּרַע 1 K. 19, 18. With πρὸς c. acc. Eph. 3, 14.—So gener. Hom. Il. 7. 118; comp. Xen. Eq. 1. 6.

2. Intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, shall bend itself, in homage, worship; c. dat. Rom. 14, 11 quoted from Is. 45, 23 where Sept. for כָּרַע כָּרַע. With ἐν τινι Phil. 2, 10.

κᾶν, crasis for καὶ ἐάν, *and if, also if*, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

1. *and if*, with Subj. aor. or perf. and ἢ the apodosis the fut. or οὐ μὴ with Subj. James 5, 15. Mark 16, 18 κᾶν θανάσιμόν τι πείσω κτλ. Luke 13, 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

2. *also if, even if, although*, with Subjunct. a) Gener. with Subj. aor. and the apodosis with fut. Matt. 21, 21 κᾶν τῷ ὄρει τούτῳ κτλ. John 11, 25 κᾶν ἀποθῶν ἔξῃσεται. Heb. 12, 20. Also with Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 10, 23 Grb. 26, 35. John 8, 14. 10, 38. Comp. Luc. D. Deor. 20. 12. b) *if even, if but, at least*, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. [Il. 3. b.] Herm. ad Vig. p. 836. So with Subj. aor. and in the apodosis the fut. Mark 5, 28 κᾶν τῶν ἱματίων αὐτοῦ ἀψάμαι, σωθήσονται. Ellipt. without apodosis, Mark 6, 56. Acts 5, 15. 2 Cor. 11, 16. So gener. Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. Cana, Heb. חֶבְרֹן, a village of Galilee eight or ten miles north of Nazareth; John 2. 1. 11. 4, 46. 21, 2. Not

mentioned in O. T. but always called *Kanā* τῆς Γαλιλαίας to distinguish it from a Cana in Asher not far from Tyre, Josh. 19, 28. It is now in ruins; and is still called *Kana el-Jelil*, Cana of Galilee. See Bibl. Res. in Palest. III. p. 204 sq. comp. p. 384. —Jos. B. J. 1. 17. 5.

**Καναῖος**, ου, ὁ, (*Kanā*), a *Canaite*, one born at Cana; so Lachm. Matt. 10, 4. Mark 3, 18, for *Καναῖτης* q. v. —Act. Thom. § 1.

**Καναῖτης**, ου, ὁ, the *Cananite*, an epithet derived from Heb. כנעני Aram. כנעני zeal, and signifying i. q. *ζηλωτής* q. v. Hence Σίμων ὁ Καναῖτης, the name of one of the apostles, Matt. 10, 4. Mark 3, 18; see fully in arts. *ζηλωτής* no. 2, and Σίμων no. 2.

**Κανδάκη**, ης, ἡ, *Candace*, a name common to the queens of Ethiopia (Meroë) in the age of Christ, Acts 8, 27. This country was then governed by females; Strabo 17. p. 786, 820 sq. Dion Cass. 54. 5. p. 335. Plin. H. N. 6. 35. See in *Διόσιψ*.

**κανών**, ὄνος, ὁ, (*kanōn*, *kānna*), a *reed*, *rod*, *staff*, employed to keep any thing stiff, erect, asunder, Hom. II. 8. 193. ib. 13. 407; a *measuring rod*, *rule*, *line*, Æschin. 82. 25, 26, 27. Plato Phil. 56. b. —In N. T. trop. a *canon*, i. e. a *standard*, *rule*, e. g. of life and doctrine, Gal. 6, 16 δοιοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. 3, 16 Rec. (So Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 324. 27. Xen. Ag. 10. 2.) Meton. *limit*, *district*, *sphere*, of action or duty assigned (measured off) to any one, 2 Cor. 10, 13 κατὰ τὸ μέτρον τοῦ κανόνα κτλ. v. 15. 16. Comp. Jos. c. Ap. 2. 17 init.

**Καπερναούμ**, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. כפר נחום (village of Nahum), a town or city of Galilee in the confines of Zebulun and Naphtali, on the western shore of the lake of Tiberias; comp. Matt. 4, 13 εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἰδίᾳ πόλις, Matt. 9, 1 comp. Mark 2, 1 sq. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72. It probably was situated on the shore, at the north end of the plain of Gennesareth (see art. Γεννησαρέτ), at the place now called *Khān Min-yeh*, near the large fountain 'Ain et-Tin; which then would be the fountain *Capernaum* mentioned by Josephus, B. J. 3. 10. 8. Comp. espec. John 6, 24. 25, with Matt. 13, 34 and Mark 6, 53. See Bibl. Res. in

Palest. III. p. 288 sq. Reland Palest. p. 682. —Matt. 4, 13. 8, 5. 11, 23. 17, 24. Mark 1, 21. 2, 1. 9, 33. Luke 4, 23. 31. 7, 1. 10, 15. John 2, 12. 4, 46. 6, 17. 24. 59.

**καπηλεύω**, f. εὔσω, from ὁ κάπηλος a retailer, huckster, Xen. Cyr. 4. 5. 42; an inn-keeper, publican, Æl. V. H. 10. 9; see more in *ἐμπορος*. The *κάπηλοι* were notorious for adulterating their commodities, Sept. Is. 1, 22. Luc. Hermot. 59 ὥσπερ οἱ κάπηλοι, κερασμένοι καὶ δολώσαντες καὶ κακομετροῦντες. Hence *καπηλεύω* pr. *to be a retailer, vintner*, Hdot. 1. 15. Plato Rep. 525. d. Hesych. *καπηλεύει· μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις*. —In N. T. trop. *to adulterate, to corrupt*, c. acc. 2 Cor. 2, 17 *καπηλεύοντες τὸν λόγον τοῦ θεοῦ*. So Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Pallad. 72 (in Anthol. Gr. III. p. 130) *τύχη καπηλεύουσα πάντα τὸν βίον*.

**καπνός**, οὔ, ὁ, *smoke*, Acts 2, 19. Rev. 8, 4. 9, 2 ter. 2. 17. 18. 14, 11. 15, 8. 18. 9. 18. 19, 3. Sept. for קֶשֶׁף Ex. 19, 18. Josh. 8, 20. —Æl. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

**Καππαδοκία**, ας, ἡ, *Cappadocia*, an eastern province of Asia Minor, bounded N. by Pontus and Galatia, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor; Acts 2, 9. 1 Pet. 1, 1. The country was celebrated for its wheat and its pastures; for the excellence of its horses; and for the dulness and vice of the inhabitants; comp. the verb *Καππαδοκίζω*, and the virulent Greek epigram preserved by Constantine Porphy. Them. 1. 2, in Lat. thus:

Vipera Cappadocem nocitura momordet; at illa Gustato perit sanguine Cappadocis.

In the time of the N. T. Cappadocia was a Roman province. Strabo 12. p. 539. Dion. Cass. 57. 17. Tac. Ann. 2. 42.

**καρδία**, ας, ἡ, (kindr. *κῆαρ*, *κῆρ*), the *heart*, Lat. *cor*, as the seat of life, Hom. II. 10. 94. ib. 13. 282. —In N. T.

1. *the heart*, the human heart, only trop. for the *mind*, the inner man, Lat. *animus*.

a) As the seat of the desires, feelings, affections, emotions, passions. a) Genr. Matt. 5, 8 οἱ καθαροὶ τῇ καρδίᾳ. v. 28. 6, 21. Mark 4, 15. Luke 1, 17. John 14, 1. Acts 11, 23. Rom. 2, 5. 1 Cor. 4, 5 τὰς βουλὰς τῶν καρδιῶν. 2 Tim. 2, 22. Heb. 3, 8. 12. 10, 22. al. sarp. Sept. for לֵב Ps. 51, 12. Prov. 31, 11. So Plut. Artax. 6. Xen. Conv. 4. 28. β) In phrases: *ἐκ v. ἀπὲ καρδίας*, *from the heart*, i. e. willingly freely, sincerely, Matt. 18. 35. Rom. 6. 17.

ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ. *from or with the whole heart*, Matt. 22, 37. Mark 12, 30. Sept. for לֵבָבָא Dent. 6, 5. Ps. 119, 34. (Luc. Jup. Trag. 19. Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) So ἡ καρδιά καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity, Acts 4, 32; ἐνθυμέσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, *to consider in one's mind*, with oneself, Matt. 9, 4. Luke 3, 15; συμβάλλειν ἐν τῇ κ. *to ponder in mind* Luke 2, 19; ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. *to come up in or into one's heart, mind*, Luke 24, 38. Acts 7, 23. (Sept. Is. 65, 17. Jer. 3, 16.) Also βάλλειν εἰς τὴν κ. *to put into one's heart*, to suggest, John 13, 2; δίδουαι ἐπὶ καρδίας *to place upon the hearts*, i. e. to put into them, Heb. 10, 16 comp. 8, 10. Rev. 17, 17. (Sept. Neh. 7, 5.) Further, ἔχειν ἐν καρδίᾳ, *to have in one's heart*, i. e. to love, to cherish, Phil. 1, 7; εἶναι ἐν τῇ κ. *τίνος, to be in one's heart*, to be the object of his love, 2 Cor. 7, 3; ἀνὴρ κατὰ τὴν καρδίαν τινός *a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts 13, 22; ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἔσω ἄνθρωπος 1 Pet. 3, 4. γ) Synecd. put for the person himself, in cases where various affections, passions, emotions, are ascribed to the heart or mind; comp. Gesen. Lehrs. p. 752, 753. John 16, 22 χαρήσεται ὑμῶν ἡ καρδιά. Acts 2, 26 εὐφράνῃ ἡ κ. μου. 14, 17. Col. 2, 2. 2 Thess. 2, 17. James 1, 26. 5, 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ *to say in one's heart*, i. e. in oneself, to think, see in εἶπον no. 1. ζ. Matt. 24, 48. Rom. 10, 6. Rev. 18, 7. See Heb. Lex. רָצוֹן no. 2.

b) As the seat of the intellect according to the Heb. views, the heart, mind, understanding; Matt. 13, 15 bis, καὶ τῇ καρδίᾳ συνιῶσι. Mark 6, 52. Luke 24, 25. John 12, 40. Rom. 1, 21. 2 Pet. 1, 19. Eph. 1, 18 Grb. but Rec. διανοία. Sept. and לֵב Is. 6, 10. Job 12, 3; comp. Heb. Lex. לֵב no. 1. e. (Hom. II. 21. 441.) Also εἰσέσθαι v. διατρεῖν ἐν τῇ καρδίᾳ, *to lay up or keep in mind*, Luke 1, 66. 2, 51.—Spec. for conscience, Rom. 2, 15. 1 John 3, 20 bis. 21.

2. Trop. the heart, for the middle, midst, the central part of any thing, e. g. κ. τῆς γῆς Matt. 12, 40. Sept. and לֵב Ez. 27, 4. Jonah 2, 4. +

καρδιογνώστης, ου, ὁ, (καρδιά, γινώσκω,) *heart-knower, searcher of hearts*, Acts 1, 24. 15, 8. Found only in N. T.

καρπός, ου, ὁ, 1. fruit, produce, of trees, plants, and of the earth; Matt. 3, 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13, 8. Luke

12, 17 οὐκ ἔχω ποῦ συναῶα τοὺς καρποὺς μου. 13, 6. 7. 9. John 12, 24. 2 Tim. 2, 6 al. Allegor. John 15, 2 ter. 5. 8. Spec ἀποδιδόναι καρποὺς *to pay over the fruits*, i. e. a share of them as rer. t., Matt. 21, 41 Luke 20, 10. Sept. for פְּרִי Ps. 1, 3. Jer. 12, 2. So Diod. Sic. 2. 36, 49 init. Xen. Vect. 4. 6, 9.—By Hebr. of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke 1, 42; κ. τῆς ὀσφύος *fruit of the loins* Acts 2, 30. So Sept. and פְּרִי Gen. 30, 2. Mic. 6, 7. al.

2. Trop. fruit, i. e. a) For deeds, works, conduct; Matt. 3, 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7, 16. 20. 21, 43. Luke 3, 8. al. Sept. for פְּרִי Prov. 10, 16. b) For effect, result; Rom. 15, 28. Gal. 5, 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5, 9. Heb. 12, 11. James 3, 17. Sept. and פְּרִי Jer. 17, 10. Mic. 7, 13. c) For profit, advantage, good result; John 4, 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1, 13. 6, 21. 22. James 3, 18. al. Sept. and פְּרִי Ps. 58, 12. So Hadian. 8. 3. 15. Xen. Cyr. 7. 2. 11. d) Also καρπὸς τῶν χειλέων, *fruit of the lips*, i. e. praise, Heb. 13, 15, in allusion to Sept. Hos. 14, 3 καρπὸς χειλέων for פְּרִי, where the Heb. now reads פְּרִי calves, bullocks. Comp. Sept. and Heb. Prov. 12, 14 Is. 57, 19. +

Κάρπος, ου, ὁ, Carpus, pr. n. of a man 2 Tim. 4, 13.

καρποφορέω, ὦ, f. ἴσω, (καρποφόρος,) *to bear fruit*, intrans.

1. Pr. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. for פְּרִי Hab. 3, 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 3.

2. Trop. of life and conduct; Col. 1, 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. 13, 23. Mark 4, 20. Luke 8, 15. With dat. e. g. τῷ θεῷ Rom. 7, 4. τῷ θανάτῳ v. 5. *to bear fruit unto God or unto death*, i. e. acceptable to God or worthy of death.—Also of the gospel as effectively preached, Mid Col. 1, 6.

καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14, 17 καιροὶ καρπ.—Sept. Ps. 107, 34 γῆ. Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοῦρκες.

καρτερέω, ὦ, f. ἴσω, (καρτερός, κίρτος, κράτος,) *to be strong, steadfast, to endure*, intrans. Heb. 11, 27 τὸν ὄρατον ὡς ὄρων ἐκατέρησε.—Ecclus. 2, 2. Diod. Sic. 3. 5 ult. Xen. Hell. 3. 1. 11.

κάρφος, εος, ους, τό, (κάρφω,) pr. something dry, i. e. any small dry particle, as ot chaff, wood, or the like, a twig, mite + put



as the emblem of lesser faults, opp. *δοκός*, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. For the Heb. proverb see Buxtorf Lex. Rab. 2080.—Sept. Gen. 8, 11. Luc. Astrol. 29. Plut. de Solert. anim. 10.

*καρχηδών*, *όνος*, ἡ, (pr. Carthage,) in N. T. a *carvuncle*; Rev. 21, 19 in Mss. for *χαλκηδών* *chalcedony*. Comp. Theophr. Fragm. 2. 18, et ibi Schneider.

*κατά*, a prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from*, *down upon*, *down in*, etc. Butt. § 147. n. 1. Kühner § 292. Matth. § 581. Winer § 51. k. p. 457. § 53. d. p. 476. Passow s. v.

I. With the GENITIVE. 1. Of *Place*, i. e.

a) Of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρημνοῦ εἰς θάλασσαν* *down from (along) a precipice into the sea*, Matt. 8, 32. Mark 5, 13. Luke 8, 33. So *κατὰ κεφαλῆς ἔχειν* *to have depending from the head*, 1 Cor. 11, 4; see in *ἔχω* no. 3. a. β.—Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημνῶν ἔρριπτον ἑαυτοὺς*. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) Of motion *down upon* a lower place, *upon*, Mark 14, 3 *κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς*. So Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἠφίσταν τὰ βέλη*, i. e. *from the porticos*. Æl. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ *κατὰ βάθους πτωχεία*, lit. *poverty down to the very depths*, i. e. *deepest poverty*, 2 Cor. 8, 2. So pr. Strabo 9. p. 419 *ἄντρον κοῖλον κατὰ βάθους*. Winer § 55. 2. f.

c) Genr. of motion or direction *upon*, *towards*, *through*, any place or object. a) Pr. *upon*, *against*, Acts 27, 14 *ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός*. So Hldian. 6. 7. 18. Dem. 403. 3. Comp. Matth. l. c. β) Also *through*, *throughout*, where *κατά* c. acc. is more usual. Luke 4, 14 *φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου*. 23, 5 *διδάσκων κατ' ὅλης τῆς Ἰουδαίας*. Acts 9, 31. 42. 10, 37. For adv. *κατ' ὅλου*, see art. *καθόλου*. So Hom. Od. 6. 102. Æl. V. H. 1. 14. Pol. 1. 17. 10. γ) After verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* the object. Matt. 26, 63 *ἐξορκίζω σε κατὰ τοῦ θεοῦ*. Heb. 6, 13 bis, *ὤμοσε κατ' ἑαυτοῦ*. v. 16. Sept. for *בְּיְהוָה* 2 Chr. 36, 13. Is. 45, 23. So Dem. 553. 17. ib. 1268. 24. Thuc. 5. 47.

2. Trop. of the object *towards* or *upon* which any thing tends, aims, is directed, *upon*, *in respect of*; 1 Cor. 15, 15. Jude 15 *ποιῆσαι κρίσιν κατὰ πάντων*. So Plut. de Puer educ. 4 init. ὁ *κατὰ τῶν τεχνῶν καὶ*

*τῶν ἐπιστημῶν λέγειν εἰώθαμεν*. Xen. Cyr. 1. 2. 16. Apol. Socr. 13. Comp. Matth. l. c. Lob. ad Phryn. p. 272.—Spec. *against*, after words of speaking, accusing, warring, and the like; Matt. 5, 11 *πάν πον. ῥῆμα κατ' ὑμῶν*. v. 23 *ἔχει τὸ κατὰ σοῦ*. 10, 35. 12, 14 *συμβούλιον λαβὼν κατ' αὐτοῦ*. v. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. 26, 59 Mark 11, 25. 14, 55 sq. Luke 23, 14 *ὡς κατηγορεῖτε κατ' αὐτοῦ*. John 18, 29. Acts 4, 26. 16, 22. 21, 28. 2 Cor. 13, 8. Gal. 5, 17. al. sarp. So Palamph. 6. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5. [II. 3.]

II. With the ACCUSATIVE, where the primary and general idea is *down upon*, *out over*, *throughout*. See the grammarians as above cited, and Winer § 53. d. p. 476.

1. Of *Place*, i. e. a) Of motion or extension, *out over*, *through*, *throughout* a place; Luke 8, 39 *κατ' ὅλην τὴν πόλιν κηρύσσων*. 15, 14 *ἐγένετο λιμός κατὰ τὴν χώραν ἐκείνην*. Acts 5, 15. 8, 1. 11, 1 *ὅντες κατὰ τὴν Ἰουδαίαν who were throughout Judea*. 15, 23. 24, 12. So *πορεύεσθαι κατὰ τὴν ὁδόν* *to travel through* i. e. *along the way* Acts 8, 36; and genr. *κατὰ τὴν ὁδόν* *along or by the way*, while travelling upon it, Luke 10, 4. Acts 25, 3. 26, 13. So Diad. Sic. 1. 72 *οἱ κατὰ τὴν Αἴγυπτον*. Xen. Mem. 3. 5. 11 *ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλα.* Thuc. 5. 3 *κατ' ὅδον*.—From this idea of motion *throughout every part* of a whole, arises the *distributive* sense of *κατά*, in no. 3 below.

b) Of motion or position *upon*, *at*, *near to*, adjacent to; Luke 10, 32 *γενόμενος κατὰ τὸν τόπον*. v. 33 *ἦλθε κατ' αὐτόν*. Acts 2, 10 *τῆς Λιβύης τῆς κατὰ Κυρήνην*. 16, 7. 27, 2 *τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. *places on and near the coast of Asia Minor*. v. 7.—Diod. Sic. 1. 22. Xen. An. 5. 2. 16, 23.

c) Of motion or direction *upon*, i. e. *towards* any place; Acts 8, 26 *πορεῖον κατὰ μεσημβρίαν*. 27, 12 *λιμένα βλέποντα κατὰ Λίβα*. Phil. 3, 14 *κατὰ σκοπὸν διώκω*. So Thuc. 7. 6 *ὅπερ κατ' αὐτοὺς ἦν*, i. e. *over against*. Xen. An. 7. 2. 1.—Spec. *κατὰ πρόσωπον ἀντιστήναι*, *to withstand one to (over against) his face*, Gal. 2, 11. So Xen. Hi. 1. 14 *κατ' ὀφθαλμούς*.

d) Of place *where*, i. e. of being *at*, *in*, *within* a place, where sometimes *ἐν* might be employed though not strictly synonymous; just as in Engl. '*at* a house' and '*in* a house' may be used interchangeably; comp. Winer l. c. p. 476 marg. a) With acc. of place; Rom. 16, 5 *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν* *the church at or in their*

house, i. e. accustomed to meet there. 1 Cor. 16. 19. Philem. 2. Acts 13, 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται κτλ. So Luc. D. Deor. 20. 13 κατ' αἵτιν ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palaph. 5. 3 κρύψαι κατὰ γῆν. β) With Acc. of pers. implying place, *in, with, among*; Acts 21, 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed* κατὰ (throughout) *the Gentiles*. 26, 3 τῶν κατὰ Ἰουδαίους ἔσων. 17, 28 τινὲς τῶν κατ' ὑμᾶς ποιητῶν, *certain of your own poets*. 18, 15. Eph. 1, 15 τὴν κατ' ὑμᾶς πίστιν. (Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοὺς δίου. Xen. Cyr. 5. 1. 11.) Spec. κατ' ἐαυτὸν *in or with oneself*, pr. in one's own house, *chez soi*; and hence genr. by or for oneself, *alone*; Acts 28, 16 μένειν κατ' ἐαυτόν. Rom. 14, 22. James 2, 17. Comp. Matth. 1. c. p. 1155. So Xen. An. 6. 2. 11. Cyr. 7. 4. 15. γ) With acc. of thing implying place, e. g. κατὰ πρόσωπόν τινας *in the presence of, before* any one, Luke 2, 31. Acts 3, 13; and so Acts 25, 16. 2 Cor. 10, 1. Also κατ' ὀφθαλμούς sc. ὑμῶν Gal. 3, 1. Trop. of a state or condition *in* which any thing is or is done, thus implying *manner*; e. g. κατ' ὄναρ *in or by a dream*, Matt. 1, 20. 2, 12. 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνου.) 1 Cor. 2, 1 ἤλθον οὐ κατ' ὑπεροχὴν λόγου *I came not in excellency of speech*.—Adverbially, Mark 1, 27 κατ' ἐξουσίαν, *see in ἐξουσία* no. 3; so κατὰ κράτος *strongly, vehemently*, Acts 19, 20 (Thuc. 1. 64); κατ' ἰδίαν *in private*, *see in ἴδιος* no. 1. b; κατὰ μόνας, *see art. καταμόνας*. So κατ' ὑπερβολὴν, *exceedingly*, Rom. 7, 13. Gal. 1, 13. 2 Cor. 4, 17, *see in ὑπερβολή*; or *excellently, par excellence*, 1 Cor. 12, 31. Also οἱ κατ' ἐξοχὴν *those in distinction*, i. q. the distinguished, Acts 25, 23; comp. Buttm. § 125. 6.

2. Of Time, i. e. of a period or point of time *throughout, during, in or at which*, any thing takes place; e. g. κατὰ τὸ αὐτό, *at the same time, together*, Acts 14, 1; *see in αὐτός* no. 3. a. γ. Rom. 5, 6 κατὰ καιρὸν *in due time*. Acts 12, 1 κατ' ἐκείνον τὸν καιρὸν *during (about) that time*. 19, 23. Rom. 9, 9. Acts 13, 27. 16, 25 κατὰ τὸ μεσονύκτιον *about midnight*. 27, 27. Heb. 1, 10 σὺ κατ' ἄρχας *in the beginning*, of old. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time of temptation*. 9, 9. Sept. for 7 Gen. 18, 10; comp. Heb. Lex. 7 B. 3. So 2 Macc. 12, 15. Diod. Sic. 4. 9. Thuc. 3. 99.—Also *distributively*, *see in* no. 3. b.

3. In a *distributive* sense, derived strictly from the idea of pervading *all the parts* of a whole; e. g. a) Of place: Matt. 24, 7

κατὰ τόπους *throughout all places*, in various parts. Luke 8, 1 διώδευε κατὰ πόλιν καὶ κώμην, *throughout city and village*, i. e. every one, generally. v. 4. 9, 6. 13, 22. Acts 2, 46 κλῶντές τε κατ' οἶκον ἄρτον i. e. from house to house. 8, 3. 14, 23. 15, 21. 36. 22, 19. al. So Palaph. 39. 2. Diod. Sic. 2. 28 κατὰ κόμας. Hdot. 1. 196 κατὰ κόμας ἐκάστας. Xen. Hell. 6. 3. 19. b) Of time; e. g. κατ' ἡμέραν *daily*, every day, Matt. 26, 55. Mark 14, 49; also τὸ κατ' ἡμέραν Luke 11, 3. 19, 47; κατ' ἔτος, κατ' ἐνιαυτόν, *yearly*, every year, Luke 2, 41. Heb. 9, 25. 10, 1. 3; κατὰ ἑορτήν *at each passover* Matt. 27, 15. Luke 23, 17; κατὰ καιρὸν *at certain times*, from time to time, John 5, 4; κατὰ μίαν σαββάταν *every first day of the week* 1 Cor. 16, 2. Also Acts 17, 17 κατὰ πᾶσαν ἡμέραν. 18, 4. Heb. 3, 13 κατ' ἐκάστην ἡμ. Rev. 22, 2 κ. μῆνα ἓνα ἔκαστον. So Sept. 1 Sam. 7, 16. Luc. D. Deor. 24. 2. Xen. An. 3. 2. 12. c) Genr. of any parts, number, or the like; e. g. κατὰ μέρος, *part for part, particularly*, Heb. 9, 5. (2 Macc. 2, 30. Pol. 1. 4. 3, 6.) Of number, κ.τ.ζ' ἓνα *one by one* 1 Cor. 14, 31, *see in εἷς* no. 1. b. γ; as likewise for οἱ κατ' ἓνα, κατ' ἓν, εἷς κατ' εἷς, *see ibid.* Also κατὰ δύο, *by twos, two and two*, 1 Cor. 14, 27. Comp. Matth. 1. c. Winer 1. c. So Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Trop. of fitness, accordance, conformity, expressing the *relation* of one thing towards another. Thus

a) Of a rule, measure, standard of comparison, *according to, conformably to, after, secundum*, *see* Matth. 1. c. p. 1153. Winer 1. c. p. 477. a) Genr. Matt. 9, 29 κατὰ τὴν πίστιν ὑμῶν γενησθήτω ὑμῖν. 23, 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7, 5. Luke 2, 22 κατὰ τὸν νόμον M. v. 39. 23, 56. John 8, 15 κατὰ τὴν σάρκα κρίνετε, i. e. from external circumstances. 19, 7. Acts 22, 12. 23, 31. 26, 5. Rom. 2, 2 ἐστὶ κατὰ ἀλήθειαν, i. q. ἐστὶ ἀληθής. v. 6. 7. 8, 4. 5 κατὰ σάρκα, κατὰ πνεῦμα, i. e. according to the will of the flesh or of the Spirit. 10, 2. 14, 15. Gal. 1, 4. Eph. 4, 22. Col. 2, 8. al. sarp. Sept. for 7 Ps. 7, 9. al. (Palaph. 32. 11. Luc. Bis acc. 4. Xen. Cyr. 2. 3. 15, 16. ib. 5. 5. 6.) With the idea of *proportion*; Matt. 2, 16. 25, 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. 12, 6. 1 Cor. 3, 8. 2 Cor. 10, 13. So Xen. Mem. 2. 7. 1. β) With acc. οἱ person, i. e. *according to the will* of any one, Rom. 8, 27 κατὰ θεόν. 2 Cor. 7, 9. 10. 11. 1 Pet. 4, 6. Rom. 15, 5. 1 Cor. 12, 8; ὡς *command* of any one 2 Cor. 11, 17; *according to the narrative* or *writing* of any one.

uity in the inscriptions of the Gospels. (2 Macc. 2, 13. Plato Phædr. 1. p. 227. b, κατὰ Πίνδαρον 'as Pindar says.' Cratyl. 18. p. 401. d.) Gal. 1, 11 οὐκ ἔστι κατὰ ἄνθρωπον, *is not according to man*, not such as man would have made. γ) Adverbially, Luke 10, 31 κατὰ συγκυρίαν *by chance*, accidentally. (Hdot. 8. 87 κατὰ τύχην.) John 10, 3 κατ' ὄνομα. Acts 18, 14 κατὰ λόγον, *reasonably*. (Luc. Icarom. 18.) 1 Cor. 14, 40. Eph. 6, 6. 1 Pet. 3, 7 κατὰ γνώσιν, *discreetly*. So κατὰ τί, *how?* Luke 1, 18.

b) Of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, lies at the bottom; comp. Winer l. c. p. 478. Matth. l. c. Matt. 19, 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν *for any cause*. Acts 3, 17 κατὰ ἄγνοιαν, *because of ignorance*, ignorantly. Rom. 2, 5. 2 Cor. 8, 8. Gal. 2, 2. Eph. 1, 5. 7. 9. 3, 3. Phil. 2, 3. 4, 11. 2 Thess. 2, 9. 1 Tim. 1, 1. Philem. 14 κατ' ἀνάγκην. Heb. 7, 5. al. sæp.—2 Macc. 6, 11. Luc. D. Deor. 13. 1. Diod. Sic. 20. 40 κατ' ἀνάγκην. Xen. An. 7. 3. 39.

c) Of any general relation, reference, allusion, *in respect to, as to*; Winer and Matth. l. c. a) Genr. Rom. 1, 3 ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 9, 5. 11, 28. Phil. 3, 5. 6 κατὰ νόμον...κατὰ ζῆλον...κατὰ δικαιοσύνην. Tit. 1, 4. Heb. 9, 9 κατὰ συνείδησιν. 1 Pet. 4, 14. So Jos. B. J. 4. 4. 3 κατ' ἐμάνθον. Palaph. 32. 5 κατὰ γένος Αἰθίοπες. Hdot. 1. 49. Plato Prot. 317. a. 9) Spec. κατὰ c. acc. with a preced. article forms a periphrase for the kindred adjective; e. g. Rom. 11, 21 οἱ κατὰ φύσιν, *natural branches*. Col. 3, 22 τοῖς κατὰ σάρκα κυρίοις. Also τὰ κατὰ τὸν Παῦλον Paul's affairs, his cause, Acts 25, 14; τὰ κατ' ἐμέ *my affairs* Eph. 6, 21. Col. 4, 7. So 2 Macc. 3, 16. Diod. Sic. 1. 10 ἡ κατὰ φύσιν βῶλος. Æl. V. H. 2. 42. Xen. Cyr. 7. 1. 16 τὰ κατ' ἡμᾶς. γ) Also in phrases; e. g. κατὰ πάντα *in all respects*, in all things, Acts 3, 22. Heb. 2, 17 (Thuc. 4. 81); κατὰ πάντα τρόπον *in every respect*, every way, Rom. 3, 2; with negat. 2 Thess. 2, 3. Buttm. § 147. n. 1. (2 Macc. 11, 31. Pol. 1. 83. 11.) κατ' ὅσον *by how much*, i. e. *inasmuch*, *qualenus*, Heb. 3, 3. 7, 20; κατὰ τοσοῦτον *by so much*, 7, 22. Spec. τὸ κατ' ἐμέ, lit. 'what relates to me,' *so far as in me lies*, Rom. 1, 15. So Dem. 1210. 20 τὸ κατ' ἐμέ. Xen. Hell. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 125. n. 8.

5. Of likeness, similitude, manner, *like, after, in the manner of*; 2 Cor. 1, 17 et 10, 2 κατὰ σάρκα, i. e. *like a frail and feeble*

man. Heb. 5, 6. 10 κατὰ τὴν τάξιν Μελέχιδεκ, i. e. *after the order or rank of Melchisedec*, comp. 7, 15, and see in art. τάξις Acts 13, 22 see in καρδία no. 1. a. β. Sept. for 2 Deut. 4, 32. Lam. 1, 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγαςος κατὰ μῆλον.) With acc. of pers. Gal. 4, 28 κατὰ Ἰσαάκ *like Isaac*, as Isaac. Rom. 3, 5 et Gal. 3, 15 κατὰ ἄνθρωπον λέγω *I speak as a man*; also with the idea of a common man, not a believer, 1 Cor. 3, 3. For 1 Cor. 15, 32 see in *ζηρνομαχέω*. So Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. Hell. 2. 3. 30. —Adverbially, κατ' ὃν τρόπον lit. 'after what manner,' i. q. *as, even as*, Acts 15, 11; κατὰ ταῦτά, *thus, so*, Luke 17, 30. 6, 23. 26; κατ' ὁμοιότητα, *like, like as*, Heb. 4, 15.

6. Of the end, aim, purpose, *towards* which any thing is directed, *for, in behalf of, by way of*; 2 Cor. 11, 21 κατὰ ἀτιμίαν [ἐμήν] λέγω, *I say it by way of disparagement*, to my own reproach. 1 Tim. 6, 3 ἡ κατ' εὐσέβειαν διδασχί, *the doctrine which is for godliness*, tends to promote it. 2 Tim. 1, 1. Tit. 1, 1. See Kühner Ausf. Gr. § 607. 3. a.—Jos. Ant. 3. 11. 4 κατὰ τὴν τιμὴν τοῦ Θεοῦ τοῦτο ποιῶν. Palaph. 43. 4. Thuc. 6. 31 κατὰ Ξέαν ἦκειν. Hdot. 2. 152.

NOTE. In composition κατὰ implies a) Motion *dowwards*, as καταβαίνω, καταίρω, καταπίπτω. b) Direction *against*, i. e. a hostile sense, as καταγνώσκω, κατηγορέω, καταλαλέω. c) Distribution, as κατακληροδοτέω. d) It serves to strengthen the notion of the simple word, and is then often simply intensive, as κατὸπλίζω, καταλαμβάνω. e) Sometimes it gives to an intrans. verb a transitive sense, as καταργέω Comp. Buttm. § 147. n. 6. +

καταβαίνω, f. βήσσομαι, (βαίνω,) aor. 2 κατέβην, imper. κατάβητι and κατάβα Mark 15, 30. Buttm. § 107. n. I. 14. § 114 βαίνω

1. *to go or come down, to descend*, from a higher to a lower place; e. g. of persons with ἀπό c. gen. of place whence; Matt. 8, 1 καταβάντι δὲ αὐτὸ ἀπὸ τοῦ θόου. 17. 9. Mark 9, 9. Matt. 14, 29 ἀπὸ τοῦ πλοίου. Mark 15, 30 κατέβα ἀπὸ τοῦ σταυροῦ. Sept. for 777 Ex. 34, 29. Judg. 4, 14. (Xen. Cyr. 5. 5. 6.) With εἰς c. acc. of place whither, Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. Acts 8, 38. Eph. 4, 9. Sept. for 777 Job 7, 9. Jonah 2, 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) With ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν *down upon the sea-shore*, sc. from the mountain John 6, 16. (Xen. Ag. 1. 18.) Also πρὸς τινα Acts 10, 21. 14, 11. Sept. for 777 Ex. 19, 14. Absol

Matt. 24, 17. Luke 6, 17. John 5, 7. (Xen. Cyr. 1. 4. 8.) Of those who go from a higher to a lower region of country, e. g. ἀπὸ Ἱερουσαλήμ Mark 3, 22. Luke 10, 30; with εἰς, John 2, 12 εἰς Καπερναούμ. Acts 7, 15 εἰς Αἴγυπτον. 14, 25. 16, 8. al. Absol. Luke 2, 51. John 4, 47. Acts 8, 15. 24, 1. Sept. for ירד Gen. 12, 10. 42, 3. So Hdot. 5. 106 fin. Xen. Hell. 3. 4. 11.—Spoken of those who *descend, come down, from heaven*; e. g. God as affording aid to the oppressed, Acts 7, 34 quoted from Ex. 3, 8 where Sept. for ירד. Of the Messiah, c. ἐκ John 6, 38. 42; c. ἀπὸ 1 Thess. 4, 16. Of the Holy Spirit, c. ἐκ John 1, 32; ἐπὶ τινα Luke 3, 22. John 1, 33. Of angels, ἐξ οὐρανοῦ Matt. 28, 2; ἐν c. dat. of place whither John 5, 4, see in ἐν no. 4; ἐπὶ τινα John 1, 52 see in ἀναβαίνω no. 1 fin. Sept. for ירד Gen. 28, 12. Of Satan as *cast down* from heaven, Rev. 12, 12; comp. v. 9, 10.

2. Of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8, 26 οὐδὲν τὴν καταβ. ἀπὸ Ἱερουσ. εἰς Γάζαν. So ירד Sept. κατάβ. Prov. 7, 27. Of things *descending from heaven*, i. e. let down or sent down from God; e. g. a vessel Acts 10, 11. 11, 5; spiritual gifts, c. ἀπὸ James 1, 17; c. ἀπὸ Jerusalem ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ Rev. 3, 12 in an anacoluthon. So of phenomena from the heavens, the clouds, *to fall*, e. g. ἡ βροχή Matt. 7, 25. 27 (Jos. Ant. 2. 16. 3); λαίλαψ Luke 8, 23; πῦρ. ἀπὸ τοῦ οὐρ. Luke 9, 54; πῦρ ἐκ τοῦ οὐρ. Rev. 13, 13. So Sept. and ירד 2 K. 1, 10. 12.—Genr. i. q. *to fall, to drop*, e. g. sweat, ὥστε ἔρρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν Luke 22, 44. So Ecclus. 32 or 35, 15 δάκρυα ἐπὶ σιαγόνα καταβαίνει. +

καταβάλλω, f. βαλῶ, (βάλλω.) 1. *to cast down*, e. g. from heaven, Pass. Rev. 12, 10 κατεβλήθη ὁ κατήγωρ. So Pol. 1. 24. 12. Xen. Hell. 5. 2. 41.—Spec. *to prostrate*, 2 Cor. 4, 9. Sept. for ירד Ps. 73, 18. So Luc. D. Deor. 14. 2. Plato Hipp. min. 374. a.

2. Mid. *to lay down*, e. g. a foundation, c. acc. Heb. 6, 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9. Plato Legg. 803. a.

καταβαρέω, ὦ, f. ἥσω, (βαρέω.) *to weigh down*, as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12, 16; comp. Sept. and כבד 2 Sam. 13, 25.—Genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

καταβαρύνω, i. q. καταβαρέω, *to weigh down, to oppress*; 1<sup>st</sup> ass. of the eyes, Mark

14, 40 οἱ ὀφθ. καταβαρυνόμενοι in some edit. for βεβαρηνμένοι in Rec.—Pr. Sept. Joel 2 8. 2 Sam. 14, 26.

κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26.—In N. T. *a descent*, i. e. place of descending, *a declivity*, Luke 19, 37 κατὰβ. τοῦ ὄρους τῶν ἐλαιῶν. Sept. for ירד Josh. 10, 11. Mic. 1, 4. So Pol. 11. 15. 8. Xen. An. 3. 4. 37.

καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to go down, to bring down*, e. g. ἔως ἁδου, Pass. Matt. 11, 23. Luke 10, 15. Sept. for ירד Ez. 31, 16. 18.—Hdot. 8. 119. Plut. Themist. 4. Xen. Cyr. 7. 5. 18.

καταβολή, ἥς, ἡ, (καταβάλλω,) *a casting down*, i. e.

1. *a laying down, founding, foundation*; in N. T. only in the phrase: καταβολή τοῦ κόσμου, *the foundation of the world*, i. e. the creation, beginning of the world, Matt. 13, 35. 25, 34. Luke 11, 50. John 17, 24. Eph. 1, 4. Heb. 4, 3 (see in καίτοι) 9, 26 1 Pet. 1, 20. Rev. 13, 8. 17, 8.—Plut. Aq. et Ignis comp. 2 ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

2. Of seed, *a casting in, trop.* Heb. 11, 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρμετος, lit. *strength for the casting in* (implanting) of seed, i. e. strength for conception, procreation.—Hippocr. Aphorism. 4, τὰ κνούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I; comp. Wetst. N. T. in loc.

καταπραβεύω, f. εὔσω, (βραβεύω,) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35. Conc. Laod. καταπραβεύω ἐστὶ τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβεύου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος.—In N. T. trop. *to deprive of a due reward, to defraud*, c. acc. Col. 2, 18. So Dem. 544 ult.

καταγγελεύς, εως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*; Acts 17, 18 ξένων δαιμονίων δοκεῖ κατ. εἶναι.

καταγγέλλω, f. γελῶ, (κατά intens.) Pass. aor. 2 κατηγγέλην Acts 17, 13, see Butt. § 101. n. 4; pr. *to bring word down* to any one, i. q. to bring it home to him; hence, *to announce, to publish, to show forth*, c. acc. Acts 3, 24 τὰς ἡμέρας ταύτας. 1 Cor. 11, 26 ζάνατον τοῦ κυρίου. Pass. Acts 13, 38 ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται

Rom. 1, 8. So Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—Spec. *to announce, to set forth, to preach, inculcate*; c. acc. Acts 4, 2 *καταγγέλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. 13, 5. 15, 36. 16, 17. 21. 17, 3. 23. 26, 23. 1 Cor. 2, 1. 9, 14. Phil. 1, 16 [17] *Χριστὸν καταγγ.* Col. 1, 28. Pass. Acts 17, 13. Phil. 1, 18.

*καταγελάω*, ὦ, f. ἄσω, (γελάω,) *to laugh at in scorn, to deride*, c. gen. Matt. 9, 24 *καὶ κατεγέλων αὐτοῦ*. Mark 5, 40. Luke 8, 53; comp. Buttm. § 132. 10. e. Sept. for *אָבָה* Job 21, 3; *פָּתַח* Job 30, 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

*καταγινώσκω*, f. γινώσκειν, (γινώσκω,) *to know or note against any one, to his disadvantage*, Sept. for *קָרַח* Prov. 28, 11. Xen. Mem. 1. 3. 10.—In N. T. *to judge or think ill of, to condemn, to blame*, c. gen. 1 John 3, 20 *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία*. v. 21. Pass. Gal. 2, 11 *ὅτι κατεγινώσμενος ᾤν because he had been blamed*, sc. by others, prob. by Christians of Antioch; not 'because he was to be blamed'; a sense which the participle does not admit. So Ecclus. 14, 2. Dem. 1402. 24. Hdian. 5. 2. 12. Plato Dem. 382. e.

*κατάγνυμι*, f. κατάξω, (ἄγνυμι,) aor. 1 *κατέαξα*, Pass. aor. 2 *κατέαγην*, both with syll. augm. prob. to distinguish them from the forms of *κατάγω*, see Winer § 12. 2. Buttm. § 84. n. 5. Anom. fut. Att. *κατέαξω* Matt. 12, 20, prob. for the like reason. Passow in *ἄγνυμι*. Buttm. § 114 *ἄγνυμι*. Matth. § 222. p. 429.—*To break down, to break off or in two*, c. acc. Matt. 12, 20 *κάλωμον συντ. οὐ κατέαξει*. John 19, 32. 33. Pass. John 19, 31 *ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη*. Sept. for *פָּתַח* Jer. 48, 25. So Pol. 1. 37. 2. Xen. An. 4. 2. 20.

*κατάγω*, f. ἄξω, (ἄγω,) 1. *to lead down*, c. g. persons, *to bring or conduct down*, from a higher to a lower place or region; with acc. and eis; Acts 9, 30 *κατήγαγον αὐτὸν εἰς Καισάρειαν*. 23, 20. 28; acc. c. *πρός τινα* 23, 15; acc. simpl. 22, 30. Rom. 10, 6. Sept. for *קָרַח* c. eis 1 K. 1, 33; c. *πρός* Gen. 44, 21.—Hdian. 8. 1. 3 eis. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

2. Spec. as a nautical term, *to bring down a ship to land*, c. acc. Luke 5, 11 *καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν*. So Sext. Empir. adv. Phys. 2. 68 *νῆες εἰς ἐτέρους καταγονται λιμένας*. Xen. An. 6. 6. 3.—Hence Pass. aor. 1 *κατήχθην*, *to come to land, to land, to touch*, Acts 21, 3. 27, 3. 28, 12. So Jos. Ant. 14. 14. 3 eis *Βρετιτίσιον κατέανται* 'he (Herod) landed at Brundisium.'

*καταγωνίζομαι*, f. ἴσμαι, Mid. depon. (*ἀγωνίζομαι*) *to contend against, to prevail against, to subdue*, c. acc. βασιλείας Heb. 11. 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8. Pol. 2. 45. 4.

*καταδέω*, f. δέσω, (δέω,) *to bind down, to bind fast*, e. g. ἐν δεσμῷ καταδεῖσαι Hom. Od. 15. 443. Luc. Asin. 16.—In N. T. *to bind together, to bind up*, e. g. wounds, c. acc. τραύματα Luke 10, 34. Sept. for *פָּתַח* Ez. 34, 4. 16. So Ecclus. 27, 21.

*κατάδηλος*, ου, ό, ή, adj. (*κατά* intens. δηλος,) *very clear, quite evident*, Heb. 7, 15.—Plut. Romul. 29. Xen. Mem. 1. 4. 14.

*καταδικάζω*, f. ἄσω, (δικάζω,) *to give judgment against, to condemn*, c. acc. of pers. Matt. 12, 7. 37; absol. Luke 6, 37 bis. James 5, 6. Sept. for *קָרַח* Ps. 37, 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. In Gr. writers oftener c. gen. Xen. Hell. 7. 4. 33.

*καταδίκη*, ης, ή, (δίκη,) *judgment against; condemnation*, Acts 25, 15 Lach. for Rec. δίκη.—Luc. D. Mort. 17. 2. Plut. Themist. 21.

*καταδιώκω*, f. ξω, (κατά intens.) *to pursue closely, an enemy* Xen. An. 4. 2. 5 Sept. for *קָרַח* Judg. 7, 25.—In N. T. *to follow closely, in order to find*, c. acc. Mark 1, 36. So Sept. and *קָרַח* Ps. 23, 6.

*καταδουλώω*, ὦ, f. ὠσω, (δουλώω,) *to bring down under bondage, to enslave*, c. acc. 2 Cor. 11, 20. Gal. 2, 4 *ἵνα ἡμᾶς καταδουλώσουσιν*, where others *καταδουλώσονται* Mid. depon. Sept. for *קָרַח* Ex. 1, 14. 6, 5.—1 Macc. 8, 10. Luc. Pseudosoph. 12. Thuc. 3. 70.

*καταδυναστεύω*, f. εὔσω, (δυναστεύω, δυνάστης,) *to exercise power against any one, i. e. to overpower, to oppress*; c. gen. James 2, 6 *οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν*; Pass. part. Acts 10, 38. Sept. c. gen. for *פָּתַח* 2 Sam. 8, 11; c. acc. for *קָרַח* Jer. 22, 3.—So c. gen. Diod. Sic. 13. 73; c. acc. Xen. Conv. 5. 8.

*κατάθεμα*, ατος, τό, in N. T. prob. corrupted for *κατανάθεμα* i. q. *ανάθεμα* but stronger, *a curse*, Rev. 22, 3 in later edit. for *κατανάθεμα* in Rec. Comp. for the sense, Zech. 14, 11.

*καταθεματίζω*, f. ἴσω, (κατάθεμα,) *to curse*, absol. Matt. 26, 74 in later edit. instead of *κατανάθεματίζω* in Rec. from which it is corrupted.—Chrysost. in Ps. 77. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. See Weist N. T. in loc.

**καταισχύνω**, *f. νῶ*, (*αἰσχύνω*.) to bring down shame upon, *i. c.*

1. to dishonour, to disgrace, *c. acc.* κατασχ. τὴν κεφαλὴν 1 Cor. 11, 4, 5, *i. e.* offends against decorum.—Eccclus. 22, 5. Hdian. 5. 1. 17. Xen. An. 3. 1. 30.

2. to shame, to put to shame, *i. q.* αἰσχύνω but stronger; *c. acc.* a) Pr. Luke 13, 17. 1 Cor. 1, 27 bis, ἵνα τοὺς σοφούς κατασχῇ. 11, 22. 2 Cor. 7, 14. 9, 4. 1 Pet. 3, 16. Sept. for שְׁבִיחַ 2 Sam. 19, 5. So Arr. Epict. 2. 8. 21. Xen. Mem. 3. 5. 28. b) From the Heb. by meton. of cause for effect, to bring to nought one's hope, to disappoint, Pass. Rom. 5, 5 ἡ δὲ ἐλπίς οὐ κατασχύνει. 9, 33 et 10, 11 et 1 Pet. 2, 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται, quoted from Is. 28, 16 where Sept. for שְׁבִיחַ. Sept. for שְׁבִיחַ Ps. 22, 6. 44, 8. al. So Eccclus. 2, 10.

**κατακαίω**, *f. καύσω*, (*καίω*.) Pass. aor. 2 κατεκάην, fut. 1 κατακαυθήσομαι, Rev. 18, 8, and also in the later usage Pass. fut. 2 κατακαήσομαι 1 Cor. 3, 15. 2 Pet. 3, 10; comp. Winer § 15. p. 98. Buttm. Ausf. Sprachl. § 114 καίω.—To burn down, to consume utterly, Engl. to burn up, *c. acc.* Matt. 3, 12 τὸ ἄχρον κατακαύσει πυρὶ ἰβέστω. 13, 30. 40. Luke 3, 17. Acts 19, 19. 1 Cor. 3, 15. Heb. 13, 11. 2 Pet. 3, 10. Rev. 8, 7 ter. 17, 16. 18, 8. Sept. for שְׁבִיחַ Ex. 32, 19. Lev. 6, 30.—Luc. D. Mar. 11. 1. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

**κατακαλύπτω**, *f. ψω*, (*καλύπτω*.) to cover with a veil which hangs down, and hence to veil; in N. T. only Pass. or Mid. to be veiled, to wear a veil, absol. 1 Cor. 11, 6 bis; also *c. acc.* τὴν κεφαλὴν v. 7; comp. Buttm. § 134. 6, or § 135. 5. Sept. for כִּסְיוֹ Gen. 38, 15. Is. 6, 2.—Jos. Ant. 7. 10. 5. Hldot. 1. 119. Act. Xen. Cyr. 6. 4. 11.

**κατακαυχᾶσθαι**, ὦμαι, *f. ἴσθαι*, Mid. Iperon. (*καυχᾶσθαι*.) 2 p. pres. κατακαυχᾶσαι Rom. 11, 18; see Buttm. § 103. III. Winer § 13. 2. b.—To boast oneself against, to glory over, *c. gen.* Rom. 11, 18 bis, μὴ κατακαυχῶ τῶν κλάδων κτλ. So *c. κατά* James 3, 14. Hence James 2, 13 κατακαυχᾷται ἔλεος [ὁ ἐλεῶν] κρίσεως, *i. e.* the merciful man glorieth (rejoiceth) against judgment, fears not condemnation. So Sept. Jer. 50, 10. 38.

**κατάκειμαι**, *f. εἶσομαι*, (*κείμεαι*.) to lie down, to lie, intrans. Comp. κείμεαι, Buttm. § 109. II.

1. Of the sick, foll. by a particip. Mark 130 κατέκειτο πυρέσσοι τα, she lay sick of a

fever. Acts 28, 8; with ἐπὶ *c. dat.* Mark 2, 4. Luke 5, 25. Acts 9, 33; with ἐν John 5, 3, absol. v. 6.—Luc. Icarom. 31 κατακείται νοσῶν. Dem. 1265. 23 ἡνίκα ἀσθενῶν ἐγὼ κατεκείμεν.

2. to recline at table, see in ἀνάκειμαι no. 2. Mark 14, 3. Luke 5, 29; *c. ἐν οἰκῇ* Mark 2, 15. 1 Cor. 8, 10.—Plut. J. Cæs. 63 mid. Xen. Conv. 1. 14; *c. ἐν* Luc. Tox. 44. Xen. An. 6. 1. 4.

**κατακλάω**, ὦ, *f. ἄσω*, (*κλάω*.) to break down, to break off or in pieces, *e. g.* τοὺς ἄρτους Mark 6, 41. Luke 9, 16.—Jos. Ant. 2. 14. 4. Dem. 1251. 23. Plut. Pomp. 48 init.

**κατακλείω**, *f. εἰσω*, (*κλείω*.) to shut to a door, to close, Xen. Cyr. 6. 4. 10.—In N. T. of a person, pr. to shut down in a subterranean prison; hence, as in Engl. to shut up, to confine, *e. g.* τινὰ ἐν φυλακῇ Luke 3, 20. Acts 26, 10 where Rec. *c. dat.* φιλακαῖς. Sept. *c. ἐν* for כְּפֶתֶר Jer. 32, 3.—Wisdom. 17, 2 *c. dat.* Hdian. 3. 7. 5 *c. ἐν*. Xen. An. 5. 2. 18 *c. eis*.

**κατακληροδοτέω**, ὦ, *f. ἴσω*, (*κληροδοτέω*, *κληροδότης*.) to give by lot to each, to distribute by lot, *c. acc.* Acts 13, 19 Rec. where others κατακληρονομέω. Sept. for כְּלִיָּה Deut. 21, 16 et Josh. 19, 51 in ed Ald. et Compl.—1 Macc. 3, 36.

**κατακληρονομέω**, ὦ, *f. ἴσω*, (*κληρονομέω*.) to let each get by lot, to distribute by lot, *c. acc.* Acts 13, 19 in later edit. for κατακληροδοτέω in Rec. So Sept. for כְּלִיָּה Josh. 18, 2; כְּלִיָּה Num. 33, 54. Josh. 14, 1.—Used by Greek writers only in the sense to inherit down from an ancestor, *c. gen.* In later writers *c. acc.* Lob. ad Phryn. p. 129.

**κατακλίνω**, *f. νῶ*, (*κλίνω*.) pr. to make incline, to make lie down, *genr.* 1 Macc. 1, 3. Xen. Cyr. 6. 4. 11.—In N. T. only of the posture at meals, to make recline, *c. acc.* Mid. to recline at a meal; see in ἀνάκειμαι no. 2. Luke 9, 14 κατακλινάτε αὐτοὺς κλισίας. Pass. aor. 1 as Mid. Luke [7, 36.] 14, 8. 24, 30. So Act. Act. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

**κατακλύζω**, *f. ὕσω*, (*κλύζω*.) to dash down upon, to overflow, to overwhelm; Pass. 2 Pet. 3, 6 ὁ τότε κόσμος ὕδατι κατακλύσθεις ἀπόλετο. Sept. for שָׁפַךְ Job 14, 19. Jer. 47, 2.—Diod. Sic. 1. 19. Plato Tim. 22. d.

**κατακλυσμός**, οὗ, ὁ, (*κατακλύζω*.) a flood, deluge, *e. g.* Noah's flood, Matt. 24, 38. 39. Luke 17, 27. 2 Pet. 2, 5. Sept. for

בבב Gen. 6, 17, 7, 6 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10. Plato Tim. 23. b.

κατακολουθῶ, ὦ, f. ἴσω, (κατά intens. ακολουθῶ,) to follow closely, c. dat. Acts 16, 17; absol. Luke 23, 55.—Pol. 6. 42. 2; trop. Jos. Ant. 6. 7. 4. Plut. adv. Colot. 3 fin.

κατακόπτω, f. ψω, (κόπτω,) to cut or hew down, to cut in pieces, Pol. 5. 25. 3. Xen. Hell. 1. 5. 3.—In N. T. genr. and intens. to beat, to cut, to wound, c. acc. Mark 5, 5 κατακόπτων ἐαντὸν λίθοις. So Diod. Sic. 2. 44. Xen. Mag. Eq. 4. 5.

κατακρημνίζω, f. ἴσω, (κρημνίζω, κρημνός,) to throw down a precipice, to cast down headlong, c. acc. Luke 4, 29 ἕως ὀφρύος τοῦ ὕρου... ὥστε κατακρημνίσαι αὐτόν. Sept. for קרעו 2 Chr. 25, 12.—Diod. Sic. 4. 31. Pol. 3. 116. 12. Xen. Cyr. 1. 4. 7.

κατάκριμα, ατος, τό, (κατακρίνω,) judgment against, condemnation, Rom. 5, 16. 18. 8, 1.—Hesych. κατάκριμα· κατάκρισις, καταδίκη.

κατακρίνω, f. ωῶ, (κρίνω,) to give judgment against, to condemn, in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.—In N. T. with acc. of pers. and dat. of punishment; Matt. 20, 13 κατακρινοῦσιν αὐτὸν θανάτῳ, they shall condemn him to death. Mark 10, 33. 2 Pet. 2, 6; acc. of pers. and infin. Mark 14, 64 κατέκρινον αὐτὸν εἶναι ἑνοχον θανάτου. (Hist. of Sus. 41. Xen. Hi. 7. 10.) With acc. of pers. the crime or punishment being implied; John 8, 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2, 1; absol. Rom. 8, 34; Pass. Matt. 27, 3. James 5, 9 Rec. Of the last judgment Mark 16, 16. 1 Cor. 11, 32. Trop. Rom. 8, 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6, 1 sq. So Hist. of Sus. 48. Hdtian. 7. 6. Plut. C. Gracch. 18.—Spec. to condemn by contrast, i. e. to show by one's conduct that others are guilty of misconduct and deserve condemnation; c. acc. Matt. 12, 41. 42. Luke 11, 31. 32. Heb. 11, 7. Pass. Rom. 14, 23.

κατάκρισις, εως, ἡ, (κατακρίνω,) condemnation, 2 Cor. 3, 9; also censure, blame, 7, 3.

κατακυριεύω, f. εὔσω, (κυριεύω,) to lord it against or over any one, i. e.

1. Genr. to exercise authority over, c. gen. Matt. 20, 25 οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν. Mark 10, 42. 1 Pet. 5, 3. Sept. for כבש Jer. 3, 14; כשש Ps. 19, 14.

—Eccles. 17, 4. Not found in Gr. writers in this sense.

2. Spec. to get the mastery of, to overpower, to subdue, c. gen. Acts 19, 16. Sept. for כבש Gen. 1, 28. Num. 32, 29.—Diod. Sic. 14. 64.

καταλαλέω, ὦ, f. ἴσω, (λαλέω,) to speak against, to speak evil of, to slander, c. gen. James 4, 11 ter, μὴ καταλαλεῖτε ἀλλήλων κτλ. 1 Pet. 2, 12 ἐν ᾧ καταλαλοῦσιν ἑμῶν 3, 16. Sept. for קלל Ps. 44, 17; קלל Ps. 78, 19.—Luc. Asin. 12. Diod. Sic. 11. 44; c. acc. Pol. 3. 90. 6.

καταλαλία, as, ἡ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. 12, 20. 1 Pet. 2, 1.—Wisd. 1, 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) speaking against; as Subst. a slanderer, backbiter, Rom. 1, 30.

καταλαμβάνω, f. λήψομαι, (κατά intens.) aor. 2 κατέλαβον, to take, to receive, with the idea of eagerness or the like. E. g.

1. Pr. to lay hold of, to seize, with the idea of eagerness, suddenness, e. g. a criminal, John 8, 3. 4 αὐτὴ ἡ γυνὴ κατελήφθη ἑπαντοφάρω μοιχομένῃ. (Æl. H. An. 11. 15 quoted in αὐτόφωρος. Luc. Conv. 32.) Of an evil spirit which seizes, takes possession of a demoniac, Mark 9, 18. So Æl. V. H. 3. 9.—Trop. of darkness, evil, to come suddenly upon, John 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5, 4 ἡ ἡμέρα. Sept. for קבץ Gen. 19, 19; מצב 1 K. 18, 44. So Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3. Plato Rep. 387. e.

2. In allusion to the public games, to lay hold of, to obtain the prize, with the idea of eager and strenuous exertion, to attain to; c. acc. Rom. 9, 30. 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3, 12 bis, διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, if also I may lay hold of that for which too I have been laid hold of by Christ, i. e. τὸ γνώαι αὐτόν κτλ. in v. 10. So v. 13.—Comp. Hdtot. 6. 39. Thuc. 3. 30.

3. Trop. to seize with the mind, to comprehend, c. acc. John 1, 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό. (Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.) Mid. to comprehend for oneself, to perceive, to find, c. ὅτι, Acts 4, 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι. 10, 34; c. acc. et inf. 25, 25; τί indir. Eph. 3, 18.—So c. ὅτι Arr. Epict. 1. 5. 6; c. acc. Plato A. 370 a

**καταλέγω**, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* for sleep, Hom. Od. 14. 520. ib. 19. 44; *to lay down or out*, apart from others, *to pick out*, *to select*, Plut. C. Gracch. 6 init. Plato Legg. 762. e; spec. of soldiers, *to choose*, *to enlist*, *to enrol*, Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.—Hence in N. T. genr. *to reckon to a number*, *to enrol*, Pass. 1 Tim. 5, 9.

**κατάλειμμα**, ατος, τό, (καταλείπω,) *a remnant*, *remainder*; Rom. 9, 27 *κατάλειμμα σωθήσεται*, *a remnant only shall be saved*, i. e. a small part, few; quoted from Is. 10, 22 where Sept. for רִשְׁוֹ.—Ecclus. 44, 17. 1 Macc. 3, 35.

**καταλείπω**, f. ψω, (λείπω,) aor. 1 *κατέλειψα* Acts 6, 2, a later form, Lob. ad Phryn. p. 173 sq. Buttm. Ausf. Sprachl. § 114 *λείπω*. Pr. *to leave down* to one's heirs, *to leave behind* so as to descend to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence genr. and in N. T.

1. *to leave behind*, at one's departure, e. g. a) At death, c. acc. Mark 12, 19 *κατέλειπε γυναῖκα*. Luke 20, 31. So Sept. Deut. 28, 54. Palaehe. 32. 7. Plato Legg. 773. e. b) Genr. in any place, c. acc. Mark 14, 52 *καταλιπὼν τὴν συνδόνα*. John 8, 9. With *en* c. dat. of place, Luke 15, 4 *οὐ κατέλειπε τὰ ἐνν. ἐν τῇ ἐρήμῳ*. 1 Thess. 3, 1 *ἐν Ἀθήναις*. Tit. 1, 5; with αὐτοῦ *there* Acts 18, 19; with εἰς ἄδου Acts 2, 31 see in εἰς no. 4. So with acc. and predicate of condition, Acts 24, 27 *κατέλειπε τὸν Παῦλον δεδεμένον*. 25, 14. Sept. for כָּיָצָא Gen. 39, 12. 13. Josh. 8, 17. So Jos. Ant. 2. 4. 5; *ἐν* Hdian. 3. 14. 17. Xen. An. 4. 2. 7; with pred. Hdian. 8. 8. 16.

2. *to leave*, *to quit wholly*, *to forsake*, i. q. *λείπω* but stronger. a) Of place, c. acc. Matt. 4, 13 *καταλιπὼν τὴν Ναζαρέθ*. Heb. 11, 27. With acc. and predicate, Acts 21, 3. Sept. for כָּיָצָא 1 Sam. 31, 7. So Hdian. 8. 2. 10. Xen. An. 4. 2. 7. b) Of persons and things, *to leave*, *to forsake*, so as to have nothing more to do with them, c. acc. Matt. 19, 5 κ. τὸν πατέρα καὶ τὴν μητέρα. Mark 10, 7. Eph. 5, 31. Matt. 16, 4. 21, 17; with predic. *μόνος* Luke 10, 40. Of things, Luke 5, 28 *καταλιπὼν ἅπαντα*. Acts 6, 2. 2 Pet. 2, 15. Sept. for כָּיָצָא Gen. 2, 24. Deut. 31, 17.—Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

3. *to leave remaining*, *to have left*, *to reserve*, c. acc. Rom. 11, 4 *κατέλιπον ἐναντὶ ἐπακισχυλίου ἀνδρας*, quoted from 1 K. 19, 18 where Sept. for רִשְׁוֹ. Pass. Heb. 4, 1.—Plut. M. Ant. 65. Xen. Ag. 5. 1. Mem. 1. 1. 8.

**καταλίθαζω**, f. ἄσω, (λιθάζω,) *to st. me down*, *to stone to death*, c. acc. Luke 20, 6.—Comp. Sept. Ex. 17, 4. Num. 14, 10.

**καταλλαγή**, ἡς, ἡ, (καλλάσσω,) *exchange*, espec. of money Dem. 1216. 18.—In N. T. *a change* from enmity to friendship, *reconciliation*, spec. restoration to the divine favour; Rom. 5, 11 δι' οὗ νῦν τῇν κατ. ἐλάβομεν. 2 Cor. 5, 18. 19. Rom. 11 15 *καταλλαγὴ κόσμου*, i. e. the means or occasion of reconciling the world to God. So genr. 2 Macc. 5, 20. Dem. 10. 15. Æsphyi. Theb. 767.

**καταλλάσσω** v. -ττω, f. ξω, (ἀλλάσσω,) *to change against* any thing, *to exchange for*, e. g. money Hdian. 2. 13. 12.—genr. Plato Phaed. 69. a.—In N. T. *to change* a person *towards* another, from enmity to friendship, *to reconcile* to any one, (thus differing from διαλλάσσω which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) c. acc. et dat. 2 Cor. 5, 18. 19 *κόσμον καταλλάσσω ἐναντὶ*. Pass. aor. 2 *κατηλλάγην*, *to be or become reconciled to* any one, c. dat. Rom. 5, 10 bis, *κατηλλάγημεν τῷ θεῷ* κτλ. 1 Cor. 7, 11. 2 Cor. 5, 20.—2 Macc. 1, 5. Æl. V. H. 2. 21. Xen. An. 1. 6. 2.

**κατάλοιπος**, ου, ό, ή, adj. (λοιπός,) *left over*, *remaining*, Plato Tim. 39. c.—In N. T. οἱ κατάλοιποι *the rest*, *the residue*, Acts 15, 17 quoted from Am. 9, 12 where Sept. for רִשְׁוֹ; also for רִשְׁוֹ Ezra 3, 8. So Neut. Pol. 2. 11. 6.

**κατάλυμα**, ατος, τό, (κατάλυω,) *a place of hall*, *lodging-place*, inn, κλῆν, *caravanserai*, see in κατάλυω no. 2. Bibl. Res. in Palest. III. p. 431. Luke 2, 7 *οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι*. By synecd. Mark 14, 14 et Luke 22, 11 *ποῦ ἐστι τὸ κατάλυμα*, i. e. a room where we may sup, a lodging. Sept. for יָחַד Ex. 4, 24; יָחַד 1 Sam. 9, 22.—Ecclus. 14, 25. Pol. 2. 36. 1. Diod. Sic. 14. 93.

**καταλύω**, f. ἴσω, (λύω,) *to loosen down*, *apart*, i. e.

1. *to dissolve*, *to break down*, *to disunite* the parts of any thing; hence spoken of buildings or the like, *to throw down*, *to destroy*, c. acc. Matt. 26, 61 *καταλῶσαι τὸν ναόν*, and so 27, 40. Mark 14, 58. 15, 29. Acts 6, 14; also Matt. 24, 2. Mark 13, 2. Luke 21, 6. 2 Cor. 5, 1; trop. Gal. 2, 18. Sept. for Chald. כָּרַס Ezra 5, 12. So Hdian. 8. 4. 4. Plut. Poplic. 10. Trop. *to destroy*, *to put an end to*, *to render vain*, e. g. τὸν νόμον Matt. 5, 17 bis; ἔργον Acts 5, 38. 39.



Διη. 14. 20. So 2 Macc. 2, 22. Diod. Sic. 2. 80. Xen. Mem. 4. 4. 11.

2. *to let loose, to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of travellers and caravans, *to halt* for rest or for the night, *to put up for the night*, when the beasts of burden are unloaded, Sept. for קָנַן Gen. 42, 27. 43, 21. Xen. An. 1. 8. 1. —In N. T. *genr. to lodge, to take lodging*, intrans. Luke 9, 12; with παρά τινι, 19, 7 εἰσῆλθε καταλῦσαι κτλ. Sept. for לָיַן Gen. 24, 23. 25. So Luc. Asin. 17; παρά τινι Dem. 252. 24. Plato Prot. 311. a.

καταμαρδάνω, f. μαρδῆσθαι, (κατά intens.) *to learn thoroughly* Xen. Ec. 11. 6.—In N. T. *to note accurately, to observe, to consider*, c. acc. Matt. 6, 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for חָזַק Gen. 34, 1. Arr. Alex. M. 5. 11. 2. Dem. 660. 22. Xen. Mem. 1. 4. 2.

καταμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) *to witness against, to testify against*, c. gen. Butt. §132. 10. g. Matth. §378. Matt. 26, 62. 27, 13. Mark 14, 60. 15, 4. Sept. for חָזַק 1 K. 21, 10. 13; חָזַק Job 15, 6.—Lys. 132. 23. Dem. 836. 25.

καταμένω, f. νῶ, (κατά intens.) *to remain fixedly, to abide, to dwell*, intrans. Acts 13. Sept. for שָׁבַח Num. 20, 1. Plut. Numa 21. Xen. Cyr. 7. 1. 45.

καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mark 4, 10. Luke 9, 18. Sept. for בָּרַךְ Jer. 15, 17; בָּרַךְ Mic. 7, 14.—Pol. 4. 15. 10. Thuc. 1. 37. Comp. Butt. §115. n. 5.

κατανάξμα, ατος, τό, (κατά intens.) *a curse against any one, a curse*, i. q. ἀνάξμα but stronger, Rev. 22, 3 Rec. Comp. Zech. 14, 11, and see in κατάξμα.

καταναξματίζω, f. ἴσω, (κατά intens.) *to utter curses against, to curse*, i. q. ἀναξματίζω but stronger, Matt. 26, 74 Rec. See in καταξματίζω.

καταναλίσκω, f. λώσω, (κατά intens.) *to consume utterly*, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12, 29 πῦρ καταναλίσκον. Sept. for נָחַץ Lev. 6, 10.—Pol. 32. 7. 15. Plato Phaed. 72. d. Xen. Mem. 1. 2. 22.

καταναρκάω, ὦ, f. ἴσω, (ναρκάω,) *to become torpid against any one, to his detriment*, i. q. *to be slothful, heavy, burdensome* to any one, e. g. in a pecuniary sense, c. gen. 2 Cor. 11, 8. 12, 13. 14 οὐ καταναρκήσω ὑμῶν.—Hesych. καταναρκήσα· ἐβάρυνα. ὅ. οὐ κατενάοκησα· οὐ κατεβάρησα. Ac-

cording to Jerome the use of this word is a Cilicisism of Paul; Algas. Qu. 10. See Wetstein N. T. ad 1 Cor. 11, 8.

κατανεύω, f. εὐσω, (νεύω,) *to nod or wink towards any one, to make signs* to any one, with the head, eyes, or hands, *to beckon* c. dat. Luke 5, 7.—Luc. Asin. 48. Pol. 3. 1. 3.

κατανοέω, ὦ, f. ἴσω, (κατά intens. νοέω.) 1. *to see or discern distinctly, to perceive clearly*, c. acc. Matt. 7, 3 δοκὸν οὐ κατανοεῖς; Luke 6, 41. Acts 27, 39. Trop. Luke 20, 23 κ. τὴν πανουργίαν. Sept. for חָזַק Ps. 91, 8.—Plut. Pyrrh. 34. Xen. Cyr. 3. 2. 2; trop. Xen. An. 7. 7. 45.

2. Trop. *to mind accurately, to observe, to consider*, c. acc. Luke 12, 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7, 31. 32. 11, 6. Heb. 3, 1. James 1, 23. 24. Sept. for חָזַק Is. 5, 12. Num. 32, 8. 9. So Luc. Demon. 20. Xen. Hi. 1. 22.—Spec. *to have respect to, to regard*, c. acc. Rom. 4, 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κτλ. Heb. 10, 24. Sept. for חָזַק Is. 57, 1.

καταντάω, ὦ, f. ἴσω, (ἀντάω, ἀντί,) lit. *to come down over against*, i. e. *to come down to or upon, to arrive at a place*; Acts 20, 15 κατηντήσαμεν ἀντικρὺ Χίου *we came over against Chios*. Elsewhere in N. T. with εἰς c. acc. Acts 16, 1 κατηντήσῃ εἰς Δέρβην. 18, 19. 24. 21, 7. 25, 13. 27, 12. 28, 13. (2 Macc. 4, 44. Palaeoph. 15. 2. Diod. Sic. 3. 34.) *Of things, to come or be brought to any one*, c. εἰς 1 Cor. 14, 36; *to come upon, to happen to*, i. e. *in the time of any one*, c. εἰς 1 Cor. 10, 11. So Pol. 6. 4. 12.—Trop. *to attain to the possession of any thing, to obtain*, c. εἰς Acts 26, 7 εἰς ἣν (ἐπαγγελίαν) ... ἐλπίζει καταντῆσαι. Eph. 4, 13. Phil. 3, 11. So c. πρὸς 2 Macc. 6, 14; εἰς Pol. 4. 34. 2.

κατανύξις, εως, ἡ, (κατανύσσω,) pr. *a piercing through, trop. vehement pain, grief*, Hesych. κατανύξις· ἡ λύπη. But Sept. has the verb κατανύσσω for Heb. שָׁמַח *to be silent, dumb*, Lev. 10, 3. Ps. 4, 5; for שָׁמַח id. Dan. 10, 15; and for שָׁמַח *to lie in deep sleep, stupor*, Dan. 10, 9. So also Sept. κατανύξις for Heb. חֲרָפָה *deep sleep, stupor*, Ps. 60, 3. Is. 29, 10.—Hence in N. T. from the Sept. *slumber, stupor*, Rom. 11, 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, quoted from Is. 29, 10 where Sept. for חֲרָפָה as above. Some derive it in this sense from καταναστάω.

κατανύσσω v. -τω, f. ξω, (κατά intens.) *to prick through, to pierce*; Pass.

trop. *ω β: greatly pained, to be deep, moved*; Acts 2, 37 *κατενύγησαν τῇ καρδίᾳ*. Sept. for *כָּבַדְתָּ* Ps. 109, 16.—Ecclus. 14, 1. Hesych. *κατενύγησαν· κατελυπήθησαν*.

**καταξιώω**, *ω, f. ώσω, (κατά intens.) to count worthy of any thing*; in N. T. only Pass. *to be counted worthy*, c. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1, 5; c. infin. Luke 20, 35, 21, 36. Acts 5, 41.—So c. gen. Jos. Ant. 15. 3. 8. Diog. Sic. 2. 60; c. inf. Dem. 1383. 11.

**καταπατέω**, *ω, f. ήσω, (πατέω) to tread down, to trample down*, c. acc. Matt. 5, 13. 7, 6 *μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν*. Luke 8, 5, 12, 1. Sept. for *כָּבַדְתָּ* 2 Chr. 25, 18. Ez. 34, 18. So Pol. 1. 34. 5. Xen. Ag. 1. 15.—Metaph. as a mark of scorn and contempt, Heb. 10, 29 *τὸν νόον τοῦ θεοῦ*. So 1 Macc. 3, 51. Hom. Il. 4. 157.

**κατάπαυσις**, *εως, ή, (καταπαύω) a resting down, rest*, Sept. for *קָנַח* 1 Chr. 6, 16 [31]. 2 Macc. 15, 1.—In N. T. from the Heb. *a rest, resting-place, dwelling*, pr. after wandering and disquiet; comp. in *καταπαύω* no. 1. b. So Acts 7, 49 *τίς τόπος τῆς καταπατ. μου*, *and what the place of my rest, abode?* i. e. of God in allusion to temples, quoted from Is. 66, 1 where Sept. for *קָנַח*, as also Ps. 132, 14; comp. Ecclus. 24, 6 sq. Also of the promised land as the rest or abode of the Israelites after their wanderings, Heb. 3, 11. 18 et 4, 3. 5 *εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου*, *my rest*, i. e. which I have promised; quoted from Ps. 95, 11 where Sept. for *קָנַח*, as also Deut. 12, 9; see in *καίτοι*.—Trop. *the rest, quiet abode*, of those who shall dwell with God in heaven, in allusion both to the rest of Israel and to the sabbath, Heb. 4, 1. 3. 10. 11. Comp. Wisd. 4, 7. Act. Thom. § 36.

**καταπαύω**, *f. σω, (παύω) to rest or quiet down*, i. e.

1. Trans. a) Pr. *to cause to cease, to make rest or desist, to restrain*, c. acc. Acts 14, 18 *μόλις κατέπαυσαν τοὺς ὄχλους*. So Sept. Job 26, 12 where Heb. *כָּבַדְתָּ*; for *כָּבַדְתָּ* Ps. 85, 4. So Pol. 1. 9. 8. Dem. 808. 14. Plato Polit. 294. e. b) Spec. *to cause to rest, to give rest to*, i. e. to bring into the rest and happiness of those who dwell with God, Heb. 4, 8; comp. v. 1. 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land after their wanderings. Sept. for *קָנַח* Josh. 1, 13. 15. 22, 4. So genr. Hom. Il. 16. 618. Xen. Ven. 7. 2.

2. Intrans. *to rest from, to cease from*, with *ἀπό* c. gen. Heb. 4, 4 *κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ*. v. 10. Sept. for *קָנַח* Gen. 2, 2. 3; *קָנַח* Gen. 49, 32.—Test. XII Patr. p. 541 *καταπαύσει ή γῆ ἀπὸ ταραχῆς*. Eurip. Hec. 908 *μολπᾶν δ' ἀπὸ . . . καταπαύσας*. The more common Gr. usage is *καταπαύεσθαι τινας*, Matth. § 355. 4.

**καταπέτασμα**, *ατος, τό, (καταπετάννυμι) a covering, veil, which hangs down*, Act. Thom. § 11 *τὸ καταπέτασμα τοῦ νυμφώνος*. In Sept. *a veil, curtain*, of the tabernacle and temple, of which there were two, viz. one at the entrance of the outer sanctuary, Heb. *קָנַח* Sept. *καταπέτασμα* Ex. 26, 36. 40, 5. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. *קָנַח* Sept. *καταπέτασμα* Ex. 26, 31. 27, 21. 40, 3. Jos. B. J. 5. 5. 5. Comp. Wetst. N. T. ad Matt. 27, 51.—In N. T. *the veil, curtain*, of the inner sanctuary, which was rent at Christ's death, *τὸ καταπέτασμα τοῦ ναοῦ* Matt. 27, 51. Mark 15, 38. Luke 23, 45; comp. Heb. 9, 8. 10, 19. 20. Also *τὸ δεύτερον καταπέτασμα* id. Heb. 9, 3. Trop. Heb. 6; 19 *τὸ ἐσώτερον τοῦ καταπετάσματος*, *that within the veil*, i. e. the inner sanctuary, the holy of holies, in the heavenly temple; comp. v. 20 and 10, 19. So Heb. 10, 20 where it is a symbol of the body and death of Jesus.

**καταπίνω**, *f. πίομαι, (πίνω) to drink down, to swallow down* as in drinking; Engl. often *to swallow up*.

1. Of persons, c. acc. Matt. 23, 24 *τῇ δὲ κάμηλον καταπίνοντες*. 1 Pet. 5, 8. Sept. for *כָּבַדְתָּ* Jon. 2, 1. So Ael. V. H. 1. 3. Luc. D. Marin. 14, 3. Plato Euthyphr. 6. a.

2. Of things, e. g. the earth, *to swallow up, to absorb*, c. acc. Rev. 12, 16. (Diog. Sic. 1. 32.) The sea, *to overwhelm, to drown*, Pass. Heb. 11, 29. (Pol. 2. 41. 7.) Trop. 2 Cor. 5, 4.

3. Trop. *to overwhelm, to destroy*, c. acc. 1 Cor. 15, 54. Pass. 2 Cor. 2, 7 *λύπη καταποσῇ ὁ τοιοῦτος*.—Æschin. 13. 39 κ. τῇ πατρίδι οὐσίαν.

**καταπίπτω**, *f. πεσοῦμαι, (πίπτω) to fall down*, e. g. prostrate, *εἰς τὴν γῆν* Acts 26, 14; *νεκρόν* 28, 6. Sept. for *כָּבַדְתָּ* Ps. 145, 14.—Luc. Nigrin. 36. Xen. Cyr. 4. 5 54. Mem. 3. 3. 5.

**καταπλέω**, *f. εύσω, (πλέω) to sail down from the high sea to land* (comp. in *κατάγω* no. 2); hence *to sail to any place*. t.

come by ship to, c. εἰς Luke 8, 26.—Pol. 1. 53. 2. Xen. Holl. 1. 4. 11.

καταπονέω, ὦ, f. ἴσω, (πονέω,) to work down, to wear down by labour, Plut. Alex. M. 4.—In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7, 24. 2 Pet. 2, 7. So 2 Macc. 8, 2. Æl. V. H. 3. 27. Diod. Sic. 13. 51.

καταποντίζω, f. ἴσω, (ποντίζω, πόντος,) to cast or sink down in the sea; Mid. or Pass. to sink, to be sunk, to be drowned; Matt. 14, 30. 18, 6 καταποντισθῆν ἐν τῷ πελάγει τῆς θαλάσσης, where only a sure mode of death is pointed out, prob. without allusion to the punishment of drowning (καταποντισμός) practised by the Egyptians, Greeks, and Romans, but not by the Jews; see Casaubon ad Sueton. Octav. c. 67. Wetst. N. T. I. p. 441. Adam's Rom. Ant. p. 274.—Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε. Plut. Timol. 13 fin. Pol. 2. 60. 8. Dem. 677. 6.

κατάρα, as, ἦ, (κατά intens. ἀρά,) pr. imprecation against, i. e.

1. Pr. and genr. imprecation, cursing. James 3, 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for כְּלָלָה Gen. 27, 12. 13.—Jos. Ant. 4. 6. 5. Plut. Timol. 3. Plato Alcib. 143. b.

2. From the Heb. α curse, i. e. a devoting or dooming to utter destruction, see in ἀνάθεμα; and hence curse, condemnation, doom; Gal. 3, 10 ὑπὸ κατάραν εἰσὶ ἀρετῆς subject to the curse, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2, 14 κατάρας τέκνα, i. e. on whom the curse abides. So Sept. for כְּלָלָה Dan. 9, 11; כְּלָלָה Judg. 9, 57. Deut. 28, 15. 45; כְּלָלָה Prov. 3, 33. Mal. 2, 2.—Also of the earth, Heb. 6, 8 γῆ...κατάρας ἐγγύς near to the curse, almost accursed, doomed to sterility. So Gen. 3, 17 הָאֲרֶזְהָה הָאֲרֶזְהָה, Sept. ἐπικατάρατος, comp. 5, 29. 8, 21.

καταράσσομαι, ὦμαι, f. ὤσομαι, Mid. depon. (ἀράμαι, ἀρά,) to wish or pray against any one, to wish evil to, to curse. a) Pr. and c. acc. e. g. opp. to εὐλογεῖν, Matt. 5, 44 τοὺς καταράσσοντας ὑμᾶς. Luke 6, 28. Rom. 12, 14. James 3, 9. So Sept. for אָרַר Gen. 12, 3. Num. 24, 9. So c. acc. impl. Xen. An. 5. 6. 4 comp. Luc. Asin. 27; oftener c. dat. Luc. D. Mort. 27. 7. Xen. An. 7. 7. 48. b) From the Heb. to curse, to devote to destruction; so a fig-tree Mark 11' 21,

comp. in κατάρα no. 2 ult. Pass. part. κατηραμένος accursed, i. q. ἐπικατάρατος; Matt. 25, 41; comp. Buttm. § 113. n. 6. Sept. for כְּלָלָה Deut. 21, 23; כְּלָלָה Job 24, 18. So Wisd. 12, 11. Eccus. 3, 16.

καταργέω, ὦ, f. ἴσω, (ἀργέω,) to let be idle, unemployed, e. g. the hands Eurip. Phœn. (758) 765.—In N. T. to make idle, useless; to bring to nought.

1. Pr. e. g. land, to spoil, c. acc. Luke 13, 7 ἵνατι καὶ τὴν γῆν καταργεῖ. Comp. ἀργός of land, Aristot. Œc. 2. Diod. Sic. 19. 42.—Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. 3, 3; νόμον v. 31. Eph. 2, 15; ἐπαγγελίαν Rom. 4, 14. Gal. 3, 17. Spec. to bring to nought, to debase, c. acc. 1 Cor. 1, 28; and so Pass. 1 Cor. 2, 6.

2. Genr. to make to cease, to do away, to put an end to; 1 Cor. 13, 11 καθήρηκα τὰ τοῦ νηπίου I put away childish things. (Sept. for Chald. לִמְדָה to make desist, Ezra 4, 21. 23.) Hence to abolish, to destroy, Rom. 6, 6 τὸ σῶμα τῆς ἀμαρτίας. 1 Cor. 6, 13. 15, 24 ὅταν καταργήσῃ πάντων ἀρχὴν κτλ. v. 26. 2 Thess. 2, 8. 2 Tim. 1, 10. Heb. 2, 14. So Test. XII Patr. p. 731 καταργήσει Βελίαν καὶ τοὺς ὑπερεπιδυντας αὐτῶν. Just. Mart. de Resurr. p. 242.—Pass. καταργεῖσθαι, οὔμαι, to cease, to be done away, 1 Cor. 13, 8 bis, εἴτε προφητεῖαι, καταργηθῶσιν κτλ. v. 10. 2 Cor. 3, 7. 11. 13. 14. Gal. 5, 11. So καταργεῖσθαι ἀπὸ τινος, to cease from, to cease being under or connected with any person or thing; e. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7, 2. 6, i. q. ἐλευθέρω ἐστὶν ἀπὸ τοῦ νόμου in v. 3; also Gal. 5, 4 καταργήσητε ἀπὸ τοῦ Χριστοῦ ye have ceased (withdrawn, apostatized) from Christ. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.

καταρτιζέω, ὦ, f. ἴσω, (ἀρτιζέω,) to number under or among; Pass. Acts 1, 17 καταρτιζομένης ἦν ἐν ἡμῖν. Sept. for שְׁרָרָה 2 Chr. 31, 19.—Diod. Sic. 4. 85. Plato Pol. lit. 266. a.

καταρτίζω, f. ἴσω, (ἀρτίζω, ἄρτιος,) to make quite ready, to put fully in order. to make complete.

1. Pr. of what is broken, injured, to refit, to repair, to mend, and this is the more common classic usage; c. acc. e. g. τὰ δίκτυα Matt. 4, 21. Mark 1, 19. Sept. for Chald. כְּלָלָה Ezra 4, 12. 13. 16. So Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106.—Trop. of a person in error, to restore, to set right, c. acc. Gal. 6, 1. So Plut. Marcell. 10.

2. Spec. *to furnish fully, to make perfect*, i. e. such as one should be, deficient in no part; so of persons, c. acc. 1 Pet. 5, 10 ὁ δὲ θεὸς... καταρτίσει ὑμᾶς. Pass. or Mid. 2 Cor. 13, 11 καταρτίξεσθε *be ye perfect*. Luke 6, 40 καταρτισμένοις δὲ πᾶς ἔσται ὡς ὁ διδάσκ. αὐτοῦ, *every one completed (perfect-ed) shall be as his master*, not more. Also with ἐν τινι *in anything*, Heb. 13, 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. Pass. 1 Cor. 1, 10. Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply*, 1 Thess. 3, 10.—Comp. Pol. 5, 2. 11 Μακεδόνες ταῖς ἐρεσίαις καταρτισμένοι.

3. Genr. *to prepare, to set in order, to frame*; in N. T. only in Pass. and Mid. Rom. 9, 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπολειαν. Matt. 21, 16 κ. αἶνον, from Ps. 8, 3 where Sept. for יִצְרֶה. Heb. 10, 5 σῶμα δὲ καταρτίσω μοι, *a body hast thou prepared for me*, as a sacrifice to thee, quoted from Ps. 40, 7 Sept. where the Heb. is different. Heb. 11, 3 καταρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, *were framed, were created and set in order*; comp. Sept. Ps. 74, 16 σὺ καταρτίσω ἥλιον καὶ σελήνην for Heb. הַיָּרֵךְ. Ps. 89, 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

κατάρτισις, εὖς, ἡ, (καταρτίζω,) *perfection*, i. e. the being made or becoming perfect, 2 Cor. 13, 9; comp. in καταρτίζω no. 2.—Plut. Alex. M. 7.

καταρτισμός, οὗ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, Eph. 4, 12.

κατασεῖω, f. εἶσω, (σεῖω,) *to shake down*, e. g. buildings AEL. V. H. 3. 16. Thuc. 2. 76.—In N. T. *to shake the hand at any one, to wave the hand, to beckon*, as a sign for silence, c. acc. Acts 19, 33 κατασεῖσας τὴν χεῖρα *waving the hand*; c. dat. Acts 13, 16 κατασεῖσας τῇ χειρὶ *waving with the hand*. Also c. dat. of pers. 21, 40 κ. τῇ χ. τῷ λαῷ. 12, 17. So τῇ χ. Philo Leg. ad Cai. 1018. b; τῇ χ. Jos. Ant. 8. 11. 2. Pol. 1. 78. 3; c. dat. of pers. Xen. Cyr. 5. 4. 4.

κατασκάπτω, f. ψω, (σκάπτω,) *pr. to dig down, to undermine*; and hence *to overthrow, to destroy, to rase*, e. g. cities, buildings, Jos. Ant. 4. 8. 46. Hdtian. 8. 4. 24. Xen. Hell. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. 11, 3 τὰ θυσιαστήριά σου κατέσκαψαν, *they have digged down thine altars*, destroyed them, quoted from 1 K. 19, 10 where Sept. for הִרְסוּ. Part. Pass. Acts 15, 16 τὰ κατεσκαμμένα, *the ruins*, from Am. 9, 11 where Sept. for הִרְסוּ.

κατασκευάζω, f. ἄσω, (κατὰ intens.) *to prepare fully, to put in readiness*, c. acc. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11, 10. Mark 1, 2. Luke 7, 27, quoted from Mal. 3, 1 where Heb. הִכְנִיחַ, Sept. ἐπὶν βλέπομαι; see in ἐτοιμάζω no. 1. a. Luke 1, 17 λαὸν κατεσκευασμένον *a people fully prepared*, for the coming of the Messiah. (Genr. Diod. Sic. 1. 1. Dem. 14. 26. Xen. Mem. 3. 11. 4.) Spoken of buildings, i. q. *to build, to construct*, e. g. οἶκον Heb. 3, 3. 4; σκηνήν 9, 2. 6; κιβωτὸν the ark of Noah 11, 7. 1 Pet. 3, 20. So Jos. Ant. 8. 8. 4. Hdtian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, e. g. τὰ πάντα Heb. 3, 4. Sept. for בָּרָא Is. 40, 28. 43, 7. So Wisd. 9, 2.

κατασκηνώ, ὦ, f. ὥσω, (σκηνώ,) *to fix down a tent, to pitch tent, to encamp*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2.—In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*; so ἐν τοῖς κλάδοις Matt. 13, 32. Luke 13, 19; ὑπὸ τὴν σκίαν Mark 4, 32. Sept. for שָׁכַן Ps. 104, 12. So Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4.—Trop. *to rest, to remain*; Acts 2, 26 ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, quoted from Ps. 16, 9 where Sept. for שָׁכַן.

κατασκήνωσις, εὖς, ἡ, (κατασκηνώ) *the pitching of a tent, building*, Sept. for בִּנוֹת 1 Chr. 28, 2; *a tent pitched, quarters*, Diod. Sic. 17. 95.—In N. T. *a lodging, dwelling, abode*, and spoken of birds, *a haunt*, Matt. 8, 20. Luke 9, 58. In Sept. only of the dwelling of God, for דְּבָרָא 2 Chr. 6, 21. Symm. for שָׁכַן Ps. 46, 5. So Tob. 1, 4. 2 Macc. 14, 35. Comp. Pol. 11. 26. 5. Plut. Demetr. 26.

κατασκιάζω, f. ἄσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow, to cover*, c. acc. Heb. 9, 5.—Plut. Artax. 18 fin. Plato Tim. 74. d.

κατασκοπέω, ὦ, f. ἴσω, (σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22; *to inspect*, Pol. 10. 20. 2; *to reconnoitre*, Plut. Aem. Paul. 16.—In N. T. with sinister intent, *to spy out, to explore*, c. acc. Gal. 2, 4 κατασκοπεῖσαι τὴν ἐλευθερίαν ὑμῶν So Sept. for חָשַׁד 2 Sam. 10, 3. 1 Chr. 19, 3

κατασκοπός, οὗ, ὁ, (κατασκοπέω,) *a scout, spy*, Heb. 11, 31. Sept. for חֲשִׁידָא Gen. 42, 9. 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

κατασοφίζομαι, f. ἴσομαι, Mid. depon. (σοφίζω,) *pr. to be wise against any one*, i. e. *to deal subtly with, insidiously, deceitfully*, c. acc. Acts 7, 19 κατασοφισάμενος τὸ

γένος ἡμῶν, in allusion to Ex. 1, 10 where Sept. for צַרְפַּרָּה.—Judith 5, 11. Luc. D. Deor. 1. 2. Diod. Sic. 15. 74.

**καταστέλλω**, f. ἐλῶ, (στέλλω,) *to put or let down, to lower*, e. g. τὰς ράβδους the fasces Dion. Hal. 8. 44.—In N. T. trop. *to put down, to quell, to appease*, c. acc. τὸν ὄχλον Acts 19, 35. 36. So 2 Macc. 4, 31. Jos. Ant. 14. 9. 1. Plut. Moral. II. p. 95.

**κατάστημα**, ατος, τό, (καίστημι,) *position, i. e. condition, character, deportment*; Tit. 2, 3 ἐν καταστήματι ἱεροπρεπείς.—3 Macc. 5, 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

**καταστολή**, ἡς, ἡ, (καταστέλλω,) *a letting down*, i. e. the letting fall of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5.—In N. T. meton. *dress, raiment, apparel*, 1 Tim. 2, 9 ἐν καταστολῇ κοσμίῳ. Sept. for כְּצַנְנִי Is. 61, 3. So Jos. B. J. 2. 8. 4.

**καταστρέφω**, f. ψω, (στρέφω,) *to turn down, to turn under*, e. g. with a plough Xen. Œc. 17. 10.—In N. T. *to overturn, to overthrow, to upset*, c. acc. Matt. 21, 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11, 15. Sept. for הִפְּסֵה Job 28, 9. Hag. 2, 22. So Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς *to destroy* Plut. Pericl. 23. Hdtian 8. 4. 22.

**καταστηνιάω**, ῶ, f. ἄσω, (στηνιάω,) *to revel against, to run riot against* any one, c. gen. 1 Tim. 5, 11 ὅταν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ, *against Christ*, i. e. they lead a life of voluptuous luxury in neglect of Christ, to the detriment of his cause.—Basil. Ep. ad Amphil. III. p. 28. c. Nicet. Annal. XIX. 4. 368. d. Comp. Lob. ad Phryn. p. 381; see more in *στηνιάω*.

**καταστροφή**, ἡς, ἡ, (καταστρέφω,) *catastrophe, i. e. overthrow, destruction*, of cities; 2 Pet. 2, 6 ἃς πολεῖς . . . καταστροφῇ κατέκρινε. Sept. for הִפְּסֵה Gen. 19, 29; רָחַב Job 15, 21. So Plut. Instit. Lacon. 42. Thuc. 1. 15.—Trop. *subversion*, opp. τὸ χρέσιμον, 2 Tim. 2, 14.

**καταστρώννυμι**, f. στρώσω, (στρώννυμι,) *to spread down, to strew down*, e. g. persons, Pass. 1 Cor. 10, 5 κατεστρώθησαν ἐν ἐρήμῳ, *they were strewed as corpses in the desert*, were destroyed. Sept. for צָרַח Num. 14, 16.—Judith 14, 4. Œl. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν.

**κατασύρω**, f. ρῶ, (σύρω,) *to drag down, to force along*, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643.

Plut. Symp. 1. 9. 3; τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, *to drag or haul along*, c. acc. τινὰ πρὸς κριτήν Luke 12, 58. So Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. Comp. *detrahere in judicium*, Cic. pro Milon. 14.

**κατασφάζω** v. -άπτω, f. ἀξω, (σφάζω, σφάπτω,) *to slaughter down*, i. e. genr. *to butcher, to kill*, c. acc. τοὺς ἐχθροὺς Luke 19, 27. Sept. for צָחַק Zech. 11, 5.—Œl. V. H. 13. 2. Xen. An. 4. 1. 23.

**κατασφραγίζω**, f. ἰσώ, (κατά intens.) *to seal up*, c. acc. e. g. τὸ βιβλίον a book or roll, Rev. 5, 1. Sept. for סָתַם Job 9, 7.—Wisd. 2, 5. Luc. Alex. 49. Plut. de Defect. Orac. 45.

**κατάσχεσις**, εως, ἡ, (κατέχω,) *a holding fast, possession*; in N. T. meton. *a possession, thing possessed*, e. g. a dwelling, land. Acts 7, 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. v. 45 ἐν τῇ κατασχεσει, see in ἐ no. 4. Sept. for סָחַק Gen. 17, 8. Ps. 2, 8.—Judith 9, 13. Jos. Ant. 9. 1. 2.

**κατατίθημι**, f. τίσω, (τίθημι,) 1. *to put or lay down, to deposit*, e. g. in a tomb, c. acc. Mark 15, 46 κατέθηκεν αὐτὸν ἐν μνημεῖῳ.—Œl. V. H. 13. 2. Plut. Lysand. 29; genr. Xen. Eq. 6. 7.

2. *Mid. to deposit for oneself, to lay up for use*, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34.—In N. T. trop. *κατατίθεσθαι χάριν* v. χάριτας, c. dat. *to lay up favour with any one, to win his favour, to curry favour with*; Acts 24, 27 εἰλῶν τε χάριτας κατατίθεσθαι τοῖς Ἰουδαῖς. 25, 9. So 1 Macc. 10, 23. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

**κατατομή**, ἡς, ἡ, (κατατέμνω,) *concision, i. e. a cutting off, mutilation*; so Phil. 3, 2, contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision in v. 3. Comp. in ἀποκόπτω.

**κατατοξεύω**, f. εύσω, (τοξεύω,) *to shoot down with an arrow or dart*; Pass. c. dat. βολεῖς Heb. 12, 20, in allusion to Ex. 19, 13 where Sept. for צָחַק.—Luc. D. Deor. 19. 2. Hdot. 2. 36.

**κατατρέχω**, aor. 2 κατέδραμον, (τρέχω,) *to run down from a higher to a lower place*; Acts 21, 32 κατέδραμεν ἐπ' αὐτοὺς he ran down upon them, from the fortress Antonia. Sept. for צָרַח 1 K. 19, 20.—Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26, 37. Xen. Cyr. 7. 2. 5.

**καταφάγω**, see in *κατεσθίω*.

**καταφέρω**, f. καοίρω, (φέρω,) Pass. aor. 1 κατηνέχην, *to bear or carry down from*

a higher to a lower place, Palaph. 10. 2. Dem. 1158. 15; *to bring down* with violence, as a blow, Luc. Tim. 53; *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T.

1. Pass. καταφέρεσθαι, *to be borne or thrown down*; Acts 20, 9 κατερχεῖς ἀπὸ τοῦ ὕπνου ἔπεσε, *being borne down from the sleep*, i. e. he sunk down from sleep, lost his balance and fell. (Æl. V. H. 3. 4. Hdian. 1. 11. 3.) Trop. *to be borne down, oppressed*, c. g. with sleep, ὕπνω Acts 20, 9. So Symm. for כָּרַךְ Ps. 76, 7; εἰς ὕπνον Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57.

2. Spec. καταφέρω ψῆφον (κατά intens.) *to bring down or deposit a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts 26, 10 κατήνεγκα ψῆφον *I gave my vote*, assented; comp. 22, 20.—So φέρω ψῆφον Dem. 271. ult. Plut. Coriol. 15 τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.

καταφεύγω, f. φεῶμι, (φεύγω,) *to flee down to any place, to flee for refuge*, c. g. εἰς τὰς πόλεις Acts 14, 6; trop. c. inf. Heb. 6, 18. Sept. for כָּנַס Num. 35, 26. Deut. 4, 42.—Hdian. 7. 11. 12. Xen. Hell. 4. 8. 28.

καταφθείρω, f. ἐρῶ, (κατά intens.) *to spoil utterly, to corrupt*, c. acc. Luc. Tim. 36; καταφθ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3.—Hence in N. T.

1. Trop. *to corrupt, to deprave*; Pass. 2 Tim. 3, 8 καταφθαρμένοι τὸν νοῦν, Buttm. § 131. 7. Comp. Sept. καταφθ. τὴν ὁδὸν for כָּרַחַשׁ Gen. 6, 12.

2. *to destroy*, Pass. *to perish*, 2 Pet. 2, 12. Sept. for כָּרַחַשׁ Ex. 18, 18; כָּרַחַשׁ Gen. 6, 17.—2 Macc. 5, 14. Æschyl. Pers. 345. Diod. Sic. 1. 16.

καταφιλέω, ὦ, f. ἴσω, (κατά intens.) *to kiss tenderly, deosculator*, stronger than φιλέω, c. acc. Matt. 26, 49 comp. v. 48. Mark 14, 45. Luke 7, 38. 45. 15, 20. Acts 20, 37. Sept. for כָּרַחַשׁ Gen. 31, 28. 55. Ruth 1, 9. 14.—Luc. Asin. 51. Xen. Mem. 2. 6. 33.

καταφρονέω, ὦ, f. ἴσω, (φρονέω,) *pr. to think down upon*, i. q. *to look down upon any one, to think lightly of, to despise*, c. gen. Buttm. § 132. 10. e. Matt. 18, 10 μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων. Rom. 2, 4. 1 Cor. 11, 22. 1 Tim. 4, 12. Heb. 12, 2. 2 Pet. 2, 10. So Wisd. 14, 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—Spec. *to neglect, not to care for*, Matt. 6, 24 et Luke 16, 13 opp. to ἀνδεύεσθαι. 1 Tim. 6, 2. So Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

καταφρονητής, οὗ, ὅς, (καταφρονέω,) *a despiser, contemner*, Acts 13, 41, quoted from Sept. Hab. 1, 5 where Heb. כָּרַחַשׁ. Sept. for כָּרַחַשׁ Hab. 2, 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12 init.

καταχέω, f. εἴσω, (χέω,) *to pour down upon*, and genr. *to pour upon*, e. g. ἐπὶ τῇ κεφ. Matt. 26, 7; κατὰ τῆς κεφ. Mark 14, 3.—Sept. Job. 41, 15. Hdian. 8. 4. 26. Plato Rep. 398. a.

καταχθόνιος, ἰόν, ὅς, ἡ, adj. (χθών,) *under-ground, subterranean*, put for ἄτης and its inhabitants, Phil. 2, 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10. Hom. Il. 9. 457.

καταχράομαι, ὦμαι, f. ἵσμαι, Mid. depon. (κατά intens.) *to use overmuch, to over-use*, and so *to misuse, to abuse*, c. dat. 1 Cor. 7, 31 οἱ χρώμενοι τῷ κόσμῳ ὡς μὴ καταχρώμενοι. 9, 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22. Plato Menex. 247. a.

καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool, to refresh by cooling*, c. acc. τὴν γλώσσαν Luke 16, 24.—Sept. Ez. 26, 19. Diod. Sic. 3. 8 pen. Theophr. C. Pl. 4. 12. 9.

κατείδωλος, οὗ, ὅς, ἡ, adj. (κατά intens. εἰδωλον,) *full of idols, given to idolatry*; Acts 17, 16 κατείδωλον οὖσαν τὴν πόλιν.—Comp. the forms τόπος κατάδενδρος Diod. Sic. 16. 31; τόπος κατάφντος Pol. 18. 3. 1.

κατέναντι, adv. (έναντι) *pr. down over against*; hence genr. i. q. *over against, opposite to*, c. gen. a) Genr. Mark 11, 2 κώμην τὴν κατέναντι ἡμῶν. 12, 41. 13, 3. [Matt. 21, 2. 27, 24.] Also with art. ὁ, ἡ κατέναντι, adj. *opposite*, Luke 19, 30 εἰς τὴν κατέναντι κώμην. Buttm. § 125. 6. Sept. for כָּרַחַשׁ Ex. 19, 2; כָּרַחַשׁ 1 Chr. 5, 11; כָּרַחַשׁ Zech. 14, 4. So Ecclus. 22, 18. b) Spec. *before, in the sight of*, Rom. 4, 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπίστευσε, comp. in art. ὁς II. A. 3. b. 8. Buttm. § 143. 14. Winer § 24. 2. n. Sept. for כָּרַחַשׁ Ex. 32, 10; כָּרַחַשׁ 2 Chr. 2, 6. Ex. 32, 5.

κατενώπιον, adv. (ένώπιον,) *pr. down in the presence of, in the very presence of*; hence genr. *before, in the sight of*, c. gen. 2 Cor. 2, 17 κατενώπιον τοῦ θεοῦ. 12, 19. Eph. 1, 4. Col. 1, 22. Jude 24 κατὰ τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for כָּרַחַשׁ Lev. 4, 17; כָּרַחַשׁ Josh. 21, 46; כָּרַחַשׁ Josh. 1, 5.

κατεξουσιάζω, f. ἴσω, (ἐξουσιάζω,) *to exercise authority against or over any one*, c. gen. Matt. 20, 25. Mark 10, 42.

**κατεργάζομαι**, f. ἀσφα, Mid. depon. (κατά intens. ἐργάζομαι.) Pass. aor. 1 κατεργάσθην with Pass. signif. 2 Cor. 12, 12, comp. Buttm. § 113. n. 6.

1. *to work out, to bring about*, e. g. a) Of persons, i. q. *to work, to effect, to accomplish*, so of Christ, c. acc. Rom. 15, 18. (Xen. Mem. 3. 5. 11.) So actions, conduct, c. acc. Rom. 1, 27 τὴν ἀσχημωσύνην κατεργάζομενοι, 2, 9 κ. τὸ κακόν. 7, 15. 17. 18. 20. 1 Cor. 5, 3. 1 Pet. 4, 3. (Xen. Hiero 1. 32.) Also miracles, σημεῖα, Pass. 2 Cor. 12, 12; so Hdt. 9. 108. Spec. *to form, to make*; so of God, c. acc. et dat. 2 Cor. 5, 5. Sept. for ἐργῇ Ex. 15, 17. b) Of things, *to cause, to produce, to work, to be the cause or author of*, c. acc. Rom. 4, 15 ὁ νόμος ὀργὴν κατεργάζεται. 5, 3. 7, 8. 13. 2 Cor. 4, 17. 7, 10 bis. 11. 9, 11. Phil. 2, 12. James 1, 3. 20. So Plato Legg. 791. a.

2. *to work out to the end, to bring to an end*, Hdtian. 3. 12. 12. Plut. M. Crass. 10.—Hence in N. T. *to make an end of, to vanquish*, c. acc. ἅπαντα Eph. 6, 13. So Jos. Ant. 2. 4. 2. Hdtian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν Λόντα.

**κατέρχομαι**, aor. 2 κατήλθον, (ἐρχομαι,) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country to the sea-coast, or the like; with εἰς c. acc. of place Luke 4, 31. Acts 8, 5. 13, 4. [21, 3]; ἀπό c. gen. of place Luke 9, 37. Acts 15, 1. 18, 5. 21, 10; with εἰς and ἀπό Acts 11, 27. 12, 19; with πρὸς c. acc. of pers. Acts 9, 32. (So c. εἰς Ael. V. H. 4. 25. Hdtian. 1. 16. 3.) Of persons coming from the high sea down to land, c. εἰς Acts 18, 22. 27, 5. So Hdtian. 4. 8. 1.—Trop. of divine gifts, James 3, 15 σοφία ἄνωθεν κατερχαμένη, see in ἄνωθεν no. 1.

**κατεσθίω**, aor. 2 κατέφαγον, (ἐσθίω,) *to eat down, to devour*, Engl. usually *to eat up*.

1. Pr. as animals, c. acc. so κατέφαγον, Matt. 13, 4 ἦλθε τὰ πετεινά καὶ κατέφαγεν αὐτό. Mark 4, 4. Luke 8, 5. Rev. 12, 4. Sept. for בָּצָץ Gen. 37, 19. Ex. 10, 15. (Palæph. 4. 1 κατεσθ.) Of persons, e. g. βιβλαρίδιον καταφαγεῖν, *to devour a book*, as emblematic of an eager and full knowledge of its contents, Rev. 10, 9. 10; comp. Ez. 3, 1. 3, where Sept. for בָּצָץ. So Xen. Lac. 15. 4 καταφ. Diod. Sic. 1. 30 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, *to devour one's substance, to squander*, Luke 15, 30. So Hom. Od. 15. 12. Aeschin. 13. 38 καταφαγεῖν τὴν πατρὸς οὐσίαν.

2. Trop. e. g. of things, as fire, *to consume*, Rev. 11, 5 κατεσθ. 20, 9 κατέφ. Sept. for בָּצָץ, κατεσθ. Is. 29, 6. Joel 2, 5; κατέφ. Lev. 10, 2. Of zeal, John 2, 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. 69, 10 where Sept. for בָּצָץ. So Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1.—Of persons, e. g. Gal. 5, 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (Comp. Sept. for בָּצָץ Is. 9, 12. Xen. An. 4. 8. 14.) In the sense *to pillage, to plunder*, by extortion, oppression, as κατεσθ. τινά 2 Cor. 11, 20; τὰς οἰκίας τῶν χηρῶν Matt. 23, 13. Mark 12, 40. Luke 20, 47. Comp. Hom. Od. 2. 237.

**κατευθύνω**, f. νῶω, (εὐθύνω,) *to guide straight towards or upon any thing*; hence gener. *to guide, to direct*, e. g. one's way or journey to a place, c. acc. 1 Thess. 3, 11 ὁ κύριος κατευθύνει (optat.) τὴν ὁδὸν ἡμῶι πρὸς ὑμᾶς. So Plut. Alex. M. 33 init. Plato Tim. 44. b.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke 1, 79; τὰς καρδίας εἰς τι 2 Thess. 3, 5. Sept. κ. τὴν ὁδὸν for וְאֶת הַיָּם Hiph. Ps. 5, 9; κ. τὴν καρδίαν for וְאֶת הַיָּם 2 Chr. 12, 14. 19, 3. So Plut. ad Princ. inderud. 2. Plato Legg. 847. a.

**κατευλογέω**, ᾶ, f. ἥσω, (κρά intens.) *to bless much*, c. acc. Mark 10, 16 in Mss. —Plut. de adul. et amic. 25.

**κατεφίστημι**, f. στήσω, (ἐφίστημι,) in N. T. only in aor. 2 κατέπεστην, intrans. *to stand forth against*; hence in a hostile sense i. q. *to rush upon, to assault*, c. dat. τῷ Παύλῳ Acts 18, 12. Comp. ἐφίστημι no. 2.

**κατέχω**, f. κατέξω, (κατά intens.) aor. 2 κατέσχον, *to have and hold fast, to hold firmly*.

1. Genr. in various senses. a) *to hold fast or back, to retain, to detain a person*, c. acc. Luke 4, 42 καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. for אָחַז Pi. Gen. 24, 56. (Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.) In the sense *to hinder, to repress*, 2 Thess. 2, 6. 7; some also Rom. 1, 18, see in lett. b. So Plut. Pericl. 18. Xen. Cyr. 4. 6. 4 bis. b) *to have in possession, to possess*, c. acc. 1 Cor. 7, 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. 6, 10. Rom. 1, 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, *holding the truth in unrighteousness*, i. e. having a knowledge of the truth but living in idolatry and unrighteousness, as is explained in the next verses. Sept. for Chald. Aph. וְהָיוּ דָּן Dan. 7, 18. 22. So Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26. c) Trop. *to hold fast in one's mind and heart, to keep in mind*, c. acc. e. g.

τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλὸν 1 Thess. 5, 21; also Heb. 3, 6. 14. 10, 23; in memory 1 Cor. 15, 2. So Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn. d) Pass. *to be held fast*, i. e. trop. *to be bound* by a law, ἐν ᾧ κατειχόμεθα Rom. 7, 6; comp. Sept. for כָּשָׁה Gen. 39, 20. Of disease, John 5, 4 ὅς δὴποτε κατειχετο νοσήματι *by whatever disease he was held bound*. Sept. and יִשָּׁה Jer. 13, 21. So Hdiān. 1. 12. 1. ib. 1. 4. 19. Xen. Conv. 1. 10. e) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, i. e. *to steer towards the land*, Acts 27, 40. So Hdot. 7. 188 κατέσχε... ἐς τὸν αἰγιαλόν. Plut. Thes. 21. Thuc. 8. 23; fully Hom. Od. 11. 455.

2. Spec. *to lay fast hold of, to get possession of, to seize*, c. acc. Matt. 21, 38 κατὰσχῶμεν τὴν κληρονομίαν. *So to take eagerly, τὸν ἔσχατον τόπον* Luke 14, 9. Sept. for יִשָּׁה 2 Sam. 4, 10. 20, 9.—Hdot. 5. 72. Diod. Sic. 12. 82. Xen. Hell. 2. 1. 2.

κατηγορέω, ὦ, f. ἦσω, (κατά, ἀγορεύω,) *to speak against, espec. before judges, to accuse*.

1. Pr. in a judicial sense, with gen. of person; Matt. 12, 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3, 2. Luke 11, 54. 23, 2. 10. John 8, 6. Acts 24, 2. 25, 5. Rev. 12, 10; gen. impl. Acts 24, 19. (1 Macc. 7, 6. Luc. Necyom. 11. Xen. An. 5. 8. 1.) With gen. of pers. and acc. of thing, Matth. 5. 370. n. 2. Mark 15, 3 κατηγοροῦν αὐτοῦ πολλά. [v. 4.] Acts 28, 19. (1 Macc. 7, 25. Xen. Hell. 1. 7. 14.) Or with gen. of thing by attract. Acts 24, 8. 25, 11. With περί c. gen. of thing Acts 24, 13. (Xen. Hell. 1. 7. 2.) With κατά c. gen. of pers. and gen. of thing by attract. Luke 23, 14.—Pass. where the subject is a person, Acts 25, 16 ὁ κατηγοροῦμενος κτλ. and with ὑπό τινας Matt. 27, 12. (Hdot. 7. 205.) Where the subject is a thing, c. παρά τινας, Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. So Thuc. 1. 95.

2. Genr. *to accuse, to complain of*, c. gen. of pers. John 5, 45 bis, μὴ δοκέιτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κτλ. Rom. 2, 15.—Hdiān. 6. 9. 1. Xen. Hi. 1. 14.

κατηγορία, as, ἡ, (κατηγορέω,) *an accusation*, e. g. judicial, Luke 6, 7 ἵνα εὐρωσι κατηγορίαν αὐτοῦ. John 18, 29. 1 Tim. 5, 19. So Jos. Ant. 2. 4. 3. AEL. V. H. 11. 10. Plato Apol. 19. a.—Also i. q. *complaint*; Tit. 1, 6 ἐν κατηγορίᾳ ἀσωτίας. So Xen. Hell. 2. 1. 31.

κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser*, John 8, 10. Acts 23, 30. 35. 24, 8. 25, 16. 18; of Satan Rev. 12, 10 Rec. comp. in διάβολος.—2 Macc. 4, 5. Xen. Mem. 1. 2. 9.

κατήγορ, ορος, ὁ, (κατηγορέω,) *an accuser*, i. e. Satan, Rev. 12, 10 in later editions for κατήγορος q. v. Not found in Gr. writers, but expressed by the Rabb. רִגְלִיזָר an accuser, Buxtorf Lex. 2009.

κατήφεια, as, ἡ, (κατηφής, φάος,) *dejection, sadness*, James 4, 9.—Plut. de vit. Pudore 1. Thuc. 7. 75.

κατηχέω, ὦ, f. ἦσω, (ἡχέω,) *to sound out towards any one*, in his ears, Luc. Jup. Trag. 39.—Hence trop. and in N. T.

1. *to teach, to instruct*, orally, by the sound of the living voice; spoken of the oral instruction, preaching, of the apostles and early christian teachers; with acc. of pers. 1 Cor. 14, 19 ἵνα καὶ ἄλλους κατηχῶσω. So c. acc. impl. Gal. 6, 6. (Act. Thom. § 16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts 18, 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. 6, 6. Also with περί c. gen. Luke 1, 4; ἐκ c. gen. Rom. 2, 18.—Jos. de Vit. 65 ult. Luc. Asin. 48.

2. Genr. *to inform, to apprise of*; Pass. *to be informed of, to hear by report*; with περί c. gen. Acts 21, 21; τὶ περί τινας v. 24.—So κατηχθεῖς περί τῶν συμβεβηκότων Plut. de Fluv. 17. 1. ib. 21. 4.

κατ' ἰδίαν, see in ἴδιος no. 1 h.

κατιώω, f. ὥσω, (ἰώω, ἰός,) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James 5, 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατιώται. Comp. Ep. of Jer. 24. Lam. 4, 1.—Arr. Epict. 4. 16. 14 ὡς ὀπλάρια ἐπικείμενα κατιώται.

κατισχύω, f. ὤσω, (ἰσχύω,) *to be strong against any one*, e. g. a) In a hostile sense, *to prevail against or over, to overcome, to vanquish*, c. gen. Matt. 16, 18 οὐ κατισχουσιν αὐτῆς. So Wisd. 7, 30 Alex. AEL. V. H. 12. 9. Diod. Sic. 1. 24. b) Genr. *to prevail, to get the upper hand*, absol. Luke 23, 23. So Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

κατοικέω, ὦ, f. ἦσω, (οἰκέω,) *to dwell down in a place, to dwell*.

1. Pr. with an accus. of place, *to dwell fixedly in, to inhabit*; Acts 1, 19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. 2, 9. 14. 4, 16. 9, 32. 35 τοὺς κατοικοῦντας Λαύδαν. 19, 10. 17. Rev. [12, 12.] 17, 2. Sept. for כָּשָׁה Gen. 13, 7. 34, 29. So Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. Hell. 2. 4. 38 —Trop



of God as manifesting his constant presence in the temple, Matt. 23, 21.

2. Intrans. *to dwell fixedly, to inhabit, to reside*; so with εἰς c. acc. see in εἰς no. 4; Matt. 2, 23 ἐλθὼν κατοικήσεν εἰς πόλιν λεγ. Ναζαρέτ. 4, 13. Acts 7, 4. With ἐν c. dat. Luke 13, 4 κατοικοῦντας ἐν Ἱερουσ. Acts 1, 20. 2, 5. 7, 2. 4. 9, 22. 11, 29. 13, 27. Heb. 11, 9. Rev. 13, 12. With ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. 3, 10. 6, 10. 8, 13. 11, 10 bis. 13, 8. 14 bis. [14, 6.] 17, 8; c. acc. ἐπὶ πάν τὸ πρόσωπον τῆς γῆς Acts 17, 26. With τοῦ, οὗ, Rev. 2, 13 bis. With ἐκεῖ Matt. 12, 45. Lukè 11, 26; impl. Acts 22, 12. Sept. for πῦρ c. ἐν Gen. 13, 12. 19, 29; c. ἐπὶ Lev. 20, 22. 25, 18. 19; ἐκεῖ Gen. 11, 2. So c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7; αὐτοῦ Palaph. 31. 11.—Trop. of God, see above in no. 1; c. ἐν Acts 7, 48. 17, 24. (Sept. and πῦρ Ps. 2, 4. 9, 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the hearts of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3, 17; and so τὸ πλῆρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. 2, 9. 1, 19. Of the spirit or disposition of mind, James 4, 5. Also ἡ δικαιοσύνη 2 Pet. 3, 13; comp. Sept. Jer. 32, 16.

κατοικησις, εως, ἡ, (κατοικέω,) a dwelling, habitation, abode, Mark 5, 3. Sept. for πῦρ Gen. 10, 30.—Plut. Lysand. 28 med. Plato Tim. 71. b.

κατοικητήριον, ου, τό, (κατοικέω,) a dwelling-place, dwelling, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2, 22; κ. δαιμόνων Rev. 18, 2. Sept. for ἵνα Nah. 2, 11; πῦρ Ex. 12, 20; ἵνα 2 Chr. 6, 30.

κατοικία, as, ἡ, (κατοικέω,) a dwelling, habitation, abode, Acts 17, 26. Sept. for πῦρ Ex. 35, 3. Lev. 3, 17.—Pol. 5. 78. 5. Plut. M. Anton. 16 bis.

κατοπτρίζω, f. ἴσω, (κάοτρον, comp. ἔσοτρον,) to show as in a mirror, Plut. de placit. Philosoph. 3. 5 ult. Mid. to look in a mirror, to behold as in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεδούσιν συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. to behold as in a mirror, c. acc. 2 Cor. 3, 18 τὴν δόξαν κυρίου κατοπτρίζομεν, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in anthit. to v. 15. So Philo 2 Alleg. p. 79. e, μηδὲ κατοπτρῶσιν ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. Læsner Obs. p. 304.

κατόρθωμα, ατος, τό, (κατορθόω,) any thing rightly done, a right action. Lat. recte

factum, Plut. de Stoic. repugn. 11, 15. Cic. de Fin. 3. 7.—In N. T. any thing successfully done or arranged, a worthy deed or measure; Acts 24, 3 κατορθώματων γνωμένων τῷ θεῷ τούτῳ κτλ. many excellent arrangements having been made for this nation, i. e. in reference to the government and institutions, spoken in flattery to Felix. So 3 Macc. 3, 23 καταστρέφει τὰ κατορθώματα.—Ostener of military deeds, achievements, Pol. 1. 19. 12. Diod. Sic. 5. 20. Plut. Camill. 37 bis. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

κατώ, adv. (κατά,) down, downwards. Comparat. κατωτέρω Matt. 2, 16.

1. Of place. a) Place whither, implying motion down; Matt. 4, 6 βάλε σεαυτὸν κατώ. Luke 4, 9. John 8, 6. 8. Acts 20, 9. Sept. for πῦρ Ecc. 3, 21. Is. 37, 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) Place where, below, underneath; Mark 14, 66 ἐν τῇ αὐλῇ κατώ. Acts 2, 19. Matt. 27, 51. Mark 15, 38. Sept. for πῦρ Ez. 1, 27; ἵνα Ez. 31, 16. So Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7.—With art. δ, ἡ, τὸ κατώ, as adj. that which is below, the low, earthly John 8, 23. Buttm. § 125. 6. So Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2, 16 ἀπὸ διέτους καὶ κατωτέρω of two years old and under, q. d. lower down. Sept. κατώ for πῦρ 1 Chr. 27, 23.—Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

κατώτερος, α, ον, comparat. (κατώ,) lower down, lower. Eph. 4, 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. e. to ἄδης, ἵνα, implying that Christ became subject to death; comp. 1, 20. Sept. εἰς τὰ κατώτατα τῆς γῆς for ἵνα ἵνα, i. e. Sheol, Ps. 63, 10; comp. Ez. 26, 20. Also Sept. κατώτερος for ἵνα 1 K. 9, 17.

κατωτέρω, see in κατώ.

Καῦδα, as, ἡ, Vulg. Cauda, pr. n. of an island near Crete, Acts 27, 16 Lachm. for Rec. Κλαῖδη, where see more.

καῦμα, ατος, τό, (καίω,) a burning, glow heat, Rev. 7, 16. 16, 9. Sept. for ἵνα Gen. 8, 22.—Epict. Ench. 29. 2. Xen. Mem. 4. 3. 9.

καυματίζω, f. ἴσω, (καῦμα,) to burn, to scorch, c. acc. Rev. 16, 8; Pass. Matt. 13, 6. Mark 4, 6. Rev. 16, 9.—Arr. Epict. 1. 6. 26. Plut. conjug. Præc. 12.

καῦσις, εως, ἡ, (καίω,) a burning, burning up. Heb. 6, 8 ἡς τὸ τέλος εἰς καῦσιν

τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλὸν 1 Thess. 5, 21; also Heb. 3, 6. 14. 10, 23; in memory 1 Cor. 15, 2. So Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchin. d) Pass. to be held fast, i. e. trop. to be bound by a law, ἐν ᾧ κατεχόμεθα Rom. 7, 6; comp. Sept. for רָצָה Gen. 39, 20. Of disease, John 5, 4 ὅς ἴστω κατέχετο νοσήματι by whatever disease he was held bound. Sept. and וְהָיָה Jer. 13, 21. So Hdian. 1. 12. 1. ib. 1. 4. 19. Xen. Conv. 1. 10. e) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, to hold a ship firm towards the land, i. e. to steer towards the land, Acts 27, 40. So Hdot. 7. 188 κατέσχε... εἰς τὸν αἰγιαλόν. Plut. Thes. 21. Thuc. 8. 23; fully Hom. Od. 11. 455.

2. Spec. to lay fast hold of, to get possession of, to seize, c. acc. Matt. 21, 38 κατὰσχωμεν τὴν κληρονομίαν. So to take eagerly, τὸν ἔσχατον τόπον Luke 14, 9. Sept. for וְהָיָה 2 Sam. 4, 10. 20, 9.—Hdot. 5. 72. Diod. Sic. 12. 82. Xen. Hell. 2. 1. 2.

κατηγορέω, ὦ, f. ἴσω, (κατά, ἀγορεύω,) to speak against, espec. before judges, to accuse.

1. Pr. in a judicial sense, with gen. of person; Matt. 12, 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3, 2. Luke 11, 54. 23, 2. 10. John 8, 6. Acts 24, 2. 25, 5. Rev. 12, 10; gen. impl. Acts 24, 19. (1 Macc. 7, 6. Luc. Necyom. 11. Xen. An. 5. 8. 1.) With gen. of pers. and acc. of thing, Matth. 1370. n. 2. Mark 15, 3 κατηγορόντων αὐτοῦ πολλά. [v. 4.] Acts 28, 19. (1 Macc. 7, 25. Xen. Hell. 1. 7. 14.) Or with gen. of thing by attract. Acts 24, 8. 25, 11. With περί c. gen. of thing Acts 24, 13. (Xen. Hell. 1. 7. 2.) With κατά c. gen. of pers. and gen. of thing by attract. Luke 23, 14.—Pass. where the subject is a person, Acts 25, 16 ὁ κατηγορούμενος κτλ. and with ὑπό τινος Matt. 27, 12. (Hdot. 7. 205.) Where the subject is a thing, c. παρά τινος, Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. So Thuc. 1. 95.

2. Genr. to accuse, to complain of, c. gen. of pers. John 5, 45 bis, μὴ δοκέετε ὅτι ἐγὼ κατηγορήσω ὑμῶν κτλ. Rom. 2, 15.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

κατηγορία, ας, ἡ, (κατηγορέω,) an accusation, e. g. judicial, Luke 6, 7 ἵνα εὐρωσι κατηγορίαν αὐτοῦ. John 18, 29. 1 Tim. 5, 19. So Jos. Ant. 2. 4. 3. Ael. V. H. 11. 10. Plato Apol. 19. a.—Also i. q. complaint; Tit. 1, 6 ἐν κατηγορίᾳ ἀσωτίας. So Xen. Hell. 2. 1. 31.

κατ' ἄγορος, ου, ὁ, (κατηγορέω,) an accuser, John 8, 10. Acts 23, 30. 35. 24, 8. 25, 16. 18; ὁ Satan Rev. 12, 10 Rec. comp. in διάβολος.—2 Macc. 4, 5. Xen. Mem. 1. 2. 9.

κατήγορ, ορος, ὁ, (κατηγορέω,) an accuser, i. e. Satan, Rev. 12, 10 in later editions for κατήγορος q. v. Not found in Gr. writers, but expressed by the Rabb. רִגְלִיָּה an accuser, Buxtorf Lex. 2009.

κατήφεια, ας, ἡ, (κατηφής, φάος,) dejection, sadness, James 4, 9.—Plut. de vit. Pudore 1. Thuc. 7. 75.

κατηχέω, ὦ, f. ἴσω, (ἡχέω,) to sound out towards any one, in his ears, Luc. Jup. Trag. 39.—Hence trop. and in N. T.

1. to teach, to instruct, orally, by the sound of the living voice; spoken of the oral instruction, preaching, of the apostles and early christian teachers; with acc. of pers. 1 Cor. 14, 19 ἵνα καὶ ἄλλους κατηχήσω. So c. acc. impl. Gal. 6, 6. (Act. Thom. 16.) Pass. c. acc. of thing, Buttm. 134. 6. Acts 18, 25 κατηχημένους τὴν ὁδὸν τοῦ κυρίου. Gal. 6, 6. Also with περί c. gen. Luke 1, 4; ἐκ c. gen. Rom. 2, 18.—Jos. de Vit. 65 ult. Luc. Asin. 48.

2. Genr. to inform, to apprise of; Pass. to be informed of, to hear by report; with περί c. gen. Acts 21, 21; τὶ περί τινος v. 24.—So κατηχηθεῖς περί τῶν συμβεβηκότων Plut. de Fluv. 17. 1. ib. 21. 4.

κατ' ἰδίαν, see in ἴδιος no. 1 b.

κατιόω, f. ὠσω, (ἰόω, ἰός,) to cause to rust, to corrode with rust; Pass. to rust out, to be corroded, hyperbol. James 5, 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατιώται. Comp. Ep. of Jer. 24. Lam. 4, 1.—Arr. Epict. 4. 16. 14 ὡς ὀπλάρια ἐπικείμενα κατιώται.

κατισχύω, f. ὕσω, (ισχύω,) to be strong against any one, e. g. a) In a hostile sense, to prevail against or over, to overcome, to vanquish, c. gen. Matt. 16, 18 οὐ κατισχύουσιν αὐτῆς. So Wisd. 7, 30 Alex. Ael. V. H. 12. 9. Diod. Sic. 1. 24. b) Genr. to prevail, to get the upper hand, absol. Luke 23, 23. So Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

κατοικέω, ὦ, f. ἴσω, (οἰκέω,) to dwell down in a place, to dwell.

1. Pr. with an accus. of place, to dwell fixedly in, to inhabit; Acts 1, 19 τὰς κατοικοῦσιν Ἱερουσαλὴμ. 2, 9. 14. 4, 16. 9, 32. 35 τοὺς κατοικοῦντας Λύδαν. 19, 10. 17. Rev. [12, 12.] 17, 2. Sept. for בָּנֵי Gen. 13, 7. 34, 29. So Luc. D. Deor. 18. 1 Diod. Sic. 5. 16. Xen. Hell. 2. 4. 38 —Troy

of God as manifesting his constant presence in the temple, Matt. 23, 21.

2. Intrans. *to dwell fixedly, to inhabit, to reside*; so with εἰς c. acc. see in εἰς no. 4; Matt. 2, 23 ἐλθὼν κατοικήσεν εἰς πόλιν λεγ. Ναζαρέτ. 4, 13. Acts 7, 4. With ἐν c. dat. Luke 13, 4 κατοικοῦντας ἐν Ἱερουσαλ. Acts 1, 20, 2, 5. 7, 2, 4. 9, 22. 11, 29. 13, 27. Heb. 11, 9. Rev. 13, 12. With ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. 3, 10. 6, 10. 8, 13. 11, 10 bis. 13, 8. 14 bis. [14, 6.] 17, 8; c. acc. ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς Acts 17, 26. With ποῦ, ὅπου, Rev. 2, 13 bis. With ἐκεῖ Matt. 12, 45. Lukē 11, 26; impl. Acts 22, 12. Sept. for מִצְרַיִם c. ἐν Gen. 13, 12. 19, 29; c. ἐπὶ Lev. 20, 22. 25, 18. 19; ἐκεῖ Gen. 11, 2. So c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7; αὐτοῦ Palaeoph. 31. 11.—Trop. of God, see above in no. 1; c. ἐν Acts 7, 48. 17, 24. (Sept. and מִצְרַיִם Ps. 2, 4. 9, 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the hearts of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3, 17; and so τὸ πλήρωμα τῆς θεοῦ which was in Jesus, c. ἐν Col. 2, 9. 1, 19. Of the spirit or disposition of mind, James 4, 5. Also ἡ δικαιοσύνη 2 Pet. 3, 13; comp. Sept. Jer. 32, 16.

κατοικησις, εως, ἡ, (κατοικέω,) *a dwelling, habitation, abode*, Mark 5, 3. Sept. for מִצְרַיִם Gen. 10, 30.—Plut. Lysand. 28 med. Plato Tim. 71. b.

κατοικητήριον, ον, τό, (κατοικέω,) *a dwelling-place, dwelling*, c. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2, 22; κ. δαιμόνων Rev. 18, 2. Sept. for מִצְרַיִם Nah. 2, 11; מִצְרַיִם Ex. 12, 20; מִצְרַיִם 2 Chr. 6, 30.

κατοικία, as, ἡ, (κατοικέω,) *a dwelling, habitation, abode*, Acts 17, 26. Sept. for מִצְרַיִם Ex. 35, 3. Lev. 3, 17.—Pol. 5. 78. 5. Plut. M. Anton. 16 bis.

κατοπτρίζω, f. ἴσω, (κάοπτρον, comp. ἔσποτρον,) *to show as in a mirror*, Plut. de placit. Philosoph. 3. 5 ult. Mid. *to look in a mirror, to behold as in a mirror*, Diog. Laert. de Plat. 3. 39 τοῖς μεζύουσιν συνεβόλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. *to behold as in a mirror*, c. acc. 2 Cor. 3, 18 τὴν δόξαν κυρίου κατοπτρίζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15. So Philo 2 Alleg. p. 79. c, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. Læsnier Obs. p. 304.

κατόρθωμα, atos, τό, (κατορθέω,) *any thing rightly done, a right action*, Lat. recte

factum, Plut. de Stoic. repugn. 11, 15. Cic. de Fin. 3. 7.—In N. T. *any thing successfully done or arranged, a worthy deed or measure*; Acts 24, 3 κατορθωμάτων γινόμενων τῷ θεῷ ζῆνει τούτῳ κτλ. *many excellent arrangements having been made for this nation*, i. e. in reference to the government and institutions, spoken in flattery to Felix. So 3 Macc. 3, 23 καταστρέφαι τὰ κατορθώματα.—Often of military deeds, achievements, Pol. 1. 19. 12. Diod. Sic. 5. 20. Plut. Camill. 37 bis. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

κατώ, adv. (κατά,) *down, downwards*. Comparat. κατωτέρω Matt. 2, 16.

1. Of place. a) Place whither, implying motion down; Matt. 4, 6 βάλε σεαυτὸν κατώ. Luke 4, 9. John 8, 6. 8. Acts 20, 9. Sept. for מִצְרַיִם Ecc. 3, 21. Is. 37, 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) Place where, below, underneath; Mark 14, 66 ἐν τῇ αὐτῇ κατώ. Acts 2, 19. Matt. 27, 51. Mark 15, 38. Sept. for מִצְרַיִם Ez. 1, 27; מִצְרַיִם Ez. 31, 16. So Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7.—With art. δ, ἡ, τὸ κατώ, as adj. that *which is below, the low, earthly* John 8, 23. Buttm. § 125. 6. So Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2, 16 ἀπὸ διέτους καὶ κατωτέρω *of two years old and under*, q. d. lower down. Sept. κατώ for מִצְרַיִם 1 Chr. 27, 23.—Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

κατωτέρος, a, ον, comparat. (κατώ,) *lower down, lower*. Eph. 4, 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς *he descended into the lower parts of the earth*, i. e. to ἀδης, ὁράω, implying that Christ became subject to death; comp. 1, 20. Sept. εἰς τὰ κατώτατα τῆς γῆς for מִצְרַיִם חִיֹּתֵי הַמִּצְרַיִם, i. e. Sheol, Ps. 63, 10; comp. Ez. 26, 20. Also Sept. κατωτέρος for מִצְרַיִם 1 K. 9, 17.

κατωτέρω, see in κατώ.

Καῦδα, as, ἡ, Vulg. *Cauda*, pr. n. of an island near Crete, Acts 27, 16 Lachm. for Rec. Κλαῦδη, where see more.

καῦμα, atos, τό, (καίω,) *a burning, glow, heat*, Rev. 7, 16. 16, 9. Sept. for חֵטָא Gen. 8, 22.—Epict. Ench. 29. 2. Xen. Mem. 4. 3. 9.

καυματίζω, f. ἴσω, (καῦμα,) *to burn, to scorch*, c. acc. Rev. 16, 8; Pass. Matt. 13, 6. Mark 4, 6. Rev. 16, 9.—Arr. Epict. 1. 6. 26. Plut. conjug. Præc. 12.

καῦσις, εως, ἡ, (καίω,) *a burning, burning up*. Heb. 6, 8 ἡς τὸ τέλος εἰς καῦσιν

i. e. the end of which is to be burned. Sept. for כָּרָא Pi. inf. Is. 40, 16. 44, 15.—Plut. de tuend. Sanit. Præc. 9. Plato Rep. 406. d.

**καυσόμαι**, οὔμαι, (καύσις,) only Pass. *to be set on fire, to burn*, 2 Pet. 3, 10, 12.—'Trop. of a fever, Gal. et Dioscor.

**καύσων**, ὄνος, ὄ, (καίω, καύσω,) *a burning, heat*, e. g. of the sun, Matt. 20, 12. Luke 12, 55. James 1, 11. So Eccles. 18, 16. Luc. Philops. 25. Artemid. III. p. 73. b.—Others in James I. c. *a scorching wind*, i. e. the wind from the Arabian desert, as Sept. for קָרִיִּים Job 27, 21; also ἀνεμος καύσων for קָרִיִּים רִיחַ Jer. 18, 17. Ez. 17, 10. 'The Arabs also call this wind *Shurkiyeh* (Sirocco) pr. 'east wind,' though it comes mostly from the southern quarter; see Heb. Lex. art. קָרִיִּים. Bibl. Res. in Palest. I. p. 305, comp. p. 287.

**καυτηριάζω**, f. αἴσω, (καυτήριον, καίω,) *to cauterize, to brand with a hot iron*; Pass. 1 Tim. 4, 2 **κεκαυτηριασμένοι** τὴν ἰδίαν συνείδησιν *branded in their own consciences*, having the marks, stigmata, of their guilt burnt in upon their consciences; i. e. being ever conscious of their guilt like branded criminals.—Hesych. **κεκαυτηριασμένοι**· μὴ ἔχοντες τὴν συνείδησιν ὑγιή. Comp. Diod. Sic. 20. 54 *ταῖς ψυχαῖς τῶν ἐνδον ὥσπερ καυτηριά τινα προσήγε*. Cic. de Off. 3, 21, 'qui conscientia labes et vulnera in animo habent.'

**καυχάομαι**, ὤμαι, f. ἥσσομαι, Mid. depon. (kindr. αὐξέω.) 2 pers. pres. **καυχᾶσαι** Rom. 2, 17, 23; see Buttm. § 103. III. 1, marg. Winer § 13. 2. b. Lob. ad Phrym. p. 360.—'To boast, to vaunt oneself, to glory, to exult, to rejoice, both in a good and bad sense; e. g. absol. 1 Cor. 1, 29. 31 ὁ **καυχώμενος**. 4, 7. [13, 3.] 2 Cor. 10, 13. 17. 11, 18. 30. 12. 1. 6. 11. Gal. 6, 14. Eph. 2, 9. With accus. of thing as to which or of which one boasts, comp. Buttm. § 131. 7, 8. 2 Cor. 9, 2 ἡν . . . **καυχώμαι** Μακεδόνιν. 11, 30; acc. of degree 11, 16. With ἐν c. dat. of that in which one glories, e. g. of things Rom. 2, 23 ὃς ἐν νόμῳ **καυχᾶται**. 5, 3. 2 Cor. 5, 12. 10, 15. 16. 11, 12. 12, 9. Gal. 6, 13. James 1, 9, 4, 16; of persons, Rom. 2, 17 ἐν σεῶ. 5, 11. 1 Cor. 1, 31. 3, 21. 2 Cor. 10, 17. Phil. 3, 3. 2 Thess. 1, 4. With ἐπὶ c. dat. Rom. 5, 2 ἐπ' ἐλπίδι. So with κατά c. acc. as to any thing, 2 Cor. 11, 18; περὶ c. gen. 2 Cor. 10, 8; ὑπέρ c. gen. 2 Cor. 7, 14 ὑπὲρ ὑμῶν κ. 9, 2. 12, 5 bis. Sept. absol. for הִתְרַבֵּה 1 Sam. 2, 3; for הִתְרַבֵּל c. acc. Prov. 27, 1; c. ἐν Jer. 9, 22. 23; c. ἐπὶ Prov. 25, 14.—Pind. Ol. 9. 58; c.

ἐπὶ Eccles. 30, 2. Diod. Sic. 16. 76; c. acc. Lucian. Oecyp. 120; c. dat. Hldot. 7. 39.

**καύχημα**, ατος, τό, (καυχάομαι,) *a boasting, glorying, exulting, rejoicing*. i. e.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; c. gen. Heb. 3, 6 τὰ **καύχημα** τῆς ἐλπίδος, i. e. the hope in which we rejoice. So ὑπὲρ τινος 2 Cor. 5, 12. 9, 3; absol. 1 Cor. 5, 6.—Plut. Agesi. 31. Pind. Isth. 5. 65.

2. Meton. *boast, object of boasting; ground of glorying, of exultation, of rejoicing*; Rom. 4, 2 ἔχει **καύχημα**. 1 Cor. 9, 15. 16. 2 Cor. 1, 14. Gal. 6, 4. Phil. 1, 26. 2, 16. Sept. for הִתְרַבֵּה Deut. 10, 21. Jer. 17, 14; הִתְרַבֵּה Prov. 17, 6.—Eccles. 10, 22.

**καύχησις**, εως, ῆ, (καυχάομαι,) *a boasting, glorying, exulting, rejoicing*, i. q. **καύχημα**, but found only in late writers.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; 2 Cor. 7, 14 ἡ **καύχησις** ἡμῶν ἢ ἐπὶ τίτῳ. 2 Cor. 7, 4. 9, 4. 11. 17. 1 Thess. 2, 19 **στέφανος** **καυχήσεως**, i. e. the crown in which we glory, rejoice. James 4, 16. So ὑπὲρ τινος 2 Cor. 8, 24. Sept. **στέφ.** **καυχήσεως** for הִתְרַבֵּה Prov. 16, 31. Ez. 16, 12. 23, 42.

2. Meton. *boast, object of boasting; ground of glorying, of exultation, of rejoicing*; Rom. 3, 27 τοῦ οὖν ἡ **καύχησις**; 2 Cor. 1, 12. 11, 10; ἐν Χριστῷ Rom. 15, 17; ὑπὲρ ὑμῶν 2 Cor. 7, 4. So 1 Cor. 15, 31 **τὴν ὑμῶν** **καύχην** ἣν ἔχω, i. q. **τὴν καύχην** ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12, 13. Etymol. Mag. 400. 38.

**Καφαρναούμ**, see Καπερναούμ.

**Κεγχρεαί**, ὠν, αἱ, *Cenchrea*, the eastern port of Corinth, about 70 stadia from the city; Acts 18, 18. Rom. 16, 1. Comp. Strabo 8. p. 380.

**κέδρος**, ου, ῆ, *the cedar*, Heb. אֲרֶז, i. e. *cedrus coniferus* or *pinus cedrus*, a tree celebrated in O. T. and growing chiefly on Mount Lebanon; at the present day the number is greatly reduced; see Bibl. Res. in Palest. III. p. 440. (Hom. Od. 5. 60. AEl. V. H. 5. 6.) Not found in N. T. except in the false reading τοῦ χειμάρρου τῶν κέδρων John 18, 1 Rec. See in Κέδρων.

**Κεδρών**, ὁ, indec. *Cedron*, Heb. קִדְרֹן (the turbid) *Kidron*, Josephus **Κεδρών**, ὄνος. Ant. 8. 1. 5; pr. n. of a winter-torrent (χείμαρρος) which begins a little northwest of Jerusalem, and flows through the valley of Jehoshaphat between the city and the mount of Olives, **φάραγξ** τοῦ **Κεδρώνος** Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. The valley continues

some distance directly south and then south eastwardly by the convent of St. Saba to the Dead Sea. It is always dry except in the rainy season after very heavy rains. See Bibl. Res. in Palest. I. p. 396-402.—In N. T. John 18, 1 ὁ χεῖμαρρος τοῦ Κεδρών, *the brook (torrent) of Cedron*. So Sept. ὁ χεῖμ. Κεδρών for Heb. יְרֵדֶה 2 K. 15, 13, 23, 6, 12. 2 Chr. 29, 10. al. Jos. Ant. ὁ χεῖμ. Κεδρώνος Ant. 8. 1. 5.—Out of this name, later transcribers unacquainted with the Hebrew have made ὁ χεῖμαρρος τῶν κεδρών, *the brook of cedars*, John 18, 1 Rec. and also in Sept. 2 Sam. 15, 23. 1 K. 15, 13.

κεῖμαι, f. κείσομαι, *to lie*; also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II. 4.

1. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτῃ Luke 2, 12, 16; a dead body Matt. 28, 6. Luke 23, 53. John 11, 41, 20, 12. (Hdian. 2. 1. 19. Xen. An. 1. 8. 27.) Of things, Luke 24, 12 τὰ ὀβόλια κείμενα μόνα. John 20, 5, 6, 7, 21, 9; with ἐπὶ c. acc. 2 Cor. 3, 15. So c. ἐν Palaeoph. 46. 3. Luc. Pisc. 41.

2. As Perf. Pass. of τίθημι, *to be laid, set, placed*, e. g. as a foundation 1 Cor. 3, 11; a throne Rev. 4, 2; vessels John 2, 6, 19, 29. (Xen. An. 7. 3. 23.) With πρὸς τι *to be laid to or at*, as the stroke of an axe, Matt. 3, 10. Luke 3, 9. Also *to be laid up, deposited*, Luke 12, 19. (Xen. Oec. 7. 36.) Of a place, *to be set, situated, to lie*, Rev. 21, 16 πόλις τετραγώνος κείται. Matt. 5, 14. So 2 Macc. 4, 33. Hdian. 3. 1. 11. Xen. An. 5. 4. 15.—Trop. of persons, *to be set, appointed, c. eis final*, for anything Luke 2, 34. Phil. 1, 16. 1 Thess. 3, 3. Of laws, *to be given, made*, c. dat. 1 Tim. 1, 9. So Xen. Mem. 4. 4. 16.

3. *to be laid, situated*, in any state or condition durably, i. q. *to lie, to be*; c. ἐν, 1 John 5, 19 ὁ κόσμος κείται ἐν τῷ πονηρῷ, is wholly given to wickedness.—2 Macc. 3, 11, 4, 31. Hdot. 2. 171; comp. Hom. Ξεῶν ἐν γούνασι κείται Od. 1. 267, 400.

κειρία, as, ἡ, *a band, bandage*, for swathing infants or dead bodies, Moscoph. κειρία ὁ τῶν νεκρῶν δεσμός, ἤγουν ἡ κοινὴ φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς.—In N. T. only of a dead body, Plur. John 11, 44; comp. τὰ ὀβόλια John 20, 5. So Origen ad Joh. 1. c. κειρία νεκρῶν εἰσι δεσμοί.

κέιρω, f. κερῶ, pr. *to shear, to clip*, c. acc. e. g. a sheep Acts 8, 32, from Is. 53, 7 where Sept. for יָצַח. Spec. the head, *to cut off the hair*, Acts 13, 18 κειράμενος τὴν κεφαλὴν *having shorn his head*, i. e. having

had it shorn. 1 Cor. 11, 6 bis. So Sept. for יָצַח Job 1, 20. Jer. 7, 28; יָצַח 2 Sam. 14, 26.—Ael. V. II. 3. 19. Xen. Hell. 1. 7. 8.

κέλευσμα, atos, τό, (κελεύω,) *a call, cry, shout*, of command, incitement, urging on; 1 Thess. 4, 16 ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ.—Of the shout of sailors at the oar Luc. Catapl. 19; of soldiers rushing to battle Thuc. 3, 14; of a multitude Diod. Sic. 3, 15; of a huntsman to his dogs Xen. Ven. 6, 20.

κελεύω, f. εὔσω, pr. *to urge or drive on, incite*, κελεύειν Hom. II. 23. 642; comp. Passow s. v.—In N. T. and genr. *to exhort, to command, to order* something to be done; so with acc. and infin. aor. Matt. 14, 19 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι. v. 23. 18, 25, 27, 58. 64. Luke 18, 40. Acts 4, 15, 8, 38. 22, 30. 23, 10. 25, 6, 17; acc. impl. Matt. 8, 18, 14, 9. Acts 5, 34, 12, 19, 21, 33. (Judith 12, 1. Xen. Cyr. 2. 2. 9; acc. impl. Diod. Sic. 4. 61.) With acc. and inf. pres. Acts 21, 34 ἐκέλευσε ἄγεσθαι αὐτόν. 22, 24. 23, 3. 35. 24, 8. 25, 21. 27, 43; acc. impl. Acts 16, 22. (Xen. Cyr. 1. 4. 17; c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.) With dat. and inf. aor. Matt. 15, 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπασεῖν. Absol. Acts 25, 23. So Xen. Cyr. 1. 3. 9; absol. 1. 4. 18.

κενοδοξία, as, ἡ, (κενόδοξος,) *vain-glory*, empty pride, Phil. 2, 3.—Wisd. 14, 14. Luc. D. Mort. 10. 8. Pol. 3. 81. 9.

κενόδοξος, ου, ὁ, ἡ, adj. (κενός, δόξα,) *vain-glorious*, full of empty pride and ambition, Gal. 5, 26.—Pol. 27. 6. 12; ib. 39. 1. 1.

κενός, ἡ, ὁ, *empty*, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενὴ Hdian. 8. 1. 9. Xen. An. 1. 8. 20.—In N. T.

1. Pr. as αὐτόν... ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12, 3. Luke 1, 53. 20, 10, 11. Sept. for יָצַח Gen. 31, 42. Deut. 15, 13.—Judith 1, 11. Plut. Camill. 11. Plato Rep. 370. e.

2. Trop. *empty, vain*, i. e. a) *fruitless*, without utility or success, Acts 4, 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15, 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15, 14 bis. 58. 1 Thess. 2, 1. So εἰς κενόν in vain 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16 bis. 1 Thess. 3, 5. Sept. for יָצַח Is. 55, 11; יָצַח Job 7, 6; εἰς κ. for יָצַח Jer. 6, 29. 18, 15. So Plut. de aud. Poet. 1 pen. Dem. 306. ult. εἰς κ. Diod. Sic. 19. 9. b) Of that in which there is nothing of truth or reality, *empty, false, fallacious*, e. g. κενοὶ λόγοι Eph. 5, 6;

κ. ἀπάτη Col. 2, 8. Sept. for קֶרֶשׁ Ex. 5, 9; קֶרֶשׁ Hos. 12, 1. (Dem. 19. 11. Plato Legg. 683. c.) Of persons, *vain, foolish*, James 2, 20. So Arr. Epict. 2. 19. 8.

κεροφωνία, ας, ἡ, (κενός, φωνή,) *empty words, vain babblings*, fruitless disputation, 1 Tim. 6, 20. 2 Tim. 2, 16. Some Mss. read κανοφωνία.—Hesych. κεροφωνίας· ματαιολογίας.

κενόω, ᾶ, f. ὥσω, (κενός,) *to empty, to make empty*, Pass. Jer. 14, 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν.. Thuc. 8. 57.—In N. T. only trop.

1. In the phrase κενοῦν ἑαυτόν, *to empty oneself*, i. e. to lay aside rightful dignity and attributes by descending to an inferior condition, *to humble oneself*; Phil. 2, 7 ἐκένωσε ἑαυτόν, i. q. ἐταπείνωσεν ἑαυτόν in v. 8. So Sept. κενός for קֶרֶשׁ Neh. 5, 13. Orig. Homil. in Jer. 1, 7.

2. *to make empty, vain, fruitless*; Pass. Rom. 4, 14 κεκένωται ἡ πίστις. 1 Cor. 1, 17. Hence *to make void, to falsify*, i. e. to show to be without ground, fallacious, e. g. κεύχμα 1 Cor. 9, 15. Pass. 2 Cor. 9, 3.—Hesych. κενωθή· μάταιος ἀποφανθή.

κέντρον, ου, τό, (κεντέω,) *a point, prick, sting*, e. g.

1. *a sting*, as of locusts, scorpions, Rev. 9, 10. So of bees, Ael. V. H. 1. 60. Plato Phaed. 91. c.—Trop. as a thing of venom, venomous weapon, ascribed to death personified; 1 Cor. 15, 55. 56 τοῦ σου, θάνατε, τὸ κέντρον; ... τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *the sting*, that by which death destroys, viz. *sin*; quoted laxly from Sept. clos. 13, 14 where Heb. קֶרֶשׁ plague, pestilence; comp. Hos. 5, 12.

2. *a goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pr. Hom. Il. 23. 387, 430. Xen. Cyr. 7. 1. 29.—In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts 9, 5. 26, 14. So in Greek and Rom. writers, Æschyl. Agam. 1624. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28; *contra acumina calcitrare* Amm. Marc. 18. 5.

κεντυρίων, ωνος, ό, Lat. *centurio, a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἐκατόνταρχος, Mark 15, 39. 44. 45. See Adam's Rom. A. L. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.

κενώς, adv. (κενός,) *vainly, in vain*, to no purpose, James 4, 5. Sept. לִרְיָק

Is. 49, 4.—Arr. Epict. 2. 17. 6. Plut do rect. rat. audiend. 6.

κεραία, ας, ἡ, (κέρας,) pr. *a little horn*; hence *a point, extremity*, e. g. of a snail-yard Luc. Navig. 4. Pol. 14. 10. 11; of an island Philostr. Vit. Sophist. 1. 21. 2.—In N. T. *a point, apex* of a letter, e. g. of כ, ר, י, ב, ר, put for *the least particle, titlle*, Matt. 5, 18. Luke 16, 17.—Philo in Flacc. p. 984. b. Plut. non posse suav. viv. sec. Epic. 18 ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

κεραμεύς, έως, ό, (κέραμος,) *a potter*, Matt. 27, 7. 10. Rom. 9, 21. Sept. for קֶרֶשׁ Is. 29, 16.—Pol. 15. 35. 2. Plato Rep. 421. a.

κεραμικός, ός, όν, (κεραμεύς,) of or made by a potter; Rev. 2, 27 σκεύη τὰ κεραμικά *a potter's vessels*, quoted from Ps. 2, 9 where Sept. σκεῦος κεραμέως for קֶרֶשׁ בְּלִי.—Plut. de genio Socr. 20 mid. κεραμικοὶ τροχοί. Comp. Lob. ad Phryn. p. 147.

κεράμιον, ου, τό, (pr. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) *an earthen vessel*, i. e. *a pot, pitcher, jar*; e. g. κεράμιον ὕδατος, *a jar of water*, Mark 14, 13. Luke 22, 10. Sept. for קֶרֶשׁ Jer. 35, 5.—Plut. Cato Min. 46. Xen. An. 6. 1. 15.

κέραμος, ου, ό, (perh. κεράννυμι,) pr. *potter's clay*, Hdian. 3. 9. 10; *an earthen vessel* i. q. κεράμιον Hdot. 3. 6.—In N. T. *a tile*, of burnt clay, for covering roofs, Luke 5, 19. So Hdian. 7. 12. 11. Xe. i. Mem. 3. 1. 7.

κεράννυμι, f. κεράσω, Pass. perf. κεκέρασμαι Buttm. § 114. Lob. ad Phryn. p. 582; *to mix, to mingle*, genr. Diod. Sic. 2. 26. Xen. Ath. 2. 8; spec. wine with water or spices, Sept. for קֶרֶשׁ Is. 5, 22. Prov. 9, 2. 5. Xen. An. 1. 2. 13.—In N. T. trop. of the wine of God's wrath, which is mingled, prepared, poured out in a cup; see in θυμός and Heb. Lex. art. כֶּבֶד; so Rev. 18, 6 bis, ἐν τῷ ποτηρίῳ, ᾧ ἐκέρασε, κεράσατε αὐτῇ; δι πλοῦν, comp. 17, 2. 4.—Spec. *to pour out, to fill* a cup, with the wine already prepared; Pass. Rev. 14, 10 πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀράτου ἐν τῷ ποτηρίῳ κτλ. Comp. Hom. Od. 5. 93 κέρασσε δὲ νέκταρ ἐρυθρόν, where Eustath. οὐ δηλοὶ κρᾶμα τι, ἀλλ' ἀντὶ τοῦ ἐνέχει κῆται.

κέρας, ατος, τό, Plur. τὰ κέρατα uncutn tracted, Buttm. § 54. n. 1; *a horn*.

1. Pr. of a beast, Rev. 5, 6. 12, 3. 13 1 bis. 11. 17, 3. 7. 12. 16. Sept. for קֶרֶשׁ Gen. 22, 13. Dan. 7, 7. 8. So Ael. H. An. 12. 19, 20. Xen. Cyr. 2. 3. 9.—From the

Heb. *a horn* is put as the symbol of *strength, power*, the figure being taken from the bull and other animals that push with the horns, Sept. and קֶרֶן Jer. 48, 25. Ps. 75, 11. Ezech. 47, 5. 7. 11. Hence meton. Luke 1, 69 *κέρας σωτηρίας a horn of deliverance*, i. q. *a strong deliverer*. Sept. and Heb. קֶרֶן רִשְׁמִי Ps. 18, 3. 2 Sam. 22, 3. See Heb. Lex. קֶרֶן.

2. Trop. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9, 13. Comp. Ex. 27, 2 sq. where Sept. and קֶרֶן; see Heb. Lex. קֶרֶן c.—Of the *wing* of an army 2 Macc. 15, 20. Xen. Cyr. 2. 4. 29.

κεράτιον, ου, τό, (dimin. of *κέρας*), pr. *a little horn*; in N. T. *a pod, carob-pod*, Luke 15, 16, i. e. the fruit of the carob tree, Rabb. קֶרֶבֶת, Arab. *kharûb*, Gr. *κερατεια* (horn-tree), the *ceratonia siliqua* of Linn. Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe, and sometimes grows very large. It produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several small brown shining seeds like beans. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them. See Buxtorf. Lex. 821. Bibl. Res. in Pal. III. p. 58. Celsii Hierob. I. p. 226.—Galen. de fac. Aliment. II.

κερδαίνω, f. ανώ, (κέρδος,) later fut. κερδῆσμαι, aor. 1 ἐκέρδησα, Butt. § 114. Lob. ad Phryn. p. 740; Pass. fut. 1 κερδηθήσμαι. For the anom. 3 plur. fut. Subj. κερδηθήσονται 1 Pet. 3, 1 in some editions, a corrupt form of the later Greek, see Wiener § 13. 1. e. Lob. ad Phryn. p. 721.—To *gain, to acquire as gain, to win*.

1. Pr. of things, c. acc. e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. 16, 26. Mark 8, 36. Luke 9, 25. In trade, c. acc. Matt. 25, [16.] 17. 20. 22; absol. James 4, 13. So Æl. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of avoiding any loss or evil, to *gain*, i. e. to *save, to be spared from, to avoid*, c. acc. Acts 27, 21 κερδήσαι (ἐδει) ἡν ὕβριν ταύτην κτλ. and so to have saved (avoided) this loss. So Jos. Ant. 2. 3. 2. Heliodor. 4. 10. Luc. Tyrann. 8.

2. Trop. of persons, to *gain, to win* any one, i. e. a) As a friend or patron, e. g. Χριστὸν Phil. 3, 8; τὸν ἀδελφόν Matt. 18, 15. b) to *gain over* to one's side; in N. T. to *win over* to Christ and thus bring to

salvation, 1 Cor. 9, 19. 20 bis. 21. 22, where it is i. q. σώζω in v. 22. 1 Pet. 3, 1, comp. 1 Cor. 7, 16 where it is σώζω.

κέρδος, εος, ους, τό, *gain, profit*, Phil. 1, 21. 3, 7. Tit. 1, 11.—Luc. de Merc. cond. 40. Plato Legg. 835. b.

κέρμα, ατος, τό, (κείρω,) pr. *a small piece, bit*; hence collect. *small coin, change* John 2, 15.—Jos. B. J. 2. 14. 6. Dem 549. 27.

κερματιστής, ου, ὁ, (κερματίζω, κέρμα,) *a money-changer, broker*, John 2, 14, i. q. κολλυβιστής in Matt. 21, 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30, 13 sq. and this the money-changers, sitting in the porticos of the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. At the present day, in oriental cities, money-changers are found in the most public places, sitting at little tables covered with various coins. Comp. art. τραπεζίτης, also Buxtorf. Lex. Rab. 2032.

κεφάλαιον, ου, τό, (κεφαλαίος, κεφαλῇ,) *a small head, capitulum*, e. g. of a bird Diod. Sic. 3. 28.—In N. T. and genr. trop. the *head*, i. e.

1. the *chief thing, main point*. Heb. 8, 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what is now said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται.—Luc. Vit. Auct. 23. Dem. 520. 27. Plato Legg. 643. c, κεφάλαιον δὴ παιδείας λέγομεν τὴν ὁρμὴν τροφὴν.

2. the *sum, amount*, in computing, summing up, Theophr. Char. 25 [14]. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, *a sum, capital*; Acts 22, 28 πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Sept. and וְכָסֶף Lev. 5, 24 [6, 5]. So Jos. Ant. 12. 2. 3 med. Æschin. 68. 26.

κεφαλαίω, ῶ, f. ὥσω, (κεφαλαίον,) to *sum up*, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, to *smile* or *wound* on the head, c. acc. Mark 12, 4 κἀκείνον λιθοβολήσαντες ἐκεφαλαίωσαν, comp. Luke 20, 12 where it is τραυματίσαντες. See Lob. ad Phryn. p. 95.

κεφαλῇ, ἥς, ἡ, the *head*. 1. Pr. of man, Matt. 6, 17. 8, 20. 27. 30. Luke 7, 38; as cut off Matt. 14, 11. Mark 6, 27; of animals Rev. 9, 17. 19. 12, 3. al. Sept. for וְרִי Gen. 3, 15. 40, 19. So Hlian. 4. 8. 4. Xen. Ant. 2. 6. 1.—Synecd. as the principal part, put emphatically for the whole person, Acts 18, 6 τὸ αἶμα ὑμῶν,

ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. Sept. and שָׁרָא 2 Sam. 1, 16. 1 K. 2, 33. 38. Also Rom. 12, 20, quoted from Prov. 25, 22 where Sept. and שָׁרָא. So Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. Comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8.—Trop. of things, *the head, the foremost, chief*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the chief corner-stone, the main foundation, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7, all quoted from Ps. 118, 22 where Sept. for פֶּה שָׁרָא; see in ἀκρογωνιαίος. Heb. Lex. שָׁרָא no. 4.

2. Trop. of persons, i. e. *the head, the chief*, one to whom others are subordinate; e. g. a husband in relation to a wife, 1 Cor. 11, 3 κεφαλὴ γυναικὸς ὁ ἀνὴρ. Eph. 5, 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12, 27,) 1 Cor. 11, 3. Eph. 1, 22. 4, 15. 5, 23. Col. 1, 18. 2, 10. 19. Of God in relation to Christ 1 Cor. 11, 3. Sept. and שָׁרָא Judg. 11, 8. 11. 2 Sam. 22, 24. +

κεφαλῆς, ἴδος, ἡ, (κεφαλῇ,) *pr. a little head*, e. g. *a bulb of garlic* Luc. Dial. Metetr. 14. 3; *the head, knob, of a column, etc.* Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8.—In N. T. *the head, knob of the wooden rod on which Hebrew manuscripts are rolled*; and hence meton. for *a roll, volume*; Heb. 10, 7 κεφαλὴς βιβλίου, quoted from Ps. 40, 8 where Sept. for פֶּה שָׁרָא.

κημῶω, ὦ, f. ὠσω, (κημός,) *to muzzle*, i. q. φημῶω for which it stands in some Mss. 1 Cor. 9, 9.—Xen. Eq. 5. 3.

κῆνσος, οὗ, ὁ, Lat. *census*, in Greek ἀπογραφὴ q. v. *pr. an enumeration of the people and valuation of property*, see Adam's Rom. Ant. p. 79, 128 sq. Dict. of Ant. art. *Census*.—In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, Matt. 17, 25. 22, 17 et Mark 12, 14 δοῦναι κῆνσον Καίσαρι. Matt. 22, 19 νόμισμα τοῦ κῆνσον, *the tribute-coin*, i. q. δηνάριον in Mark 12, 15.—Hesych. κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

κῆπος, οὗ, ὁ, *a garden*, any place planted with herbs and trees, Luke 13, 19. John 18, 1. 26. 19, 41 bis. Sept. for גַּן Deut. 11, 10. Am. 4, 9.—Luc. Asin. 1. Xen. Œc. 1. 13.

κηπουρός, οὗ, ὁ, (κῆπος, οὖρος,) *a garden-keeper, gardener*, John 20, 15.—Pol. 17. ii. 4. Plato de Legg. 316. c

κηρίον, οὗ, τό, (κηρός,) *a honey-cup*, full of honey, Luke 24, 42. Sept. for כֶּבֶד Prov. 24, 13. 19, 11.—Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation by a herald*, Dem. 917. 24; Xen. Cyr. 4. 5. 57.—In N. T. *preaching, public discourse*.

1. Of prophets, e. g. *the denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωῆ Matt. 12, 41. Luke 11, 32. Sept. for כְּרִיזָה Jon. 3, 2.

2. Of Christ and his apostles, *the preaching of the gospel*, public instruction, 1 Cor. 1, 21. 2, 4. 15, 14. Tit. 1, 3 Meton. for the gospel preached, Rom. 16, 25. 2 Tim. 4, 17.—Clem. Alex. Strom. 6. 5, 6.

κήρυξ, υκος, ὁ, *a herald, public crier*, Diod. Sic. 18. 8. An. 5. 7. 3, 4.—In N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah, 2 Pet. 2, 5; of the gospel, as Paul, 1 Tim. 2, 7. 2 Tim. 1, 11.

κηρύσσω V. -ττω, f. ξω, (κήρυξ,) *to be a herald or public crier*, Hom. Il. 17. 325. Luc. D. Deor. 24. 1; *to make proclamation by a herald*, Diod. Sic. 17. 109. Xen. Hell. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish*.

1. Genr. c. acc. Matt. 10, 27 κηρύξατε ἐπὶ τῶν δωματίων. Luke 12, 3. Acts 10, 42. Rev. 5, 2. Sept. for כָּרַח Ex. 32, 5. Esth. 6, 9, 11; כָּרַח Joel 2, 1. So Hdan. 1. 7. 2. Aeschin. 75. 30.—Also *to publish abroad, to laud publicly*; Mark 1, 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίσειν. 5, 20. 7, 36. Luke 8, 39. So Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

2. Espec. *to publish, to announce, to preach religious truth, the gospel with its privileges and obligations, the gospel dispensation*. a) Pr. e. g. of John the Baptist, Matt. 3, 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1, 4. 7. Luke 3, 3. Acts 10, 37. Of Jesus, Matt. 4, 17. 23. 9, 35. 11, 1. Mark 1, 14. 38. 39. Luke 4, 44. 8, 1. 1 Pet. 3, 19. Of apostles and teachers, Matt. 10, 7. 24, 14. 26, 13. Mark 3, 14. 6, 12. 13, 10. 14, 9. 16, 15. 20. Luke 9, 2. 24, 47. Acts 20, 25. 28, 31. Rom. 10, 8. 14. 15. 1 Cor. 9, 27. 15, 11. Gal. 2, 2. Col. 1, 23. 1 Thess. 2, 9. 2 Tim. 4, 2 κ. τὸν λόγον. (Act. Thom. 1, τὸν λόγον.) So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8, 5. 9, 20. 19, 13. 1 Cor. 1, 23. 15, 12. 2 Cor. 1, 19. 4, 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. 11



4 bis Phil. 1, 15. 1 Tim. 3, 16. b) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*; Acts 15, 21 Μαῦσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. 2, 21 ὁ κηρύσσων μὴ κλέπτειν. Gal. 5, 11 εἰ περιτομὴν ἔτι κηρύσσω. Luke 4, 18, 19, quoted from Is. 61, 1 where Sept. for כְּרִי.

κῆτος, eos, ous, τό, a huge fish, sea-monster, Matt. 12, 40. Sept. for כְּדִיִּיךָ Jon. 2, 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾱ, ἐ, Cephas, later Heb. כִּפְּאֵס (a rock, Buxt. Lex. 1032,) a surname of Simon Peter, i. q. Gr. Πέτρος, John 1, 43. 1 Cor. 1, 12. 3, 22. 9, 5. 15, 5. Gal. 2, 9. [1, 18. 2, 11. 14.]

κιβωτός, οὐ, ἡ, an ark, i. e. a wooden chest, coffer, Ael. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. 9, 4. Rev. 11, 19. Sept. for קִיבֹוֹת Ex. 25, 10. Lev. 16, 2. al. (Jos. Ant. 4. 8. 44.) Of Noah's ark, Matt. 24, 38. Luke 17, 27. Heb. 11, 7. 1 Pet. 3, 20. Sept. for תִּבְנֶה Gen. 6, 14 sq. 7, 1 sq. In like manner Josephus calls the latter λάρυαξ, Ant. 1. 3. 2 sq.

κιθάρα, as, ἡ, (κίθαρς,) whence Lat. *cithara*, Ital. *ghitarra*, Engl. *guitar*, though the modern instrument is different. The ancient *cithara* and *lyre* were on the same plan, a sounding base or bottom, (larger in the lyre,) from which rose two horns as from the head of a stag. A cross-bar connected the two horns near the top; between which and the base the strings were stretched. The lyre was larger, and when played stood upright between the knees; while the *cithara* stood upon the knees of the player. Both were held with the left hand, and played with the right, sometimes with a plectrum or key. See Diet. of Antt. art. *Lyra*. Ael. V. H. 14. 23. Luc. Imag. 14. Plato Rep. 399. d.—In N. T. *cithara*, q. d. a lyre, harp, 1 Cor. 14, 7. Rev. 5, 8. 14, 2. 15, 2. Sept. for קִיבֹוֹת Gen. 31, 27. 1 Chr. 9, 11. Josephus describes the Heb. קִיבֹוֹת, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Heb. Lex. art. קִיבֹוֹת.

κίθαριζω, f. ἴσω, (κίθαρς,) to play upon the *cithara*, i. e. *genr. to play the lyre, to harp*, 1 Cor. 14, 7. Rev. 14, 2. Sept. for קִיבֹוֹת Is. 23, 16.—Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

κίθαριδός, οὐ, ὁ, (κίθαρα, αἰοῖδός, φῶδός,) a *lyrist, harper*, one who plays on the lyre or harp and accompanies it with song, Rev. 14, 2. 18, 22.—Ael. V. H. 3. 43. Plato Conv. 179. d.

Κιλικία, as, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεῖα, aspera*, and the eastern *πεδυνή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6, 9. 15, 23. 41. 21, 39. 22, 3. 23, 34. 27, 5. Gal. 1, 21. See Rosenm. Bibl. Geogr. I. ii. p. 196. Winer Realw. art. *Cilicia*.

κινάμωμον, ου, τό, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18, 13. Sept. for קִינָמוֹן Ex. 30, 23; Jer. 6, 20.—Diod. Sic. 2. 49. Hdot. 3. 111. Comp. Plin. H. N. 12. 42.

κινδυνεύω, f. εὔσω, (κίνδυνος,) to be in danger, in peril, absol. Luke 8, 23. 1 Cor. 15, 30; c. inf. Acts 19, 27. 40.—Eccles. 31 [34], 12. Pol. 4. 12. 13. Xen. Hell. 1. 4. 15.

κίνδυνος, ου, ὁ, (perh. κινέω,) danger, peril, Rom. 8, 35. 2 Cor. 11, 26 octies. Sept. for קִינָמוֹן Ps. 116, 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

κινέω, ᾶ, f. ἴσω, (κίω,) to move, to put in motion, c. acc. Matt. 23, 4 οὐ ψέλονται κινήσαι αὐτὰ sc. τὰ φορτία. Sept. Pass. for קִינָמוֹן Is. 41, 7; Job 13, 25. (Xen. Conv. 2. 22.) So κινεῖν τὴν κεφαλὴν to move or shake the head, in derision, Matt. 27, 39. Mark 15, 29. Sept. for קִינָמוֹן 2 K. 19, 21. Ps. 22, 8. (Eccles. 12, 18. 13, 7.) Mid. to move oneself, to move, intrans. Acts 17, 28 ὤμεν καὶ κινούμεθα. (Sept. Gen. 7, 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19.) Trop. to move, to stir up, to excite, e. g. στάσιν Acts 24, 5. 21, 30 ἐκινήθη ἡ πόλις ὅλη. So Hdian. 7. 3. 4. Xen. Ag. 1. 37.—With ἐκ τοῦ τόπου, i. q. to move away, to remove, c. acc. Rev. 2, 5. 6, 14. So c. ἀπο Xen. An. 3. 4. 28; absol. Hdian. 6. 1. 6.

κίνησις, εως, ἡ, (κινέω,) movement, motion, John 5, 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. *Kis*, Heb. קִישׁ *Kish*, pr. n. of the father of king Saul, Acts 13, 21; comp. 1 Sam. 9, 1.

κίχρημι, f. χρήσω, (χράω, see Butt. § 114,) to supply with, to lend, c. acc. et dat. Luke 11, 5 χρήσόν μοι τρεῖς ἄρτους.—Sept. Ex. 12, 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

κλάδος, ου, ό, (κλάω,) a shoot, sprout, <sup>171. ncl.</sup> pr. young and easily broken off. Matt. 24, 32 ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένῃται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ. 13, 32. 21, 8. Mark 4, 32. 13, 28. Luke 13, 19. Sept. for כִּלְבֵּי Jer. 11, 16. Ez. 31, 7. So AEL. V. II 2. 14. Theophr. H. Pl. 1. 8. 5.—Trop. and allegor. of κλάδοι branches for offspring, posterity, Rom. 11, 16. 17. 18. 19. 21. So Theophr. Char. 5 or 21 κλάδος Μεταίτιος.

κλάζω, see κλάω.

κλαίω, f. κλαύσμαι Buttm. § 114; in N. T. fut. κλαύσω Luke 6, 25, comp. Winer § 15; to weep, to wail, to lament, implying not only the shedding of tears, but also every external expression of grief.

1. Intrans. and absol. Matt. 26, 75 ἔκλαυτε πικρῶς. Mark 14, 72. Luke 6, 21. 7, 13. 3, 52. John 11, 31. 33. 1 Cor. 7, 30. al. With ἐπὶ c. dat. to weep for or over any one, Luke 19, 41; ἐπὶ c. acc. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ κτλ. Joined with ἀλαλάζειν Mark 5, 38; with ὀρνεῖν Mark 5, 39; ὀρνεῖν John 16, 20; κίπτεσθαι Rev. 18, 9; ὀλοῦν James 5, 1; πένθειν Mark 16, 10. Luke 6, 25. Rev. 18, 15. 19; so ἐπ' αὐτῇ v. 11. Sept. for כָּבַד Gen. 33, 4. Num. 14, 1; ἐπὶ τινα Judg. 14, 17. 2 Sam. 19, 1.—AEL. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

2. Trans. c. acc. to bewEEP, to bewail, to weep or lament for, e. g. the dead, Matt. 2, 18 ῥαυῆλ κλαίονσα τὰ τέκνα αὐτῆς. Sept. for כָּבַד Gen. 37, 34. Deut. 34, 8.—AEL. V. H. 6. 1. Xen. Cyr. 5. 2. 32. +

κλάσις, εως, ἡ, (κλάω,) a breaking, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24, 35. Acts 2, 42.—Theophr. Caus. Pl. 2. 14. 4 κλάσις ἀμπέλων. Plato Tim. 43. d.

κλάσμα, atos, τό, (κλάω,) a fragment, bit, e. g. of food, Matt. 14, 20. 15, 37. Mark 6, 43. 8, 19. 20. Luke 9, 17. John 6, 12. 13. Sept. for כָּבַד Lev. 2, 6. Judg. 19, 5.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, Clauda or Claude, now Gozzo, a small island off the S. W. coast of Crete, Acts 27, 16; see Kaūda.—It is also called Κλαύδος Ptol. 3. 7; and Gaudos, Mela 2. 7. Plin. H. N. 4. 20. See Pococke Descr. of the East, II. i. p. 240.

Κλαυδία, as, ἡ, Claudia, pr. n. of a christian female, 2 Tim. 4, 21.

Κλαύδιος, ου, ό, Claudius, pr. n.

1. Tiberius Claudius Nero Drusus Germanicus, the fourth Roman emperor, successor of Caligula, r. A. D. 41–54. Acts

11, 28. 18, 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11, 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. Dion Cass. 60. 11. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18, 2; comp. Sueton. in Claud. 25.

2. Claudius Lysias, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts 23, 26.

κλαυθμός, ου, ό, (κλαίω,) a weeping, wailing, Matt. 2, 18. 8, 12. 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28. Acts 20, 37. Sept. for כָּבַד Gen. 45, 2. Ezra 3, 13. —Æschyl. Agam. 1554. Plut. Romul. 19. Comp. Lob. ad Phryn. p. 325.

κλάω, f. κλάσω, to break, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 mid.—In N. T. only in the phrase κλάσαι τὸν ἄρτον, to break bread, i. e. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes; also genr. Matt. 14, 19. 15, 36. Mark 8, 6. 19. Luke 24, 30. Acts 27, 35. Sept. and Heb. כָּבַד כָּרַס Jer. 16, 7; comp. Is. 58, 7. Also in the Lord's supper and the agape, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 2, 46. 20, 7. 11. 1 Cor. 10, 16. 11, 24. (Act. Thom. § 27, 29.) Metaph. of the body, σώμα, of Christ, as typically broken in the eucharist; 1 Cor. 11, 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον, where the allusion is to the death on the cross So pr. Jos. B. J. 2. 8. 10.

κλείς, κλειδός, ἡ, acc. κλείν and κλείδα, Plur. acc. κλείδας and contr. κλείς, Buttm. § 44. § 58. Winer § 9. 2. n; a key, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16, 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3, 7 ὁ ἔχων τὴν κλείν τοῦ Δαβὶδ, in a like sense, in allusion to Is. 22, 22 where Sept. τὴν κλείδα οἴκου Δαβὶδ for כֵּי־בֵית מִפְתָּח. Rev. 1, 18 τὰς κλείς τοῦ ἁδου. 9, 1. 20, 1. Trop. Luke 11, 52 τὴν κλείδα τῆς γνώσεως, the key of knowledge, i. e. the means of attaining to the knowledge of the kingdom of God, the way of salvation; comp. Matt. 23, 13.—Pr. Sept. for כָּבַד Judg. 3, 25. Luc. Tim. 13. Plato Ax. 371. b.

κλείω, f. σω, Pass. perf. κέκλεισμαι, aor. 1 ἐκλείσθην, for the σ see Buttm. § 98 n. 6. § 112. 20. c.

1. *to shut, to shut up, to close*, c. acc. Matt. 6, 6 κλείσας τὴν ὑψραν σου. 25, 10. Luke 11, 7. John 20, 19. 26. Acts 5, 23. 21, 30. Rev. 20, 3. 21, 25. Sept. for רָצַח Gen. 7, 16. Josh. 2, 7. (Hdian. 7. 11. 12. Xen. Cyr. 7. 5. 27.) So the heavens, τὸν οὐρανόν, i. e. the windows of heaven so that no rain can fall, Luke 4, 25. Rev. 11, 6; comp. Gen. 7, 11. 8, 2. Job 38, 37.

2. Trop. a) Matt. 23, 13 [14] κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. willingly to prevent men from entering; comp. in κλείς. So of authority to exclude or admit, Rev. 3, 7 bis. 8. b) 1 John 3, 17 κλείσαι τὰ σπλάγχχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted; comp. in σπλάγχχρον no. 2. a.

κλέμμα, atos, τό, (κλέπτω,) *theft*, Rev. 9, 21.—Dem. 736. 5. Xen. Œc. 14. 5.

Κλεόπας, α, δέ, Cleopas, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24, 18. Contracted for Κλεόπατρος Plut. Arat. 40; like Ἀντίπας for Ἀντίπατρος. Different from Κλωπᾶς q. v.

κλέος, έους, τό, (κλέω, καλέω,) *pr. report, rumour*, Hom. Il. 2. 486. Od. 13. 415. —In N. T. and genr. *fame, renown, glory* 1 Pet. 2, 20. Sept. for רָצַח Job 28, 22 So Œl. V. H. 2. 32. Plato Legg. 625. a.

κλέπτης, ου, δέ, (κλέπτω,) *a thief*, Matt. 6, 19. 20. 24, 43. Luke 12, 33. 39. John 10, 1. 12, 6. 1 Cor. 6, 10. 1 Thess. 5, 2. 4. 1 Pet. 4, 15. 2 Pet. 3, 10. Rev. 3, 3. 16, 15. Sept. for רָצַח Ex. 22, 9. Joel 2, 9. So Dem. 1120. 14. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who steal men away from the truth, John 10, 8. 10. Sept. and רָצַח Hos. 7, 1.

κλέπτω, f. κλέψω Matt. 19, 18. Rom. 13, 9, instead of the more usual fut. κλέψομαι Butt. § 113. 5, and n. 7. Winer § 15.—*To steal*, absol. Matt. 6, 19. 20 διαρύσσουσι καὶ κλέπτουσι. Mark 10, 19. Luke 18, 20. John 10, 10. Rom. 2, 21 bis. Eph. 4, 28 bis. Fut. οὐ κλέψεις as imperat. Matt. 19, 18. Rom. 13, 9; see Winer § 44. 3. Matth. § 498. c. Sept. for רָצַח Ex. 20, 15. Deut. 5, 19. (Dem. 422. 9. Xen. Mem. 4. 2. 15.) Spec. *to steal away, to take by stealth*, c. acc. e. g. a dead body, Matt. 27, 64. 28, 13. Sept. and רָצַח 2 Sam. 21, 12. So Hdian. 2. 1. 5.

κλήμα, atos, τό, (κλάω,) *a shoot, sprout, branch*, i. q. κλάδος, pr. such as are easily broken off; in N. T. only of the vine, a

shoot, tendril, John 15, 2. 4. 5. 6. Sept. for רָצַח Ez. 12, 6. 7; רָצַח Ez. 15, 2.—Luc. D. Deor. 18. 2. Xen. Œc. 19. 8.

Κλήμης, εντος, δέ, Clement, pr. n. of a Christian Phil. 4, 3; not improbably Clements Romanus.

κληρονομέω, ω, f. ήσω, (κληρονομος, *to have and hold a portion by lot*, Sept. for רָצַח Num. 26, 55. Josh. 16, 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14, 15), *to inherit, to be heir to any person or thing*; in Gr. writers c. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3; of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

1. *to inherit, to be heir*, absol. Gal. 4, 30 οὐ γάρ μὴ κληρονομήσῃς ὁ υἱὸς τῆς παιδείας μετὰ κτλ. quoted from Gen. 21, 10 where Sept. for רָצַח; as also Gen. 15, 4. Num. 27, 11.—Plato Legg. 923. e.

2. In later usage simply *to obtain, to acquire, to possess*; in N. T. only trop. of the friends of God as receiving admission to the kingdom of heaven and its privileges; c. acc. Matt. 5, 5 κληρονομήσουσι τὴν γῆν they shall possess the land, i. e. primarily the land of Canaan, but here put in a spiritual sense for the Messiah's kingdom; comp. Sept. and Heb. רָצַח רָצַח Ps. 37, 9. 11. 22. 29. 25, 13.—Also κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25, 34. 1 Cor. 6, 9. 10. 15, 50 Gal. 5, 21; κλ. ζῶν αἰῶνων Matt. 19, 29. Mark 10, 17. Luke 10, 25. 18, 18; ἀφ' ἑαυσίων 1 Cor. 15, 50; also Heb. 1, 4. 14. 6. 12. 12, 17. 1 Pet. 3, 9. Rev. 21, 7. Sept. for רָצַח Gen. 15, 7. Deut. 1, 21.—So genr. c. acc. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβοῦζω ἀμπελῶνα προίκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phryn. p. 129.

κληρονομία, as, ή, (κληρονομέω,) *a portion by lot, an inheritance*.

1. Pr. from one's ancestors, *a patrimony*, Matt. 21, 38. Mark 12, 7. Luke 12, 13. 20, 14. Sept. for רָצַח Num. 27, 7. 8. 9. 10. 11.—Isocr. 393. a. Hdian. 5. 1. 13.

2. Genr. *a portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7, 5. Heb. 11, 8. Sept. and רָצַח Deut. 4, 38. Josh. 11, 23.—Hence trop. of admission to the kingdom of God and its privileges, Acts 20, 32. Gal. 3, 18. Eph. 1, 14. 18. 5, 5. Col. 3, 24. Heb. 9. 15. 1 Pet. 1, 4.

κληρονόμος, ου, δέ, (κληρος, νεμῶμαι,) *pr. having and holding a portion by lot*, hence in N. T. and genr. *an heir*, see above in κληρονομέω.

1. Pr. Matt. 21, 38. Mark 12, 7. Luke 20, 14. Gal. 4, 1. Sept. for כְּלִיִּי Jer. 8, 10. 2 Sam. 14, 7. So Æl. V. H. 13. 10. Iysias 907. 5. Plato Rep. 331. d.—Trop. κληρονόμος Θεοῦ, *an heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8, 17 bis. Gal. 4, 7. So Gal. 3, 29 κληρονόμοι (τοῦ Ἀβραάμ), i. e. heirs of the blessings promised to Abraham.

2. Genr. *a possessor*, sc. of any thing received as a portion or possession, e. g. the kingdom of heaven, Rom. 4, 13. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κτλ. Tit. 3, 7. Heb. 1, 2. 6, 17. 11, 7. James 2, 5.

κλήρος, ου, ὁ, (perh. κλάω,) *a lot*, i. e.

1. Pr. *a lot*, *die*, any thing used in determining chances, comp. Potter's Gr. Antt. I. p. 333. Dict. of Antt. art. *Sortes*. E. g. κλῆρον βάλλειν, Engl. *to cast lots*, Matt. 27, 35 bis. Mark 15, 24. Luke 23, 34. John 19, 24. Acts 1, 26 bis. ἔδωκαν κλήρους . . . καὶ ἔπεσεν ὁ κλήρος. Sept. for כְּלִיִּי Ps. 22, 19. Jon. 1, 7.—Luc. Hiermot. 40. Plut. M. Crass. 16 bis. Plato Legg. 946. b.

2. Meton. *a lot*, i. e. *a part*, *portion*, assigned by lot, Acts 8, 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. Sept. and כְּלִיִּי Deut. 10, 9. 12, 12. Of an office to which one is appointed by lot or otherwise; Acts 1, 17. 25 λαβεῖν τὸν κλῆρον τῆς διακονίας, comp. v. 26.—Hence genr. *a portion*, *possession*, *heritage*, trop. Acts 26, 18 κλῆρον ἐν τοῖς ἡγιασμένοις. Col. 1, 12. Plur. id. 1 Pet. 5, 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, *not as lording it over the possessions, heritage*, of God or Christ, the church. So Wisd. 5, 5. Pr. of an estate, farm, Æl. V. H. 12. 61. Plato Crit. 118. e; also Plur. Hdot. 1. 76. Plato Crit. 119. a.

κληρώω, ὦ, f. ὥσω, (κλήρος,) *to lot*, *to choose by lot*, Hdot. 1. 94. Isocr. 144. a. Mid. *to obtain by lot*, Æschin. 26. 36; genr. *to obtain*, *to receive*, Æl. H. An. 1. 13.—In N. T. only Pass. aor. 1 ἐκληρώσθη, *to be allotted*, *to be chosen by lot*, and so genr. *to be chosen*, *appointed* of God, absol. Eph. 1, 11 ἐν ᾧ καὶ ἐκληρώσθημεν . . . εἰς τὸ εἶναι ἡμᾶς κτλ. *in whom we have been allotted, chosen*, etc. Comf. Eurip. Icc. 98 [102] ἵν' ἐκληρώσθη . . . δοῦλη.

κληῖσις, εως, ἡ, (καλέω,) *a call*, *summons*, Xen. Cyr. 3. 2 14; *an invitation* to a banquet, 3 Macc. 5, 14. Xen. Conv. 1. 7.—In N. T. trop. *a call*, *calling*, *invitation*, to the kingdom of God and its privileges, i. e. that divine cal by which Christians are introdu-

ced into the privileges of the gospel; Rom. 11, 29 ἡ κλήσις τοῦ Θεοῦ. Eph. 4, 1. Phil. 3, 14. 2 Thess. 1, 11. 2 Tim. 1, 9. Heb. 3, 1. 2 Pet. 1, 10. Eph. 1, 18 et 4, 4 ἡ ἐλπὶς τῆς κλήσεως, i. e. the glorious hope of him whom God has called. (Clem. Alex. Strom. 6. 17.) So 1 Cor. 1, 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, *how* ye were called. 1 Cor. 7, 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain.

κλητός, ἡ, ὁν, (καλέω,) *called*, *invited*, e. g. to a banquet, Sept. for כְּלִיִּי 1 K. 1, 41. 49. Æschin. 50. 1.—In N. T. trop. *called*, *invited*, to the kingdom of heaven and its privileges; genr. Matt. 20, 16 e. 22, 14 πολλοὶ γὰρ εἰσι κλητοί, ὅλῳι δὲ ἐκλεκτοί. Emphat. of those who have obeyed this call, the *called*, i. q. saints, Christians; Rom. 1, 6. 7 κλητοὶ Ἰησοῦ Χρ. . . κλητοὶ ἄγιοι. 8, 28. 1 Cor. 1, 2. 24. Jude 1. Rev. 17, 14. Comp. Heb. כְּלִיִּי Is. 48, 12.—Spec. *called*, *appointed*, *chosen*, of God as an apostle; Rom. 1, 1 et 1 Cor. 1, 1 κλητός ἀπόστολος, comp. Gal. 1, 15.

κλίβανος, ου, ὁ, *an oven*, for baking bread, Matt. 6, 30. Luke 12, 28. Sept. for Heb. כִּיּוּן Ex. 8, 3. Lev. 26, 26. So Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phryn. p. 179.—The Heb. כִּיּוּן, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Niebuhr's Arabian p. 51. D'Arvieux Mem. III. p. 270 sq. Jerome on Lam. 5, 10 "Clibanus est coquendis panibus ænei vasculi ducta rotunditas, quæ sub urentibus flammis ardet intrinsecus."

κλίμα, atos, τό, (κλίνω,) *inclination*, *slope*, Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. A so of the supposed *inclination* of the earth towards the poles in ancient geography, whence the northern hemisphere was divided into κλίματα, *climates* or *zones*, by lines parallel to the equator, according to the different lengths of the longest day; Vitruv. 1. 1. Dict. of Antt. art. *Clima*.—Hence in N. T. and genr. *a climate*, *a clime*, *region*, Gal. 1, 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15, 23. 2 Cor. 11, 10. So Pol. 5. 44. t. Hdot. 2. 11. 8. Plut. Æmil. Paul. 5.

κλινάριον, ου, τό, (dim. κλίνω,) *a small bed*, *couch*; Acts 5, 15 Lachm. ἐπὶ κλινάριον, Vulg. *in lectulis*, for Rec. ἐπὶ κλινῶν.—Aristoph. Fr. 33.

κλίση, ης, ἡ, (κλίνω,) a *bed*, couch, on which one lies, reclines, rests. In the east, the poor sleep on mats or on the ground wrapped in their outer garment; those more wealthy on quilts or mattresses filled with cotton, which are spread on the floor or on the low sofas (divans) around the room, bedsteads being now unknown. See Bibl. Res. in Pal. III. p. 32. Russell's Aleppo I. p. 144.—In N. T.

1. a *bed*, in N. T. only as used for the sick, Mark 7, 30 et Rev. 2, 22, see in βάλλω no. 1. f. Sept. and כִּינָה Gen. 48, 2. 49, 3; genr. 2 Sam. 4, 7. 1 K. 17, 19. So Luc. Asin. 3. Isæus 59. 39. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, prob. a quilt or mattress, perh. on a light frame or bedstead, Matt. 9, 2. 6. Luke 5, 18. Acts 5, 15. So Lys. 101. 24 ἐν κλίῃ περιφερόμενος. Comp. Sept. and כִּינָה Cant. 3, 7. See Dict. of Ant. art. *Lectus*.

2. a *couch*, sofa, divan, for sitting or reclining; Luke 17, 34 ἔσονται δύο ἐπὶ κλίνῃς μίᾱς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24, 40. Sept. and כִּינָה Am. 6, 4, comp. 3, 12. So Luc. Alex. 15 ἐπὶ κλίνης καθεζόμενος. Xen. Cyr. 8. 8. 16. Plato Prot. 317. d, e.—Spec. a *triclinium*, i. e. the couch on which they reclined at meals, see in ἀνάκειμαι no. 2; Mark 7, 4 βαπτισμοὺς ποτηρίων . . . καὶ κλινῶν. Prob. Mark 4, 21 et Luke 8, 16 ὁ λύχνος . . . ὑπὸ τὴν κλίνην. Sept. and כִּינָה Esth. 7, 8. Ez. 23, 41. So Luc. Catapl. 16. Plato Rep. 373. a; also Luc. Tox. 28 ὑπὸ κλίνῃ. Dem. 609. 15 ὑπὸ κλίνην.

κλινίδιον, ου, τό, (dimin. κλίση,) a little *bed*, Luke 5, 19. 24; comp. v. 18 where it is κλίση q. v.—Luc. Asin. 2. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

κλίνω, f. νῶ, perf. κέκλικα, to *incline*, to bend any thing from a straight position, whether downwards or horizontally.

1. to *incline*, to bow, to bow down, c. acc. e. g. τὸ πρόσωπον εἰς τὴν γῆν, in reverence, Luke 24, 5; τὴν κεφαλὴν, as one dying, John 19, 30; also genr. τὴν κεφαλὴν, to *recline* or *lay the head*, for rest, Matt. 8, 20. Luke 9, 58. Comp. Sept. and כִּינָה 2 K. 19, 16. So Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. to *incline*, to *decline*, spoken of the day, Luke 9, 12. 24, 29 κέκλικεν ἡ ἡμέρα. So Sept. for כִּינָה Judg. 19, 11; כִּינָה Judg. 19, 8; כִּינָה Jer. 6, 4. So Pol. 3. 93. 7; also ἐγκλίνω Arr. Alex. M. 3. 4. 4.

2. to *turn aside*, to *turn to flight*, Lat. *inclinare aciem*, c. acc. Heb. 11, 34 παρεμβο-

λὰς ἀλλοτρίων ἔκλιναν.—Jos. Ant. 14. 15. 4 Hom. Il. 5. 37; intrans. Pol. 1. 27. 8.

κλισία, ας, ἡ, (κλίνω,) pr. *place for reclining*; hence a *hut*, *cot*, *tent*, Hom. Od. 16. 1. Il. 1. 322; a *triclinium*, *couches*, for reclining at a meal, Pind. Pyth. 4. 237; a *table-party*, a company reclining around a table, Jos. Ant. 12. 2. 11.—In N. T. accus. κλισίας adverbially, *by table-parties*, in *companies*; Luke 9, 14 κατακλίνετε αὐτοὺς κλισίας ἀνὰ πενήκοντα. Comp. Buttm. § 115. 4.

κλοπή, ἧς, ἡ, (κλέπω,) *theft*, Matt. 15, 19. Mark 7, 22. Sept. for inf. of כָּלַף Gen. 40, 15. Hos. 4, 2.—Dem. 1113. 17. Xen. Cyr. 1. 2. 6.

κλύδων, ὄνος, ὁ, (κλύζω,) a *dashing* of the sea, *surge*, *billows*, Luke 8, 24. James 1, 6. Sept. for inf. of כָּלַף Jon. 1, 4. 11. 12.—Pol. 1. 27. 4. Diod. Sic. 3. 21; trop. Plato Legg. 758. a.

κλυδωνίζομαι, Pass. depon. (κλύδων,) to *surge*, to be tossed in billows; trop. to fluctuate. Eph. 4, 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for כָּלַף Is. 57, 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος παρασσύμενος καὶ κλυδωνιζόμενος. Aristæn. 1. ep. 27.

Κλώπας, ᾱ, ὁ, *Clopas*, pr. n. John 19, 25; elsewhere called *Alpheus*, see in Ἀλφαῖος no. 1.

κνήθω, f. κνήσω, (κνίω,) on this form see Buttm. § 112. 12. Lob. ad Phryn. p. 254; to *rub*, to *scratch*; Mid. κνήσασθαι τὸ οὖς to *scratch one's own ear*, Luc. bis Acc. 1; τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to *tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβὴν, ὡς λέγεται, κνήσειν οἶδεν ὄνος τὸν ὄνον.—In N. T. only Pass. to be tickled, to feel an itching, trop. 2 Tim. 4, 3 κνηζόμενοι τὴν ἀκοήν, lit. *being tickled*, *itching*, as to the ears, i. e. having an itching to hear something pleasing; for the accus. see Buttm. § 131. 7. Winer § 32. 5. So Hesych. κνηζόμενοι τὴν ἀκοήν· ζητοῦντες τι ἀκοῦσαι κατ' ἡδονήν. Comp. κνήσις ὥτων Plut. de Superst. 5.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the southwestern part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27, 7. See Strabo 14. p. 653. Plin. H. N. 36. 4. 5.

κοδράντης, ου, ὁ, Lat. *quadrans*, q. d. a *farthing*, the fourth part of an *as*, ἀσάριον, q. v. It was a small brass coin, equal to two *λέπτα*, i. e. nearly to two-fifths of one cent, or three-fourths of one farthing

merling; Matt. 5, 26. Mark 12, 42. See in *ἀσάριον*. Adam's Rom. Ant. p. 492.

**κοιλία**, as, ἡ, (κοῖλος,) *the belly*, e. g. the exterior, Sept. for כִּיבִּי Judg. 3, 21. Pol. 39. 2. 7.—In N. T.

1. Genr. *the belly, the bowels*, as the receptacle of food; often as in Engl. for *the stomach*, either in men or animals, Matt. 12, 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15, 17. Mark 7, 19. Luke 15, 16 γεμίσει τὴν κοιλίαν αὐτοῦ. Rom. 16, 18. 1 Cor. 6, 13 bis, βρώματα τῇ κοιλίᾳ κτλ. Phil. 3, 19. Rev. 10, 9. 10. Sept. for כִּיבִּי Jon. 2, 2. Num. 5, 22. —Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

2. From the Heb. by synecd. *the womb*; Matt. 19, 12 ἐκ κοιλίας μητρός. Luke 1, 15. 41. 42. 24. 2, 21. John 3, 4. Acts 3, 2. 14, 8. Gal. 1, 15. Personified, for the woman herself, Luke 11, 27. 23, 29. So Sept. and כִּיבִּי Gen. 25, 24. Is. 44, 2; כִּיבִּי Gen. 25, 23. Ruth 1, 11; רֶחֶם Job 3, 11. 10, 18.

3. Trop. from the Heb. for *the inward parts, the inner man*, as in Engl. the breast, the heart. John 7, 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κτλ. So Sept. and כִּיבִּי Job 15, 35. Prov. 20, 27; כִּיבִּי Ps. 40, 9.

**κοιμάω**, ὦ, f. ἦσω, (kindr. κείμεν,) *to make sleep, to put to sleep*, Hom. Il. 14. 236; trop. ib. 12. 281.—In N. T. and genr. Pass. κοιμάσθαι, ὦμαι, with fut. Mid. ἡσوماί.

1. *to be put to sleep, to fall asleep, to sleep*, intrans. Matt. 28, 13. Luke 22, 45 κοιμώμενος ἀπὸ τῆς λύπης. John 11, 12. Acts 12, 6. Sept. for כִּיבִּי Is. 5, 27; כִּיבִּי 1 Sam. 3, 15.—Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

2. *to sleep the sleep of death*, i. q. *to die, to be dead*; Matt. 27, 52. John 11, 11. Acts 7, 60 τοῦτο εἰπὼν ἐκοιμήθη. 13, 36. 1 Cor. 7, 39. 11, 30. 15, 6. 18. 20. 51. 1 Thess. 4, 13. 14. 15. 2 Pet. 3, 4. So Sept. often for כִּיבִּי 1 K. 2, 10. 11, 43. Is. 43, 17.—2 Macc. 12, 45. Hom. Il. 11. 241. Soph. Electr. 509.

**κοιμήσις**, εως, ἡ, (κοιμάω,) *a sleeping, sleep*; meton. rest, repose, John 11, 13.—Plut. Symp. 8. 7. 4. Plato Conv. 183. a.

**κοινός**, ἡ, ὅν, 1. *common, shared alike by all*; Acts 2, 44 εἶχον ἅπαντα κοινά. 4, 32. Tit. 1, 4. Jude 3.—Wisd. 7, 3. Hdian. 7. 8. 13. Xen. An. 3. 1. 43.

2. In the Levitical sense, *common*, not set apart and sacred; hence ceremonially i. q. *unlawful, unclean, profane*. Mark 7, 2 κοινὰς χερσὶ τοῦτ' ἔστιν ἀνίπτοις. [v. 5.] Acts 10, 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11, 8 Rom. 14, 14 ter. So 1 Macc.

1, 47. 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*; Heb. 10, 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, i. e. unconsecrated, common, and therefore having no atoning efficacy. Rev. 21, 27 in later edit.

**κοινῶν**, ὦ, f. ὦσω, (κοινός,) *to make common, to communicate with others*, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unclean, to defile*, ceremonially, c. acc. Matt. 15, 11 bis. 18. 20 bis, τὰ κοινῶντα τὸν ἄνθρ. κτλ. Mark 7, 15 bis. 18. 20. 23. Heb. 9, 13. Also *to regard as common, to call unclean*, Acts 10, 15. 11, 9. (Hesych μὴ κοῖνου · μὴ ἀκάθαρτον λέγει.) Hence genr. *to profane, to desecrate, to pollute*, c. acc. Acts 21, 28 τὸν ἅγιον τόπον. Absol. Rev. 21, 27 Rec.

**κοινωνέω**, ὦ, f. ἦσω, (κοινωνός,) *to have in common with others, to partake of or in a thing or person*.

1. Of things, c. gen. *to partake of any thing*; Heb. 2, 14 κεκοινώνηκε σαρκὸς καὶ αἵματος. (2 Macc. 5, 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.) With dat. *to partake in any thing*; Rom. 15, 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔσθη. 1 Tim. 5, 22. 1 Pet. 4, 13. 2 John 11. Rom. 12, 13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, sharing in the necessities of the saints. i. e. aiding them. So Wisd. 6, 23. Plut. Arat. 8. Dem. 1436. 11.

2. Of persons, *to partake with any one*, c. dat. et ἐν, Gal. 6, 6 κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ καθηγούτῳ ἐν πᾶσιν ἀγαθοῖς, let him that is taught share with his teacher in all good things, i. e. let him communicate to his teacher of his good things. With εἰς Phil. 4, 15.—So dat. of pers. and gen. Pol. 2. 42. 5. Æl. V. H. 3. 17; dat. and εἰς Act. Thom. § 26.

**κοινωνία**, as, ἡ, (κοινωνέω,) *a partaking sharing, i. e.*

1. *participation, communion, fellowship*, Acts 2, 42. 1 Cor. 1, 9. 10, 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. 6, 14. 8, 4 κ. τῆς διακονίας, a part share, in transmitting this alms. 13, 13 κ. τοῦ ἁγίου πνεύματος. Gal. 2, 9 δεξιὰ κοινωνίας the right hand of fellowship, the pledge of communion. Eph. 3, 9 Rec. Phil. 1, 5 κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2, 1. 3, 10. Philem. 6. 1 John 1, 3 bis. 6. 7.—Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Plato Soph. 252. b.

2. *communication to others, distribution*

genr. Hdian. 1. 10. 3.—In N. T. meton. a *contribution*, a collection of money in behalf of poorer churches, Rom. 15, 26. 2 Cor. 9, 13. Heb. 13, 16. So Phavor. *κοινωνία* ἡ ἐλεημοσύνη.

*κοινωνικός*, ἡ, ὄν, (*κοινωνός*), *communitative, social*, Pol. 2. 41. 1.—In N. T. *communicating, ready to give, liberal*, 1 Tim. 6, 18. So Luc. Tim. 56 πρὸς ἄνδρα, οἶόν νε, ἀπλοῦκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

*κοινωνός*, οὗ, ὁ, ἡ, (*κοινός*), a *partaker, partner, companion*, absol. 2 Cor. 8, 23 ὑπὲρ τίτου, κοινωνός ἐμός. Philem. 17. So Ecclus. 41, 18. Hdian. 2. 8. 5. Plato Rep. 333. b.—With gen. of pers. of whom one is the companion, *with* whom he partakes in any thing, Matt. 23, 30. 1 Cor. 10, 20. Heb. 10, 33. (Sept. for כִּבְרִי Is. 1, 23. Hdian. 4. 14. 4.) With dat. of pers. *to or with* whom one is partner, Luke 5, 10 *κοινωνοὶ τῷ Σίμωνι*. Comp. Xen. Mem. 2. 6. 24.—With gen. of thing, 1 Cor. 10, 18 *κοινωνοὶ τοῦ θυσιαστηρίου*, i. e. of the victims sacrificed. 2 Cor. 1, 7. 1 Pet. 5, 1. 2 Pet. 1, 4. So Ecclus. 6, 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 26.

*κοίτη*, ης, ἡ, (*κείμεαι*), a *lying down*, for rest or sleep, Hdot. 1. 10 ὥρη τῆς κοίτης bed-time.—Hence genr. and in N. T.

1. a *place of repose, a bed*; Luke 11, 7 τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην. So Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Cyr. 2. 3. 1.—Spec. *the marriage-bed*, and meton. for *marriage* itself, Heb. 13, 4. So Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ ζῆλον μαινεῖν τὴν κοίτην τοῦ γεννήσαντος. Eurip. Med. 152.

2. a *lying with a woman, cohabitation*, whether lawful or unlawful. Rom. 13, 13 περιπατήσωμεν... μὴ κοίταις, i. e. not in lewdness. Sept. for כִּבְרִי Lev. 18, 22. Num. 31, 17. 18. 35. So Wisd. 3, 13. 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. *emissio seminis* as necessary for conception; Rom. 9, 10 ἐξ ἑνὸς κοίτην ἔχουσα, *having conceived by one*. So Sept. εἰ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοί for Heb. כִּבְרִי נָתַן Num. 5, 20. Lev. 18, 23; comp. Lev. 18, 20.

*κοιτών*, ὧνος, ὁ, (*κοίτη*), a *bed-chamber*; Acts 12, 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, *the king's chamberlain*, his chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for כִּבְרִי Ex. 8, 3; מַשְׁכַּב דָּרִי 2 Sam. 4, 7.—Luc. Asin. 2. Diod. Sic. 11. 69. Not used by the best writers, Lob ad Phryn. p. 252 sq.

*κόκκινος*, ης, ὄν, adj. (*κόκκος*), pr. referring to the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, *querqus coccifera*, in Spain and western Asia in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dyeing a crimson or deep rose color; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rosenm. Bibl. Alterthumsk. IV. ii. p. 447. Plin. H. N. 9. 65. ib. 16. 12.—Hence *κόκκινος*, *coccus-dyed, crimson*; Matt. 27, 28 χλαμύδα κοκκίνην, for which in Mark 15, 17 πορφύραν. Heb. 9, 19. Rev. 17, 3. 4. 18, 12. 16. Sept. for צַמְדֵי־חֵרֶץ Ex. 25, 4. 28, 5; יָצַח Josh. 2, 18. 21. So Plut. Fab. Max. 15.

*κόκκος*, ὄν, ὁ, a *kernel, grain, seed*. Matt. 13, 31 κ. σινάπεως. 17, 20. Mark 4, 31. Luke 13, 19. 17, 6. John 12, 24 κ. τοῦ σίτου. 1 Cor. 15, 37.—Hdot. 4. 143. Plut. Mor. II. p. 3. See also in *κόκκινος*.

*κολάζω*, f. ἄσσομαι, (kindr. *κόλος*, *κολούω*), pr. *to curtail, to prune*, e. g. τὰ δένδρα Theophr. Caus. Pl. 5. 9. 11; trop. *to correct, to moderate*, Ael. V. H. 11. 3. Xen. Oec. 20. 12.—Hence in N. T. and genr. *to chastise, to punish*, α. acc. Acts 4, 21 πῶς κολάσονται αὐτούς. 2 Pet. 2, [4.] 9 κολάζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. n. So 2 Macc. 6, 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

*κολακεία*, ας, ἡ, (*κύλαξ*), *flattery*, 1 Thess. 2, 5.—Jos. B. J. 4. 4. 1. Dem. 1099. 9. Plato Gorg. 466. a.

*κόλασις*, εως, ἡ, (*κολάζω*), a *curtailing, pruning*, e. g. *κόλασις τῶν δένδρων* Theophr. Caus. Pl. 2. 4. 4.—In N. T. *punishment*, Matt. 25, 46 εἰς κόλασιν αἰώνιον. 1 John 4, 18 see in ἔχω no. 2. d. a. So Wisd. 16, 2. 24. Ael. V. H. 7. 15. Plato Rep. 380. b.

*Κολασσαί*, see Κελοσσαι.

*κολαφίζω*, f. ἴσω, (*κόλαφος*, *κολάπτω*), *to smile with the fist, to buffet*, c. acc. Matt. 26, 67 et Mark 14, 65 ἐκολάφισαν αὐτόν. Genr. *to buffet, to maltreat*, c. acc. 2 Cor. 12, 7. Pass. 1 Cor. 4, 11. 1 Pet. 2, 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used *κονδνλίζω*, Lob. ad Phryn. p. 175.

*κολλάω*, ὦ, f. ἴσω, (*κόλλα* glue), *to glue together, to make cohere*, Luc. 11st

conscri. 51. Plato Tim. 82. d.—In N. T. Mid. κολλάσμαι, ὦμαι, and Pass. aor. 1 ἐκολλήσῃν with Mid. signif. Buttm. § 136. 1, 2; to adhere, to cleave to, pr. of things, c. dat. Luke 10, 11 τὸν κοινορτὸν τὸν κολληθέντα ὑμῖν. Prægn. in later edit. Rev. 18, 5 ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἀχρι τοῦ οὐρανοῦ. Sept. for פָּצָה Ps. 102, 6. Job 29, 10. (Anthol. Gr. I. p. 231.) Trop. of persons, to join oneself unto, c. dat. of thing, e. g. ἄρματι, to follow, to accompany, Acts 8, 29; τῷ ἀγαθῷ, to cleave to, Rom. 12, 9. Sept. and פָּצָה 2 K. 3, 3. With dat. of pers. to join oneself to any one, to become his servant, Luke 15, 15; to follow, to cleave to, e. g. to a wife, so Lachm. Matt. 19, 5; also τῇ πόρῃ 1 Cor. 6, 16 (Ecclus. 19, 2); τῷ κυρίῳ v. 17 (Sept. and פָּצָה 2 K. 18, 6); to follow the side or party of any one, to associate with, Acts 5, 13. 9, 26. 10, 28. 17, 34. Sept. and פָּצָה 2 Sam. 20, 2. So 1 Macc. 3, 2. Plut. de Amicor. mult. 4.

κολλούριον v. κολλύριον, ον, τό, (dim. of κολλύρα coarse bread, cake,) pr. a small cake, cracknel, Sept. for כִּרְכִּי 1 K. 14, 3 Alex.—In N. T. collyrium, eye-salve, made up in small cakes, κολλῦραι, Rev. 3, 18. So Arr. Epict. 3. 21. 21. Luc. Alex. 21 κολλύριον σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης Βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετρήμενον, καὶ κηροῦ, καὶ μαστίχης, κτλ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

κολλυβιστής, οὔ, ὅ, (κόλλυβος a small coin, Aristoph. Pax 1196, 1200,) a money-changer, broker, i. q. κερματιστής, Matt. 21, 12. Mark 11, 15. John 2, 15. They had their seats in the porticos of the outer court of the temple; see more in κερματιστής. Comp. in art. τραπεζίτης, and Adam's Rom. Ant. p. 501; also Rabb. קִיבֻץ Buxt. Lex. 2032.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phryn. p. 440.

κολλύριον, see κολλούριον.

κολοβόω, ὦ, f. ὦσω, (κολοβός, κόλος,) to dock, to cut off, as members of the body, c. acc. Sept. 2 Sam. 4, 12. Diod. Sic. 1. 78 fin.—In N. T. trop. of time, to cut off, to make short, Pass. Matt. 24, 22 bis, et Mark 13, 20 bis, κολοβωθήσονται αἱ ἡμέραι. So Heb. חָצַף Prov. 10, 27, Sept. ἀλγίσθησονται.

Κολοσσαί or Κολασσαί, ὦν, αἱ, Colosse, a city of Phrygia Major, situated near the Lycus some distance above (S. E.) of

its junction with the Meander, and near to from Hierapolis and Laodicea, east of the latter; Col. 1, 2. With these cities it was destroyed by an earthquake about A. D. 62. A modern village near the site is called Konos or Chonæ. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. Pococke Descr. of the East, II. ii. p. 78. Hamilton's Res. in Asia Minor, I. p. 508, 510.

Κολοσσαεύς, εως, ὅ, a Colossian, Plur. Κολοσσαεῖς, Colossians, only in the spurious subscription to the epistle.

κόλπος, ου, ὅ, the bosom, the lap, e. g.

1. Genr. the bosom, breast, of a man; John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was near to Jesus' bosom; comp. in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. So Lat. in sinu recumbo Plin. Ep. 4. 22.—Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of strong affection and care; comp. in Engl. bosom-friend, etc. John 1, 18 ὃν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16, 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, i. e. in intimate communion with Abraham, as one of his beloved children; for the Plur. see AEL. V. H. 13. 30. Winer § 27. 3; comp. Engl. embraces. So Josephus de Macc. § 13 [4 Macc. 13, 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονταί εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֶבְרֵי נֶפֶשׁ Deut. 13, 7. 28, 54. 56; comp. 2 Sam. 12, 3. 8. Is. 40, 11. So Ecclus. 9, 1. Plat. Cato Min. 33 ult. Γαβίνιον, ἐκ τῶν Πομπηίου κόλπων ἄνθρωπον. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo."—Others refer Luke l. c. to a banquet in the kingdom of heaven, comp. Matt. 8, 11. Luke 13, 29; see in ἀνακλίνω no. 2. But the scene is here laid in αἵδης, and not in the Messiah's kingdom.

2. Spec. the bosom of an oriental garment, which falls down over the girdle, and is used for carrying things, as a sort of pocket. Luke 6, 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. Sept. and פָּחַי Is. 65, 6. Jer. 32, 18.—Luc. D. Mar. 12. 1. Pol. 3. 33. 2. Hdut. 6. 125. Comp. Hor. Sat. 2. 3. 172. Liv. 21. 18. "tunc Romanus, sinu ex toga facto."

3. Put for a bay, gulf, inlet of the sea Acts 27, 39.—Jos. Ant. 3. 1. 5. Hdian 8. 1. 12. Xen. Hell. 6. 2. 9.



**κολυμβάω**, ὠ, i. α, ω, *to dive, to swim*, absol. Acts 27, 43.—Hierocl. Fac. s. 1. Plut. Quæst. nat. 1. Plato Lach. 19 s. c.

**κολυμβήθρα**, ας, ἡ, (κολυμβήσ.) pr. a *swimming-place*, hence a *pool, pond*, any reservoir of water for swimming, bathing, fish, or the like; genr. ἡ κολ. τῆς Σιλωάμ John 9, 7. 11; a healing bath or pool, see Βηθεσδά, John 5, 2. 4. 7. Sept. for כְּרִית 2 K. 18, 17. Is. 7, 3.—Diod. Sic. 11. 25. Plato Rep. 453. d.

**κολωνία**, ας, ἡ, Lat. *colonia*, i. e. a Roman *colony*, Acts 16, 12; see Adam's Rom. Ant. p. 72 sq. Dict. of Ant. art. *Colonia*. Philippi is here so called, because Augustus had colonized thither many of the partisans of Antony, Dion Cass. 51. 4. p. 445.

**κομάω**, ὠ, f. ἄω, (οἰέω) *to have long hair, to wear the hair long*, 1 Cor. 11, 14. 15.—Jos. Ant. 4. 4. Luc. 7. Deor. 15. 1. Xen. Lac. 11. 3.

**κόμη**, ς, ἡ, *the hair, head of hair*, 1 Cor. 11, 15. Sept. for כֶּתֶף Jer. 6, 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

**κομίζω**, f. ἴω, Att. f. ἰώ, (κομέω) *to take care of, to provide for*, Hom. Il. 24. 541; εὖ εἰς ἑνὸς ἑλθόντα *to take up and bear away* Hom. Il. 17. 196; hence genr. *take up, to carry off*, c. g. as booty Hom. Il. 2. 875. ib. 11. 738.—In N. T. genr.

1. *to bear, to bring*, trans. Luke 7, 37 κομίσασα ἀλάστρον ἄνθρωπον.—1 Esdr. 4, 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

2. Mid. **κομίζομαι**, Att. f. κομιούμαι, *to bear or bring to oneself, to take for oneself*, i. e. *to acquire, to obtain, to receive*; c. acc. Matt. 25, 27 ἐκομίσάμην ἂν τὸ ἐμόν. 2 Cor. 5, 10. Col. 3, 25 κομίζεται ὁ ἡδίκησε. Heb. 10, 36 κ. τὴν ἐπαγγελίαν. 11, 39. 1 Pet. 1, 9. 5, 4. 2 Pet. 2, 13; with παρά c. gen. Eph. 6, 8. So 2 Macc. 8, 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—Spec. *to receive back, to recover*, c. acc. Heb. 11, 19. Sept. for חָזַר Gen. 38, 20. So 2 Macc. 10, 1. Diod. Sic. 12. 80.

**κομψότερον**, adv. compar. (κόμψως) *better*, in the phrase κομψότερον ἔχειν, sc. *melius habere, to be better, to mend*, John 4, 52; see in ἔχω no. 5.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad Div. 16. 15 *belle habere*.

**κονιάω**, ὠ, f. ἄω, (κονία) *to whitewash, to whiten*, with lime, Pass. Matt. 23, 27 ράφοις κεκονιαμένοις, *whited sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar; see Weist. N. T. in loc. Acts 23, 3 τοῖχε

κεκονιαμένε, *thou whited wall*, i. e. *thou hypocrite, fair without and foul within*. Sept. for חָזַר Deut. 27, 2. 4.—Diod. Sic. 19. 94 Plut. Cato Maj. 4 pen.

**κονιορτός**, οὔ, ὁ, (κονία, ὄρνυμι) *dust*, pr. as excited, flying, Matt. 10, 14. Luke 9, 5. 10, 11. Acts 13, 51. 22, 23. Sept. for כֶּתֶף Nah. 1, 3; כֶּתֶף Deut. 9, 21.—Pol. 5, 85. 1. Xen. An. 1. 8. 8.

**κοπάζω**, f. ἄω, (κόπος) pr. *'to be beat out, weary'*, i. q. *κοπιάω*; hence *to relax, to abate, to cease*, intrans. c. g. of the wind, Matt. 14, 32. Mark 4, 39. 6, 51. Sept. for חָזַר Gen. 8, 1; חָזַר Jon. 1, 11. 12.—Ecclus. 23, 17. Hdod. 7. 191.

**κοπετός**, οὔ, ὁ, (κόπτομαι) *lamentation, wailing*, as accompanied with beating the breast, and the like; Acts 8, 2. Sept. for חָזַר Gen. 50, 10. Zech. 12, 10. 11.—Dion. Hal. Ant. 11. 31. Plut. Fab. Max. 17.

**κοπή**, ἡς, ἡ, (κόπτω) *slaughter, carnage*, Heb. 7, 1; in allusion to Gen. 14, 17 where Sept. for inf. הַבִּית; Sept. for מַכָּה Josh. 10, 20.—Judith 15, 7.

**κοπιᾶω**, ὠ, f. ἄω, (κοπία, κόπος) pr. as Engl. *to be beat out*, i. e.

1. *to be weary, tired, to faint*, absol. Matt. 11, 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες. Rev. 2, 3; c. ἐκ John 4, 6 κ. ἐκ τῆς ὁδοπορίας. Sept. for חָזַר Is. 40, 31.—Jos. B. J. 3. 10. 2. Aristoph. Thesm. 795. Athen. 10. p. 416.

2. Spec. in N. T. *to weary oneself with labour*, like Heb. עָבַד, i. e. *to labour, to work hard, to toil*, absol. Luke 5, 5 δὲ ὅλης τῆς νυκτὸς κοπιῶντες οὐδὲν ἐλάβομεν. Matt. 6, 28 et Luke 12, 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νήθει. Acts 20, 35. 1 Cor. 4, 12. Eph. 4, 28. 2 Tim. 2, 6. Trop. of a teacher who labours in the gospel, John 4, 38 bis. 1 Cor. 15, 10. 16, 16. Sept. for Heb. עָבַד Josh. 24, 13; עָבַד Ps. 127, 1. (Anthol. Gr. IV. p. 134. 2 μὴ τρέχεις, μὴ κοπιᾷ.) With ἐν *to labour in*, trop. ἐν λόγῳ 1 Tim. 5, 17; ἐν κυρίῳ i. e. in the work of the Lord, Rom. 16, 12 bis; ἐν ὑμῖν among you, 1 Thess. 5, 12. (Comp. Ecclus. 6, 19.) With εἰς c. acc. of pers. upon or for whom, εἰς ἡμᾶς Rom. 16, 6; εἰς ὑμᾶς Gal. 4, 11. (Ecclus. 24, 34.) With εἰς final, as εἰς τοῦτο ὅτι 1 Tim. 4, 10; εἰς ὃ Col. 1, 29; εἰς κενόν in vain Phil. 2, 16. Sept. κ. εἰς κενόν for חָזַר Is. 65, 23. Jer. 51, 53.

**κόπος**, οὔ, ὁ, (κόπτω) pr. *a beating, then wailing, grief*, as accompanied with beating the breast, i. q. *κοπετός*, Sept. for חָזַר Jer. 45, 3; also the being beat out, see

*tness*, Xen. An. 5. 8. 3.—Hence in N. T. *toil, labour*, wearisome effort, genr. John 4, 38 ἡμεῖς εἰς τὸν κόπον αὐτῶν εἰσέλθυσθε. 1 Cor. 3, 8. 15, 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. 6, 5. 10, 15. 11, 23. 27. 1 Thess. 1, 3 ὁ κόπος τῆς ἀγάπης, *the labour of love*, work of beneficence. 2, 9. 3, 5. 2 Thess. 3, 8. Heb. 6, 10. Rev. 2, 2. 14, 13. Sept. for כָּוָה Gen. 31, 42. So Ecclus. 14, 15. Arr. Epict. 2. 14. 2. Plut. de Superst. 7 mid.—Spec. *trouble, vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble, to vex* any one, Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. Sept. κόπος for כָּוָה Job 5, 6. Jer. 20, 18. So κόπους παρέχειν Aristot. Probl. sect. 5. 38. Comp. πόνον παρέχειν Ecclus. 29, 4. Hdot. 1. 177; πράγματα παρέχειν Hdot. 1. 155, 175.

*κοπρία*, as, ἡ, (κόπρος,) *pr. a dung-hill* Sept. for כָּוָה 1 Sam. 2, 8. Arr. Epict. 2. 4. 4 sq.—In N. T. *dung, manure*, Luke 14, 35. 13, 8 Rec. Sept. for כָּוָה 2 K. 9, 37. Jer. 25, 33. So Arr. Epict. 1. c. Artemid. 2. 9.

*κόπριον*, ου, τό, (κόπριος, κόπρος,) *dung, manure*; Plur. κόπρια Luke 13, 8 Grb.—Arr. Epict. 2. 4. 5. Plut. Pomp. 48 init. κοπρίων κόφινος.

*κόπτω*, f. ψω, *to strike, to beat, to cut* by a blow.

1. *to cut off or down*, e. g. branches of trees, c. acc. Matt. 21, 8. Mark 11, 8. Sept. for כָּרַח Num. 13, 24.—Plut. Pericl. 33 mid. Xen. An. 4. 8. 2.

2. Mid. *κόπτομαι*, *to beat or cut oneself*, i. e. the breast and body in the loud expression of grief; hence, i. q. *to lament, to wail, to bewail*, absol. Matt. 11, 17. 24, 30. Luke 23, 27; c. acc. Luke 8, 52; with ἐπὶ τινα Rev. 1, 7; ἐπὶ τινι 18, 9. Sept. for כָּפַר absol. 2 Sam. 1, 12; c. acc. Gen. 23, 2. 50, 10; ἐπὶ τινα for כָּל כָּפַר 2 Sam. 11, 26; ἐπὶ τινι Zech. 12, 10.—So absol. Hdot. 6. 58. Jos. Ant. 7. 1. 6. Plato Phæd. 60. a. Act. κόπτειν τὴν Σύραν Luc. Nigr. 2. Dem. 1156. 18.

*κόραξ*, ακος, ὁ, *a raven*, Luke 12, 24. Sept. for כָּרַח Gen. 8, 7.—Æl. H. An. 1. 35, 47. Hdot. 4. 15.

*κοράσιον*, ιον, τό, (dim. κόρη,) *a girl, maiden, damsel*, Matt. 9, 24. 25. 14, 11. Mark 5, 41. 42. 6, 22. 28 bis. Sept. for כָּרַח Ruth 2, 8. 23. 1 Sam. 25, 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like Germ. *Mädel*, Lob. ad Phryg. n. 73 sq.

*κορβάν*, ὁ, indec. and *κορβανᾶς*, ᾧ, *a corban*, Heb. קָרְבָּן; i. e. *an offering, oblation, gift* to God; so Lev. 2, 1. 4. 13, where Sept. δῶρον.—In N. T.

1. Pr. *κορβάν*, something devoted to God, Mark 7, 11 *κορβάν, ὃ ἐστὶ δῶρον, κτλ.*—Jos. Ant. 4. 4. 4. οἱ *κορβάν* αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κτλ.

2. Spec. *κορβανᾶς*, spoken of money offered in the temple, *the sacred treasure*; hence by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Matt. 27, 6.—Jos. B. J. 2. 9. 4 τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ *κορβανᾶς*.

*Κορέ*, ὁ, indec. *Core* or *Kore*, Heb. קֹרֶה (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11; see Num. c. 16.

*κορέννυμι*, f. κορέσω, Pass. perf. κεκόρεσμαι, aor. 1 ἐκορέσθην, *to sate, to satisfy, to fill* with food and drink; Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough; with gen. of thing, Pass. Acts 27, 38 *κορεσζέντες δὲ τροφῆς*. Trop. absol. 1 Cor. 4, 8.—Æl. V. H. 4. 9. Xen. Mem. 3. 11. 13; trop. Hdtian. 1. 13. 10.

*Κορίνθιος*, α, ον, *Corinthian, a Corinthian*, Acts 18, 8. 2 Cor. 6, 11

*Κόρινθος*, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. A lofty rock bore the citadel, called *Akrocorinth*. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuius homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18, 12. Here Paul resided for more than 18 months (Acts 18, 11. 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. See Cellarius Not. Orb. I. 949 sq. Neander Gesch. d. Apost. Zeitalters I. p. 270 sq. 311 sq. edit. 3.—Acts 18, 1. 19, 1. 1 Cor. 1, 2. 2 Cor. 1, 1. 23. 2 Tim. 4, 20.

*Κορνήλιος*, ου, ὁ, *Cornelius*, pr. n. of a Roman centurion at Cesarea, the first convert from the Gentiles, Acts 10, 1. 3. 7. 17. 21. 22. 24. 25 30. 31

**κορος**, ου, ό, *corus*, Heo. כֹּר cor, the largest Hebrew dry measure, equal to the חֲמִי, i. e. to ten baths or ephahs, Ez. 45, 14; and therefore containing about 11½ bushels or 88¾ gailons; see in βάτος II, and comp. Bœckh's Metrol. Untersuch. p. 259 sq.—Luke 16, 7 ἐκατὸν κόρους σίτου. Sept. for כֹּר 2 Chr. 2, 10. 27, 5; for חֲמִי Ez. 45, 13.

**κοσμέω**, ᾠ, f. ήσω, (κόσμος,) to order, to arrange, as an army, to set in array, to draw up Hom. Il. 14. 388.—In N. T.

1. to put in order, to prepare, e. g. lamps, to trim, c. acc. Matt. 25, 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for חֲמִי Ez. 23, 41.—Xen. Cyr. 8. 2. 6 γράπεζαν.

2. to decorate, to adorn, to garnish, c. acc. e. g. τὸν οἶκον as for a new dweller Matt. 12, 44. Luke 11, 25; a bride, νύμφην Rev. 21, 2; genr. 1 Tim. 2, 9. Luke 21, 5. Rev. 21, 19; Sept. for עֲדָה Jer. 4, 30. Ez. 16, 11. (Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4.) Also Matt. 23, 29 κοσμεῖτε τὰ μνημεῖα, ye decorate the sepulchres, i. e. with garlands and flowers, or by adding columns or other ornaments. So Diod. Sic. 11. 33. Xen. Hell. 6. 4. 7. Comp. Ael. V. H. 12. 7 Ἄλλεξανδρος τὸν Ἀχιλλῶος τάφον ἐστεφάνωσε.—Trop. to adorn, to dignify, to display the worth and dignity of; c. acc. Tit. 2, 10 τὴν διδασκαλίαν. 1 Pet. 3, 5 αἱ ἅγαι γυναῖκες... ἐκόσμου ἐναντός. So Ecclus. 48, 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

**κοσμικός**, ή, όν, (κόσμος,) worldly, terrestrial, opp. ἐπουράνιος. Heb. 9, 1 ἅγιον κοσμικόν, comp. v. 23. So Plut. Consol. ad Apoll. 34 κοσμική διάταξις.—Trop. worldly, as conformed to this world, belonging to the men of this world; Titus 2, 12 ἐπιθυμῖαι κοσμικαὶ worldly lusts. So Clem. Alex. Pæd. 1. 1 ό λόγος... τῆς κοσμικῆς συνηθείας ἐξαρκάζων τὸν ἄνθρωπον.

**κόσμιος**, ου, ό, ή, adj. (κόσμος,) well-ordered, decorous, modest, in a moral respect, 1 Tim. 2, 9 γυναῖσας ἐν καταστολῇ κοσμίῳ. 3, 2 τὸν ἐπίσκοπον... κόσμιον.—Pol. 8. 11. 7. Xen. Hi. 5. 1.

**κοσμοκράτωρ**, ορος, ό, (κόσμος, κρα-έω,) pr. lord of the world, Schol. in Aris-toph. Nub. 397 Σεσάγχωσις ό βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγονός κτλ.—In N. T. of Satan, the prince of this world, i. e. of worldly men; Plur. Eph. 6, 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰ-ῶνος τούτου, i. e. Satan and his angels; comp. John 12, 31 2 Cor. 4, 4. So Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα κα-

λοῦσιν. The Rabbins also have the epithet רִבְרִיבָא; see Buxt. Lex. Ch. 2006.

**κόσμος**, ου, ό, (prob. κομέω,) order, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καλίζειν. Pol. 1. 21. 11. Xen. Cæc. 8. 20.—Hence in N. T.

1. decoration, ornament, 1 Pet. 3, 3 οὐχ ό ξέωθεν... κόσμος. Sept. for עֲדָה Ex. 38, 4. 5. 6.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. order of the universe, the world, Lat. mundus, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. So Plato Gorg. 63. p. 508. α, φασὶ δὲ όί σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absoluteque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22.—Hence

a) Genr. the world, the universe, the heavens and earth, Matt. 13, 35 ἀπὸ καταβολῆς κόσμου. 24, 21 ἀπ' ἀρχῆς κόσμου. Luke 11, 50. John 17, 5. 24. Acts 17, 24. Rom. 1, 20. Heb. 4, 3. (2 Macc. 7, 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ό καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει.) Meton. the universe, for the inhabitants of the universe, 1 Cor. 4, 9 ζῴωντες ἐν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.—Trop. as in Engl. a world of any thing, for an aggregate, congeries. James 3, 6 ἡ γλῶσσα... κόσμος ᾠδικίας, a world of iniquity. Comp. Sept. Prov. 17, 6 τοῦ πιστοῦ ὅλος ό κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) Synecd. the earth, this lower world, as the abode of man. a) Pr. Mark 16, 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16, 21. 28. 21, 25. 1 Tim. 3, 16. 1 Pet. 5, 9. 2 Pet. 3, 6 ό τότε κόσμος. So ἐρχεσθαι εἰς τὸν κόσμον and the like, to come or be sent into the world, i. e. to be born John 1, 9; or to go forth into the world, to appear before men, John 3, 19. 6, 14. 1 Tim. 1, 15. Heb. 10, 5; also 1 John 4, 1. 2 John 7. John 3, 17. 1 John 4, 9. Hyperbolically, Matt. 4, 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1, 8. Comp. Luc. de Astrol. 12. β) Meton. the world, for the inhabitants of the earth, men, mankind; Matt. 5, 14 ὑμεῖς ἔστε τὸ φῶς τοῦ κόσμου. 13, 38 ό δὲ ἄγρός ἐστι ό κόσμος. John 1, 29. 3, 16 οὕτω γὰρ ἡγάπησεν ό θεός τὸν κόσμον. Rom. 3, 6. 19. 1 Cor. 4, 13. 2 Cor. 5, 19. Heb. 11, 7. 2 Pet. 2. 5 ἀρχαῖον κόσμον. 1 John 2, 2

(Wisd. 10. . 14, 6. 14.) So hyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John 7, 4 φανέρωσιν σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12, 19. 14, 22. 18, 20. 2 Cor. 1, 12. 2 Pet. 2, 5 κόσμος ἀσεβῶν. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. 11, 12. 15; comp. Luke 12, 30.

c) In the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, and irregular desires. It is thus nearly i. q. ὁ αἶὼν οὗτος, ἡγῆ ἡβήκη, see fully in αἶων no. 2. b. a) Genr. and with οὗτος, John 12, 25 ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ζωὴν αἰώνιον. 18, 36 bis, ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κτλ. 1 Cor. 5, 10. Eph. 2, 2. 1 John 4, 17. Without οὗτος, 1 John 2, 15. 16. 17. 3, 17. Spec. the wealth and enjoyments and cares of this world, this life's goods; Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ; Mark 8, 36. Luke 9, 25. 1 Cor. 3, 22. 7, 31. 33. 34. Gal. 6, 14. James 4, 4. 1 John 2, 17. β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God; so with οὗτος, John 12, 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1, 20 σοφία τοῦ κ. τούτου 3, 19. Gal. 4, 3. Col. 2, 8; as subject to Satan, John 12, 31 ὁ ἄρχων τοῦ κ. τούτου. 14, 30. 16, 11. Without οὗτος, John 7, 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. 14, 17. 19. 27. 31. 16, 8. 17, 6. 9. 1 Cor. 1, 21. 2 Cor. 7, 10. Phil. 2, 15. James 1, 27. +

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16, 23.

κοῦμι, cumi, Heb. imperat. fem. קומי arise, expressed in Greek letters, Mark 5, 41.

κουστωδία, as, ἡ, Lat. *custodia, custody*; in N. T. meton. *a watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27, 65. 66. 28, 11.—Hesych. *κουστωδία* βοήθεια στρατιωτική.

κουφίζω, f. ἴσω, (κοῦφος,) *to be light*, intrans. Hes. Op. 461. Soph. Philoct. 735. —In N. T. trans. *to lighten*, e. g. a ship by throwing things overboard, c. acc. Acts 27, 38. Sept. for קומי Jon. 1, 5. So Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

κόφινος, ου, ὁ, *a basket, wicker-basket*, Lat. *cophinus*; Matt. 14, 20 δώδεκα κοφίνους πληρεῖς 16, 9. Mark 6, 43. 8, 19.

Luke 9, 17. John 6, 13. Sept. for קומי Ps. 81, 5; קומי Judg. 6, 19. So Aristoph. Av. 1310. Plut. Pomp. 48 init. Xen. Mem. 3. 8. 6.—The κόφινος was proverbially the Jewish travelling-basket; comp. Juv. Sat. 3. 15 "Judæis, quorum cophinus sænumque supellex." 6. 542.

κράββατος, ου, ὁ, Lat. *grabatus, a small couch, bed, bedstead*, which might easily be carried about, or for travelling; called by the Greeks σκίμπτους, σκιμπόδιον. Mark 2, 4. 9. 11. 12. 6, 55. John 5, 8. 9. 10. 11. 12. Acts 5, 15. 9, 33. Comp. Mark 1. c. with Luke 5, 18. 24.—Act. Thom. 50, 51. Arr. Epict. 1. 24. Poll. Onom. 10. 35. A Macedonian word, used only by very late writers, Sturz de Dial. Alex. p. 175. Lob. ad Phryn. p. 62. See in κλίνη and Dict. of Antt. art. *Lectus*.

κράζω, f. κεκράξομαι, aor. 1 ἐκράξα, perf. 1 ἐκέκραγα with the signif. of the present, Buttm. 113. 7, and n. 13. 114 κράζω. Passow s. voc. This is strictly an onomatopætic verb imitating the hoarse cry of the raven, to *croak*, Germ. *krächzen*; hence genr. and in N. T.

1. *to cry, to cry out*, intrans. e. g. of unarticulate cries, clamour, exclamation; so from fear, ἀπὸ τοῦ φόβου Matt. 14, 26; from pain Matt. 27, 50. Mark 15, 39 comp. v. 37. Rev. 12, 2; from abhorrence Acts 7, 57. Of demoniacs Mark 1, 26. 5. 5. 9, 26. Luke 9, 39. (Sept. for קומי 2 Sam. 13, 19. Jer. 25, 34.) Also in joy, by hyperb. Luke 19, 40 οἱ αἰῶνες κεκραῖονται. Sept. for קומי Josh. 6, 16. Ps. 65, 14. So Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιον κεκράγῃ. Luc. Tim. 11. Xen. An. 7. 8. 15.

2. Of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*; so followed by the words uttered, Mark 10, 48 ὁ δὲ πολλὸν μᾶλλον ἐκραξεν· υἱὲ Δαβὶδ κτλ. 15, 13. 14. Luke 18, 39. John 12, 13 καὶ ἐκραζον· ὡσαννά. Acts 19, 32. 34. 23, 6. al. So with φωνῇ μεγάλῃ Acts 7, 60; ἐν φωνῇ μεγάλῃ Rev. 14, 15. Followed by a tense or participle of λέγω or the like; e. g. ἐκραξε λέγων Matt. 14, 30. Mark 3, 11. John 1, 15; ἐκραξαν λέγοντες Matt. 8, 29. 27, 23; κράζον καὶ λέγων Mark 5, 7. Luke 4, 41; κράζοντες καὶ λέγοντες Matt. 9, 27. 21, 15; κράξας καὶ εἶπε Mark 9, 24; so with φωνῇ μεγάλῃ Rev. 6, 10. 7, 2. 10. 19, 17.

3. Of urgent prayer, entreaty, imprecation, *to cry, to cry out*; Rom. 8, 15 ἐν ᾧ κράζομεν· ἀββᾶ, ὁ πατήρ. Gal. 4, 6. Trop. James 5, 4 ὁ μισθὸς τῶν ἐργατῶν . . . κρίζει (πρὸς κύριον) i. e. for vengeance.

Sept. for פָּזָז Ps. 28, i. 30. 3; פָּזָז 2 Sam. 19, 28. Jer. 11, 11. 12. †

**κραπάλη**, ης, ἡ, (prob. ἀρπάλη ῥα-α-λη, ἀρπάζω,) pr. a seizure of the head; hence intoxication, debauch, and its consequences, giddiness, headache, nausea, Lat. *crapula*. Luke 21, 34 ἐν κραπάλῃ καὶ μέθῃ in revelling and drunkenness.—Hdian. 1. 17. 7, 22. Plut. de Adulat. et Amic. 20.

**κρανίον**, ου, τό, (dim. κράνον,) a skull, Lat. *cranium*, Matt. 27, 33. Mark 15, 22. Luke 23, 33. John 19, 17. Sept. for כְּרָאִיִּן Judg. 9, 53. 2 K. 9, 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8. Plato Euethyd. 299. e.

**κράσπεδον**, ου, τό, (kindr. κροσσός, κρόσαι,) the edge, margin, skirt, e. g. of a mountain Xen. Hell. 4. 6. 8; of a garment Theocr. 2. 53.—In N. T. a fringe, Heb. כִּרְיָצִיִּן Num. 15, 38 sq. where the Jews are directed to wear fringes on the corners of the outer garment; Matt. 9, 20. 14, 36. 23, 5. Mark 6, 56. Luke 8, 44. Sept. for כִּרְיָצִיִּן Num. 1. c.

**κραταιός**, ά, όν, (κράτος,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. 5, 6. So Sept. and פִּזְיָךְ Ex. 3, 19. Deut. 3, 24.—Esd. 8, 47. Pol. 2. 69. 8. Plut. M. Crass. 24.

**κραταιόω**, f. όσω, (κρατός,) to make strong, to strengthen, found only in Sept. the N. T. and later writers, for the earlier κραύνω, Passow s. v. Act. Sept. for פִּזְיָךְ 1 Sam. 23, 16. 2 K. 15, 19.—In N. T. only Pass. to become strong, to grow strong, Luke 1, 80 et 2, 40 ἐκραταιόωτο πνεύματι. Eph. 3, 16. 1 Cor. 16, 13. Sept. for פִּזְיָךְ intr. 2 Sam. 10, 12. 2 Chr. 21, 4; גָּבַר Ps. 31, 25. So 1 Macc. 1, 62.

**κρατέω**, ώ, f. ήσω, (κράτος,) to be strong, mighty, powerful; hence to hold sway, to rule, absol. Hom. Od. 13. 275; c. gen. to rule over, Hom. Il. 1. 79, 288.—In N. T. genr. to be or become master of, i. e.

1. to lay hold of, to lay hands on, to take, to seize. a) Genr. and c. acc. e. g. a person, Matt. 14, 3 δ γάρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτόν. 18, 28. 21, 46. 22, 6. 26, 4. 48. 50. 55. 57. Mark 3, 21. 6, 17. 12, 12. 14, 1. 44. 46. 49. 51. Acts 24, 6. Rev. 20, 14. So of an animal, Matt. 12, 11. Sept. genr. for יָחַז Cant. 3, 4. 2 Sam. 6, 6. So Palaph. 2. 7. 9. ib. 32. 2. Xen. An. 4. 7. 15; animals Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29. b) Spec. to lay hold of, to take by the hand or other member; with acc. of pers. and also gen. of the part, Buttm. § 132. 5. e, and n. 10. Mark 9, 27 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς κτλ. (Test.

XII Patr. p. 590.) So with the acc. of pers. suppressed, κρατεῖν τῆς χειρὸς τινος, to take the hand of any one, to take by the hand, Matt. 9, 25. Mark 1, 31. 5, 41. Luke 8, 54; comp. Buttm. l. c. So Sept. and פִּזְיָךְ Gen. 19, 16. 2 Sam. 1, 11. Once c. acc. of the part, Matt. 28, 9 ἐκράτησαν αὐτοῦ τοὺς πόδας So Sept. for פִּזְיָךְ Judg. 16, 26. c) Trop. c. gen. of thing, to lay hold of, to obtain, to win; Acts 27, 13 τῆς προθέσεως. Heb. 6, 18 κρ. τῆς προκειμένης ἐλπίδος. So Sept. Prov. 14, 18. Diod. Sic. 16. 20 κρ. τῆς προθέσεως.

2. to hold, to hold fast, not to let go, i. e. a) Of things, c. acc. Rev. 2, 1 δ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1, 16 where it is ἔχων. Rev. 7, 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κτλ. Pass. Luke 24, 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. So Plut. Cato Min. 13. Luc. Amor. 44; c. gen. τῆς γλώττης Plut. de Lib. educ. 14. p. 22. b) Of persons, to hold in subjection, Pass. Acts 2, 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. Σαῦλ. (Comp. Plut. Mor. II. p. 99.) So to hold one fast, i. e. to hold fast to him, to cleave to him, c. acc. e. g. in person Acts 3, 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κτλ. or in faith Col. 2, 19 τὴν κεφαλὴν i. e. Christ. c) Trop. e. g. of sins, to retain, not to remit, c. acc. John 20, 23 bis, see in δέω. Also to keep to oneself, e. g. τὸν λόγον Mark 9, 10. (Sept. κρατούμενα for enigmas Dan. 5, 12. Test. XII Patr. p. 683 ἐν ψυχῇ σου μὴ κρατήσης δόλον.) Genr. to hold fast in mind, to observe, c. acc. Mark 7, 3 κρατοῦντες τὴν παράδοσιν τῶν προσηγμένων. v. 4. 8. 2 Thess. 2, 15. Rev. 2, 13. 14. 15. 25. 3, 11. (Test. XII Patr. p. 665 κρατεῖν τὸ ζῆλημα τοῦ θεοῦ.) Once c. gen. Heb. 4, 14 κρατῶμεν τῆς ὁμολογίας, let us hold fast our profession, not swerve from it; so Plut. de vit. Pudor. 18 κρατῶν τῆς παραινέσεως κτλ.

**κράτιστος**, η, ον, adj. superl. (κρατός, κράτος,) used as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, in addressing persons of rank and authority, Luke 1, 3 κράτιστε Θεόφιλε. Acts 23, 26. 24, 3. 26, 25.—Jos. Vit. 76. Longin. 39 init. So genr. Plut. de Tranq. An. 1. Xen. Cyr. 8. 3. 3.

**κράτος**, eos, οvs, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293.—In N. T.

1. might, vigour, power; Acts 19, 20 κατὰ κράτος, mightily, vehemently, see in κατὰ Il. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1, 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, of his mighty power. Eph. 6, 10. Col.

1. 11. Sept. for קָרַע Is. 40, 26; comp. Sept. for קָרַע Ps. 89, 10.—Meton. *might*, collect. *mighty deeds*, Luke 1, 51 ἐποίησε κράτος ἐν βραχίονι κτλ. Comp. Heb. חָזַק. Sept. ποιεῖν δύναμιν Ps. 118, 16.

2. Spec. *power*, *dominion*. 1 Tim. 6, 16 ὡς τιμὴ καὶ κράτος αἰώνιον. Heb. 2, 14. 1 Pet. 4, 11. 5, 11. Jude 25. Rev. 1, 6. 5, 13.—Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12. Plato Legg. 713. a.

κραυγάζω, f. ἄσω, (κραυγή,) *to cry*, *to cry out*, i. q. *κράζω*, absol. Matt. 12, 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει, see in ἐρίζω. 15, 22. John 11, 43 φωνή μεν. ἐκραύγ. 18, 40. 19, 6. 15. Acts 22, 23. Sept. for קָרַע Ezra 3, 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phryn. p. 337.

κραυγή, ἡς, ἡ, (κράζω.) *a cry*, *out-cry*, e. g. as giving public notice, Matt. 25, 6. Rev. 14, 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, *clamour*, Acts 23, 9. Eph. 4, 31. (Pol. 2. 70. 6.) Of sorrow, *wailing*, Rev. 21, 4. Sept. for קָרַע Ex. 12, 30. (Xen. Hell. 6. 4. 16.) Of supplication, Heb. 5, 7; and so Sept. for קָרַע Job 34, 28.

κρέας, ατος, aos, τό, Plur. τὰ κρέατα, contr. κρέα Butt. § 54; *meat*, *flesh*, sc. of animals slaughtered, Rom. 14, 21. 1 Cor. 8, 13. Sept. for בָּשָׂר Ex. 12, 8. Deut. 12, 15.—Luc. Prom. v. Cauc. 10. Xen. Mem. 4. 3. 10.

κρείσσων v. -ττων, onos, ό, ἡ, compar. (pr. κραισσω, κραύς,) used as comparat. of ἀγασός, *better*, Butt. § 68. 1. Passow s. v. Comp. in κράτιστος.

1. *better*, *more useful*, *more profitable*, only Neut. τὸ κρείσσον, 1 Cor. 7, 9. 11, 17. 12, 31. Phil. 1, 23. Heb. 11, 40. 12, 24. 2 Pet. 2, 21. As adv. 1 Cor. 7, 38. Sept. for כָּרִיב Ex. 14, 12. Prov. 25, 25.—Arr. Epict. 1. 29. 13. Thuc. 4. 10.

2. *better* in value or dignity, *nobler*, *more excellent*; Heb. 1, 4 τοσούτω κρείττων γενόμενος. 6, 9. 7, 7. 19. 22. 8, 6 bis. 9, 23. 10, 34. 11, 16. 35. 1 Pet. 3, 17. Sept. for כָּרִיב Judg. 8, 2. Prov. 8, 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

κρεμάννυμι, f. κρεμάσω, Pass. aor. 1 ἐκρεμάσθην, *to hang up*, *to suspend*; Mid. κρέμαμαι after the form ἵσταμαι, *to hang*, *to be suspended*, intrans. A pres. form κρεμάω s. v. Butt. § 114.

1. Act. with acc. impl. and with ἐπὶ c. gen. Acts 5, 30 et 10, 39 κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Pass. c. eis Matt. 18, 6.

Absol. Luke 23, 39. Sept. c. ἐπὶ icr תְּלִיחַ Act. Gen. 40, 19. 22. Pass. Esth. 5, 14. 7. 10.—Luc. Asin. 39. Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

2. Mid. Acts 28, 4 κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. With ἐπὶ ξύλου Gal. 3, 13. Trop. c. ἐν. Matt. 22, 40 see in ἐν no. 3. c. a. Sept. κρεμáμενος תְּלִיחַ Deut. 21, 23. 2 Sam. 18, 10; trop. Deut. 28, 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1; c. ἐκ Xen. Mem. 3. 10. 13. Trop. Philo T. II. ed. Mang. p. 420 ὡν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο.

κρημνός, οὔ, ό, (κρεμάννυμι,) *a sleep place*, *precipice*, pr. overhanging, Matt. 8, 32. Mark 5, 13. Luke 8, 33. Sept. for כְּרִמָּה 2 Chr. 25, 12.—Diod. Sic. 1. 33. Plato Legg. 944. a.

Κρής, ητός, ό, *a Cretan*, Acts 2, 11. Tit. 1, 12 Κρήτες αἱ ψεύσται, quoted from Epimenides, see in γαστήρ; comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρήτες εἰσι τοξέειν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσιος, ηντος, ό, *Crescens*, pr. n. of a Christian at Rome, 2 Tim. 4, 10.

Κρήτη, ης, ἡ, *Crete*, now *Candia*, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἑκατόμπολις, Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars; see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1, 5. Acts 27. 7. 12. 13. 21.

κριθή, ης, ἡ, *barley*, Rev. 6, 6. Sept. for קִרְיָה Deut. 8, 8.—Palaeoph. 4. 1. Xen. An. 1. 2. 22.

κρίθινος η, ον, (κριθή,) *of barley*, as ἄρτοι κρίθινος *barley loaves* John 6, 9. 13. Sept. for קִרְיָה 2 K. 4, 42.—Pol. 54. 9. 15. Xen. An. 4. 5. 26, 31.

κρίμα, ατος, τό, (κρίνω,) *judgment*, i. c.

1. The act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John 9, 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον *for judgment am I come into the world*, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4, 17. So of the judgment of the last day, Acts 24, 25 τὸ κρίμα τὸ μέλλον ἔσσεσθαι. Heb. 6, 2. Meton. for the office or power of judgment Rev. 20, 4. So Heb. מִשְׁפָּט Sept. κρίσις Lev. 19, 15. Deut. 1, 17. Heb. Ez 21, 32.

2. *judgment rendered*, *decision*, *award*

a) Genr. Matt. 7, 2 ἐν ᾧ γὰρ κρίματ. κρίνετε, κρίσειςε. Rom. 5, 16. Plur. Rom. 11, 33 τὰ κρίματα αὐτοῦ, the judgments of God, his ordinances, acts of his providence, parall. with αἱ ὁδοὶ αὐτοῦ. Sept. for כְּפָדָה Zech. 8, 16. Ps. 17, 2. Plur. of God Ps. 19, 10, 119, 75. So Pol. 24. 1. 12 ἐγκαλοῦντες κρίμασιν ὡς παραβεβραβευμένοις. Plut. de Stoic. repugn. 27. b) Often, condemnation, sentence, implying also punishment as a certain consequence, Matt. 23, 13 διὰ τοῦτο λήψετε περισσώτερον κρίμα. Mark 12, 40. Luke 20, 47. 23, 40. 24, 20. Rom. 2, 2. 3 τὸ κρίμα τοῦ Θεοῦ. 3, 8. 13, 2. 1 Cor. 11, 29. 34. Gal. 5, 10. 1 Tim. 3, 6. 5, 12. James 3, 1. 2 Pet. 2, 3. Jude 4. Rev. 17, 1. 18, 20 see in ἐκ no. 1. b. Sept. and כְּפָדָה Deut. 21, 22. Jer. 4, 12. So Eccclus. 21, 5.

3. From the Heb. a law-suit, cause, something to be judged, e. g. κρίματα ἔχειν, to have law-suits, to go to law, 1 Cor. 6, 7. Sept. and כְּפָדָה Job 23, 4. 31, 13.

κρίνον, ου, τό, a lily, Matt. 6, 28. Luke 12, 27. Sept. for קָנִיז Cant. 2, 16. 4, 5. —Theophr. C. Pl. 6. 6. 3. Plut. de rect. rat. aud. 15.

κρίνω, f. ἠῶ, aor. 1 ἔκρινα, perf. ἐέκρικα, Pass. aor. 1 ἐκρίστην, i. q. Lat. cerno by transp. of the vowel, pr. to separate, Hom. Il. 2. 362. ib. 5. 501; to distinguish, to discriminate between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11; to select, to choose out the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. to decide, to judge, i. e. to form or give an opinion after separating and considering the particulars of a case.

1. to judge in one's own mind, as to what is right, proper, expedient, i. q. to decide, to determine; so with the infin. Acts 15, 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κτλ. 3, 13 κρίναντος ἐκείνου ἀπολύειν, i. e. having decided in his own mind, not judicially. 20, 16. 25, 25. 1 Cor. 2, 2. 5, 3. Tit. 3, 12. With τοῦ c. inf. Acts 27, 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κτλ. (3 Macc. 1, 6. Xen. An. 3. 1. 7.) With acc. and infin. Acts 21, 25 κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς. So infin. εἶναι impl. comp. Matth. 534. n. 1. Acts 13, 46 καὶ οὐκ ἀξίους κρίνετε ἑαυτούς τῆς αἰ. ζωῆς, and judge yourselves unworthy of eternal life. 16, 15. 26, 8. Rom. 14, 5 bis, ὡς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth one day to be above another; another judgeth every day sc. to be alike, for so we must supply from the force of the antithesis, comp. Matth. 531. 3. (So c. inf. Arr.

Epict. 3. 29. 50. Xen. An. 1. 9. 5, 20; inf. impl. Wisd. 2, 22. Jos. Ant. 4. 8. 2 κρίσει· ηγε εὐδαμονόστατοι. Xen. An. 3. 1. 12.) With acc. of thing, to determine on, to decree, Rev. 16, 5 ὅτι ταῦτα ἐκρίνας. Acts 16, 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. a. Pol. 3. 6. 7.) With accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14, 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. 1 Cor. 7, 37 τοῦτο ἐέκρικεν, τοῦ τηρεῖν κτλ. So τοῦτο ὅτι, 2 Cor. 5, 14.

2. to judge, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable; so with acc. of pers. John 8, 15 ἐγὼ οὐ κρίνω οὐδένα. Rom. 2, 1. 3. 3, 7. 14, 3. 4. 10. 13. Col. 2, 16; with acc. of thing, 1 Cor. 10, 15. (Xen. Vect. 5. 11.) Absol. Matt. 7, 1 bis. 2 bis. Luke 6, 37 bis. John 8, 16. 26. Rom. 2, 1 bis. 1 Cor. 4, 5. Pass. 1 Cor. 10, 29. With interrog. c. g. εἰ, Acts 4, 19; genr. 1 Cor. 11, 13. (So εἰ Thuc. 4. 130; πότερον Xen. Cyr. 4. 1. 5.) With an adjunct of manner, e. g. κρίνειν κρίσιν John 7, 24, comp. Butt. § 131. 4; κρ. τὸ δίκαιον Luke 12, 57; ὁρῶς Luke 7, 43 (Arr. Epict. 2. 15. 6); κατ' ὅψιν John 7, 24; κατὰ σάρκα 8, 15.—Spec. to condemn, c. acc. Rom. 2, 27. 14, 22. James 4, 11 ter. 12. So Sept. and כְּפָדָה Job 10, 2.

3. to judge, in a judicial sense, viz. a) to sit in judgment on a person, to put on trial, to try, c. acc. John 18, 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts 23, 3. 24, 6. 1 Cor. 5, 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 16.) Pass. κρίνεσθαι, to be judged, to be tried, to be on trial; Acts 25, 10 οὐδ' ἐμὲ δεῖ κρίνεσθαι. Rom. 3, 4. (Sept. for כְּפָדָה Ps. 51, 6.) With περί τινας for any thing Acts 23, 6. 24, 21; ἐπὶ τινι for, Acts 26, 6; ἐπὶ τινας before any one Acts 25, 9. 20. So Dem. 407. 20. Xen. Hell. 1. 7. 7; c. περί ib. 3. 5. 25; c. ἐπὶ τινας comp. Max. Tyr. 9. 4. Weinstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5, 22. 8, 50. Acts 17, 31 κρίνειν τὴν οἰκουμένην. Rom. 3, 6 πᾶς κρίνει ὁ Θεὸς τὸν κόσμον. 2, 16 τὰ κρυπτά 1 Cor. 5, 13. James 2, 12. 1 Pet. 1, 17. 2. 23. Rev. 11, 18. 20, 12. 13. Of Jesus as the Messiah and Judge, John 5, 30. 16, 11. 2 Tim. 4, 1 'I. Xp. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. 4, 5. Rev. 19, 11 Figuratively of the apostles, Matt. 19, 28. Luke 22, 30. 1 Cor. 6, 2. 3; ἐν ὑμῖν κρίνεται ὁ κόσμος 1 Cor. 6, 2; comp. in Βασί-

λέω no. 2. a. Wisd. 3, 2. Ecclus. 4, 15. So c. ἐν Diod. Sic. 19. 51. b) In the sense to *pass judgment upon, to condemn*, c. acc. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον. κτλ. Luke 19, 22. Acts 13, 27. As implying also *punishment*, 1 Cor. 11, 31, 32. 1 Pet. 4, 6. (Genr. AEL. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.) So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. to *condemn, to punish*, c. acc. z. g. of God as judge, Acts 7, 7 καὶ τὸ ἔθνος ... κρίνω ἐγώ, quoted from Gen. 15, 14 where Sept. for יָדָן. Rom. 2, 12. 2 Thess. 1, 12. Heb. 13, 4 καὶ μοιχοὺς κρίνει ὁ Θεός. Rev. 6, 10. 18, 8. ib. v. 20 see in ἐκ no. 1. z. 19, 2. Of Jesus, John 3, 17 οὐ ... ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12, 47 bis. 48 bis. James 5, 9. Sept. and שָׁפַט Is. 66, 16. Ez. 38, 22. c) Once from the Heb. i. q. to *vindicate, to avenge*, Heb. 10, 30 κύριος κρίνει τὸν λαὸν αὐτοῦ, the Lord will *avenge his people* i. e. by punishing their enemies, quoted from Deut. 32, 26 or Ps. 135, 14 where Sept. for יָדָן; also Gen. 30, 6. Ps. 54, 3.

4. Mid. or Pass. κρίνομαι, to *have a controversy with any one, to contend*, e. g. a) Genr. c. dat. Matt. 5, 40 τῷ ἐξελοντί σοι κρισηῖν. Sept. for יָדָן Jer. 2, 9. Job 9, 3; Mic. 6, 1. So Hidot. 3, 120. Aristoph. Nub. 66. b) Before a court, i. q. to *go to law, to have a law-suit*; so c. μετὰ τινος with 1 Cor. 6, 6; ἐπὶ τινος before any one 1 Cor. 6, 1. 6. Sept. c. μετὰ τινος for Heb. בְּיָד יָדָן Eccl. 6, 10; c. πρὸς τινα for בְּיָד יָדָן Job 31, 13. Comp. Eurip. Med. 609. Plut. Symp. 1. 2. 3.

κρίσις, εὖς, ἡ, (κρίνω,) pr. *separation*, trop. *division, dissension*, Hidot. 5. 5. ib. 7. 26; *decision*, i. e. the decisive moment, *crisis, turn of affairs*, Pol. 9. 5. 4. ib. 16. 4. 8. —In N. T. *judgment*, i. e.

1. Genr. *judgment, opinion*, formed and expressed. John 7, 24 τὴν δικαίαν κρίσιν κρίνατε. 8, 16. Comp. in κρίνω no. 2.—Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

2. *judgment* in a judicial sense, i. e. a) The act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρισεως the day of judgment, Matt. 10, 15. 11, 22. 24. 12, 36. Mark 6, 11. 2 Pet. 2, 9. 3, 7. 1 John 4, 17; ὥρα κρισεως Rev. 14, 7; κρίσις μεγάλης ἡμέρας Jude 6; also simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12, 41. 42. Luke 10, 14. 11, 31. 32. Heb. 9, 27. So John 12, 31 ὅτι κρίσις ἐστὶ τοῦ κόσμου. now is this

world judged. 16, 8. 11. John 5, 27 et Jude 15 κρίσιν ποιῆν i. q. κρίνειν, comp. John 5, 30 and in κρίνω no. 3. a. Meton. for the office and power of judgment, John 5, 22. Sept. for שָׁפַט Lev. 19, 15. Deut. 1, 17. Is. 28, 6.—Luc. Abdic. 11. Ildian. 1. 11. 12. Xen. An. 6. 6. 20.

b) *judgment given, sentence pronounced*, genr. John 5, 30. 2 Pet. 2, 11 βλάβη μου κρίσιν, also Jude 9 κρίσις βλασφημίας (Dem. 322. 15.) Spec. *sentence of punishment, condemnation*, e. g. to death Acts 8, 33, quoted from Is. 53, 8 where Sept. for שָׁפַט as also Jer. 39, 5; see in αἶρω no. 4. b. (AEL. V. H. 13. 37. Diod. Sic. 1. 82 pen.) Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαια αἱ κρίσεις αὐτοῦ, his judgments, punishments, Rev. 16, 7. 19, 2. 18, 10 comp. v. 8. 2 Thess. 1, 5 comp. v. 6. So Sept. and שָׁפַט Jer. 1, 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, e. g. Matt. 23, 33 κρίσις τῆς γενένης. Mark 3, 29. John 5, 29 ἀνάστασις κρίσεως. John 3, 19. 5, 24. Heb. 10, 27. James 2, 13 bis, see in κατακαυχίωμα. 5, 12 comp. v. 9. 2 Pet. 2, 4.—Trop. of moral judgment, condemnation; 1 Tim. 5, 24 τῶν ἀνθρώπων αἱ ἁμαρτίαι προδήλοὶ εἰσι, προδύγουσαι εἰς κρίσιν, i. e. some men's sins are manifest, leading on to condemnation, i. e. accusing them, crying for condemnation; in others, they follow after, are only known afterwards.

3. Meton. a *judgment-seat, tribunal*, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16, 18. 2 Chr. 19, 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14, 38. B. J. 2. 20. 5; see Krebs. Obss. p. 19.—Matt. 5, 21. 22 ἔνοχος ἔσται τῇ κρίσει. Comp. Sept. and שָׁפַט Job 9, 32. 22, 4.

4. From the Heb. *right, rectitude, justice*, what is just and conformable to law, Matt. 23, 23. Luke 11, 42 παρέχουσιν τὴν κρίσιν. So Sept. and שָׁפַט Dent. 32, 4. Gen. 18, 25. Jer. 22, 15.—Spec. the law, statutes, i. e. the divine law, the religion of Jehovah as revealed in the Gospel, Matt. 12, 18. 20, quoted from Is. 42, 1. 3. 4, where Sept. and שָׁפַט. See Gesen. Comm. on Is. 1. c.

Κρίσπος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18, 8 1 Cor. 1, 14.



**κριτήριον**, ου, τό, (κριτής,) a criterion, rule of judging, Arr. Epict. 1. 11. 9 sq.—In N. T. a judgment-seat, tribunal, put for a court of justice, judges. a) Genr. James 2, 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. So Sept. Judg. 5, 10. Susann. 49. Pol. 16. 27. 2. Plato Legg. 767. b. b) Meton. a law-suit, cause, before a tribunal, 1 Cor. 6, 2. 4. Others take it as in lett. a.

**κριτής**, ου, ό, (κρίνω,) a judge, i. e. one who decides or gives an opinion in respect to any person or thing.

1. Genr. James 2, 4 κριταὶ διαλογισμῶν πονηρῶν, see in διαλογισμός. Matt. 12, 27. Luke 11, 19. In an unfavourable sense James 4, 11. Sept. for קריט 1 Sam. 24, 16. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

2. In a judicial sense, one who sits to dispense justice, diff. from ό δικαστής where see fully; Matt. 5, 25 bis. Luke 12, [14.] 58 bis. 18, 2. 6. Acts 18, 15. 24, 10. Of Christ the final Judge, Acts 10, 42 κριτής τῶν ζώντων καὶ νεκρῶν. 2 Tim. 4, 8. James 5, 9 comp. v. 8. Of God, κριτὴ θεῶ πάντων Heb. 12, 23. James 4, 12. Sept. for קריט Ezra 7, 4; עשׂו Deut. 16, 18. Job 9, 24; of God Ps. 7, 12. 50, 6.—Diod. Sic. 1. 92 Xen. Hell. 4. 4. 3.

3 From the Heb. i. q. a leader, ruler, chief, **עשׂו**, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13, 20. Comp. Judg. 2, 16 sq. Heb. Lex. art. עשׂו no. 2.—Jos. Ant. 6. 5. 4.

**κριτικός**, ή, όν, (κριτής,) skilled in judging, quick to discern and judge of any thing, c. gen. Heb. 4, 12 κριτικός ἐνζημήσεων κτλ.—Luc. de Saltat. 74. Plato Polit. 292. b.

**κρούω**, f. σω, to knock, to rap, e. g. at a door for entrance, c. acc. τὴν θύραν Luke 13, 25. Acts 12, 13; absol. Matt. 7, 7. 8. Luke 11, 9. 10. 12, 36. Acts 12, 16. Rev. 3, 20. Sept. for קרע Judg. 19, 22. Cant. 5, 13.—Judith 14, 14; κ. τὴν θύραν Aristoph. Eccl. 317. Plato Prot. 310. a. Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phryn. p. 177.

**κρυπτή**, ης, ή, (κρυπτός,) a crypt, vault, secret cell; Luke 11, 33 εἰς κρύπτην τίθησι.—Athén. 5. p. 205. a. Juvenal. 5. 106 crypta.

**κρυπτός**, ή, όν, (κρύπτω,) hidden, concealed, and therefore secret, Matt. 10, 26 οὐδὲν ἔστι . . . κρυπτὸν δὲ οὐ γνωσθήσεται. Mark 4, 22. Luke 8, 17. 12, 2; ἐν τῷ κρυπτῷ, in secret, where one cannot be seen of others, Matt. 6, 4 bis. 6 bis 18 bis.

**ἐν κρυπτῷ**, in secret, privately, John 7, 4. 10. 18, 20. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, the secret works of darkness. 2 Cor. 4, 2 see in αἰσχύνη no. 3. Sept. for קרפּוּת Jer. 49, 9. (Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.) Trop. τὰ κρυπτὰ τινος, the secrets of one's heart, secret thoughts, Rom. 2, 16. 1 Cor. 14, 25. 1 Pet. 3, 4 ό κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. 2, 29 ό ἐν τῷ κρυπτῷ Ἰουδαίος, a Jew at heart.—Ecclus. 1, 30. 4, 18.

**κρύπτω**, f. ψω, to hide, to conceal; Mid. or Pass. to hide oneself, to be hid; Pass. aor. 2 ἐκρύβην as Pass. to be hid, Matt. 5, 14. Luke 19, 42; and with Mid. signif. to hide oneself John 8, 59. 12, 36. Buttm. § 113. n. 6. § 136. 1, 2. Comp. Lob. ad Phryn. p. 317 sq. —Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. 13, 35. v. 44 ἐν ἐνὶ ὕμῳ ἔκρυψε. [25, 18.] 1 Tim. 5, 25. Heb. 11, 23. Rev. 2, 17 τοῦ μάννα τοῦ κεκρυμμένου, of the hidden manna, as symbolical of the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven, Ex. 16, 32 sq. Rev. 11, 19; comp. Heb. 9, 4. 11. Others unnecessarily suppose an allusion to the Jewish tradition, that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp. Wetst. N. T. and Schoettg. Hor. Heb. in loc. With ἐν τινι, Matt. 13, 44 θησαυρὸς κεκρυμμένος ἐν τῷ ἀγρῷ. 25, 25; trop. Col. 3, 3. With εἰς τι Rev. 6, 15; ἀπό τινος to hide from, John 12, 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπὸ αὐτῶν, hid himself from them. Luke 18, 34. 19, 42. Rev. 6, 16; so John 8, 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. Jesus hid himself and afterwards went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out, comp. in αποτολμάω. Part. perf. κεκρυμμένος, hidden, as adv. secretly, John 19, 38, see Buttm. § 123. 6. Sept. for קרפּוּת Gen. 3, 8. 10; קרפּוּת Gen. 4, 13.—Hdian. 1. 14. 7. Plato Legg. 958. e; c. ἐν Hdian. 3. 4. 14; εἰς Diod. Sic. 4. 33; ἀπό Hom. Od. 23. 110.

**κρυσταλλίζω**, f. ἴσω, (κρύσταλλος,) to be as crystal, clear and sparkling, Rev. 21, 11.

**κρυσταλλος**, ου, ό, ή, (κρυος, κουσταῖνω to freeze,) crystal, pr. any thing congealed and pellucid, e. g. ice Sept. for קרר Job 6. 16. Plato Tim. 59. e.—In N. T. prob. rock-crystal, Rev. 4, 6 22, 1. So Diod. Sic. 2. 52 init. Strabo 15 p. 717. Comp. Plin. H. N. 37. 9.

ἀέω no. 2. a. Wisd. 3, 2. Eccl. 4, 15. So c. ἐν Diod. Sic. 19, 51. b) In the sense to *pass judgment upon, to condemn*, c. acc. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κτλ. Luke 19, 22. Acts 13, 27. As implying also *punishment*, 1 Cor. 11, 31, 32. 1 Pet. 4, 6. (Genr. AEl. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.) So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. to *condemn, to punish*, c. acc. e. g. of God as judge, Acts 7, 7 καὶ τὸ ἔξνος . . . κρίνω ἐγώ, quoted from Gen. 15, 14 where Sept. for יָד. Rom. 2, 12. 2 Thess. 1, 12. Heb. 13, 4 καὶ μοιχοὶ κρίνεται ὁ ζεὺς. Rev. 6, 10, 18, 8. ib. v. 20 see in ἐκ no. 1. a. 19, 2. Of Jesus, John 3, 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12, 47 bis. 48 bis. James 5, 9. Sept. and וְשִׁפְטוּ Is. 66, 16. Ez. 38, 22. c) Once from the Heb. i. q. to *vindicate, to avenge*, Heb. 10, 30 κύριος κρίνεται τὸν λαὸν αὐτοῦ, the Lord will avenge his people i. e. by punishing their enemies, quoted from Deut. 32, 26 or Ps. 135, 14 where Sept. for יָד; also Gen. 30, 6. Ps. 54, 3.

4. Mid. or Pass. κρίνομαι, to have a controversy with any one, to contend, e. g. a) Genr. c. dat. Matt. 5, 40 τῷ θέλοντί σοι κρεῖσθαι. Sept. for יָד Jer. 2, 9. Job 9, 3; Mic. 6, 1. So Hdot. 3, 120. Aristoph. Nub. 66. b) Before a court, i. q. to go to law, to have a law-suit; so c. μετά τινος with 1 Cor. 6, 6; ἐπὶ τινος before any one 1 Cor. 6, 1. 6. Sept. c. μετά τινος for Heb. עַל יָד יָד Ecc. 6, 10; c. πρὸς τινα for עַל יָד Job 31, 13. Comp. Eurip. Med. 609. Plut. Symp. 1. 2. 3.

κρίσις, εὖς, ἡ, (κρίνω,) pr. separation, trop. division, dissension, Hdot. 5. 5. ib. 7. 26; decision, i. e. the decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. —In N. T. judgment, i. e.

1. Genr. judgment, opinion, formed and expressed. John 7, 24 τὴν δικαίαν κρίσιν κρίνατε. 3, 16. Comp. in κρίνω no. 2. — Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

2. judgment in a judicial sense, i. e. a) The act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως the day of judgment, Matt. 10, 15. 11, 22. 24. 12, 36. Mark 6, 11. 2 Pet. 2, 9. 3, 7. 1 John 4, 17; ὅρα κρίσεως Rev. 14, 7; κρίσις μεγάλης ἡμέρας Jude 6; also simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12, 41. 42. Luke 10, 14. 11, 31. 32. Heb. 9, 27. So John 12, 31 οὐκ κρίσις ἐστὶ τοῦ κόσμου now is this

world judged. 16, 8. 11. John 5, 27 et Jude 15 κρίσιν ποιῶν i. q. κρίνειν, comp. John 5, 30 and in κρίνω no. 3. a. Meton. for the office and power of judgment, John 5, 22. Sept. for וְשִׁפְטוּ Lev. 19, 15. Deut. 1, 17. Is. 28, 6. —Luc. Abdic. 11. Hdtian. 1. 11. 12. Xen. An. 6. 6. 20.

b) judgment given, sentence pronounced, genr. John 5, 30. 2 Pet. 2, 11 βλάβη-μον κρίσιν, also Jude 9 κρίσις βλασφημίας (Dem. 322. 15.) Spec. sentence of punishment, condemnation, c. g. to death Acts 8, 33, quoted from Is. 53, 8 where Sept. for וְשִׁפְטוּ as also Jer. 39, 5; see in αἶρω no. 4. b. (AEl. V. H. 13. 37. Diod. Sic. 1. 82 pen.) Usually implying also punishment, as a certain consequence, e. g. from God, δίκαια αἱ κρίσεις αὐτοῦ, his judgments, punishments, Rev. 16, 7. 19, 2. 18, 10 comp. v. 8. 2 Thess. 1, 5 comp. v. 6. So Sept. and וְשִׁפְטוּ Jer. 1, 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23, 33 κρίσις τῆς γενένης. Mark 3, 29. John 5, 29 ἀνάστασις κρίσεως. John 3, 19. 5, 24. Heb. 10, 27. James 2, 13 bis, see in κατακαυχί-ομαι. 5, 12 comp. v. 9. 2 Pet. 2, 4. —Trop. of moral judgment, condemnation; 1 Tim. 5, 24 τινῶν ἀνθρώπων αἱ ἀμαρτίαι προδηλοῦ-εῖσι, προάγουσαι εἰς κρίσιν, i. e. some men's sins are manifest, leading on to condemnation, i. e. accusing them, crying for condemnation; in others, they follow after, are only known afterwards.

3. Meton. a judgment-seat, tribunal, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16, 18. 2 Chr. 19, 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14, 38. B. J. 2. 20. 5; see Krebs. Obs. p. 19. —Matt. 5, 21. 22 ἐνοχος ἔσται τῇ κρίσει. Comp. Sept. and וְשִׁפְטוּ Job 9, 32, 22, 4.

4. From the Heb. right, rectitude, justice, what is just and conformable to law, Matt. 23, 23. Luke 11, 42 παρέχουσιν τὴν κρίσιν. So Sept. and וְשִׁפְטוּ Dent. 32, 4. Gen. 18, 25. Jer. 22, 15. —Spec. the law, statutes, i. e. the divine law, the religion of Jehovah as revealed in the Gospel, Matt. 12, 18, 20, quoted from Is. 42, 1. 3. 4, where Sept. and וְשִׁפְטוּ. See Gesen. Comm. on Is. 1. c.

Κρίσπος, ον, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18, 8 1 Cor. 1, 14.

**κριτήριον**, ου, τό, (κριτής,) *a criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq.—In N. T. *a judgment-seat, tribunal*, put for a court of justice, judges. a) Genr. James 2, 6 *ἔλκουσιν ὑμᾶς εἰς κριτήρια*. So Sept. Judg. 5, 10. Susann. 49. Pol. 16. 27. 2. Plato Legg. 767. b. b) Meton. *a law-suit, cause*, before a tribunal, 1 Cor. 6, 2. 4. Others take it as in lett. a.

**κριτής**, ου, ὁ, (κρίνω,) *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

1. Genr. James 2, 4 *κριταὶ διαλογισμῶν πονηρῶν*, see in *διαλογισμός*. Matt. 12, 27. Luke 11, 19. In an unfavourable sense James 4, 11. Sept. for קריט 1 Sam. 24, 16. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

2. In a judicial sense, one who sits to dispense justice, diff. from ὁ δικάστης where see fully; Matt. 5, 25 bis. Luke 12, [14.] 58 bis. 18, 2. 6. Acts 18, 15. 24, 10. Of Christ the final Judge, Acts 10, 42 *κριτής τῶν ζώντων καὶ νεκρῶν*. 2 Tim. 4, 8. James 5, 9 comp. v. 8. Of God, *κριτὴν θεὸν πάντων* Heb. 12, 23. James 4, 12. Sept. for קריט Ezra 7, 4; וקריט Deut. 16, 18. Job 9, 24; of God Ps. 7, 12. 50, 6.—Diod. Sic. 1. 92. Xen. Hell. 4. 4. 3.

3 From the Heb. i. q. *a leader, ruler, chief*, Heb. קריט, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13, 20. Comp. Judg. 2, 16 sq. Heb. Lex. art. קריט no. 2.—Jos. Ant. 6. 5. 4.

**κριτικός**, ὅς, ὢν, (κριτής,) *skilled in judging, quick to discern and judge of any thing*, c. gen. Heb. 4, 12 *κριτικός ἐνζημιώσεων κτλ.*—Luc. de Saltat. 74. Plato Polit. 292. b.

**κρούω**, f. σω, *to knock, to rap*, e. g. at a door for entrance, c. acc. τὴν θύραν Luke 13, 25. Acts 12, 13; absol. Matt. 7, 7. 8. Luke 11, 9. 10. 12, 36. Acts 12, 16. Rev. 3, 20. Sept. for קריט Judg. 19, 22. Cant. 5, 13.—Judith 14, 14; κ. τὴν θύραν Aristoph. Eccl. 317. Plato Prot. 310. a. Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phryn. p. 177.

**κρυπτή**, ἥς, ἡ, (κρυπτός,) *a crypt, vault, secret cell*; Luke 11, 33 εἰς κρύπτην τίθεισι.—Athen. 5. p. 205. a. Juvenal. 5. 106 *crypta*.

**κρυπτός**, ὅς, ὢν, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. 10, 26 οὐδὲν ἐστὶ ... κρυπτὸν ὃ οὐ γνωσθήσεται. Mark 4, 22. Luke 8, 17. 12, 2; ἐν τῷ κρυπτῷ, *in secret*, where one cannot be seen of others, Matt. 6, 4 bis. 6 bis 18 bis.

ἐν κρυπτῷ, *in secret*, privately, John 7, 4. 10. 18, 20. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, *the secret works of darkness*. 2 Cor. 4, 2 see in αἰσχύνη no. 3. Sept. for קריט Jer. 49, 9. (Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.) Trop. τὰ κρυπτὰ τῶνος, *the secrets of one's heart, secret thoughts*, Rom. 2, 16. 1 Cor. 14, 25. 1 Pet. 3, 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. 2, 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, *a Jew at heart*.—Ecclus. 1, 30. 4, 18.

**κρύπτω**, f. ψω, *to hide, to conceal*; Mid. or Pass. *to hide oneself, to be hid*; Pass. aor. 2 ἐκρύβην as Pass. *to be hid*, Matt. 5, 14. Luke 19, 42; and with Mid. signif. *to hide oneself* John 8, 59. 12, 36. Buttm. § 113. n. 6. § 136. 1, 2. Comp. Lob. ad Phryn. p. 317 sq. —Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. 13, 35. v. 44 ὃν εὐρών ἐκρύψε. [25, 18.] 1 Tim. 5, 25. Heb. 11, 23. Rev. 2, 17 τοῦ μάννα τοῦ κεκρυμμένου, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven, Ex. 16, 33 sq. Rev. 11, 19; comp. Heb. 9, 4. 11. Others unnecessarily suppose an allusion to the Jewish tradition, that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp. Wetst. N. T. and Schættg. Hor. Heb. in loc. With ἐν τῷ, Matt. 13, 44 θησαυρὸς κεκρυμμένος ἐν τῷ ἀγρῷ. 25, 25; trop. Col. 3, 3. With εἰς τι Rev. 6, 15; ἀπό τῶνος *to hide from*, John 12, 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *himself from them*. Luke 18, 34. 19, 42. Rev. 6, 16; so John 8, 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. *Jesus hid himself and afterwards went out of the temple*; or we may render ἐκρύβη adverbially, *he secretly went out*, comp. in ἀποστομῶ. Part. perf. κεκρυμμένος, *hidden*, as adv. *secretly*, John 19, 38, see Buttm. § 123. 6. Sept. for קריט Gen. 3, 8. 10; קריט Gen. 4, 13.—Hdian. 1. 14. 7. Plato Legg. 958. c; c. ἐν Hdian. 3. 4. 14; εἰς Diod. Sic. 4. 33; ἀπό Hom. Od. 23. 110.

**κρυσταλλίζω**, f. ἴσω, (κρύσταλλος,) *to be as crystal, clear and sparkling*, Rev. 21, 11.

**κρυσταλλος**, ου, ὁ, ὅς, (κρυος, κουσταῖνω *to freeze*), *crystal*, pr. any thing congealed and pellucid, e. g. ice Sept. for קריט Job 6. 16. Plato Tim. 59. e.—In N. T. prob. *rock-crystal*, Rev. 4, 6 22, 1. So Diod. Sic. 2. 52 init. Strabo 15 p. 717. Comp. Plin. II. N. 37. 9.

κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, Matt. 6, 18 bis Lachm. ἐν τῷ κρυφαίῳ, for ἐν τῷ κρυπτῷ Rec. Sept. for סְתֵרִי Jer. 23, 24.—Xen. Hi. 10. 6.

κρυφῇ, adv. (κρίπτω,) *secretly, not openly*, Eph. 5, 12. Sept. for סְתֵרִי Deut. 28, 57.—Soph. Ant. 85. Xen. Conv. 5. 8. Comp. Butt. n. 3.

κτάομαι, ὦμαι, f. ἴσομαι, Mid. depon. *to get for oneself, to acquire, to procure*, by purchase or otherwise; perf. κέκτημαι as pres. *to have got, to possess*, see Butt. n. 113. 7; so c. acc. Matt. 10, 9. Luke 18, 12 πάντα ὅσα κτῶμαι. 1 Thess. 4, 4 τὸ ἐαυτοῦ σκευὸς κτᾶσθαι, *to acquire his own vessel* i. e. a wife, in the oriental manner by purchase; see in σκευὸς no. 3. With an adjunct of price, e. g. gen. Acts 22, 28; διὰ c. gen. 8, 20; ἐκ c. gen. 1, 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κτλ. i. e. was the occasion of purchasing; comp. Rom. 14, 15. 1 Tim. 4, 16. With ἐν c. dat. trop. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience gain your own souls*, secure your salvation; comp. Matt. 10, 22 et 24, 13. Sept. for חָצִי Gen. 4, 1. 25, 10.—Ecclus. 51, 28. J. E. V. H. 5. 9. Xen. Mem. 1. 6. 3.

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*; Matt. 19, 22 et Mark 10, 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts 2, 45. 5, 1 comp. v. 3 where is χωρίον. Sept. for חֲבֵלָה Job 20, 29; חֲבֵלָה Prov. 23, 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

κτῆνος, εος, ους, τό, (κτάομαι,) pr. i. q. κτῆμα, *a possession, property*; spec. in Plur. *flocks and herds* of every kind, Pol. 12. 4. 14. Xen. An. 4. 5. 25.—In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. 18, 13; as yielding meat 1 Cor. 15, 39; as used for riding or burden Luke 10, 34. Acts 23, 24. Sept. for חֲבֵלָה Ex. 9, 20; חֲבֵלָה Num. 20, 8; חֲבֵלָה Gen. 13, 2. 7; חֲבֵלָה Gen. 30, 44.—Hdian. 4. 15. 13 of horses and camels. Luc. Asin. 13.

κτῆτωρ, ορος, ό, (κτάομαι,) *a possessor, owner*, Acts 4, 34 κτήτορες χωρίων.—Diod. Sic. VI. p. 196.

κτίζω, f. ἴσω, (kindr. κτάομαι,) pr. *to people and till a land*, Hom. Il. 20. 216; *to found a city*, Hom. Od. 11. 263. Diod. Sic. 1. 12. Plato Prot. 322. b.—In N. T. *to found, to create, to form*, e. g. of God as creating the universe or any of its parts, c. acc. Mark 13. 19 ἡς ἔκτισε ό θεός. Eph. 3. 9.

Col. 3, 10. 1 Tim. 4, 3. Rev. 4, 11. 10, 6; absol. Rom. 1, 25; Pass. 1 Cor. 11. 9. Rev. 4, 11. Of Christ, Pass. Col. 1, 16 bis. Sept. for מְבָרָךְ Deut. 4, 32. Ps. 89, 13. (Wisd. 11, 17. Ecclus. 17, 1. Æschyl. Suppl. 172.) Trop. of a moral creation, renovation, Eph. 2, 10 κτισθέντες ἐν Χ. ἰ. ἐπὶ ἔργοις ἀγαθοῖς v. 15. 4, 24. So Sept. and מְבָרָךְ Ps. 51, 12.

κτίσις, εως, ή, (κτίζω,) *a founding of cities* Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 18.—In N. T. *creation*, i. e.

1. The act of creating, Rom. 1, 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8, 7.

2. Genr. *a created thing*, and collect. *created things*; Rom. 1, 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8, 39. Heb. 4, 13. So Wisd. 2, 6. Ecclus. 49, 16.—Spec. and collect. a) *creation* in general, the universe, c. g. ἀπ' ἀρχῆς κτίσεως Mark 10, 6. 13, 19. 2 Pet. 3, 4. Col. 1, 15 πρωτότοκος πάσης κτίσεως. Rev. 3, 14. So Rom. 8, 19. 20. 21. 22. Spec. the visible creation, Heb. 9, 11. So genr. Judith 9, 12. 16, 14. b) Meton. for *man, mankind*, Mark 16, 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1, 23. Trop. 2 Cor. 5, 17 et Gal. 6, 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4, 24.

3. Spec. *an ordinance, institution*, 1 Pet. 2, 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, i. e. every institution among men, as government, magistrates, etc.

κτίσμα, ατος, τό, (κτίζω,) *a place founded, a colony*, Strabo 7. p. 315.—In N. T. *a created thing, creature*, 1 Tim. 4, 4. James 1, 18. Rev. 5, 13. 8, 9. So Wisd. 9, 2. 13, 5

κτίστης, ου, ό, (κτίζω,) *the founder of a city*, Diod. Sic. 11. 66 fin. Plut. Camill. 1.—In N. T. *a creator*, spoken of God, 1 Pet. 4, 19. So Ecclus. 24, 8. 2 Macc. 1, 24.

κυβεία, ας, ή, (κύβος cube, die,) *dice-playing*, Athen. 10. p. 445. a. Xen. Mem. 1. 3. 2. Æc. 1. 20.—In N. T. trop. *gambling, sleight, artifice*; e. g. ἐν κυβείᾳ ἀνθρώπων, *through the sleight of men*, Eph. 4, 14. So Rabb. חֲבֵלָה Buxt. Lex. Chald. 1984. Theodoret. κυβείαν γὰρ τὴν πανουργίαν καλεῖ.

κυβέρνησις, εως, (κυβερνάω,) pr. *a steering, pilotage*, Plato Rep. 488. b.—In N. T. *a governing, direction*, put for concr. *governors, directors*, in the primitive churches, 1 Cor. 12, 28. Sept. for מְבָרָךְ Prov. 11, 14. So Plut. Phocion 2 pen. Pind. Pyth. 10. 112.

κυβερνήτης, ου, ό, (κυβερνάω, Lat. gubernare,) *the governor of a ship*, i. e. *the steersman, pilot*, Lat. gubernator, who had the

sole direction of the ship, Acts 27, 11. Rev. 18, 17. See Potter's Gr. Antt. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כְּבִיחַ Ez. 27, 8. 27. 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

κυκλεύω, f. εἶσω, (κύκλος,) to encircle, to surround, to compass, as besiegers a city or camp, c. acc. Rev. 20, 9 Lachm. for Rec. κυκλώ.—Strabo 6. p. 283.

κυκλοῦν, adv. (κύκλος,) from around, round about, Rev. 4, 3. 4. 8; c. gen. Rev. 5, 11 Rec. Sept. for כְּבִיחַ Jud. 8, 34. 1 K. 4, 24.—Lys. 283. 14. Dio Chrys. Or. 6. 216. Comp. Lob. ad Phryn. p. 9.

κύκλος, ου, ὁ, a circle, in N. T. only in dat. κύκλῳ as adv. around, round about, comp. Butt. § 115. 4. Mark 3, 34 περιβλεψάμενος κύκλῳ. 6, 6. 36. Luke 9, 12. Rom. 15, 19; c. gen. Rev. 4, 6 κύκλῳ τοῦ θρόνου. 5, 11 Grb. 7, 11. Sept. for כְּבִיחַ Gen. 23, 17. Ex. 30, 3; c. gen. for inf. כְּבִיחַ Josh. 6, 3.—Hdian. 1. 15. 5. Xen. Hell. 6. 5. 17; c. gen. Xen. Cyr. 4. 5. 5.

κυκλώω, ᾶ, f. ὥσω, (κύκλος,) to encircle, to surround, c. acc. John 10, 24. Acts 14, 20. Of besiegers, to surround, to compass, c. acc. Rev. 20, 9. Pass. Luke 21, 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. 11, 30. Sept. for כְּבִיחַ 1 K. 7, 15; חֲבִיחַ Is. 29, 3.—Pol. 1. 17. 13. Æl. H. An. 2. 8. Thuc. 4. 32.

κυλίω, f. ἴσω, a later form i. q. κυλίνδω, Butt. § 114; to roll, c. acc. e. g. λίθους Sept. for לִבֵּי Josh. 10, 18; πῖνον Luc. Hist. conscr. 2.—In N. T. Mid. to roll oneself, to wallow, Mark 9, 20 ἐκυλίετο ἀφρίζων. So Arr. Epict. 4. 11. 29. Diocl. Sic. 1. 87.

κύλισμα, ατος, τό, (κυλίω,) pr. something rolled, a wheel, Symm. for לִבֵּי Ez. 10, 13.—In N. T. a wallowing-place, i. q. κυλίστρα, 2 Pet. 2, 22 ἵς... εἰς κύλισμα βορβόρου, see in βόρβορος. So Poll. Onom. I. 183; comp. κυλίστρα Xen. Eq. 5. 3.

κυλλός, ῆς, ὅν, (kindr. κοῖλος,) pr. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083; also of the limbs, as κυλλοποδίων of Vulcan, Hom. Il. 18. 371.—Hence genr. and in N. T. crippled, lame, espec. in the hands, Matt. 15, 30. 31. 18, 8. Mark 9, 43. So Aristoph. Av. 1379. Hipp. de Off. med. 6. p. 14. Poll. On. 4. 188. See Kypke I. p. 79.

κύμα, ατος, τό, (κύω,) a wave, billow, Matt. 8, 24. 14, 24. Mark 4, 37. Acts 27, 41. Jude 13. Sept. for הַי Job 38, 11. Is. 48, 18.—Pol. 10. 10. 3. Plato Tim. 43. b.

κύμβαλον, ου, τό, (κύμβος,) a cymbal 1 Cor. 13, 1. Sept. for חֲבִיחַ 1 Chr. 13, 8.—Luc. Alex. 9. Xen. Eq. 1. 3.

κύμινον, ου, τό, cummin, cumminum sativum Linn. Heb. כִּמְצִי, Germ. Kümmel, an umbelliferous plant with aromatic seeds; a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany; Matt. 23, 23. Sept. for כִּמְצִי Is. 28, 25. 27.—Theophr. H. Pl. 7. 3. 2, 3. Comp. Plin. H. N. 20. 57. Celsii Hierob. I. p. 516 sq.

κυνάριον, ου, τό, (dim. κύων,) a little dog, puppy, Matt. 15, 26. 27. Mark 7, 27. 28.—Arr. Epict. 2. 22. Plato Euthyd. 27. p. 298. d. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phryn. p. 180.

Κύπριος, ου, ὁ, a Cyprian, Cypriote, from Cyprus, Acts 4, 36. 11, 20. 21, 16.

Κύπρος, ου, ῆς, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities Salamis and Paphos are mentioned in N. T. It was governed by a proconsul; see in ἀνθύπατος. Acts 11, 19. 13, 4. 15, 39. 21, 3. 27, 4. Comp. Cellar. Notit. Orb. II. p. 225 sq. Pococke Descr. of the East, II. i. p. 210 sq. Rosenm. Bibl. Geogr. III. p. 378 sq.

κύπτω, f. ψω, to bend forwards, to stoop down, absol. Mark 1, 7. John 8, 6. 8. Sept. for כָּרַע 1 Sam. 24, 9. 1 K. 1, 16. 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναῖος, ου, ὁ, a Cyrenian, from Cyrene in Africa, spoken of Jews born or residing there, Matt. 27, 32. Mark 15, 21. Luke 23, 26. Acts 6, 9. 11, 20. 13, 1.

Κυρήνη, ης, ῆς, Cyrene, a large and powerful city of Libya Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. Acts 2, 10. See 1 Macc. 15, 23. Jos. Ant. 14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.

Κυρήνιος, ου, ὁ, Cyrenius, Lat. Quirinius, Luke 2, 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure

family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria; and as such took a census of the whole province with a view to taxation, which was completed in A. D. 8, according to the usual chronology, Acts 5, 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke i. c. was perhaps a mere enrolment of persons (see in ἀπογραφή), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus or Varrus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus, either as a commissioner, or as his procurator, and is therefore called ἡγέμων, just as Voluminus had before been procurator and was called ἡγέμων, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined as procurator with Cyrenius himself, and so was called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but it does relate that he had been before sent into the east as imperial commissioner; Tacit. l. c. comp. 2. 42, and Jos. Ant. 18. 1. 1. The hypothesis is therefore a probable one, and is favoured also by the mode of expression in Luke: *This census took place first* (as the first) *under Cyrenius*. See Ideler Chronol. II. p. 394 sq. Credner Beitr. z. Einl. in N. T. I. p. 230 sq. Münster Stern d. Weissen 88 sq.—Others take *πρώτη* for compar. *πρότερα*, and render *before Cyrenius*; but without sufficient authority; see Tholuck Glaubwürdigk. p. 183 sq. Huschke üb. d. Census, p. 89 sq.

*κυρία*, as, ἡ, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1. 5; comp. in κύριος I. 3. So Epict. Ench. 40 αἱ γυναῖκες κυρίαὶ καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτών. Genr. Sept. for קַיָּרָא Gen. 16, 4. 2 K. 5, 3. Xen. Hell. 3. 1. 12.—Others regard it as a fem. pr. n. *Cyria*, which was not unusual among the Greeks; comp. Gruteri Inscript. p. 1127. no. XI. Lücke Comm. in Joh. III. p. 351. ed. 2.

*κυριακός*, ἡ, ὁ, (κύριος,) *pertaining to the Lord*, to the Lord Jesus Christ; e. g. *κυριακὸν δεῖπνον* the Lord's supper 1 Cor. 11, 20; *κυρ. ἡμέρα* the Lord's day Rev. 1,

10.—Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

*κυριεύω*, f. εὔσω, (κύριος,) *to be lord over any person or thing, to have dominion over*, c. gen. Luke 22, 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14, 9. 2 Cor. 1, 24. Part. ὁ κυριεύων, a lord, potentate, 1 Tim. 6, 15 κύριος τῶν κυριευόντων Lord of lords; comp. in βασιλεύς no. 1. Trop. of things, Rom. 6, 9. 14 ἡμαρτία γὰρ ὑμῶν οὐ κυριεύσει. 7, 1. Sept. for לַיָּדָד Judg. 9, 2. Is. 19, 4.—Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

*κύριος*, ου, ὁ, (κύρος,) *lord, master, owner*. I. Generally: 1. The possessor, owner, master, e. g. of property, Matt. 20, 8 ὁ κύριος τοῦ ἀμπελῶνος. 21, 40. Gal. 4, 1. Sept. ὁ κύριος τοῦ ταύρου Heb. לַיָּדָד Ex. 21, 28. 29. 34. (Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.) So the master or head of a house, Mark 13, 35 κύριος τῆς οἰκίας. Matt. 15, 27. (Sept. and לַיָּדָד Ex. 22, 7.) The master or possessor of persons, servants, slaves, Matt. 10, 24. 24, 45 δούλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κτλ. v. 46. 48. 50. Acts 16, 16. 19. Rom. 14, 4. Eph. 6, 5. 9. Col. 3, 22. 4, 1. al. Sept. for לַיָּדָד Judg. 19, 11. Gen. 24, 9 sq. (Luc. Nigr. 26. Diod. Sic. 4. 63 Xen. Conv. 6. 1.) Spoken of a husband 1 Pet. 3, 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα. Sept. for לַיָּדָד Gen. 18, 12. So Plut. Mor. II. p. 210.—With gen. of thing, and without the art. *lord, master of any thing*, as having absolute authority over it, e. g. κύριος τοῦ Περσίου Matt. 9, 38. Luke 10, 2; κ. τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. So Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φητὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

2. Of a supreme lord, sovereign, e. g. the Roman emperor Acts 25, 26. So Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. Brut. 30.—Of the heathen gods, 1 Cor. 8, 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. gods superior and inferior. So Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

3. As an honorary title of address, especially to superiors, as Engl. *Master, Sir*, Fr. *Sieur, Monsieur*; Germ. *Herr*; e. g. from a servant to his master Matt. 13, 27. Luke 13, 8; a son to his father Matt. 21, 30; to a teacher, master, Matt. 8, 25. Luke 9, 54, (comp. in ἐπιστάτης,) and so doubled Matt. 7, 21. 22. Luke 6, 46; to a person of dignity and authority, Mark 7, 28. John 4, 11. 15. 19. 49; to the Roman procurator Matt. 27, 63. Also in the respectful intercourse of common life, John 12, 21. 26, 15

Acts 16, 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and אֲדֹנָי Gen. 19, 2. 23, 6. 11. 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

II. Spec. of God and Christ.

1. Of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יְהוָה *Jehovah*. With the art. ὁ κύριος, Matt. 1, 22. 5, 33. Mark 5, 19. Luke 1, 6. 23. Acts 7, 33. Heb. 8, 2. 10. James 4, 15. al. sēp. Without the art. κύριος Matt. 27, 10. Mark 13, 20. Luke 1, 58. Acts 7, 49. Rom. 4, 8. Heb. 7, 21. 1 Pet. 1, 25. al. sēp. So Sept. for יְהוָה, ὁ κύρ. Job 1, 7; κύρ. Gen. 11, 5. 18, 33; אֲדֹנָי, ὁ κύρ. Is. 49, 14; κύρ. 1 K. 22, 6; יְהוָה אֲדֹנָי, ὁ κύρ. Ps. 73, 28; κύρ. 1 K. 2, 26; אֲלֹהִים, ὁ κύρ. 1 Sam. 23, 7; κύρ. Gen. 21, 2. 6; אֱלֹהִים, ὁ κύρ. Job 8, 3; κύρ. Num. 23, 8; שֵׁדִי, κύρ. Job 6, 4. 14.—With adjuncts, without the art. e. g. κύριος ὁ θεὸς τῶν Matt. 4, 7. 10. 22, 37. Luke 1, 16. al. Sept. for יְהוָה אֲדֹנָי Is. 25, 8. Ez. 4, 14; (so Judith 8, 14. 16.) κύριος σαβαώθ Rom. 9, 29. James 5, 4. Sept. and Heb. אֱלֹהֵינוּ יְהוָה 1 Sam. 15, 2. Is. 1, 9. So κύριος παντοκράτωρ 2 Cor. 6, 18, and κύριος ὁ θεὸς ὁ παντοκράτωρ Rev. 4, 8. 11, 17. al. Sept. for אֱלֹהֵינוּ יְהוָה 2 Sam. 7, 8. Nah. 2, 14. Also κύριος τῶν κυριεύοντων *Lord of lords* 1 Tim. 6, 15, comp. in βασιλεὺς no. 1. Further, κύριος οὐρανοῦ καὶ γῆς Acts 17, 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11, 25 πατέρ, κύριε τοῦ οὐρανοῦ κτλ. Luke 10, 21. Comp. Heb. אֱלֹהֵינוּ יְהוָה אֲדֹנָי Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 5.

2. Of the *Lord Jesus Christ*. a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. μαββί, and ἐπιστάτης, comp. Matt. 17, 4 with Mark 9, 5 and Luke 9, 33; comp. also John 13, 13. 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* emphat. Matt. 21, 3 ὁ κύριος αὐτῶν χρειάνηκει. 28, 6. Luke 7, 13. 10, 1. John 4, 1. 20, 2. 13. Acts 9, 5. 1 Cor. 9, 5. al. sēp. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13, 13. 14; ὁ κύριος Ἰησοῦς Luke 24, 3. Acts 1, 21. 4, 33. al. b) As the *Supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1, 22; *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. 10, 12; comp. 9, 5. 1 Cor. 15, 25 sq. Heb. 2, 8. 1. Rev. 17, 14. With the art. ὁ κύριος Mark 16,

19. 20. Acts 8, 25. 19, 10. 2 Cor. 3, 17. Eph. 5, 10. Col. 3, 23. 2 Thess. 3, 1. 5. 2 Tim. 4, 8. James 5, 7. al. sēp. So c. gen. of pers. ὁ κύριός μου, Matt. 22, 44. Eph. 6, 9. Heb. 7, 14. Rev. 11, 8. Without the art. κύριος Luke 1, 75. 2 Cor. 3, 16. 17. Col. 4, 1. 2 Pet. 3, 10. For ἐν κυρίῳ see below.—With adjuncts, c. art. ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5, 5. 11, 23. Rom. 4, 24; ὁ κύρ. ἡμῶν Ἰησοῦς Heb. 13, 20; ὁ κ. ἡμῶν Χριστὸς once Rom. 16, 18; ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts 16, 31. Rom. 13, 14. al. Rom. 1, 4. 1 Cor. 1, 9. al. ὁ κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. 1, 2. 10. Gal. 6, 18. al. sēp. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. 3, 11. 1 Tim. 1, 2. 2 Pet. 1, 2. So without the art. κύριος Ἰησοῦς Rom. 10, 9. 1 Cor. 12, 3. Phil. 2, 19. al. Χριστὸς κύριος, the Messiah, Luke 2, 11; κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1, 7. 2 Cor. 1, 2. Phil. 1, 2. al. 2 Cor. 4, 5; κύριος ἡμῶν Ἰ. Χρ. Gal. 1, 3.—Spec. in the phrase ἐν κυρίῳ, *in the Lord*, without the art. found only in the usage of Paul except once Rev. 14, 13, and to be explained from the fact, that believers are represented as *one* with Christ; as members of his body Eph. 5, 30, comp. 1 Cor. 12, 27; or also of one spiritual body of which Christ is the Head Col. 3, 19, comp. Eph. 2, 20; and are therefore in Christ; see espec. in ἐν no. 1. c. a. Hence ἐν κυρίῳ is: α) *in the Lord*, after verbs of rejoicing, trusting, and the like, gener. Phil. 3, 1. 1 Cor. 1, 31. Phil. 2, 19. β) *in or by the Lord*, by his authority, Eph. 4, 17. 1 Thess. 4, 1. γ) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15, 58. 2 Cor. 2, 12. Gal. 5, 10. Eph. 2, 21. Col. 4, 17. δ) *in the work of the Lord*, in the gospel-work, Rom. 16, 8. 13. 1 Cor. 4, 17. 9, 2. Eph. 6, 21. 1 Thess. 5, 12. ε) As marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16, 11. Phil. 4, 1. Philem. 16. ζ) As denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16, 2. 22. 1 Cor. 7, 39. Eph. 6, 1. Phil. 2, 29. Col. 3, 18. +

κυριότης, τητος, ἡ, (κύριος,) *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1, 21. Col. 1, 16. 2 Pet. 2, 10. Jude 8.—Not found in classic writers.

κυρώω, ᾤ, f. ὥσω, (κύρος,) *to make vain, sure, to confirm*, c. acc. e. g. διαθήκην Gal. 3, 15. 2 Cor. 2, 8 κυρώσαι εἰς αὐτὸν ἀγάπην Sept. Pass. for עָקַב Gen. 23, 20.—Jos. Ant. 10. 11. 6. Pol. 1. 11. 1, 3. Thuc. 8. 69.

κυων, κυνός, ὁ, ἡ, a dog; Plur. οἱ κύνες, dogs; Luke 16, 21. 2 Pet. 2, 22. Sept. for כִּלְבָּי Ex. 22, 31. Judg. 7, 5. (Æl. H. An. 8. 9. Xen. Mem. 2. 7. 13.) In the east dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offal and even corpses; comp. 1 K. 14, 11. 16, 4. 21, 19. Ps. 59, 6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us; 1 Sam. 17, 43. 2 K. 8, 13. The Jews called the heathen dogs, just as Muhammedans do Christians at the present day; comp. Schöttgen Hor. Heb. p. 1145. See Rosenm. Bibl. Alterthk. IV. ii. p. 95. —Trop. for an impudent, shameless person, including the idea of uncleanness; so Phil. 3, 2, where it is spoken of Judaizing teachers, comp. Is. 56, 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) So in the proverb, Matt. 7, 6 μὴ δῶτε τὸ ἅγιον τοῖς κυσί, lit. give not that which is holy unto dogs, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Plur. also for Sodomites, catamites, Rev. 22, 15; so Sept. and כִּלְבָּי Deut. 23, 19, comp. v. 18.

κῶλον, ον, τό, (perh. κέλλω,) a limb, member, of the human body Eurip. Phœn. 1185 [1201]. Apollodor. Bibl. 3. 5; of an animal Diod. Sic. 3. 28.—In N. T. Plur. τὰ κῶλα, the limbs, for the carcass, corpse, as in Engl. the bones, Heb. 3, 17. So Sept. for כִּלְבָּי Num. 14, 29. 32. Is. 66, 24.

κωλύω, f. ὕσω, (κῶλος, kindr. κολλάω, κολούω,) pr. to cut short; hence genr. to hinder, to prevent, to restrain, pr. with acc. of pers. and gen. of thing, Acts 27, 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for כִּלְבָּי 1 Sam. 25, 26. (Pol. 2. 8. 8. Xen. Ag. 2. 2.) With acc. of pers. and inf. Acts 8, 36 τί κωλύει με βαπτισθῆναι. 16, 6. 24, 23. 1 Thess. 2, 16. Heb. 7, 23; acc. impl. Luke 23, 2. 1 Tim. 4, 3. Matt. 19, 14; inf. impl. Mark 9, 38. 39. 10, 14. Luke 9, 49. 11, 52. 18, 16. Acts 11, 17. Rom. 1, 13. 3 John 10; absol. Luke 9, 50. (Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4; acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικούς ὅρκους ὀμνύειν. Xen. Mem. 2. 6. 26; inf. impl. Xen. Hell. 7. 5. 26; absol. Xen. An. 4. 2. 25 ult.) With acc. of thing, 1 Cor. 14, 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. 2, 16. (Hdian. 3. 1. 13. Xen. Mem. 4. 5. 5.) With acc. of thing and τοῦ c. inf. Acts 10, 47 μήτι τὸ ὑδαρ κωλύσαι ... τοῦ μὴ βαπτισθῆναι τοῖτους, comp. Buttm. § 140. a. 10. Winer § 45. 4. b.—By Hebr. with acc.

of thing and ἀπὸ c. gen. of pers. Luke 6, 29 ἀπὸ τοῦ αἵματος σου τὸ ἱμάτιον, καὶ τὰ χιτῶνα μὴ κωλύσης. So Sept. for כִּלְבָּי Gen. 23, 6; כִּלְבָּי 2 Sam. 13, 13.

κώμη, ης, ἡ, (κείμει, κοιμάω,) a village, hamlet, country-town, without walls, opp. to a fortified city.

1. Genr. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9, 35. 10, 11. Luke 8, 1. 13, 22: ἀγροὶ καὶ κῶμαι fields and villages Mark 6, 36. Luke 9, 12; κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark 6, 56; ἡ κώμη, αἱ κῶμαι, simply, Matt. 14, 15. 21, 2. Mark 6, 6. 11, 2. Luke 5, 17. 9, 6. 52. 56. 10, 38. 17, 12. 19, 30. 24, 13. 28. John 11, 1. 30. So John 7, 42 of Bethlehem, i. e. before the time of Rehoboam, who fortified it, 2 Chr. 11, 6. Meton. villages for the inhabitants of villages Acts 8, 25. Sept. for כִּלְבָּי 1 Chr. 27, 25. Cant. 7, 12. So Pol. 2. 17. 9 ἔκουν κατὰ κῶμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Spec. Mark 8, 27 αἱ κῶμαι Καισαρείας, the villages of Caesarea, i. e. lying around and dependent upon it. Sept. Plur. for כִּלְבָּי Josh. 15, 45. 17, 11; כִּלְבָּי Josh. 15, 31 sq. 19, 6 sq.

2. Apparently of a large town or city perhaps without walls, or partly in ruins, e. g. the northern Bethsaida (Julias), Mark 8, 23. 26 bis; comp. v. 22. Sept. for כִּלְבָּי Josh. 10, 37. 15, 9.—Hdian. 3. 6. 19 οἱ Byzantium, πᾶσά τε ἡ πόλις κατεσκάφη· καὶ ... παντὶς τε κόσμου καὶ τιμῆς ἀφαιρεθῆναι τὸ Βυζάντιον κώμη δουλεύειν Περνιζίοις δῶρον ἐδόθη.

κωμόπολις, εως, ἡ, (κώμη, πόλις,) a village-city, town, i. e. a large village or town like a city, but without walls, Mark 1, 38.—Strabo 13. p. 887. b, καὶ τὸ Ἰλιον. ὁ νῦν ἐστὶ κωμόπολις τις ἡν.

κῶμος, ου, ὁ, a revel, carousal, Lat. co missatio, a merry-making or rioting after supper, the guests often sallying into the streets with torches, music, frolic, and songs in honour espec. of Bacchus; Rom. 13, 13. Gal. 5, 21. 1 Pet. 4, 3.—2 Macc. 6, 6. Diod. Sic. 17. 72. Xen. Cyr. 7. 5. 25. Comp. Adam's Rom. Ant. p. 434. Dict. of Ant. art. Comissatio.

κῶνωψ, ωπος, ὁ, ἡ, a gnat, culex, as found in acid wine and vinegar, Matt. 23, 24; see in κάμψος.—Aristot. H. An. 5. 19 οἱ δὲ κῶνωπες ἐκ σκαλλήκων, οἱ γίνονται ἐκ τῆς περὶ τὸ δέος ἰλύος. Plut. adv. Stoic. 28; genr. Hdot. 2. 95. Comp. Buxt. Lex. 1516.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ Buttm. § 37. n. 2; Cos or Co, now Stancho or Stanchio, a small and fertile island of



the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21, 1 *εἰς τὴν Κῶν*.—1 Macc. 15, 23 *εἰς Κῶ*. Jos. Ant. 14. 7. 2. See Strabo 14. p. 657.

**Κωσάμ**, ὁ, indec. *Cosam*, prob. Heb. כּוּסָם, pr. n. of a man Luke 3, 28.

**κωφός**, ἡ, ὄν, (κόπτω,) pr. *blunted, dull*, v. g. a weapon comp. Horn. Il. 11. 390.—In N. T. trop. of the senses and faculties.

1. As to the tongue, the speech, *blunted lame, dumb*; Matt. 9, 32. 33 *ἐλάλησεν κωφός*. 12, 22 bis. 15, 30. 31. Luke 1, 22 11, 14 bis, *δαίμονιον κωφόν*, comp. in *ἄλλος*. Sept. for כּוּסָם Hab. 2, 18.—Hdnt. 1. 34 comp. 85. Xen. Cyr. 7. 2. 20.

2. As to the hearing, *blunted, dull, deaf*; Matt. 11, 5 *καὶ κωφοὶ ἀκούουσι*. Mark 7, 32 comp. v. 33. v. 37 *τοὺς κωφούς ποιεῖ ἀκούειν*. 9, 25 *πνεῦμα ἄλλalon καὶ κωφόν*, see in *ἄλλος*. Luke 7, 22. Sept. and שׁוֹמֵר Ps. 38, 14. Is. 35, 5. 43, 8.—Luc. Vitar. Auct. 27 Xen. Cyr. 3. 1. 19.

## A.

**λαγχάνω**, f. *λήξομαι*, aor. 2 *ἔλαχον*, perf. *ἐίληχα*.

1. *to obtain by lot, to have fall to one's lot*; c. gen. Luke 1, 9 *ἔλαχε τοῦ θυμιάσαι*, the different portions of the daily service being assigned by lot, see Wetst. N. T. in loc. Matth. 1338. So c. gen. Plut. de Fac. in orbe Lun. 20; absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Spec. *to lot, to distribute by lot, to cast lots*, with περί c. gen. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίς οὖν ἔσται*. So absol. Diod. Sic. 4. 63 *ἔλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν Θησέα*.

2. Genr. *to obtain, to receive*, c. acc. Acts 1, 17 *ἔλαχε τὸν κλῆρον*, see in *κλήρος* no. 2. 2 Pet. 1, 1. Comp. Matth. l. c. p. 637.—3 Macc. 6, 1. Luc. Hermet. 57. Xen. An. 4. 5. 24.

**Λάζαρος**, ου, ὁ, *Lazarus*, pr. n. a) The brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11, 1. 2. 5. 11. 14. 43. 12, 1. 2. 9. 10. 17. b) The poor man in our Lord's parable, Luke 16, 20. 23. 24. 25. Hence the modern *Lazaretto*.

**λάθρα**, adv. (*λαθεῖν, λανθάνω*), *secretly, privately*; Matt. 1, 19 *λάθρα ἀπολύσαι*. 2, 7. John 11, 28. Acts 16, 37. Sept. for לָחֵץ Deut. 13, 7; כּוּסָם 1 Sam. 18, 22.—Diod. Sic. 14. 75. Xen. Hell. 4. 8. 16.

**λαίλαψ**, απος, ἡ, *a storm, tempest*, of wind with rain, Mark 4, 37. Luke 8, 23. 2 Pet. 2, 17. Sept. for רָעָם Jer. 35, 32; רָעָם Job 21, 18.—Pol. 30. 14. 6. Plut. Timol. 28.

**λάκω**, see *λάσσω*.

**λακτίζω**, f. *ίσω*, (λάξ,) *to kick, to strike with the heel*, e. g. πρὸς κέντρα Acts 9, 5.

26, 14; see in *κέντρον* no. 2.—Luc. Hermet. 33. Xen. Mem. 2. 2. 7.

**λαλέω**, ὦ, f. *ήσω*, *to speak, to talk*, pr. to use the voice, without any necessary reference to the words spoken, and thus differing from *εἰπεῖν* and *λέγειν*; see Tittm. de Syn. N. T. p. 79, 80. So espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 *παιδάριον ὦν, δεινότητος λαλεῖν ἐδόκουν εἶναι*. Plut. de Garrul. 1; also of monkeys, *to chatter, to babble*, Plut. de Placit. Philosophor. 5. 20; of birds, *to twitter, to chirp*, Mosch. 3. 113. Theocr. 5. 34. Comp. Heb. דַּבַּר and דִּבֵּר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

1. Pr. of persons, *to speak*, absol. Matt. 9, 33 *ἐλάλησεν ὁ κωφός*. 12, 22. 15, 31. Mark 5, 35 *ἔτι αὐτοῦ λαλοῦντος*. Luke 7, 15. Acts 18, 9. James 1, 19. al. sæp. Sept. for דַּבַּר 1 Sam. 3, 9. 10. Is. 1, 2. (Luc. de Domo 3 ult. Hdian. 2. 4. 14 *ἔτι λαλοῦντα τὸν... φονεύουσι*.) With an adv. John 18, 23 *εἰ κακῶς ἐλάλησα*. 1 Cor. 13, 11 *ὡς νῆπιος ἐλάλουν*. So ὁρῶς Mark 7, 35; οὕτως Acts 7, 6. Heb. 6, 9; στόμα πρὸς στόμα *mouth to mouth*, i. e. face to face, 2 John 12. (Sept. for דַּבַּר לְדַבַּר Num. 12, 8; ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. with dat. παρόρησιá *boldly, openly*, John 7, 26. Acts 2, 6 *ἰδίᾳ διαλέκτω*. 6, 10. 1 Cor. 13, 1; genr. *γλώσσais λαλεῖν* see in *γλῶσσα* no. 2. d. Also with a prep. e. g. *εἰς ἀέρα* 1 Cor. 14, 9 see in *ἀήρ*; ἐκ c. gen. of manner cf source Matt. 12, 34; ἐκ τῶν ἰδίων λαλεῖ, John 8, 44; ἐν c. dat. 1 Cor. 12, 3 *ἐν πνεύματι* 3. *λαλῶν*. With a particip. of manner, Luke 1, 64 *καὶ ἐλάλει εὐλογῶν*. 2 Cor. 11, 23.—In various constructions marking the person (or thing)

to or of whom one speaks, e. g. a) With dat. of pers. *to speak to or with* any one, Matt. 12, 47 ζητούντες σοι λαλῆσαι. Luke 1, 22. John 9, 29. 19, 10. Acts 7, 38. Rom. 7, 1. (Sept. and לָקַח Gen. 18, 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρρησία John 7, 13. Eph. 5, 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together; ἐν c. dat. 1 Cor. 14, 6, 21; περὶ τινος Luke 2, 38. With particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14, 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. 23, 1. 28, 18. Luke 24, 6. al. sarp. So Sept. for מְדַבֵּר Gen. 17, 3. 34, 8; מְדַבֵּר Gen. 22, 42. See Heb. Lex. art. דִּבֶּר no. 1. b) With μετά τινος, *to speak with*, John 4, 27. 9, 37 ὁ λαλῶν μετὰ σοῦ. With λέγων, Mark 6, 50 ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. 21, 9 λέγων. Sept. for עִבְרִי Num. 11, 17; דִּבֶּר Gen. 35, 13. c) With πρὸς τινα, *to speak to*, found only thrice except in Luke's writings (1 Thess. 2, 2. Heb. 5, 5. 11, 18; see below). Acts 4, 1 λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν. 21, 39. Sept. for דִּבֶּר Gen. 18, 27. 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke 1, 19. Acts 11, 20; λέγων Acts 8, 26. 26, 31. 28, 25. With λέγων impl. Heb. 5, 5. 11, 18. So Sept. for דִּבֶּר c. מְדַבֵּר impl. 1 K. 21, 5. 2 K. 1, 1; comp. Gen. 41, 17. Ex. 32, 7. See Heb. Lex. art. דִּבֶּר Piel no. 1. c. d) With περὶ τινος, *to speak about or of* any one, John 8, 26. 12, 41. Sept. for דִּבֶּר? Ez. 33, 30. e) With acc. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 4 and 8; comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12, 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John 8, 20 ῥήματα. Rom. 15, 18 τὶ. 1 Cor. 9, 8 ταῦτα. 14, 9. 2 Cor. 12, 4. 1 Tim. 5, 13. So Mark 2, 7 λαλεῖ βλασφημίας. Acts 6, 13 ῥήματα βλασφ. John 8, 44 τὸ ψεῦδος. Jude 15. 16. Sept. and דִּבֶּר Ex. 4, 12. (Luc. Demonax 51 ὁλγα μὲν λαλῶν, πολλὰ δὲ ἀκούων. Plut. de Garrul. 23. Xen. Cyr. 1.4. 1.) With other adjuncts added, e. g. acc. et dat. of pers. Matt. 9, 18. John 14, 25. 15, 11. (Sept. Gen. 28, 15.) Or also dat. of manner, Mark 8, 32 τὸν λόγον παρρησία ἐλάλει. 1 Cor. 14, 2; δὶά c. gen. of manner 1 Cor. 14, 9; ἐν c. dat. of manner 2 Cor. 11, 17; ἐν Χριστῷ i. e. by his authority 2 Cor. 12,

19. Also τὶ κατὰ τινα i. e. according to 2 Cor. 11, 17; τὶ μετὰ τινος Eph. 4, 25 (Sept. Gen. 31, 29); τὶ περὶ τινος Luke 2, 33; τὶ πρὸς τινα Acts 11, 14. Luke 24, 44; πρὸς τὸ οὖς Luke 12, 3. Sept. for דִּבֶּר Gen. 18, 19.

2. As modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. a) Of one teaching, for *to teach, to preach*, absol. Luke 5, 4. 1 Cor. 14, 34. 35. 1 Pet. 4, 11; with an adv. John 12, 50. Acts 14, 1. Eph. 6, 20; with ἀπὸ v. ἐκ c. gen. of source or occasion John 7, 17. 18. 12, 49; ἐκ c. gen. of manner, John 3, 31; with a dat. of manner, γλώσσῃς λαλεῖν, Mark 16, 17. Acts 2, 4. al. see in γλώσσα no. 2. d. Also with an adjunct of pers. *to whom*, e. g. dat. John 15, 22. 1 Cor. 3, 1; adv. παρρησία John 18, 20; ἐν c. dat. of manner Matt. 13, 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς. 13, 34; ἐπὶ τῷ ὀνόματι τινος Acts 4, 17. 5, 40, see in ἐπὶ II. 3. c. β. So περὶ τινος Luke 9, 11; πρὸς τινα Acts 11, 20. Further, with an acc. of the thing taught; absol. John 3 11. 8, 30. 40. 18, 20. Acts 16, 14. 20, 30. Tit. 2, 1; and so in reference to the doctrines of Jesus, John 8, 28. 38. 12, 50. Acts 5, 20. 17, 19. 1 Cor. 2, 6. 7; λαλεῖς καὶ διδάσκεις Acts 18, 25. With pers. *to whom*, e. g. dat. Mark 2, 2 ἐλάλει αὐτοῖς τὸν λόγον. 4, 33. John 6, 63. Acts 8, 25; also with ἐν c. dat. of manner John 16, 25; λέγων Matt. 13, 3; τὶ πρὸς τινα Acts 3, 22. 1 Thess. 2, 2 λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. b) Of those who *tell, relate, declare, announce* any thing, John 1, 37; πρὸς τινα et adv. Luke 2, 20; περὶ τινος John 9, 21. (So c. dat. Theophr. Char. 7 or 24.) With acc. of thing, Acts 4, 20. Matt. 26, 13; acc. of thing and dat. of pers. Acts 23, 28, and with λέγων impl. Matt. 13, 33. Also περὶ τινος Luke 2, 17. Acts 22, 10; καὶ ὃν τρόπον 27, 25; παρά τινος Luke 1, 45. c) Of prophecy, predictions, for *to foretell, to declare*, 2 Pet. 1, 21. James 5, 10. Acts 3, 24. 26, 22; πρὸς τινα Acts 28, 25; with acc. of thing, Luke 24, 25 οἷς by attr. for ᾧ. Acts 3, 21; acc. et dat. of pers. John 16, 1. 4. So of a divine promise, Luke 1, 55. 70. d) Of what is said with authority, for *to direct, to charge, to prescribe*, c. dat. Mark 16, 19; acc. et dat. John 15, 11; acc. et eis et περὶ Heb. 7, 14. For *to publish, to promulgate*, authoritatively, Heb. 3, 5. 9, 19. e) Trop. *to speak* by writing, by letter, 2 Cor. 11, 17 bis. Heb. 2, 5. 2 Pet. 3, 16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς. Of οὐκ

dead who speaks, exhort, by his example and faith, Heb. 11, 4.

3. Meton. of things as speaking, e. g. a) Of a law, to speak, to prescribe, Rom. 3, 19. b) Of the expiatory blood of Jesus, Heb. 12, 24 κρείττον λαλούντι παρά τὸν Ἀβελ, speaking better than the blood of Abel, since this latter cried only for vengeance, Gen. 4, 10. c) In the imagery of the Apocalypse, spoken of a voice, Rev. 1, 12. 4, 1. 10, 4; of thunders, which are said λαλεῖν τὰς ἐαυτῶν φωνάς Rev. 10, 3, 4; of a beast, Rev. 13, 5. 11. 15. So Heb. ἡ ὄφις, Sept. εἰπεν, of the serpent, Gen. 3, 1. 4. +

λαλιά, *ās, ḥ, (λαλέω), a talking, gossip, Aristoph. Nub. 931; talkativeness, Plut. Is rect. rat. aud. 18. Plato Def. 416.—In N. T. speech, utterance, i. e. a) A manner of speaking, a dialect, Matt. 26, 73. Mark 14, 70. Sept. for 𐤀𐤁𐤏 Cant. 4, 3. b) Meton. what is uttered, a saying, words, John 4, 42. 8, 43. Sept. for 𐤁𐤏 Job 33, 1; comp. Sept. Is. 11, 3. So Pol. 32. 9. 4.*

λαμά or λαμμά, *lama, i. e. Heb. 𐤀𐤁𐤏 or 𐤁𐤏, why? wherefore? Matt. 27, 46 et Mark 15, 34, from Ps. 22, 2 where Sept. is at.*

λαμβάνω, f. λήψομαι, aor. 2 ἔλαβον, perf. ἔληφα; to take, and also to receive.

1. to take, to lay hold of, to grasp, to seize, to take and keep hold of.

a) Pr. with the hand; to or with oneself; c. acc. expr. or impl. a) Genr. c. acc. Matt. 14, 19 καὶ λαβὼν τοὺς πέντε ἄρτους. 25, 1 λαβοῦσαι τὰς λαμπάδας. 26, 26. 52. 27, 6. 30. 48. Mark 9, 36. Luke 22, 17. John 12, 3. 13. 13, 4. 12. 30. 1 Cor. 11, 23. Rev. 5, 8. 22, 17; with ἕκ τινος added, John 16, 14. Rev. 5, 7. Sept. for 𐤀𐤁𐤏 Gen. 18, 8. Num. 16, 17. 18; 𐤁𐤏 Josh. 6, 4. Is. 2, 4. (Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.) Trop. τιμὴν ἑαυτῷ λ. Heb. 5, 4; δυνάμιν Rev. 11, 17. (Xiphilin. Galb. p. 187 νομίζων οὐκ εἰληφέναι τὴν ἀρχήν, ἀλλὰ δεδούσθαι αὐτῷ.) Part. λαβὼν is often used before other verbs by a species of pleonasm, in order to express the idea more fully and graphically, comp. in ἀνίστημι II. 1. a. Passow in λαμβάνω ult. Matt. 13, 31 ὃν λαβὼν ἄνθρωπος ἔσπειρεν. v. 33; acc. impl. Luke 24, 43. Acts 16, 3. So Sept. Josh. 2, 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. β) Of taking food or drink, c. acc. John 19, 30. Acts 9, 19 καὶ λαβὼν τροφήν. 1 Tim. 4, 4; absol. Mark 15, 23. So Heb. 𐤁𐤏, see Heb. Lex. also Plut. Pomp. 2 pen. γ) to take to or with any one, c. acc. e. g.

Matt. 16, 5 ἐπελάζοντο ἄρτους λαβεῖν. 7. 7. 25, 4. John 18, 3; also c. μετ' ἐαυτῶν Matt. 25, 3. (Xen. Cyr. 2. 4. 22.) Spec. λαμβάνειν γυναῖκα to take a wife, to take as a wife, Mark 12, 19. 20. 21. 22. Luke 20, 28 sq. Sept. for 𐤀𐤁𐤏 Gen. 6, 2. 11, 29. So Jos. Ant. 1. 16. 3. Plut. T. Graceh. 1. Xen. Cyr. 8. 4. 16. δ) to take upon oneself, to bear, trop. Matt. 10, 38 τὸν σταυρόν. 8, 17 τὰς ἀσθενείας ἡμῶν. quoted from Is. 53, 4 where Heb. 𐤁𐤏, Sept. φέρειν. ε) to take up, to gather up, Matt. 16, 9. 10 πόσους κοφίνους ἐλάβετε, comp. Mark 8. 19. 20. Trop. λαβεῖν τὴν ψυχὴν, oppr. τίσημι, John 10, 17. 18. So pr. Xen. Eccl. 2. 8. ib. 9. 10.

b) to take out from a number, to choose, c. acc. Acts 15, 14 λαβεῖν ἐξ ἐθνῶν λαόν. Pass. Heb. 5, 1.—Sept. Amos 2, 11. Pol. 5. 63. 1. Xen. An. 1. 1. 6.

c) to take, i. e. to seize, to lay hold of, with the idea of force, violence. a) Pr. c. acc. Matt. 21, 35 καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν κτλ. v. 39. Mark 12, 3. 8. John 19, 1; absol. 2 Cor. 11, 20. (Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.) So in hunting or fishing, to take, to catch, Luke 5, 5; trop. 2 Cor. 12, 16 δόλω: ὡς ἔλαβον comp. Matt. 4, 19. So Palæph. 28. 3. Xen. Cyr. 1. 4. 9. β) Trop. of any strong affection or emotion, to seize, to come or fall upon any one, c. acc. e. g. ἔκστασις ἔλαβεν ἅπαντας Luke 5, 26; φόβος 7, 16; πειρασμός 1 Cor. 10, 13. Sept. for 𐤀𐤁𐤏 Ex. 15, 15. (2 Macc. 9, 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.) So of an evil spirit, demon, Luke 9, 39; comp. Jos. Ant. 4. 6. 5.

d) to take away, e. g. from any one by force, c. acc. Matt. 5, 40 καὶ τὸν χιτῶνά σου λαβεῖν. Rev. 3, 11 ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 6, 4 ἐκ v. ἀπὸ τῆς γῆς. Sept. for 𐤁𐤏 Gen. 27, 35. 31, 1.—Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) to take up a person, i. e. to receive him as a friend or guest into one's house or society, i. q. δέχομαι. a) Genr. c. acc. John 19, 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν. John 6, 21 εἰς τὸ πλοῖον. (Hes. Od. 7. 255.) Trop. of a teacher or the like, to receive, to acknowledge, to embrace and follow his instructions, John 1, 12. 5, 43. 13, 20. 14, 17. So of doctrine, to receive, to embrace, e. g. τὸν λόγον Matt. 13, 20. Mark 4, 16; τὴν μαρτυρίαν John 3, 11. 32. 33. 1 John 5, 9; τὰ ῥήματα John 12, 48. 17, 8. β) From the Heb. λαμβάνειν πρόσωπόν τινος, to accept the person of any one, Heb. 𐤁𐤏 𐤁𐤏, pr.

spoken of a king or judge who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13, 10; hence to *favoured any one*, both in a good and bad sense, see Heb. Lex. art. נָשָׂא no. 3. b. In N. T. only in a bad sense, *to accept one's person*, i. q. *to be partial* towards him, absol. Luke 20, 21; c. gen. Gal. 2, 6 πρόσωπον θεός ἀνθρώπου οὐ λαμβάνει. So Sept. for נָשָׂא Ps. 82, 2. Lev. 19, 15.

f) Trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν i. q. *to begin*, Heb. 2, 3. (AEL. V. H. 2. 28. Hldian. 7. 11. 1.) ἀφορμὴν λαμβ. *to take occasion*, Rom. 7, 8. 11. (Diod. Sic. 4. 32 καρόν.) θάρσος λαμβ. *to take courage*, i. q. θάρρῶ, see in θάρσος, Acts 28, 15; ἴκανον λαμβ. *to take security*, Acts 17, 9; λήθην λ. *to forget*, 2 Pet. 1, 9. (AEL. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφὴν τινος λ. *to take the likeness* or form of any one, *to liken oneself to him*, Phil. 2, 7; πείραν λαμβ. *to make trial of*, i. e. *to attempt*, Heb. 11, 29; (Hldian. 1. 8. 10. Xen. Cyr. 6. 1. 54;) or also i. q. *to have trial of*, *to experience*, Heb. 11, 36. (Xen. Oec. 17. 1.) συμβούλιον λαμβ. *to take counsel*, i. q. *to consult*, Matt. 12, 14. 27, 1. 7. 28, 12; ἐπὶ δέ τινα λαμβ. *to take any one as an example*, James 5, 10; ὑπόμνησιν λαμβ. *to recollect*, *to remember*, 2 Tim. 1, 5; χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. 14, 11; and with ἐπὶ c. gen. 14, 9. 20, 4.

2. *to have given me*, *to receive*, *to obtain*, *to partake of*.

a) Genr. and absol. Matt. 7, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10, 8. John 16, 24. 1 Cor. 4, 7; with acc. Matt. 20, 9 ἔλαβον ἀνὰ θνῶσιον. v. 10. 25, 16 πέντε τάλαντα λαβόν. Mark 10, 30. 11, 24. John 4, 36. Acts 3, 3. Rom. 4, 11. 1 Cor. 9, 24. Gal. 3, 14. Phil. 3, 12 comp. in καταλαμβάνω nc. 2. Heb. 11, 35. James 1, 12. 1 Pet. 4, 10. Rev. 4, 11. (AEL. V. H. 9. 31. Xen. Cyr. 3. 3. 7.) With ἕκ τινος *partitively*, see in ἕκ no. 1. d. John 1, 16. Rev. 18, 4 ἐκ τῶν πληγῶν αὐτῆς ἴσα μὴ λάβῃτε. (Palaph. 52. 3.) With an adjunct of the source added, e. g. ἀπό c. gen. *from*, 1 John 2, 27; παρά c. gen. *from any one* Acts 2, 33. James 1, 7. Rev. 2, 27; (Hldian. 4. 7. 3;) or spoken de conatu, John 5, 31. 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44; ἐπὶ c. gen. 2 Cor. 11, 24 ἐπὶ Ἰουδαίων... ἔλαβον (πληγὰς), comp. Luc. Cronos. 16. Xen. Cyr. 1. 3. 16.

b) Of an office or dignity, *to receive*, *to*

*obtain*, either as committed or transmitted, c. acc. e. g. ἐπισκοπὴν Acts 1, 20; κλῆρον v. 25; ἱερατεῖαν Heb. 7, 5; βασιλείαν Luke 19, 12. 15; c. παρά τινος Acts 20, 24. So Hldian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts 24, 27, comp. διαδέχομαι. So Lat. *successorem accipere* Plin. Ep. 9. 13.

c) Spec. *to receive* tribute, rent, i. q. *to collect*, *to exact*, c. acc. Matt. 17, 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21, 34. Heb. 7, 8; so c. ἀπό τινος Matt. 17, 25. 3 John 7.—Xen. Mem. 1. 6. 3; παρά τινος Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) Trop. *to receive* instruction, i. q. *to be instructed*, *to learn*, absol. Rev. 3, 3 μνημόνευε οὖν πῶς ἐλήφθας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. *μανθάνουσιν*.

e) Trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to receive commandment*, παρά τινος John 10, 18. 2 John 4; περὶ τινος Col. 4, 10; πρὸς τινα Acts 17, 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5, 11; κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23, 13. James 3, 1; c. dat. reflex. Rom. 13, 2; οἰκοδομὴν λαβ. *to receive edification*, i. q. *to be edified*, 1 Cor. 14, 5; παραγγελίαν λαμβ. *to receive a charge* Acts 16, 24; περιτομὴν λαμβ. i. q. *to be circumcised* John 7, 23. +

Δάμεχ, d. indec. *Jamech*, Heb. דָּמֶחַ, pr. n. of a patriarch, the father of Noah, Luke 3, 36; see Gen. 5, 25 sq.

λαμμά, see λάμα.

λαμπάς, ἄδος, ἡ, (λάμπω, Heb. לָמַח.) *a light*, e. g. a torch, lamp, or lantern; genr. Acts 20, 8 λαμπάδες ἱκαναί. Rev. 4, 5. (Sept. for לָמַח Gen. 15, 17. Ex. 20, 18.) Prob. *a torch*, Rev. 8, 10. John 18, 3. Sept. and לָמַח Judg. 15, 4. 5. So Hldian. 4. 2. 20. Plato Ax. 372. a.—Also *a lamp*, fed with oil, Matt. 25, 1. 3. 4. 7. 8. Sept. and לָמַח Judg. 7, 16. 20. On the form of ancient lamps see Dict. of Antt. art. *Lucerna*.

λαμπρός; ἁ, ὁν, (λάμπω,) sh nung. *radiant*, e. g.

1. Pr. of a star, Rev. 22, 16 ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. So Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, *radiant*, and hence *while*, spoken of angels Acts 10, 30. Rev. 15, 6. 19, 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23, 11; comp. Mark 15,

17. etc. (Pol. 10. 4. 8. Diod. Sic. 1. 91.) Hence *splendid*, *sumptuous*, of raiment, James 2, 2. 3 ἐσθῆς λαμπρά. Also genr. Rev. 18, 14 τὰ λαμπρά, *costly things*. So Diod. Sic. 20. 7. Xen. Conv. 1. 4.

2. Spec. *clear*, *limpid*, Rev. 22, 1 ποταμὸν καθαρόν ὡς κρύσταλλον.—Æschyl. Eum. 325. Xen. Hell. 5. 3. 19.

Λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness*, *splendour*, λ. τοῦ ἡλίου Acts 26, 13. Sept. for מְאֹד Is. 60, 3; מְאֹד Dan. 12, 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

λαμπρῶς, adv. (λαμπρός,) *splendidly*, *sumptuously*, Luke 16, 19.—Jos. Ant. 6. 1. 3. Plut. Pomp. 46. Plato Tim. 27. b.

λάμπω, f. φω, (comp. Heb. מִשָּׁרָה, see Heb. Lex.) *to give light*, *to shine*, *to be bright*; c. dat. Matt. 5, 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Absol. 17, 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17, 24. Acts 12, 7. 2 Cor. 4, 6 ἐκ σκότους φῶς λάμψαι. Trop. Matt. 5, 16. 2 Cor. 4, 6. Sept. for מְאֹד Prov. 4, 18; מְאֹד Dan. 12, 3.—Plut. Symp. 6. 7. 2 pen. Xen. Mem. 4. 7. 7.

λανθάνω, f. λήσω, aor. 2 ἔλαθον, *to be hid*, *concealed*, *unknown*; absol. Mark 7, 24 ἵνα ἡδυνήσῃ λαθεῖν. Luke 8, 47. (Æl. V. H. 4. 20 init.) With acc. of pers. *to be hid as to any one*, i. e. *from him*, *to escape his notice*, Lat. *latere aliquem*; Acts 26, 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τοῦτον. 2 Pet. 3, 5. 8; see Matth. 412. 5, comp. Buttm. § 131. 2. So Hidian. 5. 8. 8. Xen. Mem. 2. 1. 13.—Joined with the participle of another verb it has the force of an adverb, i. q. *secretly*, *unawares*; Heb. 13, 2 ἔλαθόν τινες ἐξήσαντες ἄγγελους. Buttm. § 144. n. 6. Winer § 58. 4. So Hidian. 5. 8. 6. Xen. An. 1. 1. 9.

λαξευτός, ἡ, ὄν, (λαξεύω; λᾶς, ξέω,) *stone-hewn*, *rock-hewn*, of a sepulchre hewn in the rock, Luke 23, 53; comp. in λατομέω.—Sept. Deut. 4, 49. Aquil. Num. 21, 20. 23, 14.

Λαοδικεία, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus some distance above its junction with the Meander, south of Hierapolis and west of Colosse. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 62 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. See Strabo 12. p. 578. Plin. H. N. 5. 29. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.

O. v. Richter p. 521. Hamilton's Res. in Asia Minor, I. 514 sq.—Col. 2, 1. 4, 13, 15. 16. Rev. 1, 11. [3, 14.]

Λαοδικεύς, ἑως, ὁ, α *Laodicean*, Col. 4. 16. Rev. 3, 14.

λαός, οὗ, ὁ, *people*, *the people at large*, the mass, not like δῆμος a body politic.

1. Pr. and genr. *a people*, *nation*, *tribe*, i. e. the mass of any people; Luke 2, 10 ἡτίς ἐσται παντὶ τῷ λαῷ. Rev. 5, 9. Plur. Luke 2, 31. Acts 4, 25 quoted from Ps. 2, 1 where Sept. for מְאֹד. Sept. for מְאֹד Job 36, 31. Ez. 20, 41. So Hom. Od. 6. 194. Hdt. 5. 42. Strabo 14. p. 984. a.—Spec. of the Jews as the people of God's choice, only Sing. Matt. 1, 21. 2, 4. 6. Mark 7, 6. Luke 2, 32. John 11, 50. Heb. 7, 5. al. sarp. So Sept. and מְאֹד Ex. 1, 20. 8. 1. Deut. 2, 4. al. sarp.—Trop. of Christians as God's spiritual Israel, Sing. Tit. 2, 14. Heb. 2, 17. 4, 9. 13, 12.

2. In a more limited sense, *the people*, i. e. *the many*, *the multitude*, *the public*, either indefinitely or of a multitude collected in one place. Luke 7, 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8, 47. 9, 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. 18, 43. 23, 27 πληθὺς τοῦ λαοῦ καὶ γυναικῶν. Acts 3, 9. 11. 12. 5, 37. 18, 10. So Hom. Il. 18. 502. ib. 23. 728.—Spec. *the common people*, *the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2, 47. 21, 30. 36; of Galilee Matt. 4, 23. 9, 35. Sept. and מְאֹד Gen. 19, 4. 23, 7. 12. 13. (Hom. Od. 13. 156. Plut. Romul. 26.) As distinguished from magistrates and the higher classes, Matt. 26, 5 ἵνα μὴ φόρτος γένηται ἐν τῷ λαῷ. 27, 25. 64. Mark 11, 32. Luke 19, 48. 20, 6. 23, 13. Acts 6, 12. al. Sept. and מְאֹד Ex. 18, 22. 26. Josh. 6, 8. 10. +

λάρυγξ, υγγος, ὁ, *larynx*, *the throat*, *gullet*, as an organ of the voice, Rom. 3, 13, quoted from Ps. 5, 10 where Sept. for לָרִיץ.—Eccles. 6, 5. Aristoph. Ran. 575 [583]. Eurip. Cycl. 157. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phrym. pp. 65, 470.

Λασαλα, ας, ἡ, *Lasea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27, 8.

λάσκω, f. λακήσω, *to sound*, *to ring* Hom. Il. 14. 25. ib. 20. 277; in aor. 2, *to crack*, *to knock*, *to snap*, in breaking, Hes. Theog. 694. Hom. Il. 13. 616.—In N. T. and later, *to crack open*, *to burst*, intrans. Acts 1, 18 ἐλάκησε μέσος, *he burst asunder in the midst*, i. e. Judas having hanged him-

rell (Matt. 27, 5), the rope broke and the fall caused the bursting of the abdomen. So Act. Thom. § 33 ὁ δὲ δράκων φυσηθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

λατομέω, α, f. ἥσω, (λῆς, τέμνω,) to cut stone, to hew in stone, c. g. μνημεῖον, ὃ ἐλαρύμμεν ἐν τῇ πέτρᾳ Matt. 27, 60. Mark 15, 46. Sept. and 𐤋𐤁𐤍 Is. 22, 16. Deut. 6, 11. —Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

λατρεία, ας, ἡ, (λατρεύω,) service, pr. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503.—In N. T. service of God, worship, John 16, 2. Rom. 9, 4. 12, 1. Heb. 9, 1. 6. Sept. and 𐤋𐤁𐤍 Ex. 12, 25. 26. Josh. 22, 27.—Plut. de Adulat. et Amic. 12. Plato Phædr. 49. p. 244. e.

λατρεύω, f. εὔσω, (λατρίς one hired,) to work for hire or as a slave, to serve, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύειν ib. § 41.—In N. T. in respect to God, to serve, to worship. a) Genr. c. dat. Matt. 4, 10 et Luke 4, 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke 1, 74. 2, 37. Acts 7, 42. 24, 14. 27, 23. Rom. 1, 9. Phil. 3, 3. 2 Tim. 1, 3. Heb. 9, 14. 12, 28. Rev. 22, 3; absol. Acts 26, 7. Sept. and 𐤋𐤁𐤍 Deut. 6, 13. 10, 12. Josh. 24, 15. Once of idol-worship, Rom. 1, 25 ἐλάτρευσεν τῇ κρίσει κτλ. Sept. and 𐤋𐤁𐤍 Deut. 4, 28. Judg. 2, 11. 13. So Eurip. Ion 152. Plut. de Pyth. orac. 26. b) Spec. of an external ritual worship, i. q. to serve as priest, to officiate, c. dat. τῇ σκηנῇ Heb. 8, 5. 13, 10; and so in the celestial rev. Rev. 7, 15. Also genr. for to offer sacrifice, to worship, absol. Heb. 9, 9. 10, 2; comp. Sept. and 𐤋𐤁𐤍 Ex. 3, 12. 7, 16.

λάχανον, ου, τό, (λαχάινω,) pr. 'a plant in tilled ground;' hence a garden-plant, herb, vegetable. Matt. 13, 32 μεῖζον τῶν λαχάνων πάντων. Mark 4, 32. Luke 11, 42. Rom. 14, 2. Sept. for 𐤋𐤁𐤍 1 K. 21, 2; 𐤋𐤁𐤍 Gen. 9, 3.—Luc. Philopseud. 8. Plato Rep. 372. c.

Λεββαῖος, ου, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10, 3; see in Ἰουδας no. 4.

λεγεών, ὄνος, ὁ, Lat. legio, a legion, the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6000, etc. See Adam's Rom. Ant. p. 366 sq. Dict. of Antt. art. Legio.—In N. T. a legion, for an indefinitely great number, e. g. of angels Matt. 26, 53; of demons Mark 5, 9. 15. Luke 8, 30. So Rabb. 𐤋𐤁𐤍, Buxt. Lex. Chald. 1123

λέγω, f. ξω, primarily to lay, Germ. legen; Pass. or Mid. to lie, Germ. liegen. E. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102; to lay together, to collect. Lat. lego, colligo, Hom. Il. 23. 239. Od. 24. 72; Mid. to gather for oneself, to choose, to pick out, Hom. Il. 21. 27. Od. 24. 108. Also to lay down or before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite and connected words, to discourse; thus differing from λαλέω q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Titm. de Synon. N. T. p. 79, 80 sq. Sept. usually for 𐤋𐤁𐤍.—In N. T.

1. to lay before, to relate, c. g. παραβολήν, to put forth, to propound, with acc. and dat. of pers. Luke 18, 1 ἔλεγε δὲ καὶ παραβολὰν αὐτοῖς. 13, 6; with πρὸς τινα Luke 12, 41. 14, 7. So of events or the like, to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9, 21; πρὸς τινα 24, 10.—Palæph. 7. 2. Hldian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσεται. Xen. Mem. 3. 6. 13.

2. to say, to speak, to discourse, see above; genr. and construed:

a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. a) Followed by the words uttered, Matt. 1, 20 ἄγγελος . . . ἐφάνη αὐτῷ. λέγων· Ἰωσήφ κτλ. 8, 2. Mark 6, 2. Luke 2, 13. 12, 54. John 1, 29 καὶ λέγει· Ἰδε ὁ ἀμνὸς τοῦ θεοῦ. v. 36. Acts 4, 16. Rom. 9, 25. Heb. 1, 6. 8, 13. James 3, 23. al. sæp. (Xen. Conv. 4. 1.) So with ὅτι before the words quoted, Matt. 9, 18. Mark 2, 12 λέγοντας· ὅτι οὐδέποτε οὕτως εἶδομεν. 3, 21. Luke 4, 41. 23, 5. John 8, 33. Acts 2, 13. 6, 11. Rom. 3, 8. al. sæp. Comp. Buttm. § 139. m. 58, 61. (Palæph. 6. 7. Hldian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. 𐤋𐤁𐤍, as introducing the exact words, q. d. in these words, e. g. Matt. 5, 2 ἐδίδασκεν αὐτοὺς, λέγων· μακάριοι κτλ. 6, 31 μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν κτλ. 9, 30. 12, 38. 16, 7. Mark 1, 7. 24. 11, 31. Luke 4, 35. 36. 7, 39. 20, 5. John 4, 31. 51. Acts 2, 13. 40. 24, 2. Heb. 12, 26. Rev. 6, 10. al. sæp. but not found in the acknowledged epistles of Paul. Sept. and 𐤋𐤁𐤍 Gen. 1, 22. 2, 16. Lev. 1, 1. al. sæp. So Palæph. 7. 7. β) With acc. of thing or person, e. g. the thing spoken, Matt. 21, 16 ἀκούετε τί οὗτοι λέγουσιν; Mark 11, 23. Luke 8, 8 ταῦτα λέγων. John 5, 34. Rom. 10, 8. Eph.

δ, 12 al. sarp. Hence τὰ λέγομενα Luke 18, 34. Acts 8, 6. (Hdian. 4. 14. 7 ἐλεξε ροιάδε. Xen. An. 7. 7. 43.) With acc. of person spoken of, but only in attraction with *ὅτι*, see Buttm. § 151. I. 6. Winer § 63. 4. a. John 8, 54 ὁ πατήρ... ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν. 9, 19. Comp. Xen. Conyn. 4. 46 λέγων τε τοὺς φίλους, οἰτινὲς εἰσι. γ) With acc. and inf. comp. Matth. § 537. p. 1056. John 12, 29 ἔλεγε βροντὴν γεγονέναι. Matt. 16, 13. Luke 11, 18. Acts 4, 32. 5, 36. Rom. 15, 8. 2 Tim. 2, 18; εἶναι impl. Rev. 2, 20. So Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. δ) With *ὅτι* instead of the accus. and inf. comp. in *ὅτι* no. 3. Buttm. § 141. n. 2. Winer § 45. 2. Mark 9, 11. Luke 9, 7. John 4, 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερουσ. ἐστὶν ὁ τόπος κτλ. 1 Tim. 4, 1. So with *ὅτι* and the apodosis impl. in the phrase σὺ λέγεις, Matt. 27, 11. John 18, 37; comp. Luke 22, 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. So Xen. Cyr. 1. 3. 17. ε) With an adv. or adverbial phrase, John 13, 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3, 5 et Gal. 3, 15 λ. κατ' ἀνθρώπων. Metaph. Rev. 18, 7 ἐν τῇ καρδίᾳ αὐτῆς λέγετε, and Matt. 3, 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart, in or among themselves, i. e. to think*, comp. in εἶπον, wo. 1. ζ. Heb. Lex. 728 no. 2.

b) With a further adjunct of the person to whom one speaks, in the dat. or with *μετά*, *πρός*; and also of whom, with *εἰς*, *περί*, *ὑπέρ*. The adjunct of the object is then always present or implied, in some one of the preceding constructions. α) With dat. of pers. e. g. with the words uttered, Matt. 8, 26 καὶ λέγει αὐτοῖς· τί δεῖλοί ἐστε κτλ. 14, 4. Mark 2, 5. 14. 2 John 10, 11. al. sarp. So with dat. of thing personified Matt. 21, 19. Rev. 6, 16. Also with *ὅτι* before the words quoted, comp. above in lett. a. δ. Luke 8, 49. John 4, 42. So too καὶ ἔλεγε αὐτῷ or the like is put after other verbs of speaking, like λέγων, comp. in lett. a. α. Mark 9, 31. 14, 61 ἐπρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κτλ. With an acc. of thing, John 16, 7. 2 Thess. 2, 5. Rev. 2, 7; acc. of pers. of whom, as object, John 8, 27. Phil. 3, 18. With *ὅτι* instead of acc. et inf. Matt. 16, 18. John 16, 26. With an adverbial construction of manner, as Mark 3, 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4, 12. 12, 13. With *πρὸς* Matt. 11, 7. β) With *μετ'* ἀλλήλων, *with one another*, followed by the words spoken, John 11, 56. γ) With *πρός* c. acc. of pers. to whom, e. g. with the words uttered, Mark 10, 26. Luke 14, 7. John 4, 15. Heb. 7, 21. (Xen. Cyr.

1. 3. 14.) With *ὅτι* of citation, Luke 4, 21; with an acc. of thing, 11, 53; with *περί* *τινος* 7, 24.—Further with an adjunct of person of whom one speaks: δ) With *εἰς* c. acc. of, *concerning* any one, genr Eph. 5, 32; with the words uttered, Acts 2, 25; with an acc. of thing Luke 22, 65 So Xen. Mem. 1. 5. 1. ε) With *περί* c. gen. of pers. with the words uttered, John 1, 48. Matt. 11, 7; with acc. of thing Acts 8, 34. John 1, 22. 9, 17. Tit. 2, 8; with *ὅτι* for inf. Luke 21, 5. ζ) With *ὑπέρ* *σεαυτοῦ*, *to speak for oneself*, Acts 26, 1.

c) Meton. of things, e. g. α) A voice, *φωνὴ λέγουσα* Matt. 3, 17. Rev. 6, 6; c. dat. Acts 9, 4. Rev. 16, 1; dat. of manner Acts 26, 14. β) A writing, scripture, *ἡ γραφή*, with the words quoted John 19, 37. James 4, 5. 6; *τί* Rom. 4, 3. Gal. 4, 30; with *ἡ γραφή* impl. Gal. 3, 16. Eph. 4, 8. So Hdod. 1. 124. ib. 8. 22. γ) A law, *ὁ νόμος*, c. acc. 1 Cor. 9, 8; absol. v. 10. 14, 34. δ) Genr. *ὁ χρηματισμός* Rom. 11 4; *ἡ δικαιοσύνη*, as personified, 10, 6.

d) Trop. for *to mean, to have in mind, to mean to say*, comp. above in lett. a. ε. Heb. Lex. 728 no. 2; so c. imper. Gal. 5, 16; c. acc. of thing, 1 Cor. 10, 29 *συνειδησοὶ δὲ λέγω* κτλ. 1, 12. Gal. 3, 17; acc. of pers. John 6, 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark 14, 71.—Jos. Ant. 6. 5. 5. Luc. D. Deor 3. 1. Xen. Oec. 17. 8.

3. Spec. *to say, to speak*, as modified by the context, where the particular sense lies not so much in λέγω *per se*, as in the adjuncts, e. g. α) Before questions, for *to ask, to inquire*, followed by the words spoken, Matt. 9, 14. Mark 5, 30. 14, 14. Luke 7, 20. John 7, 11 καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; Rom. 10, 19; c. dat. of pers. Mark 6, 37. Luke 16, 5. 22, 11. With *εἰ whether*, Acts 25, 20; c. dat. of pers. 21, 37. b) Before replies, for *to answer, to reply*, followed by the words spoken, e. g. after a direct question, Matt. 17, 25. John 18, 17; c. dat. of pers. Matt. 18, 22. 20, 7. 21; also with *ὅτι* of citation Matt. 19, 8. John 20, 13; preceded by ἀποκριθεὶς Mark 8, 29. Luke 3, 11. Without a preceding question, with dat. of pers. and the words spoken, Matt. 4, 10. 26, 35. Luke 16, 29. John 2, 4; with ἀποκριθεὶς etc. Mark 9 19. Luke 11, 45. c) In affirmations, for *to affirm, to maintain, to declare*, e. g. with the words uttered, Mark 14, 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· ἐὼν κτλ. Gal. 4, 1. 1 John 2, 4; with acc. and inf. Matt. 22, 23. Luke 24, 23 οἱ λέγουσιν αὐτὸν ζῆν. 23, 2; acc.

impl. James 2, 14. 1 John 2, 6. 9; with *ὅτι* instead of acc. et inf. Matt. 17, 10. Rom. 4, 9. With a dat. of pers. in the phrases λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, and the like, in solemn affirmations, genr. Matt. 12, 22. Mark 11, 24. Luke 4, 25; c. ἀμὴν Matt. 5, 18. 25, 12. al. ἀμὴν, ἀμὴν, John 1, 52. 3, 3. 8, 51. al. comp. in ἀμὴν no. 3. So in the middle of a clause, Matt. 11, 9 καὶ, λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Luke 7, 14. 11, 51. 15, 10. With *ὅτι* for acc. c. inf. Matt. 3, 9. Mark 9, 13. Luke 4, 24. John 3, 11. d) Of teaching, for *to teach*, *to inculcate*, so with the proposition taught, Matt. 15, 5; c. acc. Acts 1, 3; acc. et infin. Acts 21, 21; acc. impl. 15, 24; acc. et dat. of pers. Matt. 10, 27. John 8, 16. 16, 12. So absol. Xen. Conv. 4. 13. e) Of predictions, *to foretell*, *to predict*, c. acc. et dat. Mark 10, 32; acc. Luke 9, 31; dat. John 13, 19. f) Of what is spoken with authority, *to command*, *to direct*, *to charge*, absol. Matt. 23, 3 λέγουσι γάρ, καὶ οὐ ποιοῦσι. So c. acc. Luke 6, 46; acc. et dat. Mark 13, 37. John 2, 5; dat. of pers. and imperat. Matt. 5, 44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε κτλ. 8, 4. 20, 8. Mark 5, 41. 6, 10. Luke 5, 24. John 2, 7. 8; c. dat. et inf. Rev. 13, 14; c. inf. Rom. 2, 22; with ἵνα Acts 19, 4. (So c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) Also *to charge*, *to exhort*, c. dat. Acts 5, 38; c. dat. et inf. Acts 21, 4; c. τοῦτο et inf. Eph. 4, 17. g) Of calling out, i. q. *to call*, *to exclaim*, etc. Matt. 25, 11 λέγονσαι· κύριε, κύριε, ἀνοίξον ἡμῖν. Luke 13, 25. Acts 14, 11. h) Trop. *to say* or *to speak* by writing or message, e. g. with the words written, Luke 1, 63 ἔγραψε, λέγων κτλ. 20, 42; c. acc. 1 Cor. 7, 6, impl. Philem. 21; acc. et dat. 1 Cor. 15, 51; c. dat. 1 Cor. 6, 5. 10, 15. 2 Cor. 6, 13; with *ὅτι* for acc and inf. Gal. 5, 2; τοῦτο *ὅτι* 1 Thess. 4, 15; with an adv. or the like, 2 Cor. 7, 3. 11, 16. Phil. 4, 11. So Sept. and חָנַן 2 K. 10, 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40. 4. *to call*, *to name*, i. q. καλέω, pr. *to speak of* as being or being called so and so; always with two accus. one the direct object, and the other an epithet or predicate; so Matt. 19, 17 τί με λέγεις ἀγαθόν; Mark 15, 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke 20, 37. John 5, 18. 15, 15. Acts 10, 28. al. Pass. Matt. 13, 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11, 24. Part. λεγόμενος, called, named, Matt. 2, 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9, 9 ἄνθρωπον Ματθαῖον λεγόμενον. 26, 3. 14. Mark 15, 7. John 4, 5. 9, 11. 22, 1. Acts 3, 2. Eph. 3, 11; also surnamed, Matt. 4, 18 Σίμωνα τὸν

λεγόμενον Πέτρον. 10, 2. 4, 11. (Esdr. 8, 41. Jos. Ant. 12. 3. 2. Palæph. 7. 6. Platc Phædr. 272. b.) With the idea of *translation* into another language, e. g. fully, John 1, 39 βαββί, ὃ λέγεται ἐρμηνευόμενον, διδάσκαλε. 19, 17 ὃς λέγεται ἑβραϊστί, Γολγοθᾶ. Acts 9, 36. Simply, John 4, 25 Μεσσίας, ὁ λεγόμενος Χριστός, i. e. in Greek. 11, 16 Θωμᾶς ὁ λεγόμενος Δίδυμος. 20, 16 βαββονύ, ὃ λέγεται διδάσκαλε, comp. 1, 39. +

λεῖμμα, ατος, τό, (λείπω,) *a remnant*, *remainder*, what is left, meton. of pers. Rom. 11, 5. Sept. for חֶרֶץ Josh. 13, 12; חֶרֶץ 2 K. 19, 4.—So genr. Plut. Nicias 17. Hdot. 1. 119.

λείος, α, ον, Lat. *lævis*, *smooth*, *level*, *even*, opp. τραχύς. Luke 3, 5 εἰς ὁδοὺς λείας, quoted from Is. 40, 4 where Heb. חַרְדָּלָה, Sept. εἰς πέδια.—Æl. V. H. 3. 1. Xen. Mem. 2. 1. 20 λείη ὁδός. Plato Legg. 718. e.

λείπω, f. ψω, *to leave*, *to forsake*, c. acc. Hdian. 1. 10. 2. Xen. Ven. 3. 3.—In N. T.

1. Pass. *to be left*, *forsaken* of any thing, i. e. *to be destitute of*, *to lack*; c. gen. James 1, 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. 2, 15. Comp. Buttm. § 132. 10. a. With ἐν μηδὲ James 1, 4, i. e. *to be wanting in nothing*, i. q. τέλειος, ὁλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μᾶς ἀρετῆς ἀπελείπετο.

2. Intrans. *to fail*, *to lack*, *to be wanting*, c. dat. of pers. Luke 18, 22 ἔτι ἐν σοὶ λείπει. Tit. 3, 13. Part. τὰ λείποντα Tit. 1, 5.—Wisd. 19, 4. Pol. 13. 2. 2. Diod. Sic. 1. 5. Plato Legg. 728. a. On the derivation of the intrans. from the transitive signif. see Passow s. v.

λειτουργῶ, ὦ, f. ἴσω, (λειτουργός,) pr. *to do public service*, *to serve the public*, at one's own expense, intrans. Dem. 833. 25. Xen. Mem. 2. 7. 6.—In N. T. genr. *to serve*, *to minister*, e. g.

1. Publicly in religious worship, as the priests of the O. T. absol. Heb. 10, 11; of christian teachers, c. dat. τῷ κυρίῳ Acts 13, 2. Sept. for חָנַן Num. 18, 2. Deut. 10, 8.—Dion. Hal. Ant. 2. 22. Plut. an seni sit ger. Resp. 17 τῷ Πυθίῳ λειτουργοῦντα.

2. Spec. in a more private sense, *to minister* to any one, to supply pecuniary aid, c. dat. Rom. 15, 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖται λειτουργοῦντα αὐτῷ ἐν κακῷ. Plut. 1. c. 17 ὡς λειτουργηκότες (σοι) πόλιν χρώνον.

λειτουργία, ας, ἡ, (λειτουργός,) *public service*, *public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as



a part of the system of finance, *Æl.* V. H. 6. 6. *Dem.* 1209. 2; *Plato Legg.* 949. c; comp. *Xen. Œc.* 2. 6. *Böckh Staatshaush.* der *Ath.* I. p. 480, comp. II. p. 62. *Potter's Gr. Ant.* I. p. 85. *Dict. of Antt.* art. *Leitourgia*.—In *N. T.* genr. *service, ministry, official charge, e. g.*

1. Of the public ministrations of the Jewish priesthood; *Luke* 1, 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. *Heb.* 8, 6. 9, 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, *Phil.* 2, 17 λειτουργία τῆς πίστεως ὑμῶν. Sept. and עֲבֹדָה *Ex.* 38, 21. *Num.* 8, 22.—*Jos. B. J.* 1. 1. 4. *Diod. Sic.* 1. 21.

2. In a wider sense, *friendly service, kind office*, genr. *Phil.* 2, 30. (*Luc. Saltat.* 6. *Plut.* a seni sit ger. *Resp.* 6.) Spoken of *alms*, i. e. public collections in the churches, *2 Cor.* 9, 12.

Λειτουργικός, ἡ, ὄν, (*Λειτουργός*), *pertaining to the public service*, e. g. of the temple, Sept. σκευή λ. for מִזְבֵּחַ וְשִׁמְשֹׁתָיו *Num.* 4, 12; מִזְבֵּחַ עֲבֹדָה *Num.* 4, 26.—In *N. T.* Act. *ministering*, rendering service to others, *Heb.* 1, 14 λειτουργικά πνεύματα, εἰς διακονίαν κτλ. See on the ministry of angels *Ps.* 34, 8. 91, 11 sq. *Matt.* 18, 10. *Luke* 1, 19. 2, 9. 13. *Acts* 12, 7: 27, 23. *Philo de Gigant.* p. 286.

Λειτουργός, οὗ, ὁ, (*Λεῖτος* v. *Λεῖτος*, λαός, ἔργον,) a *public servant, minister*, such as in Athens performed or administered the λειτουργία at their own expense; see in λειτουργία, and the authorities there cited.—In *N. T.* a *minister, servant*, viz.

1. Genr. e. g. τοῦ θεοῦ, *Rom.* 13, 6. *Heb.* 1, 7 ὁ ποιεῖν τοὺς λειτουργοὺς αὐτοῦ πρὸς φλόγα, quoted from *Ps.* 104, 4 where Sept. for מַלְאָכָיו; comp. 1 *K.* 10, 5. So *Ecclus.* 10, 2. *Philo de Charitat.* 3. p. 700. d. *Plut.* de defect. *Orac.* 13.—*Spec. Phil.* 2, 25 λειτουργὸν τῆς χρείας μου, a *minister for my wants*, i. e. one who ministers to my wants.

2. *Spec. of a priest* in the Jewish sense, *Heb.* 8, 2 τῶν ἁγίων λειτουργός. So Sept. and מִלְּוֵי *Neh.* 10, 39. *Jer.* 33, 21. Of *Paul* as a *minister* of *Christ*, of the gospel, *Rom.* 15, 16 εἰς τὸ εἶναι με λειτουργὸν Ἰ. Χ. εἰς τὰ ἔθνη.—*Philo Allegor.* 3. 46. p. 86. a, λ. τῶν ἁγίων.

Λέντιον, ου, τό, *Lat. linteum*, a *linen cloth*, e. g. a *towel, apron*, worn by servants and persons in waiting, *John* 13, 4. 5.—*Galen.* de *Comp. Med.* 9. *Sueton.* *Calig.* 26 'succinctos linteo.' See *Adam's Rom. Ant.* p. 449.

λεπίς, ἰδος, ἡ, (*λέπος, λέπω*), a *scale, flake*, c. g. from the eyes *Acts* 9, 18. Sept. of fish, for רִשְׁתָּיָא *Lev.* 11, 9. 10.—Of fish *Plut. de Solert. anim.* 28 bis. *Diod. Sic.* 20. 91 of thin plates, laminæ.

Λέπρα, as, ἡ, (*λεπρός*), *leprosy*, in which the skin becomes *scaly*; see *Jahn* § 188 sq. *Matt.* 8, 3. *Mark* 1, 42. *Luke* 5, 12. 13. Sept. for צִרְעָה *Lev.* 13, 2. 3 sq.—*Jos. Ant.* 3. 11. 3, 4. *Hdot.* 1. 138.

Λεπρός, οὗ, ὁ, (*λέπος, λεπίς*), pr. 'scaly, scabby'; hence a *leper*, one diseased with leprosy, *Matt.* 8, 2. 10. 8. 11. 5. *Mark* 1. 40. *Luke* 4, 27. 7, 22. 17, 12. Σίμων v. Λεπρός, *Simon the leper*, who had been a leper, *Matt.* 26, 6. *Mark* 14, 3. Sept. for צִרְעָה *Lev.* 13, 44. 45; צִרְעָה *2 Sam.* 3, 29. *2 K.* 7, 3.—*Jos. Ant.* 3. 11. 4. *Aristoph. Achar.* 723.

Λεπτόν, οὗ, τό, (*λεπτός, λέπω*), the name of the smallest Jewish coin, like *Engl. mile*. Its value was half a κοδράντης q. v. or the eighth part of an ἀσσάριον q. v. It was therefore equal to about one fifth of one cent, or three eighths of one farthing. *Mark* 12, 42. *Luke* 12, 59. 21, 2.—*Pr. λεπτὸν κέρμα* *Alciph.* I. *Ep.* 9; λεπτὸν νόμισμα *Pollux On.* 9. 92.

Λεῦτ or Λεῦς, acc. Λεῦν, *Winer* § 10. 1, *Levi*, *Heb.* לֵוִי (a joining), pr. n. of four persons in *N. T.*

1. The third son of *Jacob* and *Leah*, the head of the tribe of *Levi*, *Heb.* 7, 5. 9. *Rev.* 7, 7.

2, 3. Two of the ancestors of *Jesus*, *Luke* 3, 24. 29.

4. One of the apostles, *Λεῦς*, the son of *Alpheus*, called also *Matthew*, *Mark* 2, 14. *Luke* 5, 27. 29; comp. *Matt.* 9. 9.

Λεῦτης, ου, ὁ, a *Levite*, one of the posterity of *Levi*, spoken in *N. T.* of the descendants of the three great families into which this tribe was divided, the heads of which were *Gershom*, *Kohath*, and *Merari*, *Num.* 3, 17 sq. These were appointed by the *Mosaic law* to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple-service. *Luke* 10, 32. *John* 1, 19. *Acts* 4, 36. See *Num.* 1, 50 sq. 4, 1 sq. 8, 5 sq. *Jos. Ant.* 9. 13. 3.

Λευϊτικός, ἡ, ὄν, *Levitical*, pertaining to the *Levites*, *Heb.* 7, 11.

Λευκαῖνω, f. ἀνῶ, (*λευκός*), to *whiten, to make white*, e. g. τὰς στολὰς *Rev.* 7, 14; absol. *Mark* 9, 3. Sept. for לְהַבִּיחַ *Ps.* 51, 9. *Is.* 1, 18.—*Hom.* *Od.* 12. 172. *Eurin Cycl.* 17.

λευκός, ὁ, ὡς, (λευσσω, λύκη, Lat. lucco.) pr. *light*, emitting light, *shining*, *glittering*, *radiant*; hence *radiant* while.

1. Pr. or raiment, espec. that of angels, Mark 16, 5. John 20, 12. Acts 1, 10. Rev. 3, 4. 5. 18. 4, 4. 6, 11. 7, 9. 13. 19, 14. Luke 9, 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξ-ατράπτων. Matt. 17, 2 λευκὰ ὡς τὸ φῶς. 28, 3 et Mark 9, 3 λ. ὡσεὶ χιῶν, comp. Dan. 7, 9 where Sept. for חִוִּי. Of a throne Rev. 20, 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμον λευκὸν ἥλιος ὤς.

2. Genr. *white*, e. g. hair Matt. 5, 36. Rev. 1, 14; a stone Rev. 2, 17; a cloud 14, 14; a horse 6, 2. 19, 11. 14; a field ripe for the harvest John 4, 35. Sept. for בָּרֵךְ Lev. 13, 3. 4. Zech. 1, 8. 6, 3.—Hom. Il. 10. 437. Hdian. 5. 6. 16. Xen. Ag. 1. 28.

λέων, οντος, ὁ, a lion, Heb. 11, 33. 1 Pet. 5, 8. Rev. 4, 7. 9, 8. 17. 10, 3. 13, 2. Sept. for לָוִי 1 Sam. 17, 34. 36. 37; לָוִי Judg. 14, 5. 8. 9. So Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for a hero, *powerful deliverer*, Rev. 5, 5 ὁ λέων ὁ ὢν ἐκ φυλῆς Ιούδα, comp. Neh. 2, 13. Jer. 49, 18. Also proverbially for great danger; 2 Tim. 4, 17 ἐδρύσθη ἐκ στόματος λέοντος, i. e. from imminent danger of life; see Ps. 22, 22. Jer. 2, 15; comp. Dan. 6, 22 sq.

λήθη, ης, ἡ, (λανθάνω,) *forgetfulness*, *oblivion*, e. g. λήθη λαμβάνειν i. q. *to forget*, 2 Pet. 1, 9; comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. AEl. H. An. 4. 35. Xen. Mem. 1. 2. 21.

ληνός, οὔ, ὁ, ἡ, a trough, e. g. for drinking, watering, Sept. for מִזְרֵי Gen. 30, 39. 42. Hom. Hymn. in Merc. 104.—In N. T. a *wine-trough*, *wine-vat*, viz.

1. The upper vat or *press*, Heb. רֶבֶעַ, into which the grapes were cast and trodden by men, Rev. 14, 19. 20 bis. 19, 15. Sept. for רֶבֶעַ Neh. 13, 15. Is. 63, 2. So Diod. Sic. 3. 63. Anacr. 52. 4.—It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat; see Kæmpfer Amœnitatt. p. 377. d'Arvieux Mem. III. p. 327 sq. At the present day on Mount Lebanon the grapes are trodden out in baskets; Biblioth. Sacra, 1846, p. 385 sq.

2. The lower vat or *trough*, dug in the rock or earth as above, Matt. 21, 33, i. q. ὑπολήμιον Mark 12, 1; comp. also Is. 5, 2 where Heb. רֶבֶעַ, Sept. προλήμιον. Sept. Ἀληνός Prov. 3, 10. Joel 2, 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Et. cl. 154. Wetstein N. T. I. p. 466.

λήρος, ου, ὁ, *tattle*, *idle talk*, Luke 24. 11.—Æschin. 34. ult. Xen. An. 7. 7. 41.

λησστής, οὔ, ὁ, (ληΐς, ληΐζομαι,) a *plunderer*, *robber*, Matt. 21, 13 σπῆλαιον ληστών. 26, 55. Mark 11, 17. 14, 48. Luke 10, 30. 36. 19, 46. 22, 25. John 10, 1. 18, 40. 2 Cor. 11, 26. Matt. 27, 38. 44 et Mark 15, 27, comp. Luke 23, 33 κακοῦργοι. Trop. John 10, 8, comp. in κλέπτεις. Sept. σπῆλαιον ληστών for לְשָׁדִים מְצָרִים Jer. 7, 11.—Hdian. 1. 10. 3. Xen. Hell. 6. 4. 35.

λήψις, εως, ἡ, (λαμβάνω,) a *receiving*, *receipt*, only Phil. 4, 15, for which see in δόσις no. 2.—Ecclus. 41, 19. 42, 7. Plato Rep. 332. a, ἡ ἀπόδοσις καὶ ἡ λήψις.

λίαν, adv. *much*, *very*, *exceedingly*, so with a verb, Matt. 2, 16 ἐξυμῶν λίαν. 27, 14. Luke 23, 8. 2 Tim. 4, 15. 2 John 4. 3 John 3. Sept. for לִיָּא Gen. 4, 5. 1 Sam. 11, 15. (Æschin. 6. 21. Xen. An. 6. 1. 28.) With an adj. Matt. 4, 8 ὅρος ὑψηλὸν λίαν. 8, 28. Mark 9, 3. Sept. for לִיָּא Gen. 1, 31. (Paltoph. 28. 1. Xen. Ag. 5. 4.) With other adverbs, Mark 1, 35 πρῶτῃ ἔννευχον λίαν, see in ἔννευχος. 6, 51. 16, 2. (Luc. Pisc. 34.) For the phrase οἱ ὑπὲρ λίαν 2 Cor. 11, 5. 12, 11, see in ὑπερλίαν.

λιβανός, οὔ, ὁ, (Heb. לְבָנוֹת,) pr. *arbor thurifera*, the tree which produces frankincense, growing chiefly in Arabia; Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 30 sq. Celsii Hierob. I. p. 231 sq. Rosenm. Bibl. Alterthk. IV. i. p. 153 sq. —Later and in N. T. *frankincense*, i. q. *libanotós*, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex. 30, 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2, 11. Rev. 18, 13 Sept. for Heb. לְבָנוֹת Ex. i. c. Lev. 2, 1. 5. 11.—Diod. Sic. 5. 41. Hdian. 4. 8. 20. Theophr. H. Pl. 9. 1. 2, 6.

λιβανωτός, οὔ, ὁ, (λιβανός,) pr. *frankincense*, AEl. V. H. 11. 5. Hdian. 5. 5. 12.—In N. T. meton. a *censer* for burning incense, *thuribulum*; Rev. 8, 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Λιβερτίνος, ου, ὁ, Lat. *libertinus*, a *Libertine*, a *freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. Dict. of Ant. arts. *Ingenui*, *Libertus*. In N. T. Acts 6, 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who

having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. they and their descendants as Roman freed-men. The term *Λιβερτίνοι* thus became for them a sort of proper name, at least among the Jews at Jerusalem. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. c, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85; comp. Sueton. Tiber. 36. See Læsner Obs. in N. T. p. 180. —Some read by conject. *Λιβυστίνων*, Libyans.

*Λιβύη*, ης, ἡ, *Libya*, Acts 2, 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica; and towards the west Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in *Κυρήνη*. Rosenm. Bibl. Geogr. III. p. 361, 367.

*Λιθάζω*, f. *άσω*, (*λίθος*), *to stone, to pelt with stones*, in order to wound or kill, c. acc. John [8, 5.] 10, 31. 32. 33. 11, 8. Acts 5, 26. 14, 19. 2 Cor. 11, 25. Heb. 11, 37. Sept. and *לִּיָּדָה* 2 Sam. 16, 6. 13.—Intrans. Pol. 10. 29. 5. Strabo 15. p. 705 λ. ἐπὶ σκοπόν.

*Λίθινος*, η, ον, (*λίθος*), *stone, of stone*, made of stone; John 2, 6 ὑδρίαί λίθιναι. 2 Cor. 3, 3. Rev. 9, 20. Sept. for *לִּיָּדָה* Gen. 35, 14. Ex. 31, 17.—Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

*Λιθοβολέω*, ω, f. ἦσω, (*λίθος*, βάλω), *to throw stones at any one, to stone*, in order to wound or kill, i. q. *λίθάζω*, c. accus. Matt. 21, 35. 23, 37. Mark 12, 4. Luke 13, 34. Acts 7, 58. 59. 14, 5. As a Mosaic punishment; John 8, 5; comp. Lev. 20, 10 et Deut. 22, 22, also v. 21 where Sept. and *לִּיָּדָה*. Heb. 12, 20, comp. Ex. 19, 13 where Sept. and *לִּיָּדָה*. Sept. also for *לִּיָּדָה* Lev. 20, 27. 24, 14. 16.—Plut. Platon. Quæst. 7. Dio Cass. 999. 7.

*λίθος*, ου, ό, *a stone*, small or large.

1. Pr. e. g. of small stones, Matt. 4, 3 *ὅτι οἱ λίθοι οὗτοι ἥρτοι γένωνται*. v. 6, 7, 9.

Mark 5, 5. al. Sept. and *לִּיָּדָה* 1 Chr. 12, 2. 2 Chr. 1, 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. 24, 2. Mark 13, 1 *ὅδε ποταποὶ λίθοι*. v. 2. Luke 19, 44; here for the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra 5, 8 where Sept. *λίθοι ἑκαλεκτοὶ* for *לִּיָּדָה* *לִּיָּדָה*. (Xen. Mem. 3. 1. 7.) Of a mill-stone λ. *μυλίκος* Mark 9, 42. Rev. 18, 21. (Hdian. 3. 1. 14.) Of a stone for covering the mouth of a sepulchre, Matt. 27, 60. 66. 28, 2. Mark 15, 46. Luke 24, 2. John 11, 38. al. Sept. and *לִּיָּדָה* Gen. 29, 2. 3. 8. 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. 3, 7; comp. Ex. 31, 1. 4. Of idols carved in stone, i. e. statues of marble, Acts 17, 29; so Sept. and *לִּיָּדָה* Deut. 4, 28. 28, 36. Of precious stones, e. g. *λίθος τιμίος* Rev. 17, 4. 18, 12. 16. 21, 11. 19; trop. 1 Cor. 3, 12; *λίθος ἰδούπης* Rev. 4, 3. 21, 11. Sept. and *לִּיָּדָה*, λ. *τίμ.* 2 Sam. 12, 30. 1 K. 10, 2. 11; λ. *συμ.* Ex. 35, 25. Ez. 10, 1. So Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

2. Trop. spoken a) Of Christ, as *λίθος ἀκρογωνιαίος*, Eph. 2, 20. 1 Pet. 2, 6; see in *ἀκρογωνιαίος*. As *ό λίθος ζών* 1 Pet. 2, 4, see in *ζάω* no. 1. c. As *ό λίθος προσκόμματος*, the stone of stumbling, Rom. 9, 32. 33. 1 Pet. 2, 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer; comp. Is. 8, 14 et ibi Gesen. Comm. b) Of Christians, as *λίθοι ζώντες* 1 Pet. 2, 5, see in *ζάω* no. 1. c. +

*λιθόστρωτος*, ου, ό, ἡ, adj. (*λίθος*, *στρώννυμι*) *stone-strewned, paved*, Sept. for *לִּיָּדָה* Esth. 1, 6. 2 Chr. 7, 3. App. Bell. Civ. 3. 26 *ἐν λιθόστρώτῳ πάλει*. Arr. Epict. 4. 7. 37 *σοὶ μέλει πῶς ἂν ἐν λιθόστρώτοις [οἰκήμασι] οἰκήσῃτε*, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 60, 64. Sueton. Cæs. 46. Adam's Rom. Ant. p. 529.—In N. T. Neut. τὸ *λιθόστρωτον*, the *Pavement*, John 19, 13, as pr. name of a place (*τάπος*) in Jerusalem, where Pilate gave sentence against Jesus; in Aramæan *Gabblatha* (ridge), see in *γαββαθα*. It was just without the prætorium; and there Pilate set up his tribunal or seat in public, before all the people, as was not unusual; see Jos. B. J. 2. 9. 3. ib. 2. 14. 8. Not improbably there may have been on this spot an elevated space or permanent platform paved with marble for this very purpose; whence the

name. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium.—Others suppose the similar pavement in the outer court of the temple to be meant, Sept. 2 Chr. 7, 3. Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple.—See Wetstein N. T. in loc. Krebs Obs. in N. T. p. 158.

Λικμᾶω, ᾧ, ῥ. ἴσω, (λικμός,) to winnow grain; in the East this is done by throwing it up with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. Cæc. 18. 2, 6; see Bibl. Res. in Palest. II. p. 277, 371. Hence, to scatter, to disperse, Sept. Is. 17, 13. Amos 9, 9. Wisd. 11, 19.—In N. T. trop. Matt. 21, 44 et Luke 20, 18 ἐφ' ὃν δ' ἂν πέσῃ (ὁ λίθος), λικμήσει αὐτόν, *it shall scatter him to the winds*, i. e. crush him in pieces, make chaff of him; comp. Sept. for Chald. ܠܝܡܥܐ Dan. 2, 44; ܠܝܡܥܐ Job 27, 21.

Λιμὴν, ἑνος, ὁ, a haven, harbour, port, Acts 27, 12 bis. v. 8 see in art. Καλοὶ λιμένες. Sept. for ܠܝܡܥܐ Ps. 107, 30.—Diod. Sic. 4. 38. Xen. An. 6. 4. 1.

Λίμνη, ἡς, ἡ, (λείβω,) pr. water left standing or stagnant; hence a pool, lake, e. g. the lake of Gennesareth, Luke 5, 1 παρὰ τὴν λ. Γεννησαρέτ. 5, 2, 8, 22. 23. 33. Of a lake of burning sulphur, e. g. γέεννα q. v. Rev. 19, 20. 20, 10. 14 bis. 15. 21, 8; comp. in ἄδης. Sept. for ܠܝܡܥܐ Ps. 107, 35. 114, 8.—Diod. Sic. 2. 4. Xen. Hell. 3. 2. 19.

Λιμός, οὗ, ὁ, (λείπω, λείψμαι,) also Dor. ἡ λιμός in Mss. Luke 15, 14. Acts 11, 28, comp. Lob. ad Phryn. p. 188; pr. failure, want of food; hence hunger, famine.

1. Of single persons, hunger, 2 Cor. 11, 27 ἐν λιμῷ καὶ δίψει. Luke 15, 17. Rom. 8, 35. Sept. for ܠܝܡܥܐ Lam. 5, 10.—So λιμός ἢ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

2. Of cities or countries, famine, scarcity of grain, Matt. 24, 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13, 8. Luke 4, 25. 15, 14. 21, 11. Acts 7, 11. 11, 28. Rev. 6, 8. 18, 8. Sept. for ܠܝܡܥܐ Gen. 12, 10. Ruth 1, 1. al.—Diod. Sic. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, flax, the plant, Sept. for ܠܝܡܥܐ Ex. 9, 31. Xen. Ath. 2. 11, 12.—In N. T. and genr. what is made of flax, linen, e. g. raiment, Rev. 15, 6 ἐνδεδυμένοι λίνον καθάρων. Sept. and ܠܝܡܥܐ Is. 19, 9. So Hom. Il. 9. 661. Od. 13. 73.—Put also

for the wick of a lamp, i. e. a strip of linen; Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, *the smoking wick he will not quench*, i. e. the faint and just expiring light he will not extinguish, quoted from Is. 42, 3 where Sept. and ܠܝܡܥܐ. Sense: the Messiah will comfort the oppressed, and not add to their sorrows.

Λίνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. 4, 21.

Λιπαρός, ὁ, ὄν, (λίπος,) fatty, oily, oint ed, Hom. Od. 15. 352. Xen. Mem. 2. 1. 31; fat, e. g. ܠܝܡܥܐ Xen. Cyr. 1. 4. 11, ἡ γὰρ Sept. Neh. 9, 35; full, fresh, ruddy, e. g. the goddess Θέμις, Hes. Theog. 901; λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29.—In N. T. trop. of things, espec. as belonging to ornament and luxury, bright, precious, sumptuous; Rev. 18, 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλωτο. So Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, as, ἡ, Lat. libra, a pound, in weight; John 12, 3 λαβούσα λίτραν μύρον. 19, 39. So Pol. 22. 26. 19. Plut. Poplic. 15.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to nearly 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Bæckh Metrolog. Untersuch. p. 160 sq. 170 sq. Dict. of Ant. art. Libra. Rabb. ܠܝܡܥܐ, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Africus, Pol. 10. 10. 1. Hdot. 2. 25. Sept. for ܠܝܡܥܐ Ps. 78, 26.—In N. T. meton. the south, the southern quarter, Acts 27, 12. Sept. for ܠܝܡܥܐ Gen. 13, 14; ܠܝܡܥܐ Num. 2, 10. So Pol. 9. 27. d.

Λογία, as, ἡ, (λέγω,) a collection, e. g. of money, 1 Cor. 16, 1. 2. Suid. λογίαν τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἴσμαι, Mid. depon. (λέγος,) aor. 1 ἐλογισάμην; also Pass. aor. 1 ἐλογίστην Mark 15, 28. al. and fut. 1 λογισθήσομαι Rom. 2, 26, in the Passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. c. So too even pres. λογίζομαι is sometimes Passive, Rom. 4, 4. 5. 24. 9, 8; see Winer § 39. 7 c. Buttm. Ausf. Sprachl. § 113. n. 7.—Pr. to reason, i. e. to use the reason; hence to reckon, to count, to compute, espec. in numerical calculations, Hdot. 7. 28. Luc. D. Mort. 4. 1.—Hence in N. T.

1. to reckon or count to any one, pr. to put to one's account; c. dat. Rom. 4, 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. So Dio Chrysost. 48. p. 531. b,

οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Ael. H. An. 3. 11 ult. Dem. 1148. 20.—Trop. *to count* to any one, *to impute*, *to attribute*, pr. c. dat. of pers. and acc. of thing, but often in the Pass. construction: a) Genr. Rom. 4, 6 ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, *to impute*, *to lay* to one's charge, and with a negat. *not to impute*, i. e. *to overlook*, *to forgive*; Rom. 4, 8 μακάριος ἀνὴρ ὃς οὐ μὴ λογίσθῃται κύριος ἁμαρτιᾶν, quoted from Ps. 32, 2 where Sept. for לֹא חָשַׁב. 2 Cor. 5, 19 (comp. Col. 2, 13). 2 Tim. 4, 16. 1 Cor. 13, 5. Sept. and בָּשָׁף 2 Sam. 19, 20. b) With εἰς τι, e. g. Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him *as* righteousness, he was treated on account of it as if righteous. With ἡ πίστις or the like Rom. 4, 3. 22. Gal. 3, 6. James 2, 23; εἰς impl. Rom. 4, 10. 23. 24. Comp. Gen. 15, 6 where Sept. and בָּשָׁף. So 1 Macc. 2, 52.

2. *to reckon*, *to reason*, *to think*, *to consider*; absol. Mark 11, 31 καὶ ἐλογίζοντο πρὸς ἑαυτοὺς. With ὅτι Heb. 11, 19. [John 11, 50]; τοῦτο ὅτι 2 Cor. 10, 7. With acc. of thing, *to think upon*, *to consider*, Phil. 4, 8 ταῦτα λογίσεσθε. So Wisd. 2, 1. Isocr. p. 79. b. Xen. Hi. 1. 11; c. ὅτι Xen. Hell. 2. 4. 28; ταῦτα Thuc. 7. 73.—Spec. *to reason out*, *to think out*, *to find out* by thinking, c. acc. 2 Cor. 3, 5 οὐκ ἴκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαι τι κτλ. Comp. Sept. and בָּשָׁף Jer. 11, 19. 50, 45. So Liban. 44. p. 914. d, ἀφ' ἑαυτῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κτλ.

3. *to reckon*, *to count*, *to judge*, *to suppose*, as the result of reasoning, c. acc. et inf. Rom. 3, 28 λογίζομεθα γάρ, δικαιοῦσθαι πιστεῖ ἀνθρώπων. Phil. 3, 13. 2 Cor. 11, 5. Rom. 6, 11. 14, 14. With ὅτι instead of acc. et inf. Rom. 8, 18 λογίζομαι γάρ, ὅτι οὐκ ἄξια κτλ. and with τοῦτο ὅτι 2, 3. 2 Cor. 10, 11; absol. 1 Pet. 5, 12. Sept. and בָּשָׁף Is. 53, 4. (Hdian. 2. 11. 14. Diod. Sic. 13. 112. Xen. Mem. 3. 9. 6; c. ὅτι Hdian. 3. 8. 6.) Genr. *to reason*, *to judge*, absol. 1 Cor. 13, 11 ὡς νήπιος ἐλογίζομαι. With εἰς τινα 2 Cor. 12, 6. Also i. q. to purpose, 2 Cor. 10, 2 λογίζομαι πολέμησαι. Sept. and בָּשָׁף Neh. 6, 2. So Xen. An. 2. 2. 13.

4. *to reckon* as or for any thing, *to count*, *to regard*, *to hold*, c. acc. et ὡς 1 Cor. 4, 1 οὕτως ἡμᾶς λογίσεσθω ἄνθρωπος, ὡς ὑπέρτατος Χρ. 2 Cor. 10, 2 ult. Rom. 8, 36 quoted from Ps. 44, 23 where Sept. and בָּשָׁף, as also Am. 6, 5. (So c. dupl. acc. Wisd. 5, 4. 15, 15.) With εἰς c. acc. *for* or *as* any

thing, see εἰς no. 3. a. Acts 19, 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9, 6.) Rom. 2, 26. 9, 8 τὰ τέκνα... λογίζεται εἰς σπέρμα, where λογίζεται is either Pass. or we may supply ὁ θεός, ἡ γραφή, or the like. Sept. for לֹא בָשָׁף 1 Sam. 1, 13. With μετὰ c. gen. *to reckon with* or *to*, i. e. *to count* as; Mar. 15, 28 et Luke 22, 37 μετὰ ἀνόντων ἐλογίσθη quoted from Is. 53, 12 where Sept. for מִתְּחִלָּה Niph. So Heb. מִתְּחִלָּה, Sept. προσλογίζεσθαι μετὰ, Ps. 88, 5.

λογικός, ἡ, ὄν, (λόγος,) *reasonable*, *rational*, pertaining to the reason, mind, understanding, not material or physical; Rom. 12, 1 λογικὴ λατρεία, comp. John 4, 23 et Rom. 7, 25. 1 Pet. 2, 2 τὸ λογικὸν ἀδολον γάλα, i. e. rational (spiritual) and pure nourishment for the soul.—Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Arr. Epict. 1. 1. 4 ἡ δύναμις ἡ λογικὴ i. e. reason. Plato Locr. 99. e.

λόγιον, ου, τό, (neut. of λόγιος,) pr. something uttered, *effatum*; e. g. from God, an oracle, a divine communication; so of oracles in the O. T. Acts 7, 38; espec. those relating to the Messiah, Rom. 3, 2. So through Christ, the doctrines of the gospel, Heb. 5, 12. 1 Pet. 4, 11. Sept. for לִבְיָא Ps. 12, 7.—Diod. Sic. 2. 14. Idiot. 4. 178.

λόγιος, ου, ὁ, ἡ, adj. (λόγος,) Att. *learned*, *erudite*, i. q. πολυίστωρ, Dion. Hal. Ant. 1. 7. Hdot. 2. 77.—In N. T. *skilled in speech*, *eloquent*, an orator, i. q. λεκτικός, Acts 18, 24 ἀνὴρ λόγιος. So Jos. Ant. 17. 6. 2. Luc. Pseudol. 24. Epict. Ench. 44. Plut Cic. 49. See Lob. ad Phryn. p. 198.

λογισμός, ου, ὁ, (λογίζομαι,) pr. *reckoning* i. e. the art, *arithmetical*, Xen. Mem. 4. 7. 8.—In N. T. *reasoning*, *thought*, *cogitation*, e. g. of conscience Rom. 2, 15. (Genr. Wisd. 9, 14. Dem. 127. 24. Plato Tim. 34. a.) Spec. *thought*, *imagination*, *conceit*, 2 Cor. 10, 5 λογισμοὺς καταρουντες. Sept. for לִבְיָא Prov. 6, 18. Jer. 11, 19.

λογομαχέω, ὦ, f. ἴσω, (λόγος, μάχη,) *to strive about words*, *to dispute about trifles*, 2 Tim. 2, 14.

λογομαχία, as, ἡ, (λογομαχέω,) *word-strife*, *dispute about trifles*, 1 Tim. 6, 4.

λόγος, ου, ὁ, (λέγω,) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. See Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

1. Pr. *word*, not in the grammatical sense

like *ἔπος* and *ῥῆμα*, but as uttered by the living voice, a *speaking, speech, utterance*, Lat. *vox*. Matt. 8, 8 *μόνον εἶπε λόγον*. Luke 7, 7. 23, 9. 1 Cor. 14, 9. Heb. 12, 19. al. Sept. for *דְּבַר* Gen. 15, 9. (Hdian. 8. 6. 16. Hdor. 1. 61. Xen. Cyr. 6. 4. 5.) So *εἰπεῖν λόγον κατὰ τινος*, to *speaking a word against* any one, Matt. 12, 32; *εἰς τινα id.* Luke 12, 10. (Jos. Ant. 15. 3. 9.) Also *ὁ λόγος τοῦ θεοῦ*, the *word of God*, his omnipotent voice, decree, 2 Pet. 3, 5. 7. Sept. and *דְּבַר* Ps. 33, 6; comp. Gen. 1, 3. Ps. 148, 5.

2. *word*, *emphat.* i. e. a *saying, declaration*, sentiment uttered, Lat. *dictum, effatum*. a) Genr. John 6, 60 *σκληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20, 20. Matt. 7, 24 *ὅστις ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10, 14. Luke 4, 22. al. Sept. and *דְּבַר* Prov. 4, 4. 20. (Æl. V. H. 14. 15 *τοὺς Σωκράτους λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15, 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, i. e. in v. 3 sq. 19, 22 comp. v. 21. Mark 7, 29 comp. v. 28. John 2, 22. 4, 50. 7, 40 comp. v. 37. 10, 19. Acts 5, 24. Tit. 3, 8. Rev. 19, 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12, 38. Acts 20, 35. Rom. 13, 9. 1 Cor. 15, 54. 1 Tim. 3, 1. Sept. and *דְּבַר* 1 K. 2, 4. With gen. of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9, 9; *λ. τῆς ὀρκωμοσίας* Heb. 7, 28. Also *ὁ λόγος τοῦ προφήτου*, etc. the *word, declaration, of the prophet*, i. e. the prediction, prophecy, Luke 3, 4. John 12, 38. Acts 15, 15. 2 Pet. 1, 19. Rev. 1, 3. Spec. a *proverb, maxim*, John 4, 37. So Æl. V. H. 1. 19. Plato Symp. 195. b. b) In reference to religion, religious duties, i. q. *doctrine, precept*; Acts 13, 15 *εἰ δὲ ζήτημά ἐστι περὶ λόγου κτλ.* 15, 24. Tit. 1, 9. Heb. 2, 2; *λόγοι τῆς πίστεως* 1 Tim. 4, 6; *λόγος δικαιοσύνης* (see in *ἄπειρος*) Heb. 5, 13; *λόγος ἀνθρώπων* 1 Thess. 2, 13. 2 Tim. 2, 17; of a teacher John 15, 20. Sept. and *דְּבַר* Ex. 34, 27. 28. (1 Macc. 2, 33. 34.) Espec. of God, *λόγος τοῦ θεοῦ*, the *word of God, divine declaration, oracle*; John 10, 35 *πρὸς οὓς ὁ λ. τοῦ θ. ἐγενέτο*. 5, 38. As announcing good, the *divine promise*, Rom. 9, 6. Heb. 4, 2; (Sept. and *דְּבַר* Ps. 33, 4. 56, 5; ) or evil, Heb. 4, 12. Rom. 3, 4 from Ps. 51, 6 where Sept. and *דְּבַר*. Rom. 9, 28 from Is. 10, 22. 23, where Sept. for *בְּדִבְרֵי*. (Bar. 2, 1.) In relation to duties, a *precept*, John 8, 55. 5, 24. Mark 7, 13. Sept. and *דְּבַר* Ex. 35, 1. So of the divine declarations, precepts. oracles, relating to

the instructions of men in religion, the *word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, the Gospel itself. Luke 5, 1 *ἀκούειν τὸν λόγον τοῦ θεοῦ*. John 17, 6. Acts 4, 29. 31. 8, 14. 1 Cor. 14, 36. 2 Cor. 4, 2. Col. 1, 25. 1 Thess. 2, 13. Tit. 1, 3. Heb. 13, 7; with *τοῦ θεοῦ* impl. Mark 16, 20. Luke 1, 2. Acts 10, 44. Phil. 1, 14. 2 Tim. 4, 2 *κῆρυξον τὸν λόγον*. James 1, 21. 1 Pet. 2, 8 Rev. 12, 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1, 13. 2 Tim. 2, 15; *λόγον ζωῆς* Phil. 2, 16; *λ. τῆς σωτηρίας* Acts 13, 26; *λ. τῆς βασιλείας* Matt. 13, 19, and with *τῆς β.* impl. v. 20 sq. Mark 4, 14; *λ. τοῦ εὐαγγελίου* Acts 15, 7; *λ. τοῦ σταυροῦ* 1 Cor. 1, 18; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 20, 32. In the same sense of Christ, *ὁ λόγος τοῦ Χρ.* John 5, 24. 14, 23. 24. Col. 3, 16; *λ. τοῦ κυρίου* Acts 8, 25; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 14, 3.

3. *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, a holding forth, harangue. a) Pr. and genr. Matt. 22, 15 *ἔπαυ αὐτὸν παγιδεύσωσιν ἐν λόγῳ*. Luke 9, 28. Acts 14, 12 *ὁ ἡγούμενος τοῦ λόγου*. 2 Cor. 10, 10; *ἐν λόγῳ* in *word*, in discourse, James 3, 2. 1 Tim. 4, 12; *ἐν λόγῳ κολακείας*, in *flattering words*, 1 Thess. 2, 5; *διὰ λόγον*, by *word*, by discourse, orally, Acts 15, 27. 2 Thess. 2, 2. 15. In antith. *λόγος* and *ἔργον*, *word* and *deed*, Col. 3, 17. 2 Cor. 10, 11; comp. in *ἔργον* no. 2. b. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) So *λόγος* and *δύναμις* 1 Cor. 4, 19. 20. 1 Thess. 1, 5. Also *περὶ οὗ πολλὸς ἡμῖν ὁ λόγος* of *whom we have much to say*, Heb. 5, 11. With a gen. 1 Tim. 4, 5 *διὰ λόγον θεοῦ καὶ ἐντεύξεως* through the *word of God and supplication*, i. e. through prayer to God, comp. v. 4. So genr. Jos. Ant. 4. 8. 24. Hdian. 1. 4. 1. Dem. 319. 9; c. *περὶ* Palaph. 21. 2. — Spec. a) Οι teachers, *discourse, teaching, preaching*, instruction. Matt. 7, 28 *ὅτε συνετέλεσεν ὁ λ. τοῦς λόγους τούτους*. 26, 1. Luke 4, 32. 36. John 4, 41. Acts 2, 41. 13, 15. 20, 7 *παρέτεινε τὸν λόγον*. 1 Cor. 1, 17. 2, 1. 4. 1 Tim. 5, 17 *ἐν λόγῳ καὶ διδασκαλίᾳ*. 1 Pet 3, 1. So in antith. *λόγος* and *ἔργον* Luke 24, 19. Acts 7, 22; comp. above. (Xen. Mem. 2. 3. 6.) Also *ὁ λόγος ἀληθείας* 2 Cor. 6, 7. James 1, 18; *ὁ λ. καταλλαγῆς* 2 Cor. 5, 19 comp. v. 18. β) Of those who relate any thing, a *narrative, story*, John 4, 39. Acts 2, 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. a *history, treatise*, i. e. a book of narration *περὶ τινος* Acts 1, 1. Sc. Dion. Hal. Ant. 1. 71. Æl. V. H. 7. 14

Xen. Ag. 10. 3. γ) In the sense of *conversation, colloquy*, Luke 24, 17. (Æl. V. II. 13: 31. Xen. Ag. 3. 5.) Hence *answer, reply*, Matt. 5, 37.

b) Meton. the *power of speech, utterance, delivery, eloquence*; 2 Cor. 11, 6 *ιδιώτης τῷ λόγῳ*. 1 Cor. 12, 8. Eph. 6, 19.—Isocr. p. 27. b. Plato Rep. 376; i. q. *δυναμὶς λόγων* Idian. 7. 5. 10.

c) Meton. for the subject of discourse, *a topic, matter, thing*, e. g. a) Genr. Matt. 19, 11. Luke 1, 4 *ἵνα ἐπιγνώσῃς περὶ ὧν κατήχησας λόγων τὴν ἀσφάλειαν*. Acts 8, 21 comp. v. 12. Sept. and *בְּרִי שֵׁשֶׁשׁ* e. g. 2 Sam. 3, 13. 11, 18. So Pol. 8. 14. 5. Hdot. 1. 21. Plato Apol. 34. e. β) Spec. *matter of dispute, discussion, a question*, e. g. judicial, Acts 19, 38 (Dem. 942. 17); moral, Matt. 21, 24 *ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἔνα*. So Diog. Laert. Stilpo II. 11 *ἐτοιῶ- τὸν τινα λόγον ἐρωτῆσαι*.

4. *word*, i. e. *talk, rumour, report*; Matt. 28, 15 καὶ διεφημίσθη ὁ λόγος οὗτος κτλ. Mark 1, 45. John 21, 23; with *περὶ τίνος* Luke 5, 15. 7, 17. Acts 11, 22. Sept. and *בְּרִי* 1 K. 10, 6. So Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7; c. *περὶ* ib. 6. 6. 13.—Hence for *mere talk, pretence, show*, Col. 2, 23 *λόγον μὲν ἔχοντα σοφίας*. So Diod. Sic. 13. 4, opp. *ἀλήθεια*. Dem. 93. 5 *λόγοι ταῦτα καὶ προφάσεις*.

II. *Reason*, the reasoning faculty, as that power of the soul which manifests itself in speech, Lat. *ratio*; Dem. 783. 2 *μηδέπορ' ἐκ λόγου ταῦτα σκοπεῖτε*. Arr. Epict. 1. 12. 26. Plato Phædr. 270. c, ὁ ἀληθὴς λόγος.—In N. T.

1. *a reason, ground, cause*. Matt. 5, 32 *παρεκτός λόγου πορνείας*. Acts 10, 29. Sept. *ἐπὶ λόγον* for Heb. *בְּרִי לֵב* 2 Sam. 13, 22. (Pol. 28. 11. 7. Xen. An. 6. 2. 10.) Spec. *κατὰ λόγον* i. q. *with reason, reasonably*, for good cause, Acts 18, 14. So 3 Macc. 3, 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.

2. *reason, reasons*, as demanded or given, i. e. *a reckoning, account*. a) Pr. *συναῖ- ρειν λόγον μετὰ τινος* to take up an account with any one, i. e. to reckon with, Matt. 18, 23. 25, 19; *ἀποδιδόναι λόγον*, to render an account, e. g. *τῆς οἰκονομίας* Luke 16, 2; also Phil. 4, 15. 17, see in *δύσιν*. So Diod. Sic. 1. 49. Luc. Abdic. 8. Plut. Camill. 13. b) Trop. *account*, i. e. the relation and reasons of any transaction, an explanation; so *ἀποδιδόναι* v. *διδόναι λόγον*, to give account, e. g. *τῆς συστροφῆς* Acts 19, 40; with *περὶ τίνος* Matt. 12, 36. Rom. 14, 12; absol. Heb. 13. 17. 1 Pet. 4, 5. So *λόγον*

*αἰτεῖν περὶ τίνος* 1 Pet. 3, 15; also Heb. 4, 13 *πρὸς ὃν ἡμῖν ὁ λόγος*. Sept. *ἀποδιδ. λό- γον* for Chald. *ܐܡܪܬܢ* Dan. 6, 3. So Diod. Sic. 1. 37 *ἀποδιδ. λόγον περὶ*. Dem. 227. 26 *διδόναι λόγον*. Xen. Œc. 11. 22. c) Trop. *λόγον ποιοῦμαι*, to make account of, i. e. to regard, to care for; Acts 20, 24 *οὐ- δενὸς λόγον ποιοῦμαι*, i. e. I make account of none of these things, am not moved by them. So Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 *λόγον οὐδενὸς αὐτῶν ποιησάμενος*. Xen. Cyr. 5. 3. 26 *τῶν ἄλλων μείων μοι λόγος*. +

III. With the art. ὁ *Λόγος*, the *Word, the Logos*, only in the writings of John, John 1, 1 ter. 14. 1 John 1, 1. [5, 7.] Rev. 19, 13. It here stands for the divine pre-existent nature of the Messiah, which “became flesh and dwelt among us” as Jesus Christ, the God-man; John 1, 14. This use of ὁ λόγος by John may perhaps be accounted for from the following considerations. In the O. T. the word of *Jehovah* (*יְהוָה בְּרִי*, Sept. *ῥῆμα* v. *λόγος*) sometimes appears as personified, or at least is used for *Jehovah* himself; Gen. 15, 1. 4. 5. 7–9. 1 K. 13, 9. 17. 19, 9. 11 sq. Among the later Jews this usage became more definite and frequent, especially in the Chaldee Targums; in which the word of *Jehovah* (Chald. *יהוה די בריה*) is often put where the Hebrew reads *יהוה* *Jehovah*, or *אלהים* *God*; so Gen. 19, 24. 20, 3. Ex. 17, 16. Lev. 26, 12. Is. 45, 11. al. See Buxtorf Lex. Chald. 125. In like manner the *wisdom of God* (*חכמה*, *σοφία*) appears in the O. T. as personified, Prov. 8, 12. 22–31; also Eccclus. c. 24. Wisd. 7, 21 sq. Later Jewish writers identify or at least connect this *σοφία* with ὁ λόγος τοῦ θεοῦ; so Eccclus. 1, 5 Complut. *πηγὴ σοφίας λόγος θεοῦ ἐν ὑψίστοις*, comp. Philo de Profugis § 20. p. 466. This λόγος also appears as personified and as the agent in creation, Wisd. 9, 1. 18, 15. More developed is this doctrine of a λόγος τοῦ θεοῦ in Philo; whether from any reference to the *νοῦς* or λόγος of Plato is uncertain; see Plato Phileb. p. 30. b. Epinom. p. 986. Of this hypostasis Philo speaks as ὁ δεύτερος θεός, ὅς ἐστιν ἐκείνου [θεοῦ] λόγος, Fragm. in Euseb. Præp. Evang. 7. 13, also in Phil. Opp. ed. Mang. II. p. 625. He calls him ὁ πρεσβύτερος τοῦ ὄντος λόγος, as also ὁ πρωτόγονος αὐτοῦ λόγος, and ὁ πρωτόγονος υἱός; de Prof. § 20. p. 466; de Somn. 1. 37. p. 597; de Agricult. § 12. p. 195. b. Of him he also says: λόγος δέ ἐστιν εἰκὼν θεοῦ, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, de Monarch. 2. 5. p.

823. b; comp. Col. 1, 15. 16. 2 Cor. 4, 4. Heb. 1, 2. 3. It would hence appear, that in the Jewish philosophy of that age there was much subtle speculation respecting this divine *Word*, **דְּבַר**, *lógos*; and therefore the apostle John, in the very beginning of his Gospel, sets out with declaring the real and true *Logos*, in opposition to the unreal and false hypostasis of a prevailing philosophy, perh. of the Gnostics; John 1, 1 *ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος*, comp. v. 14. See genr. Lücke, Tholuck, Wetstein, on John 1, 1. Bleek *Hebräerbr.* II. p. 41. Neander *Gesch. d. Apostol. Zeitalt.* ed. 2, II. p. 503. [Engl. II. p. 64.] Hagenbach's *Dogmengesch.* I. § 40 sq. Dorner *Lehre von d. Person Christi*, 1845, Th. I. Dähne *Gesch. Darstell. der Jüd. Alexandr. Religionsphilos.* I. p. 114 sq.—Some here take *ὁ λόγος* for *ὁ λεγόμενος* the promised, i. q. *ὁ ἐρχόμενος*; others for *ὁ λέγων*, the teacher; but both these interpretations are without any philological support.

**λόγχη**, *ης, ἡ*, the point of a weapon, pr. the triangular iron head of a lance or javelin *Hdt.* 7. 69. Xen. An. 4. 7. 16.—In N. T. a lance, spear, John 19, 34. Sept. for **רֶמֶס** Neh. 4, 13. 16. So Plut. *Pyrrh.* 33 fin. Xen. An. 2. 2. 9.

**λοιδορέω**, *ῶ, f. ἴσω*, (λοιδόρος,) to rail at, to revile, c. acc. John 9, 28 *ἐλοιδορήσαν αὐτόν*. Acts 23, 4. Pass. 1 Cor. 4, 12. 1 Pet. 2, 23. Sept. for **רִיב** Deut. 33, 8.—Diod. Sic. 20. 33. Xen. An. 3. 4. 49.

**λοιδορία**, *ας, ἡ*, (λοιδόρέω,) a railing, reviling, 1 Tim. 5, 14. 1 Pet. 3, 9 bis, *λοιδορίαν ἀντι λοιδορίας*. Sept. for **רִיב** Prov. 20, 3.—Luc. Tim. 55. Xen. Hi. 1. 14.

**λοιδόρος**, *ου, ὁ, ἡ*, adj. railing, reviling; as Subst. a railer, reviler, 1 Cor. 5, 11. 6, 10. Sept. for **רִיבִּין** Prov. 25, 25.—Luc. Fugit. 27. Plut. *Mor.* II. p. 13 ult.

**λοιμός**, *ου, ὁ*, a pestilence, plague, Matt. 24, 7 et Luke 21, 11 *λοιμοὶ ἔσονται*. Sept. for **דִּבְרֵי** Jer. 27, 6. 28, 8. So *Æl.* V. H. 6. 10. Plato *Conv.* 201. d.—Trop. of a malignant and mischievous person, a pest; Acts 24, 5 *ἐνρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν*. Sept. for **בְּלִצְלֵל** 1 Sam. 2, 12; **יָצַח** Ps. 1, 1, **יָצַח** Ez. 7, 21. So Dem. 794. 5; also *pestis* Cic. in *Catil.* 2. 1.

**λοιπός**, *ῆς, ὅς*, (λείπω,) left, remaining, other, e. g.

1. Plur. Matt. 25, 11 *αἱ λοιπαὶ παρξένοι*. Acts 2, 37 *τοὺς λοιποὺς ἀποστόλους*. Rom. 1, 13. 2 Cor. 12, 13. 2 Pet. 3, 16. al. Ab-

sol. *οἱ λοιποί*, the rest, the others, Matt. 22, 6. Mark 16, 13. Luke 18, 9. Rom. 11, 7. Rev. 2, 24. Neut. *τὰ λοιπά* Mark 4, 19. Luke 12, 26. 1 Cor. 11, 34. Sept. for **בְּיָמָיו** Josh. 13, 27. 2 K. 1, 18; **בְּיָמָיו** Josh. 17, 2; **בְּיָמָיו** Ezra 4, 7.—Luc. Vit. Auct. 27. Hdtan. 4. 2. 20. Plato *Polit.* 289. d; *τά λ.* Xen. *Ag.* 2. 22.

2. Adverbially: a) Gen. *τοῦ λοιποῦ* sc. *χρόνου*, pr. for the rest of the time, i. e. in future, henceforth, Gal. 6, 17. Comp. Buttm. § 132. 5. b. Herm. ad Vig. p. 796. So Hdtan. 8. 4. 17. Xen. *Cyr.* 4. 4. 10. b) Neut. acc. *τὸ λοιπόν*, for the rest, as to the rest; spoken of time, henceforward, henceforth, 1 Cor. 7, 29. Heb. 10, 13. (Plut. *Mor.* II. p. 64. 4. Xen. *An.* 2. 2. 5.) Also further, still further; Matt. 26, 45 et Mark 14, 41 *καθεύετε τὸ λοιπὸν καὶ ἀναπαύεσθε, do ye sleep on still further and take your rest?* (Jos. Ant. 2. 6. 7 *οἱ μὲν οὖν ἄλλοι τοῦ καθ' αὐτοὺς ἀπηλλαγμένοι θεοῦς, ἐν τῇ περὶ τὸν Βενιαμὴν φροντῖδι τὸ λοιπὸν ἔσαν*. ib. 18. 8. 3 pen. comp. Plato *Phædr.* 256. c.) Others in Matt. and Mark l. c. render henceforth, with or without irony; but against the next clause, espec. in Mark.—Spec. *τὸ λοιπὸν* in a transition, at the beginning of a clause, as to the rest, furthermore, finally Eph. 6, 10. Phil. 3, 1. 4, 8. [1 Thess. 4, 1.] 2 Thess. 3, 1. c) Acc. *λοιπὸν*, also *ὁ δὲ λοιπὸν* 1 Cor. 4, 2, as to the rest, further, furthermore, finally, 1 Cor. 1, 16 4, 2. 2 Cor. 13, 11. 1 Thess. 4, 1. 2 Tim. 4, 8. Acts 27, 20. So Palæph. 52. 7. Arr. *Epict.* 1. 24. 1. *Æl.* V. H. 8. 14. +

**Λουκάς**, *ᾶ, ὁ*, Luke, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys and came with him to Rome; comp. Acts 16, 10. 40. 28, 16. He is probably the same who is called *ὁ ἱατρός* Col. 4, 14; but must not be confounded with *Λούκιος Lucius* in Acts 13, 1.—2 Tim. 4, 11. Philem. 24. Col. 4, 14.

**Λούκιος**, *ου, ὁ*, Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13, 1. Rom. 16, 21.

**λουτρον**, *ου, τό*, (λούω,) a bath, place for bathing, Hdtan. 3. 6. 19. Xen. *Ath.* 2. 10; water for bathing, washing, Hdtan. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. a washing, ablution, i. e. the act, spoken of baptism Eph. 5, 26. Tit. 3, 5. So Act. Thom. § 25; pr. Sept. for **רִחְצָה** Cant. 4, 2. Hdtan. 1. 17. 19. Xen. *Cyr.* 7. 5. 59.



**λούω**, ἰ. σω, *to bathe, to wash*, but only a person or the whole body; not merely the hands and face, which is expressed by **νίπτω**. So c. acc. Acts 9, 37 **λούσαντες δὲ τὴν**. Acc. impl. et ἀπό, Acts 16, 33 **ἐλουσεν** [αὐτοὺς] ἀπὸ τῶν πηγῶν. Pass. John 13, 10. 2 Pet. 2, 22. Heb. 10, 23 **λουόμενοι τὸ σῶμα ὕδατι καθαρῷ**, where for the acc. comp. Buttm. § 131. 7. § 134. n. 2. Sept. for **ῥῥῥ** Lev. 8, 7. Ruth 3, 3. So Luc. Luct. 11. Plato Phaed. 115. a. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. 1, 5 **λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κτλ.** Comp. Sept. and **ῥῥῥ** Is. 1, 16.

• **Λύδδα**, ης, ἡ, *Lydda*, a large village situated ten or twelve miles southeast from Joppa, Acts 9, 32. 35. 38.—Jos. Ant. 20. 6. 2 **Λύδδα κόμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα.** Heb. **לוד** 1 Chr. 8, 12; called also by the Greeks *Diospolis*. See Reland Palest. p. 877. Bibl. Res. in Pal. III. p. 49 sq.

**Λυδία**, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16, 14. 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Cræsus; of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T. but not the province itself.

**Λυκαονία**, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14, 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

**Λυκαονιστί**, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts 14, 11; see in **Λυκαονία**. Comp. Buttm. § 119. 15. c.

**Λυκία**, ας, ἡ, *Lydia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27, 5.

**λύκος**, ου, ὁ, *a wolf*, Matt. 10, 16. Luke 10, 3. John 10, 12 bis. Sept. for **κῆ** Is. 11, 6. (Xen. Mem. 2. 7. 14.) Trop. of a rapacious and violent person, wolf-like, Matt. 7, 15. Acts 20, 29. So Act. Thom. § 25; comp. Sept. and **κῆ** Zeph. 3, 4.

**λυμαίνομαι**, Mid. depon. (λύμα,) pr. *to stain, to disgrace*, by result, indignity, i. e. *to insult, to treat with indignity, to maltreat*, c. acc. Hdot. 8. 28; c. dat. Hdot. 9. 79.—In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 8, 3 **σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν.** Sept. for **ῥῥῥ** Jer. 48, 18. Am. 1, 11. So Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

**λυπέω**, ὦ, f. ἦσω, (λύπη,) *to grieve, to distress, to make sad*; Pass. or Mid. *to be grieved, to be sad, sorrowful*. So c. acc. 2 Cor. 2, 2. 5 bis. 7, 8 bis. Pass. or Mid. Matt. 14, 9. 17, 23 **ἐλυπήθησαν σφόδρα**. 18, 31. 19, 22. 26, 22. 37. Mark 10, 22. 14, 19. John 16, 20. 21, 17. 2 Cor. 2, 4. 6, 10. 7, 9 ter. 11. 1 Thess. 4, 13. 1 Pet. 1, 6. Sept. for **ῥῥῥ** Deut. 15, 10. Jan. 4, 1; **כככ** 2 Sam. 19, 2. So Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—Spec. *to aggrieve, to offend*, c. acc. Eph. 4, 30. Pass. Rom. 14, 15 **εἰ διὰ βρώματα ὁ ἀδελφός σου λυπείται.** So AEL. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

**λύπη**, ης, ἡ, *grief, sorrow*, John 16, 6. 20. 21. 22. Luke 22, 45. Rom. 9, 2. 2 Cor. 2, 1. 3. 7. 7, 10 bis. 9, 7. Phil. 2, 27 bis. Heb. 12, 11. Sept. for **גגג** Gen. 42, 38; **כככ** Jonah 4, 1. So Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. *cause of grief, grievance, trouble*, 1 Pet. 2, 19. So Sept. Prov. 31, 6. Xen. Lac. 7. 6.

**Λυσάνιας**, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3, 1; see fully in **Ἀβιδηγή**.

**Λυσίας**, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, **χιλιάρχος**, commanding in Jerusalem, Acts 23, 26. 24, 7. 22.

**λύσις**, εως, ἡ, (λύω,) *a loosening, disjunction*, pr. of or from any tie or constraint; spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7, 27.—Comp. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102.

**λυσιτελέω**, ὦ, f. ἦσω, (λυσιτελής; λύω, τέλος,) pr. 'to pay or make good expenses incurred;' hence *to make oneself useful, to be useful, profitable, better*; so impers. 3 pers. pres. Luke 17, 2 **λυσιτελεῖ αὐτῷ . . . ἡ κτλ.** i. e. *it were better for him*.—Ecclus. 29, 11. Xen. Cyr. 2. 4. 12; genr. AEL. V. H. 13. 39. Xen. Mem. 2. 1. 15.

**Λύστρα**, ας, ἡ, also τὰ Λύστρα, gen. ὠν, *Lystra*, a city in the southern part of Lycaonia in Asia Minor; so ἡ Λ. Acts 14, 6. 21. 16, 1; τὰ Λ. Acts 14, 8. 16, 2. 2 Tim 3, 11. Pliny refers it to *Lycaonia*, 5. 32

but Ptolemy assigns it to Isauria, 5. 4; comp. in Ἰκόνιον. Perh. at the modern *Bin Bir Kilisseh*; see Hamilton's Res. in Asia M. II. p. 317-320.

λύτρον, ου, τό, (λῶω), *loosing-money, a ransom*, the price paid for the release of any one; trop. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *to give his life a ransom for the deliverance of many*, i. e. from the consequences of sin and guilt. Sept. for לְכַפֵּר Lev. 25, 24. 51; לְכַפֵּר Ex. 30, 12. Num. 35, 31. 32.—Hdian. 4. 6. 12. Thuc. 6. 5. Plato Rep. 393. d.

λυτρόω, ὦ, f. ὥσω, (λύτρον,) *to ransom, to let go free for a ransom*, Diod. Sic. 19. 73 ult. Plato Theæt. 165. e.—In N. T. only Mid. λυτρόομαι, f. ὥσμαι, *to release by payment of ransom*, i. e. *to ransom, to redeem, to deliver*; trop. c. acc. Luke 24, 21 λυτροῦσθαι τὸν Ἰσραήλ, i. e. from the power of the Romans and genr. from their present fallen state. Also with ἀπό, Tit. 2, 14 λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. from the power and consequences of iniquity. Pass. aor. 1 ἐλυτρώσθην in Pass. sense, c. ἐκ 1 Pet. 1, 18. Sept. for לְכַפֵּר Is. 44, 22 sq. also for לְכַפֵּר c. ἀπό Ps. 119, 134; ἐκ Ps. 130, 8.—1 Macc. 4, 11; pr. Plut. Cimón 9 ult. Diod. Sic. 5. 17.

λύτρωσις, εως, ἡ, (λυτρόομαι,) *a ransoming*, Plut. Arat. 11.—In N. T. trop. *redemption, deliverance*, from evils, Luke 1, 68, 2, 38; from sin and its consequences, Heb. 9, 12. Sept. for לְכַפֵּר Lev. 25, 48; לְכַפֵּר Ps. 111, 9. 130, 7.

λυτρωτής, οῦ, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts 7, 35 τοῦτον ὁ θεὸς . . . λυτρωτὴν ἀπέστειλεν. Sept. for לְכַפֵּר Ps. 19. 15. 78, 35.—Act. Thom. §§ 10, 57.

λυχνία, as, ἡ, (λύχνος,) *a light-stand, lamp-stand, candlestick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phryn. p. 313 sq. Matt. 5, 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4, 21. Luke 8, 16. 11, 33. Heb. 9, 2. Sept. for מְנוֹרָה Ex. 25, 31. Lev. 24, 4. So Ecclus. 26, 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Symbolically in the Apocalypse, of a christian church Rev. 1, 12. 13. 20 bis. 2, 1. 5; of a christian teacher or prophet Rev. 11, 4, in allusion to Zech. 4, 2 sq. where Sept. and מְנוֹרָה.

λύχνος, ου, ὁ, *a light*, i. e. portable, as *a candle, lamp, lantern*; Matt. 5, 15 οὐδὲ καίουσιν λύχνον. Mark 4, 21. Luke 8, 16.

11, 33. 36. 12, 35 ἕστωσαν ὑμῶν . . . αἱ λύχνοι καίόμενοι *let your lamps stand burning*, i. e. be ye ready, watch. (Comp. Matt 25, 7 sq.) Luke 15, 8. 2 Pet. 1, 19. Rev 18, 23. 22, 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. 6, 22. Luke 11, 31. Sept. for מְנוֹרָה Ex. 25, 37. Zech. 4, 2. (Arr. Epict. 2. 17. 37. Diod. Sic. 3. 12 pen. Plato Conv. 218. b.) Trop. of John the Baptist as a distinguished teacher, John 5, 35; of the Messiah, τὸ ἀρνίον, Rev. 21, 23. Comp. Sept. and מְנוֹרָה Ps. 119, 105. Prov. 6, 23.

λῶω, f. ὥσω, 1. *to loose, to loosen*, what is fast, bound, i. q. *to unbind, to untie*; spoken of a ligature or any thing fastened by it. a) Genr. and c. acc. Mark 1, 7 λύσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ. Luke 3, 16. John 1, 27. Acts 7, 33. 13, 25. (Sept. for לְכַפֵּר Ex. 3, 5. Hdian. 1. 11. 12 τὴν ζωὴν.) Trop. τὸν δεσμὸν τῆς γλώσσης, the impediment, Mark 7, 35; τὰς ὀδύνas τοῦ θανάτου Acts 2, 24, see in ὀδύν no. 2. (Comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. 16, 19 bis. 18, 18 bis, i. e. *whatsoever ye shall loose on earth*; see fully in δέω no. 1. b) Of animals tied, e. g. τὸν πῶλον Mark 11, 2. 4. 5. Luke 19, 30. 31. 33 bis. Absol. Matt 21, 2; ἀπὸ τῆς φατνῆς Luke 13, 15. Sept. for מְנוֹרָה Job 39, 5. So Xen. An. 3. 4. 35. c) Of a person swathed in bandages, graveclothes, e. g. Lazarus, John 11, 44.

2. Of persons bound or confined, *to let go loose, to set free*, c. acc. e. g. prisoners, Acts 22, 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24, 26. Rev. 9, 14. 15. 20, 3. 7 ἐκ τῆς φυλακῆς. Trop. Luke 13, 16. 1 Cor. 7, 27 λέλυσαι ἀπὸ γυναικός, i. e. *art thou free from a wife*, in antith. with δέδεσαι. Sept. for מְנוֹרָה Ps. 105, 20. 146, 7.—Plut. M. Anton. 15. Xen. Cyr. 3. 2. 12; ἐκ δεσμῶν Plato Rep. 360. c.

3. *to loosen, to dissolve*, i. e. *to sever, to break, to break up*, c. acc. e. g. τὰς σφραγίδas Rev. 5, 2. 5. Acts 27, 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern was broken up*, went to pieces, from the violence of the waves. (Plut. Pyrrh. 6 τὴν ἐπιστολήν. Id. Dion 53 τὸν τάφον.) Trop. of an assembly, τὴν συναγωγὴν Acts 13, 43. So Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν.—Hence

4. Of any thing built up, an edifice, *to break down, to demolish, to destroy*, c. acc. John 2, 19 λύσατε τὸν ναὸν τοῦτεν. Eph. 2, 14. Trop. 1 John 3, 8. Also of the world

as to be destroyed by fire, q. d. *to dissolve, to melt*, 2 Pet. 3, 10. 11. 12. So Esdr. 1, 5 λ. τὰ τεύχη Ἱεροῦ. Hom. II. 2. 118. ib. 16. 100. — Trop. of a law, institution, *to break*, i. e. a) *to make void, to do away*; John 10 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5, 19. So Dem. 31. 12. b) *to transgress, to violate*, John 7, 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5, 18 τὸ σάββατον. So Thuc. 6. 14 τοὺς

νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ἄρκους.

Λωῖς, ἴδος, ἡ, *Lois*, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim 1, 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17, 28. 29. 32. 2 Pet. 2, 7. See Gen. 11, 31. 13, 5 sq. 14, 12 sq. 19, 1 sq.

## M.

Μαάθ, ὁ, indec. *Maath*, pr. n. of an ancestor of Jesus, Luke 3, 26.

Μαγαδάν, ἡ, indec. *Magadan*, Matt. 15, 39 Lachm. for Rec. Μαγδαλά q. v.

Μαγδαλά, ἡ, indec. *Magdala*, Heb. מגדל (tower) *Migdal*, Chald. מִגְדָּל, a place on the western shore of the lake of Gennesareth, about three miles north of Tiberias; now a small village called *Mejdel*; see Biblical Res. in Pal. III. p. 298. Comp. Josh. 19, 38.—Matt. 15, 39. Mark 8, 10.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a fem. appellative, spoken of one of the women called Mary, i. e. *Mary of Magdala*, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24, 10. John 19, 25. 20, 1. 18. Comp. in *Μαρία* no. 3.

Μαγεδών, indec. pr. n. *Magedo*, *Me-gildo*; so Matthæi Rev. 16, 16. for Rec. Ἀρμαγεδδών q. v.

μαγεία, ας, ἡ, (μάγος.) *magic*; Plur. *μαγείαι*, *magic arts, sorceries*, Acts 8, 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. 12. Plato Alc. 122. a.

μαγεύω, f. εὔσω, (μάγος.) *to practise magic, sorcery*, absol. Acts 8, 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *Magus*, Plur. *Μάγοι*, *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*, Heb. מג; and from the same stem comes Gr. μέγας, Lat. *magis, magnus*. Comp. Jer. 39, 3. Heb. Lex. art. מג. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Ael. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. μάγος for Chald. מַשְׁכֵּם *enchanter, magician*, Dan. 1, 20. 2, 2. 27. 5, 7; i. q. Chald. מְכַשְׁמִים Sept. σοφός Dan. 2, 12. 18. 24. 27. 5, 7. 8; comp. 5, 11. 12.—In N. T.

1. Plur. *the Magi*, wise men, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2, 1. 7. 16 bis.

2. *a magician, sorcerer, diviner*, Acts 13, 6. 8. Sept. for מַשְׁכֵּם as above.—Hdian. 4. 12. 6, 8. Æschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מגוג, pr. n. of a son of Japhet Gen. 10, 2; but in N. T. put symbolically for remote heathen nations; see fully in Γόγ. Rev. 20, 8.

Μαδιάν, Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7, 29; comp. Gen. 25, 2. They would seem to have dwelt in the region extending from the eastern shore of the Gulf of Akabah, (where Josephus and the Arabian geographers place a city *Madyan*) to the borders of Moab on the one side, and to the vicinity of Sinai on the other. They were nomadic in their habits; and bands of them moved about to different places; comp. Ex. 3, 1. 18, 5. Num. c. 31. Judg. c. 6–8. Jos. Ant. 2. 11. 1. See Heb. Lex. art. מִדְיָן.

μαζός, οὔ, ὁ, (kindr. μάζα, μᾶσσω,) *the breast, pap*, Rev. 1, 13 Lachm. for μαστός Rec.—Hom. II. 5. 393. Eurip. Bacch. 700. Luc. Tragop. 110.

μαθητεύω, f. εὔσω, (μαθήτης,) *to disciple*, i. e.

1. Intrans. *to be the disciple of any one*, c. dat. Matt. 27, 57 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ.—Plut. X. Orator. Vit. 1 init. Ib. 4. p. 140, ἐμαθήτευσεν δ' αὐτῷ καὶ Θεόπομπος.

2. Trans. *to train as a disciple, to teach, to instruct*, c. acc. Acts 14, 21 μαθητεύσαντες ἱκανούς. Matt. 28, 19. Pass. Matt. 13 52. Comp. μαματεύω no. 2.

μαθητής, οὔ, ὁ, (μανθάνω,) *a disciple, scholar, follower of a teacher*, genr. Matt

10, 24; of the Pharisees Matt. 22, 16; of John the Baptist Matt. 9, 14. Mark 2, 18. Luke 5, 33. John 3, 25; of Jesus Matt. 3, 1. Mark 8, 27. Luke 8, 9. John 3, 22. al. *apiss*. Spec. the twelve apostles, Matt. 10, 1. 11, 1. 20, 17. Luke 9, 1. Plur. *emphat.* for *true disciples*, John 13, 35. 15, 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6, 1. 2. 11, 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. +

**μαθήτρια**, *as, ἡ*, (μαθήτις,) *a female disciple*, i. e. *a female Christian*, Acts 9, 36.—Diod. Sic. 2. 52. Diog. Laert. Speus. 4. 2. Mæris, μαθητρίς, ἀπικῶς μαθήτρια, ἐλληνικῶς.

**Μαθουσάλα**, *ὁ*, indec. *Mathusala*, Heb. מֶתוּשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years; see Gen. 5, 21 sq.—Luke 3, 37.

**Μαϊνάν**, *ὁ*, indec. *Mainan*, pr. n. of an ancestor of Jesus, Luke 3, 31.

**μαίνομαι**, *f. μανοῦμαι*, Mid. depon. *to be mad, to rave*, spoken of persons who so speak and act as to seem out of their senses, absol. John 10, 20. Acts 12, 15. 26, 24. 25. 1 Cor. 14, 23.—Sept. Jer. 29, 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

**μακαρίζω**, *f. ἴσω*, (μάκαρ,) Att. fut. ὦ, Buttm. § 95. 9; *to pronounce happy, to call blessed*, c. acc. of pers. Luke 1, 48. James 5, 11. Sept. for מַשְׁחֵי Gen. 30, 13. Is. 3, 11.—Diod. Sic. 13. 58. Xen. Mem. 1. 6. 9.

**μακάριος**, *α, ον*, (collateral form of poet. μάκαρ, *happy*), *blessed*, e. g. of God 1 Tim. 1, 11. 6, 15. Genr. Matt. 5, 3 sq. Luke 1, 45. 6, 20 sq. Rom. 4, 7. al. *æsp.* With μᾶλλον, Acts 20, 35 μακαρίων ἐστὶ μᾶλλον, *more blessed is it*. Compar. μακαριώτερος, *happier*, 1 Cor. 7, 40. Sept. for מְבָרַךְ Ps. 1, 1. Deut. 33, 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. +

**μακαρισμός**, *οὗ, ὁ*, (μακαρίζω,) *a pronouncing happy, blessedness*; hence λέγειν τὸν μακαρισμὸν τινος, i. q. μακαρίζειν, Rom. 4, 6. 9. Gal. 4, 15 τίς οὖν ἦν ὁ μ. ὑμῶν, *how ye then called yourselves blessed*.—Plut. Solon 27 fin. Plato Rep. 591. d. On nouns ending in *σμος*, see Lob. ad Phr. p. 511.

**Μακεδονία**, *as, ἡ*, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus; E. on Thrace and the Ægean; W. on the Adriatic and Illyricum; and N. on Dardania and Mæsia. It was the original kingdom of Philip and

Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great *ater* provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts 16, 9. 10. 12. 18, 5. 19, 21. 22. 20, 1. 3. Rom. 15, 26. 1 Cor. 16, 5 bis. 2 Cor. 1, 16 bis. 2, 13. 7, 5. 8, 1. 11, 9. Phil. 4, 15. 1 Thess. 1, 7. 8. 4, 10. 1 Tim. 1, 3.

**Μακεδών**, *ὄνος, ὁ*, *a Macedonian*, Acts 16, 9. 19, 29. 27, 2. 2 Cor. 9, 2. 4.

**μάκελλον**, *ον, τό*, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10, 25.—Luc. Diss. c. Hes. 7. Plut. Quæst. Rom. 54. See Adam's Rom. Ant. p. 569. Dict. of Antt. art. *Macellum*.

**μακράν**, *adv. (μακρός,) strictly for μακράν ὁδόν, a long way*, Buttm. § 115. 4; i. e. as Engl. *a great way, far, far off*. Luke 15, 20 μακράν ἀπέχοντος. Acts 22, 21. So c. ἀπὸ τινος, Matt. 8, 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν. Mark 12, 34. Luke 7, 6. John 21, 8. Acts 17, 27. Sept. for רַחֵק Josh 9, 22. Judg. 18, 7. So Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. οἱ μακράν, *those far off, those remote from God*, i. e. the Gentiles as opp. οἱ ἐγγύς the Jews, Eph. 2, 13. 17; comp. Is. 57, 19 where Sept. and רַחֵק; see in ἐγγύς no. 1. So οἱ εἰς μακράν Acts 2, 39, comp. in εἰς no. 4. See Buttm. § 125. 6.

**μακρόθεν**, *adv. (μακρός,) from far, afar off*; Mark 8, 3 μακρόθεν ἤκουσιν. 11, 13. Luke 18, 13. 22, 54. 23, 49. Sept. for רַחֵק Gen. 22, 4. 37, 17. 2 K. 2, 7. So Philo quod somn. a Deo mitt. p. 575. b. Æl. H. An. 2. 15. ib. 15. 12. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. ἀπὸ μακροθύν, *from far, afar off*, Matt. 26, 58 ἠκολούθει αὐτῷ ἀπὸ μακροθύν (comp. Luke 22, 54). Matt. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for רַחֵק 2 K. 19, 25; רַחֵק Ps. 138, 6. So Polemo Physiogn. 1. 6. Greg. Naz. Or. 25. p. 484. c. See Lob. ad Phr. p. 46 ult. Comp. the like use αἰ Heb. רַחֵק, Heb. Lex. art. רַחֵק no. 3. h.

**μακροθυμέω**, *ᾤ, f. ἴσω*, (μακρός ἔμμος,) pr. *to be long-minded*, i. e. *to be angry, passion, excitement*. Hence

1. *to be long-suffering, forbearing, to bear patiently*; absol. 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ. With εἰς τινα 2 Pet. 3, 9; ἐπὶ τινι Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς, i. e. though he bear long with them, is slow to avenge them (comp. Eccles. 32 or 35, 18). Matt. 18, 26, 29; πρὸς τινα 1 Thess. 5, 14. Sept. for מְרַחֵם הָיָה לָנוּ Prov. 19, 11.—So c. ἐπὶ τινι Eccles. 18, 11. 32 [35], 18; absol. 2 Macc. 6, 14. Plut. de Gen. Socrat. 23 ven.

2. *to wait patiently, to be patient*, absol. Heb. 6, 15 οὕτω μακροθυμίας ἐπέτυχε τῆς ἐπαγγελίας. James 5, 7, 8; c. ἐπὶ τινι James 5, 7.—Artemid. 4, 12 πάντα μακροθυμῶν κελεύει, καὶ μὴ κενοσπουδεῖν.

**μακροθυμία**, as, ἡ, (μακροθυμέω,) *longanimity, slowness to anger, passion, excitement, i. e. long-suffering, forbearance, patient endurance*; genr. Rom. 2, 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; 9, 22. 2 Cor. 6, 6. Gal. 5, 22. Eph. 4, 2. Col. 3, 12. 1 Tim. 1, 16. 2 Tim. 3, 10. 4, 2. 1 Pet. 3, 20. 2 Pet. 3, 15. Sept. and מְרַחֵם הָיָה לָנוּ Prov. 25, 15. Jer. 15, 15. So Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. Menand. p. 203.—Spec. *patient endurance* of evil, *patience*, Col. 1, 11. Heb. 6, 12. James 5, 10. So Sept. Is. 57, 15.

**μακροθύμως**, adv. (μακροθυμέω,) *patiently*, i. e. with indulgence, with clemency, Acts 26, 3.

**μακρός**, ἄ, ὄν, (μᾶκος, μῆκος,) *long*, extended in space or time.

1. Of space, e. g. from one point to another; hence *far, far distant*; Luke 15, 13 et 19, 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for מְרַחֵם הָיָה לָנוּ Prov. 7, 19. So Hdtian. 6, 7, 10. Xen. Cyr. 5, 5, 42.—Acc. μακράν as Adv. see in its order.

2. Of time, e. g. μακρῷ χρόνῳ Hdtian. 5, 3, 5.—In N. T. only Neut. Plur. μακρά as Adv. *long*, e. g. μακρὰ προσευχόμενοι *praying long*, making long prayers, Matt. 23, 14 [13]. Mark 12, 40. Luke 20, 47.—Jos. Ant. 6, 11, 10. Luc. Tim. 38. Plato Prot. 334, d.

**μακροχρόνιος**, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) pr. 'long-timed,' i. e. *long-lived*; Eph. 6, 3 ἵνα μ. γένῃ, quoted from Ex. 20, 12 et Deut. 5, 16 where Sept. for מְרַחֵם הָיָה לָנוּ.

**μαλακία**, as, ἡ, (μαλακός,) *softness, trop. for timidity* Pol. 3, 79, 4; *delicacy, effeminacy*, Luc. D. Deor. 10, 6, 8. Plato Rep. 410, d.—In N. T. *weakness, disease*, e. g. of body Matt. 4, 23 θεραπεύων πᾶσαν μαλακίαν. 9, 35, 10, 1. Sept. for חֲלָיָה Deut. 7,

15, 2 Chr. 16, 12.—Comp. μαλακίζεσθαι *to be weakly, sickly*, Ael. V. H. 3, 19; *μαλακῶς ἔχειν* Luc. D. Deor. 9, 1.

**μαλακός**, ἄ, ὄν, *soft*, pr. to the touch; spoken of raiment as made of soft materials, of fine texture, ἱμάτια μαλακά Matt. 11, 8 bis. Luke 7, 25. So Luc. Saturn. 1 ἐσσητας εὐανθεῖς καὶ μαλακάς. Xen. Mem. 2, 1, 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6, 9. So Dion. Hal. Ant. 7, 2. Plut. de capiend. ex inim. util. 4.

**Μαλελεήλ**, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵאֵל (praise of God) *Mahaleleel*, pr. n. of the son of Cainan, Luke 3, 37; comp. Gen. 5, 12.

**μάλιστα**, adv. superl. (μᾶλιν,) *most, most of all, especially*. Acts 20, 38 δδυνάμενοι μάλιστα ἐπὶ τῷ λόγῳ κτλ. 25, 26, 26, 3. Gal. 6, 10. Phil. 4, 22. 1 Tim. 4, 10, 5, 8, 17. 2 Tim. 4, 13. Tit. 1, 10. Philem. 16. 2 Pet. 2, 10.—Luc. Symn. 18. Xen. Cyr. 1, 4, 4.

**μᾶλλον**, adv. comparat. (μᾶλα,) *more, rather*, Lat. *potius*; in various connections.

1. Genr. 1 Cor. 14, 1 [ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κτλ. v. 5. 2 Cor. 5, 8; before a gen. 1 Cor. 14, 18 πάντων ὑμῶν μᾶλλον γλώσσας λαλῶν. (Xen. An. 3, 12, 1.) Also πολλῶ μᾶλλον *much more*, Matt. 6, 30. Mark 10, 48. Luke 18, 39. Rom. 5, 9, 10, 15, 17. 1 Cor. 12, 22. 2 Cor. 3, 9, 11. Phil. 2; 12. Heb. 12, 9, 25; πῶς μᾶλλον, *how much more*, Matt. 7, 11, 10, 25. Luke 11, 13, 12, 24, 28. Rom. 11, 12, 24. Philem. 16. Heb. 9, 14; τοσούτῳ μ. *so much the more* Heb. 10, 25; μᾶλλον καὶ μᾶλλον, *more and more*, Phil. 1, 9 ἔτι μ. καὶ μ. περισσεύῃ. (Diog. Laert. 9, 10, 2; ἔτι μ. Dion. Hal. Ant. 9, 6.) With ἢ or ἥπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτλ. John 3, 19. Acts 4, 19, 5, 29, 27, 11. 1 Tim. 1, 4, 2 Tim. 3, 4; μᾶλλον ἥπερ John 12, 43. (Xen. Mem. 4, 4, 17; comp. Herm. ad Vig. p. 719.) St. ellipt. where ἢ and its verb are to be supplied in thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2, 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμῶν.—Intens. *the more, the rather, much more*. Matt. 27, 24 ἀλλὰ μᾶλλον θόρυβος γίνεται, i. q. μᾶλλον θορυβεῖται, comp. v. 23, i. e. but that there was the more a tumult. Mark 14, 31 comp. v. 29. Luke 5, 15. John 5, 18 διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν ἀπεκτεῖναι, comp. v. 16. John 19, 8. Acts 5, 14, 9, 22, 22, 2 comp. 21, 40. 2 Cor. 7, 7, 12, 9. Phil. 1, 12, 3, 4, 1 Thess. 4, 1, 10, 2] or

1, 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9, 12. 2 Cor. 3, 8 comp. v. 7.

2. Joined with a word in the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*; Matth. 458. So before ἤ, Acts 20, 35 μακρίον ἐστὶ μᾶλλον διδόναι, ἢ λαμβάνειν, *it is more blessed* 1 Cor. 9, 15. Gal. 4, 27; before εἰ, Mark 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κτλ.—So c. gen. Xen. Cyr. 3. 1. 30.

3. Emphat. with another comparative, either in form or sense; comp. Matth. 1. c. Winer § 36. 3. n. 1. Mark 7, 36 μᾶλλον περισσότερον. 2 Cor. 7, 13. Phil. 1, 23 πολλὰ γὰρ μᾶλλον κρείσσον. (Hidot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) Also with verbs of comparison, Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11, 25 μᾶλλον ἐλόμενος. So μ. ἐλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

4. After a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10, 6 πορεύεσθε δὲ μᾶλλον κτλ. v. 28. 25, 9. Mark 5, 26. Luke 10, 20. Eph. 4, 28. Heb. 12, 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14, 13 μηκέτι οὖν ἀλλήλους κρίνομεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5, 4. 1 Tim. 6, 2. 1 Cor. 7, 21 μὴ σοι μελέται· ἀλλ' εἰ καὶ... μᾶλλον χρῆσαι. Impl. Mark 15, 11 ἵνα [μὴ τὸν Ἰησοῦν ἀλλὰ] μᾶλλον τὸν Β. ἀπολύσῃ αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5, 2. 6, 7 bis.

5. Intens. μᾶλλον δέ before an antithetic clause, *or rather, yet more*; Rom. 8, 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεῖς; Gal. 4, 9. Eph. 5, 11.—Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλλχος, ου, ὁ, *Malchus*, Heb. מַלְכֻּס (counsellor) *Malluch*, pr. n. of a servant, John 18, 10.

μάμμη, ης, ἡ, *a grandmother*, 2 Tim. 1, 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis 19 fin. A word of the later Greek instead of the earlier τήνη. Lob. ad Phryn. p. 133 sq.

μαμωνᾶς, μαμμωνᾶς, ᾱ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. מַמְּוֹנָא, מַמְּוֹנָא, (r. מַמְּוֹ) pr. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16, 9. 11; and personified like Gr. πλοῦτος, Matt. 6, 24. Luke 16, 13.—Suid. μαμωνᾶς· πλοῦτος γήινος, χρυσός.

Μαναήν, ὁ, indec. *Manaan*, pr. n. of a christian teacher at Antioch, Acts 13, 1.

Μανασσῆς, ἡ, ὁ, acc. ἡ, *Manasses*, Heb. מְנַסֵּחַ (making forget) *Manassch*. vr. n.

1. The son of Joseph, adopted by Jacob Rev. 7, 6.

2. A king of Judah, son of Hezekiah, r. 699–644 B. C. noted for his idolatry and cruelty, Matt. 1, 10 bis. See 2 K. c. 21. 2 Chr. c. 33.

μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*.

1. Genr. by inquiry from others, or from teaching, study, observation, *to learn, to be taught*; absol. Matt. 9, 13 πορευθέντες δὲ μάζετε, τί ἐστὶ κτλ. John 6, 45. 1 Cor. 14, 31. 1 Tim. 2, 11. 2 Tim. 3, 7; with ἀπό τινος Matt. 11, 29. With acc. of thing, Rom. 16, 17 ἡν ὑμεῖς ἐμάζετε. 1 Cor. 14, 35. Phil. 4, 9. 2 Tim. 3, 14; with ἀπό τινος Matt. 24, 32 et Mark 13, 28. 1 Cor. 4, 6 ἵνα ἐν ἡμῖν μάζετε τὸ μὴ ὑπέρ κτλ. *in us*, i. e. by our example. Also with acc. impl. John 7, 15; c. ἀπό τινος Col. 1, 7; παρά τινος 2 Tim. 3, 14. With acc. of person, *to learn any one*, i. e. his doctrines, precepts, Eph. 4, 20. Sept. c. acc. for 722 Ps. 119, 71. 73. Deut. 5, 1. So absol. Hdian. 8. 7. 8; c. inf. Æl. V. H. 3. 32; c. acc. Xen. Mem. 3. 9. 3; ἔκ τινος Æc. 13. 6; παρά τινος Cyr. 2. 2. 6.—Spec. *to learn by information, to be informed*, c. ὅτι Acts 23, 27; ἀπό τινος Gal. 3, 2. (Æl. V. H. 2. 42. Xen. Cyr. 6. 1. 31.) Also *to understand, to comprehend*, Rev. 14, 3. So Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

2. *to learn by experience*, i. q. *to do habitually, to be wont*, with an inf. expr. or impl. Phil. 4, 11 ἐγὼ γὰρ ἔμαθον... αὐτάρκης εἶναι. 1 Tim. 5, 4. 13. Tit. 3, 14; c. acc. Heb. 5, 8 ἔμαθεν τὴν ὑπακοήν.—Xen. An. 3. 2. 25.

μανία, as, ἡ, (μαίνομαι) *mania, madness*, Acts 26, 24.—Wisd. 5, 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16, 31. 35; τὸ μάννα Num. 11, 6. Josephus ἡ μάννα Ant. 5. 1. 4.—In N. T. John 6, 31. 49. 58. Heb. 9, 4; symbolically Rev. 2, 17 see in κρίπτω. Comp. Ex. 16, 31 sq. Jos. Ant. 3. 1. 5. Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin similar to honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or *Turfa*, *Tamarix gallica mannifera*. This the Arabs collect, and

regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting to more than five or six hundred pounds each year. It has been ascertained within the present century, first by English naturalists and more fully by Elrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus, called *coccus manniparus*; see Ehrenb. Symbol. Phys. Berl. 1829. But the characteristics of the modern manna correspond in scarcely a single particular with the ancient manna as described in the Old Testament; nor is it a possible supposition, that there could have been a supply of it sufficient for a host like that of Israel, amounting to at least two millions of persons. See genr. Bibl. Res. in Palest. I. p. 170, 550. Niebuhr's Arabien p. 145. Burckhardt's Trav. in Syr. p. 599 sq. Heb. Lex. art. מָן.

**μαντεύομαι**, f. εὐσομαι, Mid. depon. (μάντις, μανίνομαι,) to utter responses as from an oracle, to divine, to foretell, Acts 16, 16. Sept. for מָנָה Deut. 18, 10. 1 Sam. 28, 8. —Æl. V. H. 2. 17. Luc. D. Deor. 1. 2. Plato Tim. 72. b.

**μαραίνω**, f. αἰῶ, pr. to put out, to quench fire, Hom. H. Merc. 140. Pass. to go out, to die away, of fire, Hom. II. 9. 212. Hence to make pine away, to dry up, cause to wither, Sept. for מָרַח Job 15, 30. Meleag. 104, in Anthol. Gr. I. p. 30. Pass. to wither, to fade away, pr. of roses Wisd. 2, 8; of the body, person, Jos. B. J. 6. 5. 1.—In N. T. Pass. trop. of a person in prosperity, to fade away, e. g. δ πλούσιος James 1, 11. So Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῷ δόμῳ μαραινόμενῳ.

**Μαραν ἁθά**, *Maran-atha*, Aramaean אֲתָהּ מָרַן, i. q. κύριος ἔρχεται, the Lord cometh to judgment, 1 Cor. 16, 22. Buxt. I. ex. Chald. 1248.

**μαργαρίτης**, ου, δ, (μάργαρος,) a pearl, Matt. 13, 45. 46 ἕνα πολύτιμον μαργαρίτην. 1 Tim. 2, 9. Rev. 17, 4. 18, 12. 16. 21, 21 bis. Trop. Matt. 7, 6 comp. in κύων. —Æl. H. An. 10. 13 δ ἐν ταῖς γυναῖξιν θαν- μιστὸς μαργαρίτης. Theophr. Fragm. 2. 36. Comp. Plin. H. N. 9. 53, 54.

**Μαρθᾶ**, ἥς, ἡ, *Martha*, a sister of Lazarus, Luke 10, 38. 40. 41. John 11, 1. 5. 19. 20. 21. 24. 30. 39. 12, 2.

**Μαρία**, as, ἡ, or **Μαριάμ**, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם (rebellion) *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, written

**Μαρία** Matt. 1, 16. 18. 2, 11. Mark 6, 3 Luke 1, 41. Acts 1, 14; **Μαριάμ** Matt. 1 20. 13, 55. Luke 1, 27. 30. 34. 38. 39. 46 56. 2, 5. 16. 19. 34.

2. *Mary*, **Μαρία**, the mother of James the Less and Joses, sister to Jesus' mother (John 19, 25) and wife of Alphaeus or Clopas; see in Ἀλφάιος no. 1, and Ἰάκωβος no. 2. Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. Luke 24, 10. John 19, 25.

3. *Mary Magdalene*, i. e. of Magdala, **Μαρία**, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24, 10. John 19, 25. 20, 1. 11. 16. 18.

4. *Mary*, **Μαρία**, a sister of Lazarus and Martha, Luke 10, 39. 42. John 11, 1. 2. 19. 20. 28. 31. 32. 45. 12, 3.

5. *Mary*, **Μαρία**, mother of John surnamed Mark, Acts 12, 12.

6. *Mary*, **Μαριάμ**, a christian female at Rome, Rom. 16, 6.

**Μάρκος**, ου, δ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John surnamed Mark, Acts 12, 12. 25. 15, 37; the nephew of Barnabas Col. 4, 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second after separating from Paul, Acts 15, 39 comp. 12, 25. He is later again mentioned among the companions of Paul Col. 1. c. Philem. 24. 2 Tim. 4, 11; and is also affectionately called son by Peter, just as Timothy is by Paul, 1 Pet. 5, 13; comp. Acts 12, 12. 2 Tim. 1, 2.

**μάρμαρος**, ου, δ, ἡ, (μαρμαίρω,) stone, rock, Hom. II. 12. 380.—Later and in N. T. i. q. Lat. marmor, marble, Rev. 18, 12. So Ep. Jer. 72. Diod. Sic. 3. 14.

**μάρτυρ**, see in μάρτυς.

**μαρτυρέω**, ὦ, f. ἴσω, (μάρτυς,) to witness, i. e.

1. to be a witness, to be able or ready to testify, c. dat. commodi, John 3, 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κτλ. Acts 22, 5.—Xen. Hell. 1. 1. 31.

2. to bear witness, to testify, to the truth of what one has seen, heard, knows. a) Pr. and genr. with περί c. gen. to bear witness of or concerning any person or thing; John 1, 7. 8 ἵνα μαρτυρήσῃ περὶ τοῦ φῶτος. v. 15. 2, 25. 5, 31. 32. 8, 13. 14. 18. 15, 26. 21, 24; c. ὅτι 7, 7; c. περί impl. 15, 27 comp. 26. 18, 23 μαρτύρησον περὶ τοῦ κακοῦ, i. e. show it, prove it, by your testimony. With ὅτι as equiv. to acc. et inf. Winer § 45. 2. ult. John 1, 24 καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν υἱός. 4, 44. 12, 17 1 John 4, 14. Luke 11 48; also c. dat

comm. v. incomm. Matt. 23, 31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κτλ. Rom. 10, 2 μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζῆλόν θεοῦ ἔχουσιν. Gal. 4, 15 μαρτυρῶ ὑμῖν, ὅτι κτλ. Col. 4, 13; κατὰ τινος, 1 Cor. 15, 15 ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ. (So c. ὅτι et dat. Xen. Cyr. 8. 8. 1.) Followed by the words testified, after λέγων, εἶπε, ὅτι of quotation, or the like; John 1, 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κτλ. 4, 39. 13, 21; c. dat. comm. Acts 13, 22. [Rev. 22, 18.] With an accus. expr. or impl. e. g. of a kindred or synon. noun, John 5, 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5, 9. 10. So 1 Tim. 6, 13 μ. τὴν καλὴν ὁμολογίαν. (Arr. Epict. 4. 8. 32. Dem. 1131. 4.) With acc. of thing genr. to testify any thing, to bear witness of or concerning any thing; John 3, 11 ὁ ἐωράκαμεν μαρτυροῦμεν. v. 32. 1 John 1, 2. Rev. 1, 2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22, 20 ὁ μαρτυρῶν ταῦτα, in a causative sense, comp. v. 16; acc. et dat. Rev. 22, 16 μαρτυρήσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23, 11; τοῦτο or the like, John 19, 35 καὶ ὁ ἐωράκως μεμαρτύρηκε. Acts 26, 5. Heb. 10, 15. 1 John 5, 6. 7. 8. So genr. AEL. V. H. 9. 11. Dem. 1131. 23; c. acc. et dat. Arr. Epict. 4. 1. 145.—With a dat. of pers. or thing to or for whom, in favour of whom one bears testimony; John 3, 26 ὃ σὺ μεμαρτύρηκας. 5, 33. 18, 37. 3 John 3. 6; dat. impl. 2 Cor. 8, 3. 3 John 12 μαρτυροῦμεν. Pass. c. ὑπὸ Rom. 3, 21; c. ὅτι Heb. 7, 8. So Xen. Cyr. 8. 8. 1, 27. b) Trop. of God as testifying by his Spirit, by signs, miracles, works; c. περὶ John 5, 37. 8, 18. 1 John 5, 9. 10; ὅτι of quot. Heb. 7, 17; τῷ λόγῳ, to, in favour of, Acts 14, 3. Of the Scriptures and prophets, c. περὶ John 5, 39; with a dat. and inf. c. acc. Acts 10, 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) Also of one's deeds, works, c. περὶ John 5, 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10, 25. So Sept. Gen. 31, 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3. c) Emphat. to testify strongly, to bear honourable testimony. Pass. to be well testified of, to have good witness; c. dat. Acts 15, 8 θεὸς ἐμαρτύρησεν αὐτοῖς κτλ. Heb. 11, 4 ἐπὶ τινι. Pass. c. inf. Heb. 11, 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence genr. to speak well of, to applaud, c. dat. Luke 4, 22 πάντες ἐμαρτύρουν αὐτῷ. (Jos. Ant. 14. 10. 2. AEL. V. H. 1. 30.) Pass. to be lauded, to be of good report, Acts 6, 3; c. ὑπὸ Acts 10, 22. 16, 2. 22, 12. 3 John 12; c. ἐν 1 Tim. 5, 10. Heb. 11, 2; c. διὰ v. 39. So Jos. Ant. 3. 2. 5 M. Antonin. 7. 62.

3. Mid. μαρτυρέομαι, οὔμαι, only twice in N. T. a) With dat. Acts, 26, 22 Rec. μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, bearing my testimony both to small and great. Not thus found in Gr. writers; hence some read μαρτυρόμενος. b) Spec. to call to witness, to invoke, like μαρτυροῦμαι, so Dion. Hal. 7. 49 ult. μαρτυρούμενος θεοῦς τε καὶ ἀνθρώπων. Diod. Sic. 4. 54 τῆς γυναικὸς τοὺς θεοὺς μαρτυρουμένης. Hence in N. T. to invoke, to obtest, to charge, c. acc. impl. 1 Thess. 2, 12 παρακαλοῦντες ὑμῖς καὶ παραμυθούμενοι καὶ μαρτυροῦμενοι κτλ. Sept. for 𐤇𐤓𐤕 Gen. 43, 3. Lam. 2, 13.

μαρτυρία, as, ἡ, (μαρτυρῶ,) witness, testimony, as borne, given; comp. in μαρτύριον.

1. Of judicial testimony, Mark 14, 56. 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luko 22, 71. John 8, 17; μαρτ. κατὰ τινος Mark 14, 55. Sept. for 𐤇𐤓 Prov. 25, 18.—Dem. 846. 24. Plato Legg. 937. a.

2. Genr. testimony to the truth of any thing. a) Pr. John 19, 35 καὶ ὁ ἐωράκως μεμαρτύρηκε, καὶ ἀληθευὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. 21, 24. 1 John 5, 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. Also of a poet Tit. 1, 13. So Arr. Epict. 3. 22. 86. Diod. Sic. 3. 73 [72]. Plato Conv. 179. b. b) Spec. in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; genr. John 5, 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5, 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John 1, 7. 19. 5, 36; from other teachers Rev. 11, 7. 12, 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22, 8 μ. περὶ ἐμοῦ. Also from God, John 5, 3. 1 John 5, 9 bis. 10. 11. Of Christ's testimony respecting himself, John 3, 11. 32. 33. 5, 31. 8, 13. 14; also in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel; Rev. 1, 2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. v. 9. 20, 4. 19, 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας, for the testimony of Jesus is the spirit of prophecy, i. e. implies the prophetic spirit in those who are its ministers, and thus makes them fellow-servants with the angel. Also ἔχειν τὴν μ. τοῦ Ἰησοῦ, to have and hold fast the testimony of Jesus, Rev. 12, 17. 15, 10; impl. 6, 9; comp. John 14, 21 et 2 John 9. c) Emphat. honourable testimony, good report, 1 Tim. 3, 7. So Eccl. 31 [34], 23. Jos. Ant. 6. 10. 1.



**μαρτύριον**, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κρείττον η μαρτυρία.

1. Genr. *testimony*, 2 Cor. 1, 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4, 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning his resurrection. Heb. 3, 5 εἰς μ. τῶν λαλῆσομένων, for testimony, for testifying. (Æl. V. H. 2. 5. Xen. Conv. 8. 34.) In reference to Jesus and his doctrines, e. g. from teachers, 2 Thess. 1, 10. Also τὸ μαρτύριον τοῦ Χριστοῦ, the testimony of Christ, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel, 1 Cor. 1, 6. 2 Tim. 1, 8. 1 Cor. 2, 1 τὸ μ. τοῦ θεοῦ id.—Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς, as a testimony unto them, Matt. 8, 4. 24, 14. Mark 1, 44. Luke 5, 14. 21, 13; also against them Matt. 10, 18. Mark 6, 11. 13, 9. James 5, 3, and so ἐπ' αὐτοὺς Luke 9, 5. Also 1 Tim. 2, 6 τὸ μαρτύριον καιροῖς ἰδίους, the testimony in due time, i. e. to be made known in its time, in apposit. with the preced. participial clause, comp. Tit. 1, 3. Sept. for עֵד Deut. 31, 26. Josh. 22, 27. So Hdot. 8. 120. Xen. Hell. 1. 7. 4.

2. From the Sept. ἡ σκηνή τοῦ μαρτυρίου, the tabernacle of witness, put for the tabernacle of the congregation, Heb. מוֹדֵת אֱלֹהִים, Acts 7, 44. Rev. 15, 5. So Sept. for מוֹדֵת אֱלֹהִים Ex. 29, 42. 44. 40, 22. 24, deriving מוֹדֵת from עָדָה to testify, instead of from עָדָה to assemble; see Heb. Lex. art. מוֹדֵת no. 2. a.

**μαρτύρομαι**, f. μαρτυροῦμαι, Mid. depon. (μάρτυς,) to call to witness, to invoke as witness, e. g. the gods Dem. 799. 6. Plato Phil. 12. b.—Hence in N. T. genr. to invoke, to obtest, to protest, to make an earnest and solemn appeal e. g. a) By way of affirmation, protestation, c. dat. et ὄντι, Acts 20, 26 μαρτύρομαι ὑμῖν ὅτι κτλ. q. d. I solemnly affirm, I call God to witness. Gal. 5, 3. So Jos. B. J. 3. 8. 3. Plut. Lysand. 6 πρὸς τινα. b) By way of exhortation, to obtest, to exhort solemnly, to charge, c. acc. et inf. Eph. 4, 17. Acts 26, 22 in some editions, see in μαρτυρέω no. 3. So Pol. 13. 8. 6. Thuc. 6. 80.

**μάρτυς**, υπος, ὁ, ἡ, a witness, dat. μάρτυρι, acc. μάρτυρα, Plur. dat. μάρτυσι. The nom. μάρτυρ belonged only to the Æolic dialect, and is not found in N. T. but became current in later ecclesiastical writers in the sense of *martyr*; see Buttm. Ausf. Sprachl. § 58. p. 230.

1. a witness, in a judicial sense; Matt. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 26, 65. Mark 14, 63. Acts 6, 13. 7, 58. 2 Cor. 13, 1. 1 Tim. 5, 19. Heb. 10, 28. Sept. for עֵד Deut. 17, 6. Prov. 24, 28.—Dem. 1025. 22. Xen. Hell. 1. 7. 6.

2. Genr. a witness, one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2, 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως κτλ. 1 Tim. 6, 12; μάρτυς ἐστὶν ὁ θεός Rom. 1, 9. Phil. 1, 8. 1 Thess. 2, 5; μάρτυρα τ. θεῶν επικαλεῖν 2 Cor. 1, 23. So in allusion to those who are spectators at a public game, Heb. 12, 1. Sept. and עֵד Gen. 31, 50; comp. Sept. Is. 43, 10. So Jos. Ant. 15. 5. 3. Luc. Phalar. 1. 1. Xen. Ag. 4. 5; in a public game, Longin. de Subl. § 14.—Especially of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus; Luke 24, 48 ὑμεῖς δέ ἐστε μάρτυρες τούτων. Acts 1, 8. 22. 2, 32. 3, 15. 5, 32. 10, 39. 41. 13, 31. 26, 16. 2 Tim. 2, 2 ἀκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. With a dat. Acts 22, 15. 1 Pet. 5, 1. So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11, 3; cf Jesus, ὁ μάρτυς ὁ πιστός Rev. 1, 5. 3, 14; comp. John 1, 19. 14, 6.

3. a martyr, one who by his death bears witness to the truth; Acts 22, 20 Στεφάνου τοῦ μάρτυρος σου. Rev. 2, 13. 17, 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers; see Suicer Thes. Eccl. s. voc.

**μασσάομαι**, ὤμαι, f. ἥσομαι, Mid. depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain, Rev. 16, 10.—Sept. Job 30, 4. Jos. B. J. 6. 3. 3. Luc. Ocypr. 122. In Gr. writers oftener μασάομαι, Theophr. H. Pl. 4. 9. Aristoph. Eq. 717.

**μαστιγῶν**, ὦ, f. ὥσω, (μάστιξ,) to scourge, c. acc. e. g. persons as criminals, Matt. 10, 17. 20, 19. 23, 34. Mark 10, 34. Luke 18, 33. John 19, 1; see in ἱμάς no. 2. Sept. for מַדְבִּיר Ex. 5, 14. Deut. 25, 3. So Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct c. acc. Heb. 12, 6 μαστιγοῖ δὲ πάντα υἱὸν διὰ παραδέχεται, quoted from Sept. Prov. 3, 12 where Heb. מַדְבִּיר, i. e. as a father. Sept. and מַדְבִּיר Prov. 17, 10. So Tob. 13, 2. 5.

**μαστιζῶ**, f. ἱζῶ, (μάστιξ,) to scourge, c. acc. e. g. a person as criminal Acts 22, 25

Sept. for מַסְתִּיחַ Num. 22, 5.—Luc. Tim. 23. Plut. Alex. M. 42 ult.

**μάστιξ**, ἰγος, ἡ, a whip, scourge, see in *Imás* no. 2; Acts 22, 24. Heb. 11, 36. Sept. for מַסְתִּיחַ 1 K. 12, 11, 14. So Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge from God, i. e. disease, plague; Luke 7, 21 ἀπὸ νόσων καὶ μαστίγων. Mark 3, 10. 5, 29. 34. Sept. for מַסְתִּיחַ Ps. 32, 10; 77 Ps. 39, 12. 89, 33. So Hom. Il. 12. 37. Æschyl. Theb. 608.

**μαστός**, οὐ, ὁ, (collat. μαστός,) the breast, *par*; Luke 11, 27 μακίριοι οἱ μαστοὶ οὐδ' ἐξηλάσας. 23, 29. Rev. 1, 13. Sept. for מַסְתִּיחַ Job 3, 12. Cant. 1, 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

**ματαιολογία**, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling, 1 Tim. 1, 6.—Porphyry. de Abst. 4. 16. Plut. de Lib. educand. 9 mid.

**ματαιολόγος**, ου, ὁ, ἡ, adj. (μάταιος, λέγω,) given to vain talking; Subst. a vain talker, empty wrangler, Tit. 1, 10.—Athen. 617. a.

**μάταιος**, α, ου, (μάτην,) vain, empty, idle, fruitless, Tit. 3, 9; πίστις 1 Cor. 15, 17; ἀρησκαία James 1, 26; ἀνυστροφία 1 Pet. 1, 18. So 1 Cor. 3, 20 ὅτι εἰς τὸ μάταιον, quoted from Ps. 94, 11 where Sept. for מַסְתִּיחַ, as also Zech. 10, 2; for מַסְתִּיחַ Is. 31, 2. So Hdian. 6. 7. 24. Xen. Vect. 4. 41. Plato Tim. 40. d.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts 14, 15. Sept. and מַסְתִּיחַ 1 K. 16, 13. 2 K. 17, 15. Jer. 2, 5. 8, 19.

**ματαιότης**, ητος, ἡ, (μάταιος,) vanity, emptiness; 2 Pet. 2, 18 ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι. (Sept. for מַסְתִּיחַ Ps. 4, 3.) Spec. frailty, transiency; Rom. 8, 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. Sept. for מַסְתִּיחַ Ps. 39, 6. 62, 10. Ecc. 1, 2. 14.—From the Heb. for folly, perverseness, wickedness, Eph. 4, 17. Sept. and מַסְתִּיחַ Ps. 26, 4. 119, 37. 144, 8. 11.

**ματαιόω**, ὦ, f. ὠσω, (μάταιος,) pr. to make vain, Sept. for מַסְתִּיחַ Jer. 23, 16.—In N. T. from the Sept. only Pass. to become vain, i. e. foolish, perverse, wicked; Rom. 1, 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; comp. v. 23, and see in *μάταιος* fin. So Sept. and מַסְתִּיחַ 2 K. 17, 15. Jer. 2, 5; comp. Sept. for מַסְתִּיחַ 2 Sam. 13, 13. 26, 21.

**μάτην**, adv (μάτην) in vain, to no purpose, fruitlessly; Matt. 15, 9 et Mark 7. 7

μ. δὲ σέβονται με. Sept. for מַסְתִּיחַ Jer. 2 30.—Hdian. 1. 4. 7. Xen. Cœc. 7. 40.

**Ματθαῖος**, ου, ὁ, *Matthew*, (i. q. *Ματθαίας*), one of the apostles, the writer of the first Gospel, called also *Levi*, and originally a publican, ὁ τελώνης, Matt. 10, 3. 9, 9. Mark 3, 18. Luke 6, 15. Acts 1, 13. Comp. Mark 2, 14. Luke 5, 27.

**Ματθαῖον**, ὁ, indec. *Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1, 15 bis.

**Ματθαῖον**, ὁ, indec. *Matthal*, pr. n. of two men, Luke 3, 24. 29.

**Ματθίας**, α, ὁ, *Matthias*, (i. q. *Ματθαίας*), pr. n. of the apostle chosen in the place of Judas, Acts 1, 23. 26.

**Ματθαδά**, ὁ, indec. *Mattatha*, Heb. מַתְתָּה (gift of Jehovah), pr. n. m. Luke 3, 31.

**Ματθαδίας**, ου, ὁ, *Mattathias*, Heb. מַתְתָּה (gift of Jehovah) *Mattithiah*, pr. n. of two men, Luke 3, 25. 26.

**μάχαιρα**, ας, ἡ, a large knife, slaughterer knife, worn by Homer's heroes along with the sword, Il. 3. 271. Hdod. 2. 61. Æl. V. H. 8. 3.—In N. T. a sword, pr. for cutting; Matt. 26, 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter. 55. Mark 14, 43. 47. 48. Luke 21, 24. 22, 36. 38. 49. 52. John 18, 10. 11. Acts 16, 27. Heb. 4, 12. Rev. 6, 4. 13, 10 bis. 14; trop. Eph. 6, 17. Sept. for מַסְתִּיחַ Gen. 34, 25. Judg. 3, 16. (Diod. Sic. 16. 94. Xen. An. 1. 8. 6.) Spec. for the sword of justice, i. e. of the executioner, Acts 12, 2. Rom. 8, 35. Heb. 11, 34. 37; φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13, 4. So Æschin. 38. 11. Philostr. Vit. Apollon. 7. 16; comp. Sueton. Vitell. c. 15.—Meton. the sword for war, opp. εἰρήνη, Matt. 10, 34. Sept. and מַסְתִּיחַ Jer. 14, 13; מַסְתִּיחַ Sept. πόλεμος Lev. 26, 6.

**μάχη**, ης, ἡ, (μάχομαι,) a fight, battle, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29.—In N. T. genr. strife, conflict, controversy; 2 Cor. 7, 5 ἔξωσεν μάχα. 2 Tim. 2, 23. Tit. 3, 9 μάχας νομικάς, i. e. strifes about the Mosaic law. James 4, 1. Sept. for מַסְתִּיחַ Gen. 13, 7; מַסְתִּיחַ Prov. 15, 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

**μάχομαι**, f. ἔσομαι, Mid. depon. to fight, pr. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30.—In N. T. genr. to strive, to contend, e. g. physically in a private quarrel, Acts 7, 26. (Sept. for מַסְתִּיחַ Ex

21, 22. 2 Sam. 14, 6.) Also in words, *to strive, to dispute*, e. g. πρὸς ἀλλήλους John 6, 52; recipr. 2 Tim. 2, 24. James 4, 2. Sept. for מִלִּי Gen. 31, 36. Neh. 13, 25. So Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

**μεγαλυνχέω**, ὦ, f. ἴσω, (μέγας, αὐχέω,) *to boast largely, to play the braggart*, James 3, 5.—2 Macc. 15, 32. Plut. Consol. ad Apoll. 6 pen. Diod. Sic. 15. 16.

**μεγαλεῖος**, α, ον, (μέγας, μεγάλη,) *great, glorious, wonderful*; e. g. τὰ μεγαλεῖα, *great things, wonderful works*, Luke 1, 49. Acts 2, 11. Sept. for מִלִּי Ps. 71, 19.—Pol. 8. 3. 1. Xen. Mem. 4. 5. 2.

**μεγαλειότης**, ητος, ἡ, (μεγαλεῖος,) *greatness, majesty, glory*, e. g. τοῦ Θεοῦ Luke 9, 43; τοῦ κυρίου 2 Pet. 1, 16; τῆς Ἀρτέμιδος Acts 19, 27. Sept. for מִלִּי Jer. 33, 9.—1 Esdr. 1, 5. Jos. Ant. 8. 4. 3.

**μεγαλοπρεπής**, εος, οὖς, ὁ, ἡ, adj. (μέγας, πρέπω,) *befitting a great man, magnanimous*, Xen. Mem. 3. 10. 5.—In N. T. *magnificent, most splendid*, of things, 2 Pet. 1, 17 ὑπὸ τῆς μεγ. δόξης. So 2 Macc. 15, 13. Luc. D. Mar. 15. 1. Xen. Hi. 2. 2.

**μεγαλύνω**, f. ὠνῶ, (μέγας,) *to make great, to enlarge*.

1. Genr. c. acc. e. g. τὰ κράσπεδα τῶν ἱματίων Matt. 23, 5; τὸ ἔλεος μετὰ τίνος, *to show one great mercy*, do him great kindness, Luke 1, 58. Sept. and Heb. מְגַדֵּל Gen. 19, 19; comp. Ps. 57, 11.—Plut. Themist. 27. Thuc. 5. 98.

2. Spec. *to magnify, to extol, to praise*, c. acc. Luke 1, 46 τὸν κύριον. Acts 5, 13. 10, 46. 19, 17. 2 Cor. 10, 15. Phil. 1, 20. Sept. for מְגַדֵּל Ps. 34, 4. 2 Sam. 7, 26.—Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

**μεγάλως**, adv. (μέγας,) *greatly, much*; Phil. 4, 10 ἐχάρην μεγάλως.—Sept. 1 Chr. 29, 10. Pol. 4. 61. 5. Xen. Hi. 4. 5.

**μεγαλωσύνη**, ης, ἡ, (μέγας,) *greatness, majesty*, i. e. the divine majesty, meton. for God himself, Heb. 1, 3. 8, 1; also in ascriptions, Jude 25. Sept. for מְגַדֵּל Deut. 32, 3; מְגַדֵּל 1 Chr. 29, 11. Ps. 145, 6.—Test. XII Patr. p. 586; meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is μέγας.

**μέγας**, μεγάλη, μέγα, Gen. μέγαλον, ης, ου. Compar. μείζων, Superl. μέγιστος once 2 Pet. 1, 4. A double compar. is μείζονες 3 John 4, see under ελαχιστότερος.—*Great, large*, pr. of physical magnitude.

1. Of men or animals, *great in size, stat-*

*ure*, John 21, 11 ἰχθύα. Rev. 12, 3 δρῶκων. v. 14. Of persons, i. q. *full-grown*, Heb. 11, 24 μέγας γενόμενος; and so μικρὸς καὶ μέγας, *small and great*, Acts 8, 10. 26, 22. Heb. 8, 11. Rev. 11, 18. Sept. for מִלִּי Ez. 29, 3. 17, 3. Gen. 19, 11. So Palaph. 40. 1, 2. Hddian. 2. 9. 6; of pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age. ὁ μείζων, *the greater, the elder*, Lat. *major natu*, Rom. 9, 12, quoted from Gen. 25, 23 where Sept. for מִלִּי. Comp. Xen. Ven. 9. 8.

2. Of things, *great*, e. g. a) In size, extent, Matt. 27, 60 λίθον. Mark 13, 2 οἰκίας. Luke 12, 18. 16, 26 χάσμα. (Palaph. 29. 5.) Luke 22, 12. Acts 10, 11. 1 Cor. 16, 9 σῦρα. Rev. 8, 10. 11, 8. 14, 19. 18, 21. al. Trop. of guilt John 19, 11. Sept. for מִלִּי Josh. 10, 2. 11; trop. 2 Sam. 13, 16. So Hddian. 3. 7. 5. ib. 4. 15. 14. b) In measure, e. g. *tall, large*, Luke 13, 19 δένδρον. Matt. 13, 32. Mark 4, 32; or *long*, Rev. 6, 4 μύχαυρα; or *large, broad*, Rev. 9, 14 πόταμος, 20, 1 ἄλυσσις. So Hddian. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χιτών. c) Of number or amount, Mark 5, 11 ἀγέλη. 1 Tim. 6, 6. Heb. 10, 35; trop. John 15, 13. Acts 4, 33 χάρις. James 4, 6. Sept. and מִלִּי 1 K. 8, 66. 2 Chr. 7, 8. So Hddian. 7. 4. 9 πλήθος. d) In price, cost, *great, costly, splendid*, Luke 5, 29 δοχή. 14, 16 δέιπνον. 2 Tim. 2, 20. Heb. 9, 11. Sept. and מִלִּי Gen. 21, 8. Jer. 52, 13. Of a day, celebration, *great, solemn*, John 7, 37. 19, 31; elsewhere of the day of judgment Acts 2, 20. Jude 6. Rev. 6, 17. 16, 14. So Sept. and מִלִּי Mal. 4, 5. Joel 2, 11. 31. e) Trop. *great* in estimation, weight, importance; Matt. 22, 36. 38 ἐντολή. Eph. 5, 32 et 1 Tim. 3, 16 μυστήριον. 1 John 5, 9 μαρτυρία. 1 Cor. 9, 11. So μείζων *greater, more important*, Matt. 23, 19. 1 Cor. 13, 13. Heb. 11, 26; μέγιστος 2 Pet. 1, 4. Sept. for מִלִּי 1 Sam. 22, 15. So Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

3. Trop. *great* in force, intensity, effect, e. g. a) As affecting the external senses, *great, vehement, violent*, Matt. 8, 24 σεισμός μέγας. Luke 21, 11. (Æl. V. H. 6. 9.) Mark 4, 37 λαίλαψ. v. 39 γαλήνη. John 6, 18 ἄνεμος. (Dem. 1213. 27.) Rev. 11, 19 χάλαζα. 16, 21. So likewise πῶσις Matt. 7, 27; ῥήγμα Luke 6, 49; φωνή Matt. 24, 31 (Hddian. 1. 8. 12); κραυγή Acts 23, 9. Rev. 14, 18; κράζειν μείζον adv. *more vehemently*, Matt. 20, 31 (Hidot. 2. 141. 4). Also *superior* Luke 4, 38; *superior* Acts 8, 2. Sept. Gen. 50, 10. b) As affecting the mind, causing emotion, e. g. Matt 2 1<sup>α</sup> χα

μεγ. 3 John 4. Mark 5, 42 ἔκτασιν μ. Luke 2, 9 φόβον. Rom. 9, 2 λίπη. Rev. 12, 12 θυμὸς μ. (Æschin. 63. 10 ὄργη. Xen. Cyr. 4. 2. 10 φόβος.) So of events, Matt. 21, 21 θλίψις. Luke 4, 25 λιμός. 21, 23. Acts 8, 1 διωγμός. James 3, 1 κρίμα. Rev. 16, 21 πληγή. (Sept. Job 2, 13. Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, great, mighty, wonderful, e. g. σημεῖα μ. great signs, mighty deeds, miracles, Matt. 24, 24. Luke 21, 11. Acts 6, 8; δυνάμεις Acts 8, 13; δύναμις μ. Acts 4, 33. 8, 10. So μείζονα sc. ἔργα John 1, 51. 5, 20. 14, 12. Joined with θαυμαστός Rev. 15, 1. 3. 2 Cor. 11, 15 τί μέγα οὖν ἰσὼν what wonder then? comp. v. 14. Sept. and גָּדוֹל Deut. 6, 22. 10, 21. 20, 3. So Dem. 1046. 10. Æschin. 79. 13.

4. Trop. great in power, dignity, authority, e. g. οἱ μεγάλοι the great, i. e. nobles, princes, Matt. 20, 25. Mark 10, 42. Matt. 5, 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hidian. 6. 4. 8.) Heb. 4, 14 ἀρχιερέα μ. 10, 21. 13, 20. Of God, Tit. 2, 13. Rev. 19, 17; of Diana Acts 19, 27. 28. 34. 35. Genr. great, distinguished, Matt. 5, 19 οὗτος μέγας κληθήσεται. Mark 10, 43. Luke 7, 16 προφήτης. Acts 8, 9. So μέγας c. gen. Matt. 11, 11. Luke 7, 28. John 13, 16. 1 Cor. 14, 5; simply Matt. 18, 1. Luke 22, 24. 2 Pet. 2, 11. Sept. and גָּדוֹל 2 Sam. 7, 9. Neh. 11, 14. So Dem. 116. 8. Hidian. 1. 6. 17. Xen. An. 3. 2. 10.—In a bad sense, great, noted, ἡ πόρνη Rev. 17, 1. 19, 2. So Æsch. 22. 28 πόρνος.

5. Implying censure, i. q. too great, lofty, boastful, arrogant. Rev. 13, 5 στόμα λαλοῦν μεγάλα καὶ βλασφημίας. So Sept. and Chald. גדול Dan. 7, 8. 20. Heb. גדול Sept. μεγαλορρήμων Ps. 12, 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Dem. 1124. 25 μέγα λαλεῖν. Plato Phæd. 95. b. +

μεγέθους, εὖς, οὖς, τό, (μέγας,) greatness, trop. Eph. 1, 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for גדל Ex. 15, 16.—Æschin. 82. 16. Plato Polit. 290. d. So phys. Hidian. 8. 2. 10. Xen. Mem. 1. 3. 12.

μεγιστάνες, ον, οἱ, (μέγας, μέγιστος,) the great, Lat. magnates, i. e. chiefs, nobles, princes, Mark 6, 21. Rev. 6, 15. 18, 23. Sept. for מַגִּישִׁים Jer. 14, 3. Nah. 2, 5; מַגִּישִׁים Jon. 3, 7; מַגִּישִׁים 2 Chr. 36, 18.—Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. dat. μεγιστάνι accurs once Ecclus. 4, 7.

μέγιστος, see in μέγας init. and no. 2. e.

μεδερμηνεύω, f. εὖσω, (μετά, ἐρμηνεύω,) to interpret over from one language into another, to translate; in N. T. only Pass. Matt. 1, 23 ὅ ἐστι μεδερμηνεύμενον. Mark 5, 41. 15, 22. 34. John 1, [39]. 42. Acts 4, 36. 13, 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11. Pol. 6. 26. 6.

μέδῃ, ης, ἡ, (kindr. μέθυ, comp. Germ. Melh.) strong drinking, drunkenness, a drunken-frolic, Luke 21, 34. Rom. 13, 13. Gal. 5, 21. Comp. in κραπάλλῃ. Sept. for מְדִיָּה Ez. 23, 33. 39, 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

μεδίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεδιστάνω 1 Cor. 13, 2; comp. Buttm. § 106. n. 5. § 112. 10.—To set or move over from one place to another, to transfer, to remove; in N. T. only in the transitive forms, for which see in ἵστημι.

1. to remove, c. acc. 1 Cor. 13, 2 ὥστε ὅρη μεδιστάνειν. Of persons, to translate, c. acc. et eis Col. 1, 13. Sept. for מְדִיָּה Is. 54, 10. So Jos. Ant. 9. 11. 1 ult. Hidian. 6. 4. 14.—Trop. to draw over to another side or party, to seduce, to turn away, c. acc. ἄλλον ἱκανόν Acts 19, 26. Sept. for מְדִיָּה Is. 59, 15. So Xen. Hell. 2. 2. 5.

2. Of persons, to remove from office, e. g. a king, to depose, c. acc. Acts 13, 22, comp. 1 Sam. c. 16; a steward, to dismiss, Pass. Luke 16, 4 ὅταν μετασταθῇ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. Sept. for מְדִיָּה 1 K. 15, 13. —So c. ἀπό Pol. 4. 87. 9.

μεθοδεῖα, as, ἡ, (μεθοδεύω; μετά, ὁδός,) art, artifice, wile, only in N. T. Eph. 4, 14. 6, 11.—Hesych. μεθοδεῖας τέχνas. So μεθοδεύω to use artifice Pol. 38. 4. 10.

μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὅρος,) bordering upon, border, frontier, e. g. πόλις Jos. B. J. 4. 11. 2; γῆ Thuc. 2. 27.—In N. T. Plur. neut. τὰ μεθόρια sc. χωρία, the borders, confines, Mark 7, 24 τὰ μ. Τύρου καὶ Σιδωνος. So Hidian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

μεθύσκαω, f. ἴσω, (μέθυ, comp. in μέθη,) to make drunk; Mid. to become drunk, to be drunken, like Engl. to get drunk; hence to carouse; Pass. aor. 1 ἐμεθύσθη in Mid. signif. Buttm. § 136. 1, 2; comp. § 112. n. 6. Absol. Luke 12, 45 πίνειν καὶ μεθύσκεσθαι. John 2, 10. 1 Thess. 5, 7; c. dat. οἶνω Eph. 5, 18. Trop. ἐκ τοῦ οἴνου τῆς πορείας Rev. 17, 2. Sept. Act. for מְדִיָּה Jer. 51, 7. Hab. 2, 15; Mid. for מְדִיָּה Prov. 4, 17.—Luc. de dea Syr. 22. Pol. 4. 57. 3. Plato Conv. 176. c; trop. ib. Legg. 649. d.

μέδυσος, ὁ, ἡ, adj. (μέδω,) *drunken*; Subst. *a drunkard*, 1 Cor. 5, 11. 6, 10. Sept. for מְדֹשׁ Prov. 23, 21; מְדֹשׁ Prov. 26, 2. —Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used μέδυσος of females, later ones also of men, Lob. ad Phryn. p. 151 sq.

μεθύω, (μέδω,) only in pres. and imperfect; all other forms belonging to μεθύσκει q. v. Buttm. § 114. —Τὸ be drunk, to get drunk; hence to carouse; absol. Matt. 24, 49 μετὰ τῶν μεθύοντων, with the drunken. Acts 2, 15. 1 Cor. 11, 21. 1 Thess. 5, 7. Trop. ἐκ τοῦ αἵματος Rev. 17, 6. Sept. for מְדֹשׁ 1 Sam. 1, 13. Job 12, 25; trop. οὐ ἀπὸ οἴνου for מִן הַיַּיִן Is. 51, 21. So Ael. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

μείζων, μειζότερος, see in μέγας init.

μέλαν, ανος, τό, (neut. of μέλας,) *black* colour or dye, ink; 2 Cor. 3, 3 ἐπιστολῇ ἐγγεγραμμένη οὐ μέλαν. 2 John 12. 3 John 13. —Dem. 313. 11. Plato Phædr. 276. c. See Plin. H. N. 35. 25. Dict. of Antt. art. *Atramentum*.

μέλας, αινα, αν, *black*; Matt. 5, 36 σπρίξ. Rev. 6, 5. 12. Sept. for מְלֶחֱ Lev. 13, 37. Cant. 1, 5. —Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ἄ, ὁ, *Meleas*, pr. n. m. Luke 3, 31.

μέλει, impers. see in μέλω.

μελετάω, ᾧ, f. ἴσω, (μέλω, μέλει,) to care for, to take care of any thing, i. e. so as to be able to perform it, Hes. Op. 314, 441; comp. Tittm. de Synon. N. T. p. 176. —Hence in N. T. Lat. *meditare*, to meditate, to revolve in mind; c. acc. of thing, Mark 13, 11. 1 Tim. 4, 15 ταῦτα μελέτα. Acts 4, 25 τί ἐμελέτησαν κενά; quoted from Ps. 2, 1 where Sept. for מְדַבֵּר; also for מְדַבֵּר Ps. 119, 148. So Dem. 1129. 9. Xen. Mem. 1. 2. 21.

μέλι, ιτος, τό, *honey*, Lat. *mel*, Rev. 10, 9. 10. Matt. 3, 4 et Mark 1, 6 μέλι ἄγριον, see in ἄγριος. Sept. for מְדֹשׁ Judg. 14, 8. 18. —Diod. Sic. 19. 94. Xen. Hell. 5. 3. 19.

μελισσιος, ου, ὁ, ἡ, adj. (μέλισσα,) of bees, made by bees; Luke 24, 42 ἀπὸ μ. κηρίου of bee-comb, honey-comb.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying south of Sicily, Acts 28, 1. It was anciently a Carthaginian colony (Diod. Sic. 5. 12); and the Phœnician language still exists there in a corrupt dialect; comp. Acts 28, 2. Gesen. Monum. Phœn. p. 11. Here Paul was

shipwrecked, after being driven up and down for fourteen days in the *Adriatic Sea*, between Sicily and Greece; see Ἀδρίας and Acts 27, 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28, 11 sq. —There was another *Melita*, a small island in the *Adriatic Gulf*, on the Illyrian coast, no called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island; comp. Acts 28, 11.

μέλλω, f. ἴσω, (kindr. μέλω,) impf. ἔμελλον and ἤμελλον Buttm. § 83. n. 5; *to be about* to do or suffer any thing, *to be on the point of*, constr. with an infin. of that which one is about to do or suffer, mostly the inf. *future* (in N. T. least of a.), often inf. *present*, and rarely inf. *aorist*; which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Winer § 45. 8<sup>pen</sup>. For the force of the inf. pres. and aor. after μέλλω, as implying duration or transientness see Buttm. § 137. 5.

1. Genr. *to be about* to do, etc. a) So with inf. pres. Luke 7, 2 ἔμελλε τελευτᾶν, *was about to die, was at the point of death*. John 4, 47. Acts 21, 27. 27, 33. With inf. aorist, Rev. 3, 2 ἄ μέλλει ἀποθανεῖν. 12, 4. So c. pres. 2 Macc. 9, 18. Ael. V. H. 1. 11; c. aor. Hdtan. 2. 10. 9. Thuc. 6. 31. b) Also as implying purpose, i. q. *to have in mind, to intend, to will*, c. inf. pres. Matt. 2, 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10, 1. John 6, 6. Acts 3, 3. 12, 6. Rev. 10, 4; c. inf. aor. Rev. 2, 10 ἰδοὺ μέλλει βαλεῖν. 3, 16. So c. pres. Xen. An. 5. 7. 5; c. aor. Ael. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

2. Spec. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place; so c. inf. pres. Matt. 11, 14 Ἠλίας ὁ μέλλων ἔρχεσθαι. 20, 22. Mark 10, 32. Luke 9, 31. 44. John 11, 51. Acts 28, 6. Rom. 4, 24. 8, 13. Heb. 1, 14. James 2, 12, Rev. 2, 10 ἄ μέλλεις πάσχειν. With inf. aor. Rom. 8, 18 τὴν μέλλουσαν δόξαν ἀποκαλύψῃ. Gal. 3, 23. With inf. fut. Acts 11, 28 λιμὸν μέγαν μέλλειν ἔσσεσθαι. 24, 15. So c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3; c. aor. Xen. 6. 1. 40; c. fut. Xen. Mem. 2. 5. —Hence particip. μέλλων, ουστα, ον

*impending, coming, future*; Matt. 3, 7 ἀπὸ τῆς μελλούσης ὀργῆς. 12, 32. Rom. 5, 14. 1 Tim. 4, 8. Heb. 9, 11, 13, 14; τὰ μέλλοντα *things to come*, Rom. 8, 38. 1 Cor. 3, 22; εἰς τὰ μέλλον, *in future, hereafter*, Luke 13, 9. 1 Tim. 6, 19. So Luc. D. Mort. 3. 1. Hdiian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

3. Also, *may, can, will*, implying possibility, probability, what one hopes or fears; c. inf. pres. Matt. 24, 6. Luke 22, 23 ὁ τοῦτο μέλλων πράσσειν *who might or could do this*. Acts 20, 38. 1 Tim. 1, 16. With inf. fut. Acts 27, 10 θεωρῶ ὅτι μετὰ ὕβρεως . . . μέλλειν ἔσεσθαι τὸν πλοῦν. So c. pres. Xen. Cyr. 4. 3. 3; c. fut. Xen. An. 4. 7. 16.

4. *to be ever about to do a thing, i. e. to linger, to delay*. Acts 22, 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdiian. 2. 2. 21. Xen. Cyr. 1. 3. 15. +

μέλος εὖς, οὖς, τό, 1. *a limb, member*, of the body; Matt. 5, 29. 30 ἐν τῶν μελῶν σεν. Rom. 12, 4 bis. 1 Cor. 12, 12 bis. 14. 18. 19. 20. 22. 25. 26 quater. James 3, 5. 6. So Hdot. 1. 119. AEl. V. H. 14. 7. Plato Tim. 76. c.—Plur. τὰ μέλη, *the members*, collect. for *the body*, as the seat of the desires and passions, Rom. 6, 13 bis, τὰ μέλη ἡμῶν ὕπλα ἀδικίας v. δικαιοσύνης. v. 19 bis. 7, 5. 23 bis. Col. 3, 5. James 4, 1. 1 Cor. 6, 15 ter, τὰ σώματα ἡμῶν μέλη Χριστοῦ ἐσὶν . . . πόρνῃς μέλη, i. e. *your bodies are Christ's bodies, they belong to Christ and not to a harlot*.

2. Trop. *a member of the church*, of which Christ is the Head, 1 Cor. 12, 27. Eph. 5, 30; ἀλλήλων μέλη *members of one another*, i. e. as intimately united in christian fellowship, Rom. 12, 5. Eph. 4, 25.

Μελχί, ὁ, indec. *Melchi*, Heb. מֶלְכִּי (my king) *Malchi*, pr. n. of two of Jesus' ancestors, Luke 3, 24. 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלְכִּי-צֶדֶק (king of righteousness), pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham; comp. Gen. 14, 18 sq. Jos. Ant. 1. 10. 2.—Heb. 5, 6. 10. 6, 20. 7, 1. 10. 11. 15. 17. 21.

μέλω, f. μελήσω, *to be for care and concern to any one*; as ἀνθρώποις μέλω Hom. Od. 9. 20.—Hence in N. T. Impers. μέλει, impf. ἔμελε, imperat. μελέτω 1 Cor. 7, 21, *it is for care, it concerns*, with dat. of person; but so that it may usually be rendered personally, *he cares for, he taketh care of*. So pr. c. gen. of the object, Buttm. § 132. 5. e. 1 Cor. 9, 9 μὴ τῶν βόων μέλει θεῷ; *doth God take care of oxen?* c. gen. impl.

1 Cor. 7, 21. So Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—With περί c. gen. Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός, i. e. *thou carest for no one*, art impartial. Mark 12, 14. John 10, 13. 12, 6. 1 Pet. 5, 7. So 1 Macc. 14, 43. Jos. Ant. 12. 4. 2. Xen. Ili. 9. 10.—Once with a Neut. nominat. Luc. 18, 17 οὐδὲν τούτων Γαλλίῳ ἔμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them; see Matth. § 348. n. 2; comp. Buttm. § 129. 18. So Hom. II. 5. 490. Eurip. Hippol. 104.—With ὅτι, Mark 4, 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10, 40. So c. ὡς Xen. Cyr. 3. 2. 13.

μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane, skin, parchment*, 2 Tim. 4, 13 φέρε . . . μάλιστα τὰς μεμβράνας.—Comp. Plin. H. N. 13. 21.

μέμφομαι, f. ψομαι, Mid. depon. *to find fault with, to blame, to censure*, c. dat. Heb. 8, 8 μεμψόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. 9, 19. Mark 7, 2 Rec.—Jos. c. Ap. 1. 20. Luc. D. Deor. 5. 3. Xen. Mem. 3. 5. 20

μεμφίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι μοῖρα,) *finding fault with one's lot, repining, complaining*, Jude 16.—Plut. de coh. Ira 13. Luc. D. Deor. 20. 4.

μέν, a conjunctive particle expressing affirmation or concession, *truly, indeed*, and at the same time pointing forward to something antithetic or different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where there is antithesis, μέν . . . δέ may be rendered *indeed . . . but*; in many instances, however, they merely mark transition, and cannot well be given in English. See genr. Buttm. § 149. m. 11 Kühner § 322. Matth. § 622. Herm. ad Vig. p. 838 sq. The place of μέν is *after* the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16, 22), never at the beginning; see Winer § 65. 5.

1. Where there is a definite antithesis, and μέν retains its concessive power, *indeed*, c. g. a) Followed by δέ in the apodosis, so that μέν . . . δέ is i. q. *indeed . . . but*; Matt. 3, 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος. 9, 37 ὁ μὲν ἑρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. Mark 1, 8. John 16, 22. Acts 1, 5. Rom. 2, 7. 8. 1 Cor. 12, 20. Phil. 3, 1. Heb. 3, 5. 6. 1 Pet. 1, 20. al. sæpiss. Placed irregularly, i. e. before the word to which it refers, Acts 22, 3. Tit. 1, 15 Rec. Comp

Winer l. c. note. (Sept. Job 42, 5. Ael. H. A, 2. 31. Xen. Mem. 1. 6. 11.) So too *οὐν γάρ* and *μέν οὐν*, where each particle retains its own proper force, e. g. *μέν γάρ* ... *δέ*, for *indeed* ... *but*, Acts 13, 36 *Δαβίδ μέν γάρ* ... *δὲ* *ὁ* *θεὸς* *ἡγειρεν* κτλ. for *David indeed* ... *but*. 23, 8. 25, 11. Rom. 2, 25. 1 Cor. 11, 7. Heb. 7, 18. al. Inverted Acts 28, 22. (Wisd. 7, 30. Xen. Mem. 1. 2. 5.) Also *μέν οὐν* ... *δέ*, where *οὐν* is illative and *μέν* refers to *δέ*, *indeed therefore, then* ... *but*, Acts 18, 14 sq. *εἰ μέν οὐν ἦν ἀδικημά τι* ... *εἰ δὲ ζήτημα* κτλ. 19, 38 sq. 1 Cor. 9, 25. Phil. 2, 23. So Xen. Mem. 4. 2. 40.

b) With some other particle in the apodosis, Buttm. l. c. Matth. l. c. Winer § 64. 2. e. fin. E. g. *μέν* ... *ἀλλά* Rom. 14, 20; *μέν γάρ* ... *ἀλλά* Acts 4, 16 sq. 1 Cor. 14, 17. (Luc. D. Deor. 8 pen. Xen. OEc. 3. 6.) *μέν* ... *ἔπειτα* John 11, 6 sq. James 3, 17; comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) *μέν* ... *καὶ* Acts 27, 21 sq. 1 Thess. 2, 18. (Luc. D. Deor. Marin. 8. 1.) *μέν* ... *πλήν* Luke 22, 22. (Hdian. 6. 7. 11, 20.) So *μέν οὐν* ... *καὶ* Acts 26, 4 comp. v. 6; *μέν οὐν* ... *ταῦν* Acts 17, 30.

c) The adversative particle (*δέ* or the like) is sometimes wanting after *μέν*, either because the antithesis is expressed in some other way, as Heb. 12, 9; or because the apodosis itself is omitted, e. g. a) Where the apodosis is obviously implied, Winer l. c. init. Matth. § 622. 6. Acts 19, 4 *Ἰωάννης μέν ἐβάπτισε βάπτισμα μετανοίας* κτλ. *supp.* 'but not so Jesus.' Rom. 7, 12 *ὅστε* *ὁ* *μὲν* *νόμος* *ἅγιος*, *supp.* 'but not this abuse of it,' comp. v. 7 sq. Col. 2, 23. Heb. 6, 16. So Soph. Antig. 1336. β) Where through a change of construction the writer neglects the apodosis, Winer l. c. Acts 1, 1 *τὸν μέν* *πρῶτον* *λόγον* κτλ. where the apodosis would regularly come in before v. 3, 'but in this second book;' but the writer neglects it and turns to something else. Rom. 1, 8. 10, 1. 2 Cor. 12, 12; *μέν γάρ* 11, 4. γ) Or sometimes the apodosis is as it were obliterated, and then *μέν* serves to insulate some person or thing, and so to exclude every thing else which might otherwise be expected, Lat. *quidem*, Buttm. l. c. So espec. with a pers. pron. as *ἐγὼ μέν*, *I indeed*, I at least, 1 Cor. 3, 4. Rom. 11, 13. 1 Thess. 2, 18; *ἐγὼ μέν οὐν* Acts 26, 9. Also *μέν γάρ*, as *πρῶτον μέν γάρ* Rom. 3, 2. 1 Cor. 11, 18. So Xen. Cyr. 1. 4. 12. Conv. 2. 5.

d) Vice versa, *δέ* sometimes stands in the apodosis without *μέν* in the protasis,

e. g. Luke 11, 47; *οὐαὶ ὑμῖν, ὅτι* ... *οἱ* *δε* *πατέρες ὑμῶν* κτλ. See Matth. § 288. 4.

2. Where the antithesis is less definite, so that *μέν* ... *δέ* serve to mark transition or are merely continuative; here the force of *μέν* cannot well be given in English, while *δέ* is to be rendered *but*, *and*, etc. Thus

a) Simpl. *μέν* ... *δέ*, Matth. 25, 33 *σῆσθε* *τὰ* *μέν* *πρόβατα* *ἐκ* *δεξιῶν* *αὐτοῦ*, *τὰ* *δέ* *ἐρίφια* κτλ. *he shall set the sheep on his right hand, but (and) the goats on his left.* Luke 13, 9. 23, 56 comp. 24, 1. Acts 14, 12. Rom. 8, 17. 1 Cor. 1, 23. 2 Tim. 4, 4. Jude 8. Comp. Buttm. l. c. Matth. § 622. So 2 Macc. 3, 40 comp. 4, 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.

b) With *οὐν*, i. e. *μέν οὐν*, in Engl. only *therefore, then*, e. g. a) Followed by *δέ*, Mark 16, 19 *ὁ* *μέν* *οὐν* *κύριος ἀνελήφθη* ... *ἐκείνοι* *δὲ* *ἐξελθόντες* κτλ. John 19, 24 sq. Acts 1, 6 sq. 2, 41 comp. 42, 5, 41 comp. 6, 1. 8, 4 sq. 9, 31 sq. 12, 5. 13, 4 comp. 6. 14, 3 sq. 15, 3 sq. 23, 18 sq. 28, 5 sq. β) Without *δέ*, where *μέν οὐν* then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 842. n. 342. Acts 23, 22. 1 Cor. 6, 4. Heb. 7, 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Followed by *καὶ*, Acts 1, 18. 26, 4 comp. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea then, indeed, certainly, verily*, comp. Viger. p. 541 et Herm. p. 842. n. 343. Acts 26, 9. Heb. 9, 1. 1 Cor. 6, 7 *ἦδη μέν οὐν* *ὅπως* *ἤττημα ὑμῖν* *ἐστίν*, *ὅτι* κτλ. *now assuredly there is wholly a fault among you, that* etc. (Xen. Cyr. 8. 3. 37.) So *ἀλλὰ μέν οὐν* Phil. 3, 8; see in *ἀλλά* no. 3. d.

3. In clauses expressing partition or distribution: a) With the art. *ὁ*, *ἡ*, *τό*, or the relat. *ὅς*, *ἣ*, *ὅ*, Buttm. § 126. 2, 3. E. g. followed by *δέ*, as *ὁ* *μέν* ... *ὁ* *δέ*, *the one* ... *the other, this* ... *that*, Phil. 1, 16. 17. Heb. 7, 5. 6. 21 sq. also *one* ... *another*, and Plur. *some* ... *others*, Matth. 22, 5. 6. Acts 14, 4. 17, 32; *ὁ* *μέν* ... *ἄλλος* *δέ*, *one* ... *another*, Matth. 16, 14. John 7, 12. So *ὁ* *μέν* ... *ὁ* *δὲ*, *the one* ... *the other*, Luke 23, 33. 2 Cor. 2, 16; *ὁ* *δὲ* *ἀσθενῶν*, *the one* ... *but the weak*, Rom. 14, 2; also *one* ... *another*, Plur. *some* ... *others*, Matth. 13, 8. Acts 27, 44. Rom. 9, 21. Jude 22. 1 Cor. 12, 28 *οὗς* *μέν*, where the writer falls out of the construction and proceeds with *πρῶτον*, *δεύτερον*, *τρίτον*. Further, *ὁ* *μέν* ... *ἄλλος* *δέ*, *one* ... *another*, Matth. 13, 4 sq. Mark 4, 4. 5. 1 Cor. 12, 8 sq. Followed by *καὶ*, as *ὁ* *μέν* ... *καὶ* *ἕτερος*, *one*

...and another, Luke 8, 5 sq. b) With other pronouns, as ἐγὼ μὲν... ἐγὼ δὲ ter 1 Cor. 1, 12; ἄλλος μὲν... ἄλλος δὲ 1 Cor. 15, 39; τίς μὲν... τίς δὲ Phil. 1, 15; τοῦτο μὲν... τοῦτο δέ, *partly... partly*, Heb. 10, 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702. So Isocr. Panegy. p. 44. d. Hlot. 3, 106. c) With an adv. as ὧδε αὖν... ἐκεῖ δὲ Heb. 7, 8, comp. Buttm. § 149. m. 14. Genr. John 16, 9. 10. 11. +

μενοῦν, better μὲν οὖν, see in μὲν no. 1. a, b, and no. 2. b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342; comp. in μὲν init.

μενοῦνγε, i. q. μὲν οὖν but stronger, *yea then rather, yea indeed, yea verily*, comp. in μὲν no. 2. b. β; Luke 11, 28. Rom. 9, 20. 10, 18. [Phil. 3, 8.] Comp. Viger. p. 541. So Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage; Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in μενοῦν.

μέντοι conjunct. (μέν, τοι enclit.) pr. i. q. μὲν affirmative or concessive, but stronger, *indeed then, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. § 149. m. 27. Kühner § 316. n. Matth. § 622. So Plato Phaed. p. 68. b. p. 73. d. Xen. Lac. 1. 1.—Hence in N. T.

1. *indeed then, indeed therefore*; or, the force of μὲν being lost in English, *therefore, then*, i. q. μὲν οὖν, see in μὲν no. 2. b; so followed by δέ, James 2, 8.—Xen. Hell. 4. 8. 5. Hi. 1. 25.

2. As marking exception or contrast, *yet, yet still, nevertheless, howbeit*, John 4, 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; 7, 13. 12, 42 ὅμως μέντοι. 20, 5. 21, 4. 2 Tim. 2, 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5; ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

μένω, f. μενῶ, nor. 1 ἔμεινα, perf. μεμένηκα, Buttm. § 101. n. 9. § 112. 6; plupf. 3 plur. μεμενήκεισαν 1 John 2, 19, see Buttm. § 83. n. 7. Winer § 12. 8.

1. Intrans. *to stay, to remain, to abide*, Lat. maneo.

a) In a place, i. e. of persons remaining or dwelling in a place; so c. adv. Matt. 10, 11 καὶ ἐμείνατε. 26, 38. John 2, 12. With ἐν c. dat. of place Luke 8, 27 ἐν οἰκίᾳ οὐκ ἔμεινεν. John 7, 9. 8, 35. Acts 20, 15. 27, 31. 2 Tim. 4, 20; ἐν τῇ οἰκίᾳ impl. John 8, 35. Acts 16, 15. With μετὰ c. gen. of person Luke 24, 29, and with the notion of help John 14, 16. With παρά c. dat. of

pers. John 14, 25. Acts 18, 3. 20, and with the notion of help John 14, 17. Also καθ' ἑαυτὸν μένειν *to dwell by oneself* Acts 28, 16 comp. 30. With σὺν c. dat. of pers. Luke 1, 56. Spec. i. q. *to lodge*, c. ποῦ John 1, 39. 40; ἐν c. dat. of place Luke 19, 5; παρά c. dat. of pers. John 4, 40. Acts 9, 43, comp. 10, 6. Sept. c. μετὰ for עִמָּךְ Gen. 24, 55. So c. adv. 1 Macc. 11, 40. Xen. An. 1. 3. 11; ἐν Hdian. 4. 3. 10; μετὰ Plut. Mor. II. p. 25; παρά Ceb. Tab. 9.—Of things, with ἐπὶ c. gen. John 19, 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (Comp. Hdian. 4. 4. 9.) Trop. with ἐπὶ c. dat. 2 Cor. 3, 14.

b) In any state or condition, c. adv. 1 Cor. 7, 8. 40 εἰάν οὕτω μείνῃ. With ἐν c. dat. John 12, 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. 7, 20. 24. 1 John 3, 14; c. ἐν impl. Phil. 1, 25 comp. 24. (Hdian. 2. 1. 15.) With dat. of pers. *to remain to one*, i. e. in his power Acts 5, 4. (Sept. Dan. 4, 23; comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition or character; 1 Cor. 7, 11 μένετω ἄγαμος. 2 Tim. 2, 13 ἐκεῖνος πιστὸς μένει. Heb. 7, 3 μένει ἱερεὺς. Also things, John 12, 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts 27, 41 ἡ μὲν πρόρα ἔμεινεν ἀσάλευτος. With an adj. impl. c. g. ἀσάλευτος, firm, steadfast, Rom. 9, 11; opp. to κατακαίεσθαι 1 Cor. 3, 14. Part. μένον on opp. πραῖν, i. e. *remaining* unsold, Acts 5, 4 οὐχὶ μένον, σοὶ ἔμενε; comp. above. So Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures; 1 Cor. 15, 6 οἱ πλείους μένουσιν ἕως ἄρτι. Matt. 11, 23 μεχρὶ τῆς σήμερον. John 21, 22. 23 εἰάν αὐτὸν βέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17, 10 ὀλίγον αὐτὸν δεῖ μέναι, i. e. retain his power, opp. πεσεῖν. John 12, 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9, 9. 1 Pet. 1, 25. (Sept. Ps. 9, 8. 112, 6. 9.) So εἰς ζωὴν αἰώνιον John 6, 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain* or *endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, and the like; 1 Cor. 13, 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13, 1. John 15, 16. Heb. 10, 34. 12, 27. 2 Cor. 3, 11.

c) Of the relation in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in* or *with* any one, is i. q. *to be and remain united* with him, one with him, in heart, mind, will; e. g. with ἐν c. dat. of pers. John 6, 56 ἐν ἐμοὶ μένει, καὶ ἐν αὐτῷ. 14, 10. 15, 4. 5. 6. 7. 1 John 2, 6. 3, 24. 4, 15. 16; μετὰ



**τινος** 1 John 2, 19. So to remain in any thing, is i. q. to remain stedfast, to persevere in it, e. g. with ἐν c. dat. John 8, 31 ἐν τῷ λόγῳ. 15, 9 et 1 John 4, 16 ἐν τῇ ἀγάπῃ. 1 John 2, 10 ἐν τῷ φωτί. 2 John 9 ἐν τῇ διδαχῇ. So 1 Tim. 2, 15 ἐάν μείνωσιν ἐν πίστει. (2 Macc. 8, 1.) Vice versa, and in a like general sense, the same things are said to remain in a person, e. g. with ἐν c. dat. of pers. John 5, 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15, 11. 1 John 2, 14, 3, 17 πὼς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in ἔχω no. 2. d. β, ult.—In a kindred sense, spoken of divine gifts, privileges, with ἐπὶ τινα, John 1, 32, 33 τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ' αὐτόν. 1 John 3, 15 ἐν αὐτῷ. So of evils, John 3, 36 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει σε. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. Trans. to stay for any one, to wait for, to await; c. acc. Acts 20, 5 οὗτοι ἔμενον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμὰ με καὶ ἐλπίσεις μένουσι. Sept. for ἡμεῖς Is. 8, 17.—Dem. 50. 26. Xen. An. 4. 4. 20. +

**μερίζω**, f. ἴσω, (μερίς,) to part, to divide into parts, c. acc. Plato Parm. 131. c; Pass. Xen. An. 5. 1. 9.—Hence in N. T.

1. to divide out, to distribute, c. acc. e. g. τοὺς ἰχθύας Mark 6, 41. Sept. for ῥῆμα Ex. 15, 9. Josh. 14, 5. So Hdian. 1. 17. 3.—Hence genr. to distribute, for to assign, to grant, to bestow; so of God Rom. 12, 3. 1 Cor. 7, 17. 2 Cor. 10, 13; genr. Heb. 7, 2. So Sept. Job 31, 2. Eccles. 45, 20 or 28.

2. Mid. μερίζομαι τι μετὰ τινος, to divide any thing with another, to share with; Luke 12, 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. μερῆς and Sept. Prov. 29, 24.—Dem. 913. 1; comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.

3. Trop. Pass. of persons, to be divided into parties and factions, to be disunited; Matt. 12, 25 bis. 26. Mark 3, 24. 25. 26. (Pol. 8. 23. 9.) Spec. 1 Cor. 1, 13 μεμερίσται ὁ Χριστός; is Christ divided? i. e. are there parts or divisions in Christ? 1 Cor. 7, 34 μεμερίσται ἡ γυνὴ καὶ ἡ παρθένος, a wife and a virgin are divided, different, sc. in their interests. So Hdian. 3. 10. 6.

**μερίμνα**, as, ἡ, (μερίς, μερίζω,) care, anxiety, anxious thought, as dividing up and distracting the mind; Matt. 13, 22 et Mark 4, 19 μερίμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares. Luke 8, 14. 21, 34. 2 Cor. 11, 28. 1 Pet. 5, 7.—Sept. Ps. 55, 23. Aeschyl. Eum. 360. Plut. de Virt. et Vit. 2.

**μεριμνάω**, ὦ, f. ἡσσω, (μερίμνα,) to care, to be anxious, troubled, to take anxious thought; absol. Matt. 6, 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κτλ. v. 31. Luke 12, 25. Phil. 4, 6. (Plato Rep. 607. c.) With dat. of that for which, Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke 12, 22; eis τὸ αἶδιον Matt. 6, 34; περί c. gen. Matt. 6, 28. Luke 12, 26; περί c. acc. Luke 10, 41; ὑπέρ c. gen. 1 Cor. 12, 25; πὼς Matt. 10, 19. Luke 12, 11. (Dem. 576. 23 μεριμνᾶν τὰ δίκαια λέγειν.) With accus. of thing, pr. as to or for which one cares, Buttm. § 131. 7; hence to care for, to take care of, 1 Cor. 7, 32. 33. 34 bis, μεριμνᾷ τὰ τοῦ κυρίου... τὸ τοῦ κόσμου. Matt. 6, 34 τὰ ἐαυτοῦ. Phil. 2, 20 τὰ περί ὑμῶν. So Wisd. 12, 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλά μεριμνᾶν.

**μερίς**, ἴδος, ἡ, (μέρος,) a part, e. g. 1. Of a country, i. e. a division, province, Acts 16, 12; see in Μακεδονία. So Sept. and ῥῆμα Josh. 18, 6. Comp. μεριδάρης 1 Macc. 10, 65. Jos. Ant. 12. 5. 5.

2. Genr. a part assigned, portion, share, trop. Acts 8, 21 οὐκ ἔστι σοι μερίς... ἐν τῷ λόγῳ τούτῳ. Sept. and ῥῆμα Gen. 31, 14. Deut. 12, 12. So pr. Plut. Agesil. 17. Dem. 1039. 22.—Also portion, lot, destiny, as assigned of God, Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. Sept. and ῥῆμα Ecc. 3, 22. 9, 9. Dan. 4, 12.

3. As implying participation, fellowship. 2 Cor. 6, 15 τίς μερίς πιστῷ μετὰ ἀπίστου; Col. 1, 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance, etc. Sept. for μερῆς Deut. 10, 9. Ps. 50, 18.

**μερισμός**, οὗ, ὁ, (μερίζω,) partition, division, separation, Heb. 4, 12. So Plut. Rep. ger. Præc. 15. p. 85. Plato Legg. 903. b.—Also distribution, and so for gift, Heb. 2, 4 πνεύματος ἁγίου μερισμοῖς, comp in μερίζω no. 1. So genr. Pol. 31. 18. 1.

**μεριστής**, οὗ, ὁ, (μερίζω,) a divider, distributor, Luke 12, 14.

**μέρος**, εος, ους, τό, (kindr. μείρομαι,) a part, e. g.

1. In respect to a whole, a part, a portion, piece. a) Genr. and absol. John 19, 23 bis, τέσσαρα μέρη κτλ. Rev. 16, 19. With gen. of the whole, Luke 15, 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. 24, 42 ἰχθύος ὅπου μέρος. So c. gen. impl. Luke 11, 36 μὴ ἔχον τι μέρος σκοτεινόν, sc. τοῦ σώματος, and so Eph. 4, 16. (In full Hdian. 8. 4. 27.) Acts 5, 2 supp. τῆς τιμῆς. 23, 6 supp. τοῦ συνεδρίου comp. v. 1, and so v. 9; or it may in v. 9 be rendered party. 19, 27 οὗτο κινδυνεύει τὸ μέρος, this party, this branch or

labour, this our trade. So genr. Diod. Sic. 1. 28; c. gen. Hdian. 7. 12. 13. Xen. Cyr. 1. 6. 14; gen. impl. 8. 4. 29.—Hence often in adverbial significations, c. g. accus. μέ-ρος τι in some part, partly, 1 Cor. 11, 18; Buttm. § 131. 7. (Thuc. 2. 64.) ἀπὸ μέ-ρους, in part, partly, in some degree, 2 Cor. 1, 14. 2, 5. Rom. 11, 25. 15, 15. 24. (Diod. Sic. 13. 108.) ἐκ μέρους, in part, partly, i. e. imperfectly, 1 Cor. 13, 9 bis. 12. v. 10 τὸ ἐκ μέρους this in part, this piecemeal knowledge; also in particular, individually, 1 Cor. 12, 27; κατὰ μέρος particularly, in detail, Heb. 9, 5, see in κατὰ II. 3. c. So Pol. 1. 4. 3. Thuc. 4. 26. b) Of a country, the earth, a part, tract, region; Matt. 2, 22 εἰς τὰ μέρη τῆς Γαλιλαίας. 15, 21. 16, 13. Mark 8, 10. Acts 2, 10; absol. 19, 1. 20, 2. So Eph. 4, 9 τὰ κατώτερα μέρη τῆς γῆς, see in κατώτερος. Sept. for מִן הַתַּיִם Neh. 3, 15. (Hdian. 2. 11. 8. ib. 6. 5. 15.) So of a ship, a part, side, quarter; John 21, 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. and מִן הַיָּמִין Ex. 26, 35. So 1 Macc. 9, 12. c) Trop. a part of a general topic, a particular; Col. 2, 16 ἐν μέρει ἐορτῆς ἢ νομηνίας κτλ. in the particular of a festival, i. e. in respect of. Also ἐν τῷ μέρει τούτῳ, in this particular, in this respect, 2 Cor. 3, 10. 9, 3. 1 Pet. 4, 16. So Philo in Flacc. p. 989. d. Ael. V. H. 8. 3.

2. a part assigned, portion, share; Rev. 22, 19 ἀφαίρησει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pr. each in his part or turn, by course, one after another, 1 Cor. 14, 27. (Pol. 3. 55. 8.) Also portion, lot, destiny, as assigned of God; Matt. 24, 51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν ᾗσει. Luke 12, 46. Rev. 21, 8. Sept. for מִן הַיָּמִין Ecc. 5, 18; comp. in μερίς no. 2.—Soph. Antig. 147. Thuc. 1. 127.

3. As implying participation, fellowship; John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. 20, 6. Comp. in μερίς no. 3.

μεσημβρία, as, ἡ, (μέσος, ἡμέρα, Buttm. § 19. n. 1,) mid-day, noon, Acts 22, 6. Sept. for מִן הַיָּמִין Gen. 43, 16. 25. So Hdian. 1. 17. 1. Xen. Hell. 5. 3. 1.—Meton. the mid-day quarter, the south, Acts 8, 26. So Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίας, in some Mss. for Μεσσίας.

μεσιτεύω, f. εὖσω, (μεσίτης,) to be a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71; to mediate for any one, to intercede, Jos. Ant. 7. 8. 5.—In N. T. to intervene with any thing, i. e. to interpose; Heb. 6, 17 ὅρκῳ ἐμεσίτευσεν he interposed with an oath, i. e. between himself and the other party, by way of confirmation,

ratification, pledg? Comp. μεσίτης; Jos. Ant. 4. 6. 7.

μεσίτης, ου, ὁ, (μέσος, εἶμι to go,) a go-between, a mediator, one who intervenes between two parties, c. g.

1. As an interpreter, internuntius, a mere medium of communication, c. g. Moses; Gal. 3, 19. 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

2. As an intercessor, reconciler; so of Christ, 1 Tim. 2, 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. 8, 6. 9, 15. 12, 24. Sept. for מִן הַיָּמִין Job 9, 33.—Plut. Is. et Osir. 46. The earlier Greeks used μέσος δικαστής Thuc. 4. 83; or μεσίδιος Aristot. Polit. 5. 6. See Lob. ad Phryn. p. 121 sq.

μεσονύκτιον, ἰου, τό, (μεσονύκτιος, μέσος, νύξ,) midnight, Luke 11, 5. Acts 16, 25. 20, 7. Put for the midnight watch Mark 13, 35; comp. in φυλακή. Sept. for מִן הַיָּמִין Judg. 16, 3. Ruth 3, 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry; Lob. ad Phryn. p. 53.

Μεσοποταμία, as, ἡ, (μέσος, ποταμός,) Mesopotamia, pr. 'Mid-river,' the fertile tract of country lying between the rivers Euphrates and Tigris, extending from the northern mountains to Babylon and below, Acts 2, 9. 7, 2. The Hebrew name was מִן הַיָּמִין Syria of the two rivers Gen. 24, 10; also מִן הַיָּמִין the Plain of Syria, Gen. 25, 20. 28, 2. It now belongs to the Turkish dominion, under the name el-Jezirah, the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155. Ritter Erdk. Th. XI.

μέσος, ἡ, ὅν, (kindr. with μετὰ,) mid, middle, midst.

1. Adj. c. g. μέση ἡμέρα mid-day, μέση νύξ mid-night, Acts 26, 13. Matt. 25, 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27, 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. So Sept. Ex. 11, 4. 1 K. 3, 20. Esdr. 9, 41.—In an adverbial sense, Buttm. § 123. 6. Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19, 18. Acts 1, 18. With a gen. John 1, 26 μέσος δὲ ὑμῶν ἔστηκε in the midst of you, among you. Matt. 14, 24 τὸ δὲ πλοῖον ᾗδεν μέσον τῆς θαλάσσης ἦν, the vessel was now mid-way of the lake. Comp. Buttm. § 132. 5. b. Matth. § 354. η. Sept. for מִן הַיָּמִין Gen. 15 10. So Luke. Conv. 43; c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5.

2. Neut. τὸ μέσον as Subst. the middle

in the midst, only with prepositions. a) ἀνά μέσον, in the midst of, among, c. gen. of pers. or thing, Matt. 13, 25. Mark 7, 31. 1 Cor. 6, 5. Rev. 7, 17. See more in ἀνά no. 1. b) διὰ μέσου, through the midst of, c. gen. of pers. or place, Luke 4, 30. 17, 11. John 8, 59. Sept. for בְּתוֹךְ Jer. 37, 4. So Plut. Solon 14. Xen. An. 1. 4. 4. c) εἰς μέσον, eis τὸ μέσον, into the midst of an assembly, etc. Mark 3, 3 ἔγειραι εἰς τὸ μέσον. Luke 4, 35. 5, 19. Also by attraction in Mark 14, 60. Luke 6, 8. John 20, 19, 26; see in εἰς no. 4. Sept. for מִבְּתוֹךְ Ex. 14, 23; בְּתוֹךְ Ex. 11, 4. So Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. d) ἐκ μέσου, out of the midst, c. gen. of pers. from among Matt. 13, 49. Acts 17, 33. 23, 10. 1 Cor. 5, 2. 2 Cor. 6, 17. Sept. for מִבְּתוֹךְ Ex. 7, 5; מִבְּתוֹךְ Ex. 31, 13. Absol. αἶρειν ἐκ τοῦ μέσου to take away from the midst, tollere e medio, i. e. to abolish, to destroy, Col. 2, 14; also γίνεσθαι ἐκ μέσου id. neut. 2 Thess. 2, 7. So Xen. An. 1. 5. 14 ἐκ τοῦ μέσου ἐξίστασθαι. e) ἐν μέσῳ, ἐν τῷ μέσῳ, in the midst, absol. Matt. 14, 6 ὁρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8, 9, comp. v. 2. (Xen. Cyr. 7. 5. 46.) With gen. of thing or place, Mark 6, 47 ἐν μ. τῆς θαλάσσης. Luke 21, 21. 22, 55. Acts 17, 22. Heb. 2, 12. Rev. 1, 13. 2, 1. [2, 7.] 4, 6. 5, 6. 6, 6. 22, 2. With gen. of pers. in the midst of, among, Matt. 18, 20. Luke 2, 46 ἐν μέσῳ τῶν διδασκάλων. 22, 27. 55. 24, 36. Acts 1, 15. 2, 22. 27. 21. 1 Thess. 2, 7. Phil. 2, 15. Rev. 5, 6. Also by attract. in Matt. 10, 16. 18. 2. Mark 9, 36. Luke 8, 7. 10, 3. John 8, 3. Acts 4, 7; see in ἐν no. 4. Sept. for מִבְּתוֹךְ Gen. 1, 6. 23, 10; מִבְּתוֹךְ Deut. 29, 11. So Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. f) κατὰ μέσον τῆς νυκτός, about midnight, Acts 27, 27. Sept. for מִבְּתוֹךְ Josh. 1, 11. So Xen. An. 6. 2. 17 κατὰ μ. τῆς Θράκης, comp. Cyr. 5. 3. 52.

μεσότηχοι, ου, τό, (μέσος, τοίχος,) a middle-wall, partition, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2, 14. Some suppose here an allusion to the wall between the inner and outer courts of the temple; see in ἱερὸν and Jos. B. J. 5. 5. 2; comp. Rev. 11, 1. 2.—Clem. Alex. 6. 13. Athen. 7. p. 281. d. τὸν... μεσότηχοι.

μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) mid-heaven, the midst of the heavens, Rev. 8, 13. 14, 6. 19, 17.—Eustath. ad Il. 8. 68. Comp. μεσουρανέω Porph. de Abstin. IV. 8. Strabo 2. p. 169. c.

μεσώ, ὦ, f. ὦσω, (μέσος,) to be in the middle, in the midst, mid-way, intrans. John 7, 14 τῆς ἑορτῆς μεσοῦσης, i. e. at the middle of the festival.—Sept. Ex. 12, 29. Thuc. 5. 57. Xen. Hell. 2. 2. 24.

Μεσσίας, ου, ὁ, Messias, Heb. מָשִׁיחַ Messiah, i. e. the Anointed, to which Χριστός Christ corresponds in Greek; John 1, 42. 4, 25.

μεστός, ἡ, ὄν, full, filled, stuffed, with a gen. of that of or with which a person or thing is full, Buttm. § 132. 10. a. John 19, 29 bis, σκευὸς ὄξους μεστόν κτλ. 21, 11. James 3, 8. Sept. for מִלֵּךְ Ez. 37, 1. Nah. 1, 10. So Hldian. 5. 4. 4. Xen. An. 1. 4. 19.—Trop. Matt. 23, 28 μεστοί ἔστε ὑποκρίσεως. Rom. 1, 29. 15, 14. James 3, 17. 2 Pet. 2, 14. So Sept. Prov. 6, 34. Xen. Conv. 1. 13.

μεστόω, ὦ, f. ὦσω, (μεστός,) to fill, Pass. to be filled, to be full, c. gen. Acts 2, 13 γλεῦκους μεμεστωμένοι εἰσί.—3 Macc. 5, 10; trop. Soph. Antig. 780. Plato Legg. 649. b.

μετά, prep. (kindr. μέσος,) governing the genitive and accusative, in the poets also the dative; with the primary signif. mid, amid, Germ. mit, i. e. in the midst, with, among, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Matth. § 587. Winer § 51. 5. h. p. 451. Buttm. § 147. n. 1. Tittm. de Synon. N. T. p. 176.

I. With the GENITIVE, implying companionship, fellowship. E. g.

1. with, i. e. mid, amid, among, in the midst of, as where one is said to sit, stand, or be with or in the midst of others, with gen. plur. of pers. or thing. Matt. 26, 58 ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mark 1, 13. 14, 54. 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24, 5. John 18, 5. Acts 20, 18. Rev. 21, 3. al. 1 John 4, 17. Comp. Matth. et Winer l. c.—Hom. Od. 10. 320. Eurip. Hec. 209. Xen. Hell. 4. 8. 16.

2. with, i. e. together with, along with.

a) Pr. and with gen. of pers. a) Where one is said to go, remain, sit, stand, or be with any one, in his company; so with a notation of place added, Matt. 5, 25 ἔως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke 11, 7. 22, 21. John 3, 26. 11, 31. Rev. 3, 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, to abide, walk, dwell with any one, Luke 24, 29. 22, 28. John 6, 66. 1 Cor. 7, 13; trop. μένειν μετὰ τινος, to continue on the side of any one, of his party, 1 John 2, 19. Sc

εἶναι μετά τινος, *to be with* any one, i. e. *in his company*; Matt. 9, 15 ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νομφίος. Mark 5, 18. Luke 15, 31. John 7, 33. 2 Tim. 4, 11; also γενέσθαι μετά τινος *id.* Acts 7, 38. 9, 19; εἶναι *impl.* Mark 9, 8. John 18, 26; trop. 2 John 2. Hence οἱ ὄντες v. γινόμενοι μετά τινος, οἱ μετά τινος, *those with any one*, his companions, Matt. 12, 3. 4. Mark 16, 10. Luke 6, 3. 4. Tit. 3, 15. (Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.) Trop. *to be of one's side or party*. Matt. 12, 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) Also *to be present with* any one for aid, e. g. God, John 3, 2 εἰν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ. 8, 29. Acts 7, 9. 2 Cor. 13, 11; εἶναι *impl.* Matt. 1, 23. Rom. 15, 33; trop. ἡ χεὶρ κυρίου Luke 1, 66. Acts 11, 21. Also Jesus, Matt. 28, 20; εἶναι *impl.* 2 Thess. 3, 16; the Holy Spirit John 14, 16. Also with εἶναι *impl.* *to be ever with* any one, i. e. *to be ever bestowed, given*, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16, 20. 24. 1 Cor. 16, 23. 24. Heb. 13, 25. 2 John 3. Rev. 22, 21. β) Where one is said *to do or suffer* any thing *with* another, implying joint or mutual action, influence, suffering; Matt. 2, 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5, 41. 12, 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18, 23. Mark 3, 6. 7. Luke 5, 29. 30. John 11, 16. 19, 18. Acts 24, 1. Rom. 12, 15 bis. 1 Thess. 3, 13. Heb. 13, 23. Rev. 3, 20. al. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So where *with* is equivalent to *and*, as often in English, i. e. where καὶ might stand; Matt. 22, 16 ἀποστρέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples *and* the Herodians. 2, 11. 19, 10. 1 Cor. 16, 11. γ) With gen. of a pers. pron. after verbs of *having or taking with oneself*; Matt. 15, 30 ἐρχοιτε μετ' ἐαυτῶν χωλούς κτλ. 25, 3. Mark 14, 33. 2 Tim. 4, 11. So Diod. Sic. 20. 4. δ) Where the accompaniment implies only nearness, contiguity; Matt. 21, 2 καὶ πᾶλλον μετ' αὐτῆς. Rev. 14, 1. Acts 2, 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, *in thy presence*, near thy person; quoted from Ps. 16, 11 where Sept. for הָיָה לִּי. ε) After the verb ἀκολουθεῖω, *to follow*, Luke 9, 49 οὐκ ἀκολουθεῖ μετ' ἡμῶν. Rev. 6, 8. 14, 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353; comp. Matth. § 403. p. 738. So Dem. 608. 13. ζ) After verbs compounded with σύν, instead of the more usual dativo Matt. § 405. Acts 1, 28 ἐνγκα-

τεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8. 18. Gal. 2, 12. Matt. 17, 3. 20, 2. Sc Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353. 354.

b) Trop. with gen. of thing, e. g. a) As expressing the state or emotion of mind which accompanies the doing of any thing, *with* which one acts; Matt. 28, 8 ἐξέλθοῦσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3, 5. Luke 14, 9. Acts 20, 19. 24, 3. Eph. 4, 2 bis. 2 Thess. 3, 12. 1 Tim. 2, 9. Heb. 10, 22. al. sarp. Comp. Matth. l. c. So 1 Macc. 7, 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15. β) As marking an external action, circumstance, or condition *with* or *by* which another action or event is accompanied, e. g. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ. 24, 31 ἀποστέλει τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. Matt. 27, 66 together with the watch. Mark 6, 25. 10, 30 comp. Winer l. c. p. 451. Luke 9, 39. 17, 20. Acts 5, 26. 13, 17. 14, 23. 24, 18. 2 Cor. 8, 4. 1 Tim. 4, 14. Heb. 5, 7. 7, 21. al. sarp. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6, 23 εἰρήνη . . . καὶ ἀγάπη μετὰ πίστεως κτλ. Col. 1, 11. 1 Tim. 1, 14. 2, 15. 3, 4. 2 Tim. 2, 10. Heb. 9, 19. al. γ) With gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. 24, 30 μετὰ δυνάμεως καὶ δόξης. Mark 14, 43 ὄχλος πολλὸς μετὰ μαχαίρων κτλ. John 18, 3. Acts 26, 12; comp. 9, 2 et 22, 5. So Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἴνου ἐλθεῖν. δ) After the verb μίγνυμι *to mingle*, Matt. 27, 34 ὅξος μετὰ χολῆς μεμιγμένον. Luke 13, 1 ὦν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσίων αὐτῶν. So Plato Tim. p. 35. a, μίγνυς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἐν. The more usual construction is with the dat. Matth. § 403 b; comp. Hdian. 5. 5. 16.

c) From the Heb. μετά is sometimes put like מֵת, מֵתָ, where the common Greek construction is different, espec. after verbs and nouns implying joint or mutual action, influence, suffering, where in Engl. also we say *with*; e. g. a) After words implying accord or discord, Luke 23, 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (So c. dat. Xen. Mem. 2. 1. 33.) Rom. 12, 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K 22, 45; c. dat. Job 5, 23. Eccles. 6, 6.) Heb. 12, 14. John 3, 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6, 6. 7. Rev. 2

16 πολέμησά μετ' αὐτῶν. 11, 7. 12, 17. 13, 7. Here the dat. is more common, Matth. § 404. c. β) After μοιχεύω, πορνεύω, and the like; Rev. 2, 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17, 2. 18, 3. 9; also 14, 4. So Heb. חַיִּי c. חַיִּי Jer. 23, 17; c. חַיִּי Sept. ἐν Ez. 16, 17. Heb. Lex. חַיִּי no. 1. The common construction is c. accus. see under these verbs. γ) After words signifying participation, fellowship; 2 Cor. 6, 15. 16 τίς μερίς πιστῶ μετὰ ἀπίστου κτλ. John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1, 3. 6. 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8, 29; comp. Matth. § 389. i. a. Also λογίζεσθαι μετὰ τινος, to be reckoned, counted, with any one; Mark 15, 28 et Luke 22, 37 καὶ μετὰ ἀνύμων ἐλογίσθη, quoted from Is. 53, 12 where Heb. חַיִּי חַיִּי, Sept. ἐν. So c. dat. Hdor. 8. 136. δ) After verbs implying to speak or talk with any one; Mark 6, 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. 4, 1; also John 6, 43. 16, 19. So חַיִּי c. חַיִּי Sept. μετὰ Gen. 31, 29; c. חַיִּי Sept. πρὸς Gen. 23, 8. 42, 30. For the more usual dat. see in λαλέω, διαλέγω, etc. ε) ποιεῖν τι μετὰ τινος, to do with any one, i. e. to or towards him, corresponding to Heb. עָשָׂה לְ; Luke 1, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. So Heb. and Sept. Gen. 24, 12. Sept. עָשָׂה Gen. 40, 14. Also μεγαλύνειν τι μετὰ τινος Luke 1, 58, for Heb. עָשָׂה לְ; see in μεγαλύνω. For the more usual acc. or dat. see in ποιέω no. 2. d.

II. With the ACCUSATIVE, μετὰ strictly implies motion towards the middle, into the midst of any thing, Hom. II. 2. 376; and then also motion after any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing; see Passow μετὰ C. 1. Winer § 53. f. Hence also spoken of succession either in place or time, after. In N. T.

1. Of succession in place, after, behind; once, Heb. 9, 3 μετὰ τὸ δεύτερον καταπέτασμα.—Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. Of succession in time; e. g. with a noun of time, Matt. 17, 1 μετ' ἡμέρας ἕξ after six days 25, 19 μετὰ δὲ χρόνον πολύν. Mark 8, 31. Acts 12, 4. 28, 11. Gal. 1, 18. Sc μετ' οὐ πολλὰς ἡμέρας Luke 15, 13; οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1, 5; comp. in οὐ, and Winer § 23. 5. n. (Palaepl. 5. 3. Hdian. 5. 6. 2. Ael. V. H. 9. 21.) With a noun of person, Acts 5, 37 μετὰ τούτων ἀνέστη Ἰούδας. 19, 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an

event or point of time; Matt. 1, 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13, 24 Luke 9, 28. John 13, 27. 2 Pet. 1, 15. Sc Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο after these things, after this, Mark 16, 12 Luke 5, 27. John 3, 22. al. (Diod. Sic. 1. 7 Xen. Cyr. 7. 2. 22.) With an adj. Luke 22, 58 μετὰ βραχύ, see in βραχύς no. 1 Acts 27, 14 μετὰ οὐ πολὺ. (Jos. 1. 12. 2.) With an infin. c. art. Matt. 26, 32 μετὰ δὲ τὸ ἐγερῆσθαι με, i. e. after that I am risen again. Mark 1, 14. Luke 12, 5. Acts 1, 3. 1 Cor. 11, 25 μετὰ τὸ δειπνῆσαι. Heb. 10. 26. So Hdian. 2. 9. 6.

NOTE. In composition μετὰ implies: a) Fellowship, partnership; as μεταδίδωμι, μετέχω, μεταλαμβάνω. b) Proximity, contiguity; as μεσόριον. c) Motion or direction after, as μεταπέμπομαι. d) Sequence in time; as μετέπειτα. e) Transition, transposition, change, over, away, Lat. trans, as μεταβαίνω, μετατίσθηναι, μεδίστημι. †

μεταβαίνω, f. βήσομαι, (βαίνω,) to go or pass over from one place to another, to remove; e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10, 7; trop. John 5, 24. 1 John 3, 14. So Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. Trop. 2 Macc. 6, 9. 24. Plut. Thes. 5.—Hence genr. to pass over or away, to depart. c. ἀπό Matt. 8, 34; ἐκ et πρὸς John 13, 1. c. adv. Matt. 11, 1 μετέβη ἐκεῖθεν. 12, 9. 15, 29. 17, 20 bis. John 7, 3. Acts 18, 7. So Plut. 21. 10. 12. Plato Crat. 438. a.

μεταβιβῶ, f. ἀλώ, (βιβῶ,) to throw, or turn over, e. g. with a plough c. acc. Xen. Oec. 16. 13; to turn about, Hom. II. 8. 94; to change, Diod. Sic. 1. 12.—In N. T. Mid. to change oneself, to change one's mind, Acts 28, 6. So Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. Hell. 2. 3. 31.

μετάγω, f. ἔω, (ἄγω,) to lead over from one place or country to another, to transfer, Pol. 5. 1. 9. Diod. Sic. 20. 3 fin.—In N. T. to move or turn about, from one place to another, James 5, 3. 4.

μεταδίδωμι, f. δώσω, (δίδωμι,) to give to any one as his share, to share with, i. e. to impart, to communicate; c. dat. Luke 3, 11 ὁ ἔχων δύο χιτῶνας, μεταδίδτω τῷ μὴ ἔχοντι. Eph. 4, 28. Part. absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12, 8. With acc. and dat. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. 2, 8.—So c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1; c. dat. et acc. Hdor. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

**μετάθεσις**, εως, ἡ, (μετατίθημι.) *metathesis, transposition, a setting in another place. Hence*

1. *Pr. translation, removal from one place or state to another, Heb. 11, 5.—Diod. Sic. 1. 23.*

2. *mutation, change; Heb. 7, 12 νόμου μεταθέσεις. 12, 27.—2 Macc. 21, 24. Thuc. 5. 29.*

**μεταίρω**, f. ἀρῶ, (αἶρω,) *pr. to lift away, to take away, from one place to another, Dem. 395 ult. Sept. for מִן הָאָרֶץ 2 K. 25, 11.—In N. T. intrans. or with ἐαυτὸν impl. to take oneself away, i. e. to go away, to depart; Matt. 13, 53 μετήρην ἐκείθεν. 19, 1. Comp. Buttm. § 113. n. 1. § 130. n. 2. So Aquil. Gen. 12, 8 καὶ μετήρην ἐκείθεν for מִן הָאָרֶץ, Sept. ἀπέστη.*

**μετακαλέω**, ὦ, f. ἐσω, (καλέω,) *to call away from one place to another, Sept. Hos. 11, 1. Æschin. 49. 30; to call back, to recall, Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. Mid. to call away to oneself, to call for, to invite c. acc. Acts 7, 14 μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. 10, 32. 20, 17. 24, 25. So Achill. Tat. 4. p. 243 καὶ δέττα τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλέσασθαι.*

**μετακινέω**, ὦ, f. ἴσω, (κινέω,) *to move from one place to another, to move away, to remove; Pass. trop. Col. 1, 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, not moved away from the hope, not fallen away, not wavering.—Pr. Hdor. 1. 51. Luc. Contempl. 6. Xen. Eq. 7. 6.*

**μεταλαμβάνω**, f. λήψομαι, (λαμβάνω,) *to receive with others, to take a share of any thing, to partake of, to share; c. gen. 2 Tim. 2, 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6, 7. 12, 10. Spec. τροφῆς μεταλαμβάνειν, to partake of food, to take food, Acts 2, 46. 27, 33. 34. So Æl. V. H. 9. 5. Xen. Hell. 3. 5. 2.—Hence genr. to take, to have, c. acc. Acts 24, 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2. So Pol. 2. 16. 15 καιρὸν.*

**μετάληψις**, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing; 1 Tim. 4, 3 εἰς μετάληψιν, i. e. to be partaken of, enjoyed.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς. Plato Parm. 131. a.*

**μεταλλάσσω** v. -ττω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another, c. acc. et ἐν, Rom. 1, 25; εἰς v. 26.—Plut. Cic. 31 τὰ ἰμάτια. So c. εἰς Diod. Sic. 4. 51. Plato Polit. 291. b.*

**μεταμέλομαι**, f. ἴσομαι, *Pass. depon. (μεῖλω, μελόμαι.) Pass. aor. 1 μεμελέλησθην, Buttm. § 113. 4 and n. 5; pr. to transfer or*

*change one's care; hence, to change one's mind or purpose, after having done any thing; Matt. 21, 29 ὕστερον δὲ μεταμελήσεις. v. 32. Heb. 7, 21 quoted from Ps. 110, 4 where Sept. for מִן הָאָרֶץ. Ostener with the idea of regret, sorrow, to repent, to feel sorrow, remorse; Matt. 27, 3 of Judas. 2 Cor. 7, 8 bis.—1 Macc. 11, 10. Diod. Sic. 15, 9. Xen. Cyr. 4. 6. 5.*

**μεταμορφῶ**, ὦ, f. ὥσω, (μορφῶ,) *to transform, to transfigure, e. g. ἐαυτὸν Æl. V. H. 1. 1. Athen. 8. p. 334. c.—In N. T. Mid. to change one's form, to be transfigured, Matt. 17, 2. Mark 9, 2. (Æl. V. H. 14. 8.) Trop. to be transformed in mind and heart, Rom. 12, 2 μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς. 2 Cor. 3, 18.*

**μετανοέω**, ὦ, f. ἴσω, (νοέω,) *pr. to perceive afterwards, to have an after-view; hence to change one's view, mind, purpose; Sept. for מִן הָאָרֶץ Zech. 8, 14. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow; genr. Luke 17, 3 καὶ ἐν μετανοήσῃ, ἄφες αὐτῷ. v. 4; with ἐπὶ c. dat. 2 Cor. 12, 21. So Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.—In a religious sense, implying sorrow for unbelief and sin, and the turning from them unto God and the gospel of Christ; absol. Matt. 3, 2 μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 11, 20. Mark 1, 15. 6. 12. Luke 13, 3. 5. 15, 7. 10. 16, 30. Acts 2, 38. 3, 19. 17, 30. 26, 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν repent and turn to God, i. e. from idolatry. Rev. 2, 5 bis. 16. 21. 3, 3. 19. 16, 9. Prægn. c. ἀπό, Acts 8, 22 μετανόησον ἀπὸ τῆς κακίας repent [and turn] from this evil; see in ἀπὸ no. 1. b. ζ. With ἐκ, Rev. 2, 21 ἐκ τῆς πορνείας. v. 22. 9, 20. 21. 16, 11. Sept. c. ἀπό for מִן Jer. 8, 6. (Jos. Ant. 7. 7. 3, c. περὶ.) As attended with acts of external sorrow, penance, Matt. 11, 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. 12, 41. Luke 10, 13. 11, 32; comp. Jonah 3, 5–10. For εἰς in Matt. 12, 41 et Luke 11, 32, see in εἰς no. 3. e. a. So Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκὸς p. 611.*

**μετάνοια**, as, ἡ, (μετανοέω,) *change of mind or purpose, repentance; genr. Heb. 12, 17 μετανοίας γὰρ τόπον οὐχ εἶρε, he found no place for a change of mind, i. e. in his father Isaac; comp. Gen. 27, 34. 37 sq. So Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.—In a religious sense, repentance, penitence, implying sorrow for unbelief and sin, and a turning from them unto God and the gos-*

pel of Christ. Matt. 3, 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9, 13. Mark 1, 4. 2, 17. Luke 3, 3. 8. 5, 32 καλεῖσαι... ἁμαρτωλοὺς εἰς μετάνοιαν. 15, 7. 24, 47. Acts 5, 31 δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεςιν ἁμαρτιῶν. 11, 18 τὴν μετάνοιαν εἰς ζωὴν. 13, 24. 19, 4. 20, 21 τὴν εἰς θεὸν μετάνοιαν. 26, 20. Rom. 2, 4. 2 Cor. 7, 9. 10. 2 Tim. 2, 25. Heb. 6, 1. 6. 2 Pet. 3, 9. So Wisd. 12, 19. Jos. Ant. 4. 6. 10 fin.

**μεταξύ**, adv. and prep. (μετά,) in the midst, between.

1. Adv. e. g. of place, between, Wisd. 18, 23. Hom. Il. 1. 156.—In N. T. only of time, *mean time, mean while*, e. g. ἐν τῷ μεταξύ (χρόνῳ), in the mean time, John 4, 31; comp. Buttm. § 125. 6. (Xen. Conv. 1. 14; fully Hidian. 3. 8. 20.) Also ὁ μεταξύ, pr. intervening, intermediate, put for next following, next, as Acts 13, 42 τὸ μεταξύ σάββατον, the next Sabbath; Buttm. l. c. So Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομῶνος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλείων. Plut. Instit. Lacon. 42 οἱ μεταξύ Μακεδονικοὶ βασιλεῖς.

2. Prep. with gen. of place or pers. Matt. 23, 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11, 51. 16, 26. Acts 12, 6. So Jos. Ant. 7. 10. 4. AEl. V. H. 3. 1. Xen. Cyr. 7. 1. 10.—Trop. of pers. Matt. 18, 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. between thee and him alone. Acts 15, 9. Rom. 2, 15 μεταξύ ἀλλήλων, between one another, i. e. in turn, alternately. So Plut. de Amic. et Adulat. 1.

**μεταπέμψω**, f. ψω, (πέμψω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15.—In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts 10, 5. 22. 29. 11, 13. 24, 26. 25, 3. Pass. Acts 10, 29. Sept. for  $\text{מִי־לִי}$  Num. 23, 7. So 2 Macc. 15, 31. Hidian. 3. 5. 7. Xen. Mem. 3. 9. 11.

**μεταστρέφω**, f. ψω, (στρέφω,) to turn about, from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28.—In N. T. to turn into something else, to change, Pass. c. eis James 4, 9. Acts 2, 20 ὁ ἥλιος μεταστράφησεται εἰς σκοτός, quoted from Joel 3, 4 [2, 31], where Sept. for  $\text{הָיָה}$  Niph. (1 Macc. 9, 41.) In a bad sense, to change for the worse, to pervert; c. acc. Gal. 1, 7 μεταστρέψαι τὸ εὐαγγέλιον. So Ecclus. 11, 31. Test. XII Patr. p. 688.

**μετασχηματίζω**, f. ἴσω, (σχηματίζω, σχῆμα,) to transform, to change the form or appearance of any thing, c. acc. Phil. 3, 21 ἵς μετασχηματίζει τὸ σῶμα τῆς ταπεινώ-

σεως. Mid. c. eis, to transform oneself into another shape or character, 2 Cor. 11, 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14; c. ὡς v. 15. So Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Plato Legg. 903. e. Mid. Test. XII Patr. p. 530.—Trop. to transfer figuratively, to apply metaphoric-ally, c. eis τινα 1 Cor. 4, 6. So Plato Legg. 906. c.

**μετατίθημι**, f. θήσω, (τίθημι,) to transpose, to put in another place. Hence

1. to transport, to transfer, to translate; Pass. Acts 7, 16 καὶ μετετίθησαν εἰς Συχέμ. Heb. 11, 5 bis, Ἐνῶχ μετετίθη sc. εἰς τὸν οὐρανὸν κτλ. comp. 2 K. 2, 11. So Sept. Gen. 5, 24. Diod. Sic. 17. 29. Plato Conv. 191. c.—Mid. to transfer oneself, to go over from one side or party to another; hence, with ἀπό and eis, to fall away from one to another, Gal. 1, 6. So 2 Macc. 7, 24. Athen. 7. p. 281. e. Pol. 3. 111. 8.—Trop. to transfer to another use or purpose, to pervert, to abuse, c. acc. Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσέλγειαν, so as to pervert the grace of God unto licentiousness.

2. to change, by putting one thing in place of another; Pass. Heb. 7, 12 μετατιθεμένης τῆς ἱερωσύνης, the priesthood being changed. So Plato Minos 316. c, τοὺς νόμους. Xen. Mem. 4. 4. 14.—Others, bring transferred, as in no. 1.

**μετέπειτα**, adv. (ἐπειτα,) after, then, i. e. thereafter, afterwards, Heb. 12, 17.—Judith 9, 7. Plut. C. Mar. 4. Plato Ep. 353. c.

**μετέχω**, f. μεδέχω, (έχω,) aor. ε μετέσχον, pr. to have with another, i. e. to partake of, to share in, to be a partaker; c. gen. Buttm. § 132. 5. d. 1 Cor. 9, 10. 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. 10, 21. 30 impl. Heb. 2, 14. 7, 13 φυλὴς ἑτέρας μετέσχηκεν, he had part in another tribe, belonged to another tribe. With ἐκ 1 Cor. 10, 17, comp. in ἐκ no. 1. d. β. So to partake of food, c. gen. γάλακτος Heb. 5, 13.—2 Macc. 5, 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

**μετεωρίζω**, f. ἴσω, (μετίωρος; μετά, ἑώρα, αἰώρα,) to lift on high, to raise in the air, AEl. H. An. 11. 33 ἐάντων τοῖς πτεροῖς μετεωρίσας. Xen. Cyr. 6. 3. 5. Trop. to elate, as with pride, 2 Macc. 5, 17. Diod. Sic. 4. 70; also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν.—Hence in N. T. Pass. or Mid. μετεωρίζο

αι, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12, 29. So μετέωρος ταῖς διανοαῖς Pol. 3. 107. 6. ib. 5. 18. 5.

ΜΕΤΟΙΚΕΣΙΑ, ας, ἡ, (μετοικέω, μετοικίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. 1, 11. 12. 17 bis. Sept. for מְגִלָּה 2 K. 24, 16. 1 Chr. 5, 22.—Leonid. Tar. 79, in Anthol. Gr. I. p. 175. See Munthe Obss. p. 1.

ΜΕΤΟΙΚΙΖΩ, f. ἴσω, (οἰκίζω, οἶκος,) Att. fut. ἴω, Buttm. § 95. 9; to cause to change one's abode, to make remove or migrate; hence to remove, to carry away, c. acc. Acts 7, 4 μετόπισεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικιδὺ ὑμᾶς ἐπέκεινα Βαβ. Sept. for מְגִלָּה 1 Chr. 5, 6. Am. 5, 27.—Diod. Sic. 11. 88 pen. Æl. V. H. 1. 11. Thuc. 1. 12.

ΜΕΤΟΧΉ, ἥς, ἡ, (μετέχω,) participation, partnership, fellowship, 2 Cor. 6, 14; parall. with κοινωνία.—Psalt. Salom. 14, 4. Plut. Amator. 15. p. 485. Plato Ep. 345. a:

ΜΕΤΟΧΟΣ, ου, ό, ἡ, adj. (μετέχω,) partaking of; Subst. a partaker, Heb. 3, 1 κλησῶς ἐπουρανίου μέτοχοι. v. 14. 6, 4. 12, 8. So Anthol. Gr. IV. p. 263. Plato Phædr. 262. d.—Absol. a partner, companion, fellow, Luke 5, 7. Heb. 1, 9 quoted from Ps. 45, 8, where Sept. for מְגִלָּה. So Dem. 1411. 4.

ΜΕΤΡΕΩ, ώ, f. ἴσω, (μέτρον,) to measure, in any way, e. g. a) Of capacity, with an adjunct of manner, in the proverbial phrase φ v. ἐν φ μέτρῳ μετρέιτε, μετρηθήσεσθαι, Matt. 7, 2 bis. Mark 4, 24 bis. Luke 6, 38 bis. Sept. for מְגִלָּה Ez. 16, 18. So Dem. 918. 11. Plut. Marcell. 25 pen. b) Of length or distance, as measured by the rule, κάλαμος, c. acc. Rev. 11, 1 μέτρητον τὸν ναὸν τοῦ θεοῦ. v. 2. 21, 15. 16. 17. Sept. and מְגִלָּה Num. 35, 5. So Xen. Hell. 3. 2. 10. Mem. 4. 7. 2. c) Trop. for to estimate, to judge of, c. acc. 2 Cor. 10, 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. So Hdian. 1. 6. 2. Dem. 324. 24. Comp. melior Hor. Ep. 1. 7 fin.

ΜΕΤΡΗΤΗΣ, ου, ό, (μετρέω,) pr. a measurer; then a metretes John 2, 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 72 ξέσται, and equal to  $\frac{3}{4}$  of an Attic μέδιμνος. Hence the μετρητής was equivalent to the Hebrew bath, or about 8 $\frac{1}{2}$  gallons. The Roman amphora was smaller, being only equal to  $\frac{2}{3}$  of the μετρητής. See in βάτος II, and Bæckh Metrol. Untersuch. p. 200. 278, 284, 290.—Sept.

for מְגִלָּה 2 Chr. 4, 5. Pol. 2. 15. 1. Dem. 1045. 6.

ΜΕΤΡΙΟΠΑΔΕΩ, ώ, f ἴσω, (μετριο-αζεις, μέτριος, πάσος,) to be moderate in one's passions; hence to be gentle, indulgent, compassionate, c. dat. towards any one; Heb. 5, 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνωστοῖς κτλ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. 12. 3. 2. So μετριοπαθής Dion. Hal. 8. 61.

ΜΕΤΡΙΩΣ, adv. (μέτριος, μέτρον,) measuredly, moderately, i. e. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20.—In N. T. moderately, little, and οὐ μετρίως not a little, much, greatly, Acts 20, 12. So Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

ΜΕΤΡΟΝ, ου, τό, measure, in the widest sense.

1. Pr. and genr. a) Of capacity, in the proverbial expression Matt. 7, 2. Mark 4, 24. Luke 6, 38 bis. Trop. measure of sins, Matt. 23, 32. Sept. for מְגִלָּה 2 Chr. 2, 10; מְגִלָּה Lev. 19, 36. Deut. 25, 14. So Hdot. 4. 198. Xen. An. 3. 2. 21. b) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. 21, 15 in later edit. 21, 17 μέτρον ἀνθρώπων, a man's measure, i. e. common, current, ordinary. Sept. for מְגִלָּה Ex. 26, 2. 8. Ez. 42, 16 sq; מְגִלָּה 2 K. 21, 13. So Xen. Mem. 4. 7. 2. c) Adverbially, ἐκ μέτρον by measure, i. q. μετρίως, i. e. moderately, sparingly, John 3, 34; see in ἐκ no. 3. h.

2. Meton. a measure, a portion as measured off or allotted, allotment, proportion; Rom. 12, 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. 4, 7. 13. 16. 2 Cor. 10, 13 bis, see in κανών.—Luc. Imag. 7. Plato Rep. 621. a, πλεον μέτρον.

ΜΕΤΩΠΟΝ, ου, τό, (μετά, ὤψι,) the forehead, Rev. 7, 3. 9, 4. 13, 16. 14, 1. 9. 17, 5. 20, 4. 22, 4. Sept. for מְגִלָּה Ex. 28, 33. 1 Sam. 17, 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

ΜΕΧΡΙ, and ΜΕΧΡΙΣ, (kindr. μήκος, μακρός,) the former also sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phryn. p. 14; a particle serving to mark a terminus ad quem, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq.

1. Prep. with the genitive, unto, until usque ad.



a) Of place, *unto, as far as to*; Rom. 15, 19 *μέχρι τοῦ Ἰλλυρικού*. Sept. for *ἕως* Tob 38, 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. Ar. 2. 2. 6.

b) Of time, *until*. a) With gen. of a subst. Matt. 13, 30 *μέχρι τοῦ θερισιμοῦ*. Acts 10, 30. 20, 7. Rom. 5, 14 *μέχρι Μωϋσέως*, i. e. death reigned from Adam *until* Moses without there being any revealed law, but not so afterwards; comp. Tittm. 1. c. 1 Tim. 6, 14. Heb. 3, 6. 14. 9, 10. Sept. for *ἕως* Ps. 105, 19. So Hdian. 1. 1. 5. Xen. Venat. 4. 11. β) *μέχρις οὗ* sc. χρόνου, *until what time*, i. e. *until*, as a Conjunct. with the Subjunctive, where the matter is uncertain, Mark 13, 30 *μέχρις οὗ πάντα ταῦτα γένηται*. See Buttm. § 146. n. 2. Matth. § 480. b. So Hdot. 4. 119; c. impf. Indic. Xen. An. 5. 4. 16. γ) *μέχρι τῆς σήμερον*, *until this day*, Matt. 11, 23. 28, 15. Here ἄχρι might properly have been used; but the writer employs *μέχρι* prob. as not looking at all beyond the present time; comp. Tittm. 1. c. p. 35. So *μέχρι τοῦ νῦν* Palæph. 17. 2; *μέχρι τῶνδε τῶν καιῶν* Diod. Sic. 4. 19.

c) Trop. of degree or extent; 2 Tim. 2, 9 *κακοπαθεῖν μέχρι δεσμῶν*. Heb. 12, 4 *μέχρι αἵματος*. Phil. 2, 8 *μέχρι θανάτου*. v. 30.—2 Macc. 13, 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

2. Conjunct. *until*, before a verb in the Subjunct. where the matter is either pres. or fut. and therefore uncertain, Buttm. § 146. n. 2. Eph. 4, 13 *μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κτλ.*—Xen. Hell. 1. 3. 11 *πεοίμεν . . . μέχρις ἔλθῃ*. So c. impf. Indic. Thuc. 3. 10.

*μή*, a negative particle, *not*, expressing a dependent and conditional negative, i. e. depending on the manner in which one conceives of a thing, and therefore *subjunctive*; while *οὐ* expresses a direct negation, independently and absolutely, and is therefore *objective*. That is, *μή* implies that one conceives a thing *not to be*, while *οὐ* expresses that it actually is *not*; hence *μή* refers to the predicate, *οὐ* to the copula. The same distinction holds good in all the compounds of *μή* and *οὐ*. See Buttm. § 148. Kühner § 318. 3. Winer § 59. Herm. ad Vig. p. 795 sq. 802 sq. Matth. § 608. 5.

1. As a NEGATIVE particle, *not*, *non*, where the following special uses all flow from the general principles above stated. E. g. *μή*, and not *οὐ*, is used:

1. In all negative conditions and suppositions; in N. T. after *εἰ* and *εἰ*, Buttm.

§ 148. 2. b. E. g. *εἰ μὴ*, Matt. 5, 20 *εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κτλ*. Mark 3, 27. Luke 13, 3. 5. Tit. 1, 6. al. see in *εἰ* II. 2. So *εἰ μὴ*, Matt. 24, 22 *εἰ μὴ ἐκολοβώσῃσαν αἱ ἡμέραι*. Mark 2, 7. John 3, 13. Acts 21, 25. al. see in *εἰ* III. 2. c. With *εἰ* or *εἰ* implied, Mark 12, 19. Luke 10, 10. John 12, 47. 1 Cor. 13, 1. 2. 3. James 2, 14.—Sometimes *εἰ* is followed by *οὐ*, where *οὐ* then refers not to the condition, but to the verb alone, which it renders negative; as Matt. 26, 24 *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, i. e. the *not being born* would have been better for him; here *μή* would have implied uncertainty as to his having been born. Mark 11, 26. Luke 14, 26. 18, 4 *εἰ καὶ θεὸς οὐ φοβούμαι*, i. e. *to not fear*, i. q. to condemn. John 10, 37 *εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου*, i. e. *to not do*, i. q. to leave undone. 11, 8. James 2, 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 831. Comp. in *οὐ* no. 5.

2. After particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after *ἵνα*, *ὅπως*, *ὥστε*, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. *ἵνα μὴ*, Matt. 26, 5 *ἵνα μὴ θόρυβος γένηται*. Luke 8, 10. John 3, 16. Acts 5, 26. Heb. 13, 17. al. So Matt. 5, 29. 30. Mark 4, 12. John 11, 50. al. see in *ἵνα* I. 1, and II. a. So *ὅπως μὴ*, Matt. 6, 18. Luke 16, 26. Acts 20, 16. 1 Cor. 1, 29.—Also before an infin. expressing purpose, either inf. simply, or with *ὥστε*, *εἰς*, *πρός*, *διά*, see below in no. 4.

3. After relative pronouns, as *ὅς*, *ὅστις*, *ὅσος*, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10, 14 *ὅς ἐάν μὴ δέξῃται ὑμᾶς*. 11, 6. Luke 8, 18. 1 Pet. 2, 9. Mark 6, 11 *ὅσοι ἂν μὴ δέξωται ὑμᾶς*. Luke 9, 5. Acts 3, 23 *ἥτις ἂν μὴ ἀκούσῃ*. Rev. 13, 15.—But *ὅς* is put after *ὅς*, *ὅστις*, where these refer to a definite antecedent, as Luke 14, 33; or where any thing is said actually not to be or to be done, as Matt. 10, 38. 13, 12. Mark 9, 40. Luke 14, 27.

4. With the *Infinitive* as being dependent upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose; Buttm. § 148. 2. g. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus a) Inf. simpl. Matt. 22, 23 *οἱ λέγοντες μὴ εἶναι ἀνάστασιν*, i. e. as they suppose and believe. Luke 2,

26. 20, 7 21, 14. Acts 15, 19. 38. 23, 8. 25, 24. 27 ἰλογόν μοι δοκεῖ... μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάσαι. Rom. 13, 3 ἐλέγεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν. 1 Cor. 7, 1. 1 Tim. 1, 20. 2 Pet. 2, 21. After δεῖ, ὀφείλω, and the like, Buttm. l. c. Matt. 23, 23 ταῦτα ἔδει ποιῆσαι, κακῆνα μὴ ἀφί-εναί. Luke 18, 1. Acts 27, 21. Rom. 15, 1. 1 Tim. 3, 3 δεῖ οὖν ἐπίσκοπον... μὴ πάρονον, μὴ πλήκτην (εἶναι). v. 8. Tit. 1, 7. 2, 3. 9. 10. After ὁμνυμι, implying future purpose, Heb. 3, 18 τίσι δὲ ὥμοσε μὴ εἰσ-ελεύσεσθαι κτλ. see Herm. ad Vig. p. 805. After verbs of commanding, entreating, c. g. with inf. pres. as continued, Acts 1, 4 παρ-γγεῖλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. 21, 4. Rom. 2, 21. 22. Eph. 3, 13 διὰ αὐτοῦ-μαι μὴ ἐκκακῆν. 2 Tim. 2, 14. (Comp. Luc. D. Mort. 1. 4.) With inf. aor. as transient, Matt. 2, 12. 5, 34. Luke 22, 40. Heb. 12, 19. By pleonasm after verbs im-plying a negative, c. g. of denying, Luke 20, 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. 22, 34. See Matth. § 534. n. 4. Winer § 67. 1. n. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4, 20 οἱ δυνάμεθα ἃ εἶδομεν... μὴ λαλεῖν, i. c. we cannot but speak. Buttm. § 148. n. 7. b. After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer; Matt. 8, 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark 3, 20. 1 Cor. 1, 7. 2 Cor. 3, 1. 1 Thess. 1, 8. So Xen. Conv. 4. 54. b) Infin. c. τοῦ, c. g. as dependent on a Subst. Rom. 11, 8 ὁφθαλμοὶ τοῦ μὴ βλέπειν κτλ. et 1 Cor. 9, 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. c. implying possibility, but not the will. After verbs of hindering or being hindered, Luke 4, 42. 24, 16. Acts 10, 47 ὕδωρ κωλῦσαι... τοῦ μὴ βαπτισθῆναι τούτους. 14, 18. 20, 27. Rom. 11, 10. 1 Pet. 3, 10; also Luke 17, 1. Heb. 11, 5. James 5, 17. As mark- ing purpose or result, where ὥστε might stand instead of τοῦ, comp. below in lett. d. Rom. 7, 3 ἐλευστέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. Comp. Winer § 45. 4. p. 379. b. Buttm. § 140. n. 10. c) Infin. c. τῷ, 2 Cor. 2, 12 τῷ μὴ εὐρεῖν με τίτρω, i. e. marking a cause as existing in the mind of any one. d) Infin. c. τού, where the infin. is then equivalent to a Subst. Rom. 14, 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. if one would eat no meat, Buttm. § 148. 2. g. 1 Cor. 4, 6. 10, 2; preceded by τοῦ-το, Rom. 14, 13. 2 Cor. 2, 1. 1 Thess. 4, 6 comp. v. 3. So with the prepositions εἰς and πρὸς as marking purpose or supposed

result; c. g. εἰς τὸ μὴ Acts 7, 19. 1 Cor. 9, 18. 10, 6. Heb. 11, 3. 1 Pet. 3, 7 πρὸς τὸ μὴ 2 Cor. 3, 13. 1 Thess. 2, 9. 2 Thess. 3, 8. With διὰ as marking the probable or supposed cause of any thing, Matt. 13, 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. Mark 4, 5. James 4, 2. So Ceb. Tab. 24.

5. With participles, when they stand elliptically for any of the above constructions, or refer to an indefinite subject; or, in gen-eral, where they imply supposition, condition, purpose, or any thing subjective; Buttm. § 148. 2. f. § 144. 2. Kühner § 318. 5. Winer § 59. 3. E. g. a) When the participle may be resolved into the construction with εἰ, ἐάν, or the like, comp. above in no. 1. Buttm. l. c. Luke 11, 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος κτλ. Rom. 5, 13. Gal. 6, 9 καιρῷ γὰρ ἰδίῳ περι-σσομεν, μὴ ἐκλυόμενοι. Col. 1, 23. 1 Pet. 3, 6. b) Where the participle, either with or with-out the article, is equivalent to a relative referring to a general or indefinite antecede-ent; comp. above in no. 2. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. 12, 30 ὁ μὴ ὦν μετ' ἐμοῦ, whosoever, i. q. if any one, where οὐ would only have referred to some parti-cular and definite individual. Luke 11, 23. John 3, 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. John 10, 1. 12, 48. 1 Thess. 4, 13. al. Matt. 25, 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke 3, 11. 19, 26. 27. Rom. 4, 20. James 4, 17 1 Cor. 7, 37. Also πᾶς μὴ c. part. 1 Thess. 2, 12 πάντες οἱ μὴ πιστεύσαντες. 1 John 3, 10. Matt. 3, 10. 13, 19 παντὸς ἀκούοντος... καὶ μὴ συνιέντος. John 15, 2. So genr. Matt. 9, 36 ὥσει πρόβατα μὴ ἔχοντα ποιμένα. 10, 28. Luke 12, 47. Acts 20, 22 ἰδοὺ ἐγὼ... μὴ εἰδώς, where the subject is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2, 14. 1 Cor. 7, 29 sq. 9, 21. 1 John 2, 4. al. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, i. q. ἅτινα μὴ δεῖ, etc. 1 Tim. 5, 13. Rom. 1, 28. (Ceb. Tab. 25.) τὰ μὴ ἔντα, i. q. ἅτινα μὴ ἐστὶ, Rom. 4, 17; trop. 1 Cor. 1, 28. Comp. Buttm. § 148. 2. f. Winer § 59. 4. p. 562. c) Where the part. with μὴ expresses the supposed or apparent cause or occasion of any thing, Buttm. § 144. 2. Matt. 1, 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ. Ξέλων κτλ. 18, 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέ-λευσεν κτλ. Mark 2, 4. 12, 24. Luke 5, 19. 9, 33. Acts 9, 26. 12, 19. 2 Cor. 3, 14. Heb. 4, 2. So Eurip. Herac. 283 or 284. d) Where the part. with μὴ expresses a supposed or apparent result, like ὥστε μὴ c. infin. comp. above in no. 4. a. Luke 7, 30

Acts 20, 29 εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φευδόμενοι τοῦ ποιμνίου. 2 Cor. 1, 2. Phil. 1, 28. So Acts 9, 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καὶ as equiv. to ὥστε, comp. in καὶ no. 1. c. β. Luke 1, 20 ἔση σιωπῶν, καὶ μὴ θυάμενος λαλήσαι. 13, 11. Acts 27, 15.

6. In all negative expressions of *wish*, *entreaty*, *command*, where μή then often stands at the beginning of a short independent clause, the idea of wishing and the like not being expressed, but retained in the mind; Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 802. Matth. § 608. n. 1. Thus to express a negative *wish*, μή is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: a) With the Optative, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, may it not be! let it not happen! Luke 20, 16. Rom. 3, 4. 6. 31. 1 Cor. 6, 15. Gal. 2, 17. (Arr. Epict. 1. 1. 13. ib. 1. 5. 10.) So Gal. 6, 14. 2 Tim. 4, 16 μὴ αὐτοῖς λογιζοίμαι. So Hom. Od. 1. 386. ib. 20. 344. b) With the Imperative always, (which never takes οὐ,) usually with the Imp. present implying continued action, and forbidding what one is already doing; Buttm. § 148. 3. § 137. 5. Winer § 60. 1. Matt. 6, 16 μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί. v. 19. 25. 17, 7. 24, 6 ὁράτε, μὴ θροεῖσθε, beware, be not troubled. Mark 9, 39. Luke 23, 28. John 2, 16. Acts 10, 15. 1 Pet. 4, 12. al. sarp. Imperat. 3 pers. pres. Rom. 6, 12 μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ σῶματι. 14, 16. 1 Cor. 7, 12. 13. Col. 2, 16. 1 Tim. 6, 2. James 1, 7. al. Also Imper. impl. Luke 13, 14. John 18, 40. Gal. 5, 13. Rom. 12, 11. 16. 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3, 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ γῆς. James 1, 22. 1 Pet. 3, 9. 2 Cor. 9, 7; μὴ . . . ἀλλά Luke 22, 42. John 6, 27. Phil. 2, 12.—Very rarely μή is found with the Imper. aorist, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6, 3 μὴ γνώτω ἡ ἀριστερά σου κτλ. 24, 18. Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. v. 16. Luke 17, 31. Comp. Buttm. Winer, l. c. So Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73. c) With the Subjunctive in negative *entreaties*, *commands*, exhortations, where the action is to be expressed as transient and momentary; Buttm. l. c. and § 139. m. 4. Winer l. c. E. g. in 1 pers. plur.

Subj. present, when it stands as for 1 pers. Imperat. comp. above in lett. b. Gal. 5, 26 μὴ γινώμεθα κενόδοξοι. 6, 9. 1 Thess. 5, 6. 1 John 3, 18; aorist, John 19, 24 μὴ σχίσωμεν αὐτόν. Buttm. § 139. m. 4. Winer § 42. 4. In 2 and 3 pers. Subj. aorist, Matt. 1, 20 μὴ φοβηθῇς. 3, 9 μὴ δόξητε λέγειν 5, 17. 6, 13. 10, 5. 9. 10. Mark 5, 7. 14, 2. Rom. 10, 6. 1 Cor. 16, 11. Col. 2, 21. Heb. 3, 8. 10, 35. James 2, 11. al. sarpiss. So with γεινηθῇ or the like impl. Matt. 26, 5. Mark 14, 2.

7. Genr. in any construction, where the negation is from the nature of the case subjective, conditional, or a matter of supposition. Matt. 19, 9 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ. Mark 12, 14 δώμεν, ἢ μὴ δώμεν; John 3, 18 ὅτι μὴ πεπίστευκεν, because by the very supposition he has not believed, comp. Herm. ad Vig. p. 804. (Luc. D. Marin. 5. 1.) Rom. 3, 8 τί ἐτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, κτλ. hypothetically, and why not rather? Col. 2, 18 ἃ μὴ ἑώρακεν ἐμβατεύων, i. e. into what he cannot possibly be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4, 5 μὴ ἐν πάσει ἐπιθυμίᾳ, where μὴ refers to the preceding infin. κτᾶσθαι. Rom. 14, 1.

8. Coupled with οὐ, in the order οὐ μή, as an intensive negative, (μὴ οὐ is in N. T. only interrog. see in no. III,) in emphatic assertions and assurances referring to the future, not at all, by no means, construed pr. with the Indic. future, or more commonly with the Subj. aorist, Buttm. § 148. n. 6. § 139. m. 6. Kühner § 318. 7. Winer § 60. 3. Herm. ad Soph. Œd. Col. 853. a) With Indic. fut. Matt. 16, 22 οὐ μὴ ἔσται σοι τοῦτο. 26, 35 οὐ μὴ σε ἀπαρνήσομαι. Luke 22, 34. John 8, 12. 20, 35. Rev. 3, 5. 9, 6. al. So in emphatic interrogation, Luke 18, 7. John 18, 11. b) With Subj. aorist, e. g. aor. 1 Pass. Matt. 24, 2 οὐ μὴ ἀφ᾽ ἐξῆς ὅδε λίσσος. Luke 22, 16. 18. Heb. 8, 12. 1 Pet. 2, 6. al. Aor. 2 Act. and Mid. Matt. 5, 18. 20. 18. 3. Luke 1, 15. John 6, 37. Rev. 3, 3. 12. al. Mid. Mark 13, 19. So as strengthened by οὐκέτι Matt. 14, 25. Luke 22, 16; οὐδέ Matt. 24, 21. In emphatic interrog. John 11, 56. 18, 11.—Further, contrary to the doubtful rule of Dawes, with aor. 1 Act. Matt. 10, 23 οὐ μὴ τελέσῃτε τὰς πόλεις κτλ. Mark 9, 41. John 4, 14. 48. Acts 13, 41. Heb. 8, 11. 2 Pet. 1, 10; c. οὐκέτι Rev. 18, 14. Mid. Matt. 16, 28. Rom. 4, 8. See Buttm. § 139 m. 46, marg Winer § 60. 3. n.

II. As a CONJUNCTION, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative so as to imply a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. § 139. n. 50. Herm. ad Vig. p. 796. Matth. § 520. Construed variously:

1. With the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. l. c. Winer § 60. 2. So after verbs of *fearing* and the like, Acts 27, 17 φοβούμενοι τε μή εἰς τὴν Σύρτιν ἐκπέσωσι. 2 Cor. 12, 21, comp. v. 20. So c. φοβούμενος impl. 2 Cor. 12, 6. Or, out of the Indicative, the preced. verb may be a past tense; as Acts 23, 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρὴν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῇτε.—After verbs of *foresight*, or *caution*, the prec. verb being in the present; Matt. 18, 10 ὁρᾶτε, μὴ καταφρονήσγητε ἐνός κτλ. Mark 13, 5. 36. 2 Cor. 8, 20. Gal. 6, 1. Heb. 12, 15. 16. Rev. 19, 10 et 22, 9 ὅρα μή sc. ποιήσης τοῦτο.

2. With the *Optative*, where the preceding verb is in a past tense of the Indicative; see Buttm. Winer, l. c. So after a verb of *foresight*, Acts 27, 42 τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγη in Subj. see Winer § 60. 2.

3. With the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Winer § 60. 2. b. So Indic. pres. Luke 11, 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. Indic. fut. Col. 2, 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

4. With the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary; so c. acc. et infn. 2 Cor. 6, 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς. 13, 7. Buttm. § 148. n. 2. g.—Hom. Od. 9. 530.

III. As an emphatic INTERROGATIVE Particle, which has lost its own negative power, but serves to express a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Kühner § 345. 5. d. Matth. § 608. n. 3. Whuer § 61. 3. b. Construed with the Indic. of all the tenses.

1. Simply, with the Indic. pres. Matt. 9, 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κτλ. John 3, 4. Acts 7, 28. 1 Cor. 12, 29. 30. James 2, 14; with ἐστὶ or the like impl. Rom. 3. 5. 9, 14. 1 Cor. 12, 29 sq.—

Indic. aor. Luke 22, 35 μὴ τινὸς ὑστερήσαι. John 7, 48. Rom. 11, 1; perf. John 7, 47; fut. Matt. 7, 9. 10. Rom. 3, 3.

2. Used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb Winer l. c. Rom. 10, 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they *not* heard? is it so then that they have *not* heard? v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath then Israel *not* known? is he then ignorant? 1 Cor. 9, 4. 5. 11, 22. So Xen. Mem. 4. 2. 12. +

μήγε, see in γέ no. 2. d.

μηδαμῶς, adv. (μηδαμὸς; μηδε αμός,) *by no means*, Acts 10, 14 et 11, 8 εὖσους καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in μὴ I. 6. a. Sept. for מִי־הֵן Gen. 18, 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

μηδέ, conjunct. (μή, δέ,) differing from οὐδέ as μή from οὐ, and having the same general signification as μή; pr. *and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. m. 15. Matth. § 609. Winer § 59. 6.

1. In a continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μή. Matt. 10, 14 ὅς ἐσ. μὴ δέξεται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6, 11. Luke 16, 26. John 4, 15. Rom. 14, 21. 1 Tim. 1, 4; prec. μήπω Rom. 9, 11. So Hldian. 1. 10. 8. ib. 6. 2. 9.—Also in a continued prohibition, usually after μή, and then it takes the same construction as μή with the Imperat. or Subjunct. see in μὴ no. I. 6. b, c. So with Imperat. pres. expr. or impl. Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν...μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13, 11 μὴ προμεριμνᾶτε...μηδὲ μελετᾶτε. Rom. 6, 13. Heb. 12, 5; μηδεῖς...μηδέ 1 Tim. 5, 22; aor. 1 Pass. 1 Pet. 3, 14. With Subjunct. pres. 1 pers. plur. in exhortations 1 Cor. 10, 8. 9. 1 John 3, 18; aor. 2 and 3 pers. Matt. 7, 6 μὴ δώτε...μηδὲ βάλητε. Mark 13, 15. Col. 2, 21. 2 Tim. 1, 8; μηδέ...μηδέ Mark 8, 26; μηδεῖς...μηδέ Luke 3, 14. With an Infinit. depending on a verb of prohibition Acts 4, 18. 1 Tim. 1, 4.—Once in antithetic apodosis, with Imper. 2 Thess. 3, 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐρξέτω.

2. In the middle of a clause, *not even*; Mark 2, 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν Σύραν. 1 Cor. 5, 11. Eph. 5, 3. Buttm. § 149. m. 15. Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. +

μηδεῖς, μηδεμία, μηδέν, (μηδέ, εἰς,) *not even one, no one*, i. e. *no one* whoever he

may be, from the indefinite and hypothetical power of μή, differing from οὐδείς as μή from οὐ; see in μή init.

1. Genr. Matt. 16, 20 ἵνα μηδενὶ εἰπωσιν. Mark 6, 8 ἵνα μηδὲν αἰρώσιν εἰς ὁδόν. John 3, 10. Acts 4, 21. 1 Cor. 1, 7. Heb. 10, 2. al. (Xen. Hell. 5. 4. 20.) With μή, μηκέτι, or μηδεῖς repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόησιν. Mark 11, 14 μηκέτι ἐκ σοῦ μηδεῖς καρπὸν φάγοι. Acts 4, 17. 2 Cor. 6, 3. So Xen. Mem. 1. 2. 39.

2. In prohibitions, e. g. with Imper. pres. Luke 3, 13 μηδὲν πλέον...πράσσετε. 1 Cor. 3, 18. 21. Tit. 2, 15. James 1, 13; Imper. impl. Matt. 27, 19. Phil. 2, 3; with a double neg. Rom. 13, 8. (Luc. D. Deor. 24. 1.) With Subjunct. aor. Matt. 17, 9 μηδενὶ εἰπῆτε τὸ ὄραμα. Acts 16, 28. (Luc. D. Deor. 1. 2.) Matt. 8, 4 ὅρα, μηδενὶ εἰπῆς. So with a double neg. Mark 1, 44.

3. Neut. μηδέν, nothing. a) As adv. not at all, in no respect, e. g. μηδὲν διακρινόμενος Acts 10, 20. 11, 12. James 1, 6. After verbs of profit or loss, deficiency, or the like, Mark 5, 26 καὶ μηδὲν ὠφεληθεῖσα. Luke 4, 35. 2 Cor. 11, 5. Phil. 4, 6. Comp. Passow in μηδεῖς. (Luc. D. Deor. 1. 2. Xen. CEC. 11. 9.) So ἐν μηδενὶ in nothing, in no respect, 2 Cor. 7, 9. Phil. 1, 28. James 1, 4. b) Trop. μηδὲν ὄν, being nothing, i. e. of no account, no weight of character, Gal. 6, 3. Comp. Buttm. § 129. 8. So Dem. 562. 23. +

μηδέποτε, adv. (μηδέ, ποτέ,) not even ever, never, 2 Tim. 3, 7.—Luc. adv. Indoct. 28. Xen. Cyr. 1. 6. 10.

μηδέπω, adv. (μηδέ, πῶ,) even not yet. not yet, Heb. 11, 7.—Luc. pro lapsu 15. Aeschyl. Pers. 435.

Μῆδος, ου, ὅς, a Mede, Acts 2, 9. The country of Media, Μηδία, lay between the Caspian sea on the north and northeast, and Persia on the south, extending on the northwest and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia, Shirvân, Adzerbijân, Ghilân, Mazanderân, and Irak Ajami. See Strabo 11. p. 522 sq. Rosenm. Bibl. Geogr. I. i. p. 276.

μηκέτι, adv. (μή, ἔτι, like οὐκέτι,) no more, no further, no longer, in the general sense of μή, and construed in the same manner; see μή init. E. g. after ἵνα, comp. in μή I. 2. 2 Cor. 5, 15. Eph. 4, 14 ἵνα μηκέτι ὤμεν νήπιοι. With the Infin. comp. μή I. 4. Acts 4, 17. 25, 24 ἐπιβόωντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Eph. 4, 17. (Xen.

Mem. 4. 3. 8.) With an inf. after ὅτι Mark 1, 45. 2, 2; inf. et τοῦ Rom. 6, 6 εἰς τὸ μή c. inf. 1 Pet. 4, 2. With Participles, as expressing a cause, comp. μή I. 5. c. Rom. 15, 23 νυνὶ δὲ μηκέτι τόπον ἔχων κτλ. 1 Thess. 3, 1. 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13, 34; comp. μή I. 5. d. So Luc. D. Mort. 6. 1.—I negative expressions of wish, entreaty, command, see μή I. 6; so with the Opt. implying a negative wish, Mark 11, 14 μηκέτι ἐκ σοῦ μηδεῖς καρπὸν φάγοι. With the Imper. pres. John 5, 14 et 8, 11 μηκέτι ἀμάρτανε. Eph. 4, 28. 1 Tim. 5, 23. (Xen. Cyr. 3. 2. 13.) With the Subjunct. pres. 1 pers. plur. Rom. 14, 13; aor. 2 and 3 pers. Mark 9, 25. Matt. 21, 19. Comp. in μή I. 6. c.

μήκος, εος, ους, τό, length, Rev. 21, 16 bis. Trop. Eph. 3, 18; Sept. for מִקְצָא Gen. 6, 15. al.—Æt. V. H. 3. 1. Xen. CEC. 19. 2.

μηκύνω, f. νῶ, (μήκος,) to make long, to extend, Xen. Mem. 3. 13. 5.—In N. T. Mid. μηκύνομαι to lengthen oneself, spoken of plants, to grow up, absol. Mark 4, 27. So Sept. Act. for מִקְצָא Is. 44, 14.

μῆλωτή, ῆς, ῆ, (μῆλον,) a sheep-skin, as used for clothing, Heb. 11, 37. Sept. for מִלְבָּשׁ spoken of a prophet's mantle 1 K. 19, 13. 19. 2 K. 2, 8. 13. 14.—Poll. Olo-mast. 10. 176; 181. Clem. Rom. Ep. 1 ad Cor. 17.

μῆν, a particle of strong affirmation, ye, assuredly; in N. T. only in the connection ἢ μῆν, the usual formula with oaths; see in ἦ, and Buttm. § 149. m. 29.

μῆν, μηνός, ὁ, 1. a month, Luke 1, 24. 26. 36. 56. 4, 25. Acts 7, 20. 18, 11. 19, 8. 20, 3. 28, 11. James 5, 17. Rev. 9, 5. 10. 15. 11, 2. 13, 5. 22, 2. Sept. for מִנְיָן Gen. 7, 11. 8, 4. 5.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

2. Meton. the new-moon, which was the first day of the month and a festival, Gal. 4, 10. So Heb. מִנְיָן Sept. νεομηνία Num. 28, 1. Ps. 81, 4. See Num. 10, 10. 28, 11 sq. 1 Sam. 20, 5. 24 sq. Winet Realiv. art. Neumond.

μηνύω, f. ὤσω, to make known, to show, to disclose, pr. something before unknown; c. acc. Luke 20, 37. John 11, 57 εἰὼν τις γυνὴ ποῦ ἐστί, μηνύσῃ. 1 Cor. 10, 28; c. dat. Acts 23, 30.—2 Macc. 3, 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

μὴ οὐ, see in μὴ III. 2.

μήποτε, neg. partic. (μή, ποτέ,) in the same general sense as id uses as μὴ.

I. As a negative Particle, *not ever, never*, in no supposable case; Heb. 9, 17 ἐπεὶ μήποτε ὁσυχύει [διασκήνη] ὅτε ζῇ ὁ διαζήμενος. —Luc. Fugv. 1. Xen. Mem. 1. 4. 6.

2. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*; comp. μή II. So after verbs implying *purpose*; with the *Subjunct.* and preceded by a future, a present or aorist, or an Indic. past tense; as in ἴνα I. 1. a, c, d. So c. fut. preced. Matt. 4, 6 ἀποῦσί σε, μήποτε προσκόψῃς κτλ. Luke 4, 11; pres. or aor. preced. Matt. 5, 25 ἴσῃς εὐνοῶν ... μήποτε σε παραδῶ κτλ. 7, 6. 13, 29. 27, 64. Mark 4, 12. Luke 12, 58. 14, 8. 12; ἴνα μήποτε Luke 14, 29; pract. preced. Matt. 13, 15. Acts 28, 27. With the *Indic. fut.* Mark 14, 2 μήποτε Σάτυρος ἔσται τοῦ λαοῦ, comp. in μή II. 3.—After verbs implying *fear* or *caution*, with the *Subjunct.* Matt. 15, 32. Luke 21, 34 προσέχετε ἑαυτοῖς, μήποτε βαρῆσώσιν κτλ. Heb. 2, 1. 4, 1; with prec. verb impl. Matt. 25, 9. Acts 5, 39. (Xen. Cyr. 1. 6. 10.) With *Indic. fut.* Heb. 3, 12, comp. in μή II. 3.

3. As an Interrogative Particle; e. g. in a direct inquiry implying a negative answer, John 7, 26 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες; *do the rulers then certainly know?* —Indirect, *whether perhaps, if perhaps*; with the *Opt.* Luke 3, 15 διαλογιζομένων πάντων ... μήποτε αὐτὸς εἴη ὁ Χριστός. With the *Subjunct.* 2 Tim. 2, 25. See Herm. ad Vig. p. 808. Matth. § 514. c.

μήπω, adv. (μή, πω,) *not yet*, Rom. 9, 11. Heb. 9, 8. [Acts 27, 29.]—Plut. Mor. II. p. 81. 4. Xen. Mem. 4. 4. 23.

μήπως, conjunct. (μή, πως,) *that in no way, that by no means, i. e. lest in any way, lest perhaps*; so after verbs implying *purpose*, with the *Subjunct.* and preceded by the present, comp. in μή II. 1. 1 Cor. 9, 27 ὑποπιπῶ μόν τὸ σῶμα ... μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι. 2 Cor. 2, 7. 9, 4; preceded by an aor. Gal. 2, 2, comp. Winer § 60. 2. n.—After verbs implying *fear* or *caution*; e. g. with the *Indic.* comp. in μή II. 3. Gal. 4, 11 φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. With *Subjunct.* aor. Acts 27, 29. Rom. 11, 21 [βλέπετε] μήπως οὐδὲ σοῦ φείσῃται. 1 Cor. 8, 9. 2 Cor. 13, 12, 20 bis, where supply at the end εὐρεθῶσι. (Hom. Od. 4. 775.) Once construed with both *Indic.* and *Subjunct.* 1 Thess. 3, 5 ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. i. e.

[fearing] *lest perhaps the tempter have tempted you and our labour be in vain*; see in Winer I. c.

μηρός, οὐ, ὁ, the thigh, Rev. 19, 16 ἔχει ... ἐπὶ τῶν μηρῶν αὐτοῦ ὄνομα γεγραμμένον, for which custom see Cic. Verr. 4. 43. Pausan. Eliac. extr. Ildot. 2. 106. Weist. N. T. in loc. So Sept. for מֵרָךְ Gen. 24, 2. 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

μήτε, conj. (μή, τε,) marking a continued negative, and referring commonly to a part or member of a proposition or clause, while μηδέ refers to a whole clause; *pr and not, also not*; hence *neither, not even*. See Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 7.

1. In a continued negation, at the beginning of a subsequent clause, after μή, *neither, nor*. Eph. 4, 27 ὁ ἥλιος μὴ ἐπιδύνετω ... μήτε δίδετε τόπον τῷ διαβόλῳ. 2 Thess. 2. 2. (Hdian. 4. 15. 19.) Repeated, μήτε ... μήτε, *neither ... nor*, before different parts of the same clause, Matt. 5, 34 sq. μὴ ὁμῶσαι ὁλως, μήτε ἐν τῷ οὐρανῳ, ... μήτε ἐν τῇ γῇ, ... μήτε εἰς Ἱερουσ. κτλ. Acts 23, 8. 12. 21. 1 Tim. 1, 7. James 5, 12. al. So Xen. Lac. 15. 3.

2. Alone in the middle of a clause, *na even*, Mark 3, 20 ὥστε μὴ δύνασθαι αὐτοῖς μήτε ἄρτον φαγεῖν.—Xen. Lac. 10. 7. +

μήτηρ, ἑρος, τρός, ἡ, comp. Buttm. § 47. 1. a mother, Matt. 1, 18. 2, 11. 13. 20. al. ssep. Trop. of one in the place of a mother, Matt. 12, 49. 50. Mark 10, 30. John 19, 27. Rom. 16, 13. Sept. for מֵרָךְ Gen. 2, 24. 44, 20.—Hdian. 1. 10. 11. Xen. Mem. 2. 2. 1; trop. Hom. Il. 6. 429.

2. Genr. for a parent, ancestor, progenitrix. Gal. 4, 26 ἡ δὲ ἄνω Ἱερουσ. ἐλευστέρα ἐστίν, ἥτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother; comp. v. 22. 24. 28. So Sept. and מֵרָךְ Gen. 3, 20.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17, 5 Βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων. So Test. XII Patr. p. 539. p. 735. +

μήτι, neg. partic. (μή, τί indef.) *not at all, not perhaps*, see Buttm. § 150. m. 6. In N. T.

1. As Negat. only in the connection εἰ μήτι, *if not perhaps, unless perhaps*, Luke 9, 13. 1 Cor. 7, 5. 2 Cor. 13, 5.—Also μήτιγε, i. q. μήτι, but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. 6, 3. Comp. Buttm. I. c. Herm. ad Vig. p. 801.

2 As Interrog. *whether at all? whether perhaps?* i. e. *is or has perhaps?* but often not to be expressed in English. Matt. 7, 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; 12, 23. 26, 22. 25. Mark 4, 21. 14, 19 bis. Luke 6, 39. John 4, 29. 7, 31. 8, 22. 18, 35. 21, 5. Acts 10, 47. 2 Cor. 12, 18. James 3, 11; μήτι ἄρα 2 Cor. 1, 17. Sept. for הֲ Mal. 3, 8; הֲ Gen. 20, 9.

μήτις, see in μήτι no. 1.

μήτις, pron. interrog. (μή, τίς indef.) *whether any one? is or has any one?* John 4, 33. 7, 48. Comp. μή III.

μήτρα, ας, ἡ, (μήτηρ,) *the matrix, womb*, Luke 2, 23. Rom. 4, 19. Sept. for מִטָּה Num. 3, 12; מִטָּה 1 Sam. 1, 5. 6.—Æl. V. H. 10. 3. Plato Tim. 91. b, d.

μητραλώας, ου, ὁ, Att. μητραλοίας, (μήτηρ, αἰοῖω,) *a smiter of his mother, a matricide*, 1 Tim. 1, 9; comp. Rom. 1, 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædr. 62. p. 114. a.

μητρόπολις, εως, ἡ, (μήτηρ, πόλις,) *metropolis*, 1 Tim. 6, 23 in the spurious subscription.—Xen. An. 5. 2. 3.

μία, see in εἷς.

μιαίνω, f. αἰώ, Pass. perf. μεμίασμαι Tit. 1, 15, Buttm. § 101. n. 8; id. 3 pers. sing. μεμιάναι Tit. 1, 15, Buttm. § 101. n. 7; Pass. aor. 1 ἐμίανην, Buttm. § 101. 7; pr. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153; *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. 1. 12.—In N. T. *to defile, to pollute*.

1. In the Levitical sense, Pass. John 18, 28 ἵνα μὴ μιανῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. Sept. for נִטְמָא Lev. 5, 3. 22, 5. 8.—Tob. 2, 9; comp. Plato Legg. 782. c.

2. In a moral sense, c. acc. Jude 8 σάρκα υἱὸν μαινοῦσι. Pass. *to be polluted, corrupt*, Tit. 1, 15 bis. Heb. 12, 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

μιασμα, ατος, τό, (μιαίνω,) pr. 'a colouring, staining,' Suid. βαφή.—In N. T. *pollution, defilement*, in a moral sense; 2 Pet. 2, 20 τὰ μ. τοῦ κοσμοῦ. So Judith 9, 2. Dem. 1374. 11. Plato Euth. 4. c.

μιασμός, οῦ, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense; 2 Pet. 2, 10 ἐν ἐπιθυμίᾳ μισμοῦ, i. e. in polluted desire, unclean lust. Buttm. § 132. n. 12.—Wisdom. 14, 26. Plut. de ei ap. Delph. 20 fin.

μίγμα, ατος, τό, (μίγνυμι,) *a mixture*, John 19, 39 μίγμα σμύρνης καὶ αλόης.—Ecclus. 38, 8. Plut. de profect. in Virt. 8 fin.

μίγνυμι, f. μίξω, *to mix, to mingle*, Lat. misceo, Germ. mischen; c. accus. et dat. and in Pass. c. dat. Rev. 8, 7 μεμιγμένα αἵματι. 15, 2. See Matth. § 403. b. So Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετά τινος, Luke 13, 1 ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Matt. 27, 34. So Plato Tim. p. 35. b.

μικρός, ὁ, ὄν, *small, little*; comparat. μικρότερος, *smaller, less*; pr. opp. of μέγας *large*.

1. Of magnitude, Matt. 13, 32 μικρότερος πάντων τῶν σπερμάτων. Mark 4, 31. James 3, 5. So Palæph. 52. 1. Xen. Cæc. 8. 11.—Of stature, Luke 19, 3 τῇ ἡλικίᾳ μικρὸς ἦν. Sept. for ἥψω Ez. 17, 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up; Acts 8, 10 ἀπὸ μικροῦ ἕως μεγάλου. 26, 22. Heb. 8, 11. Rev. 11, 18. 13, 16. 19, 5. 18. 20, 12; comp. in μέγας no. 1.—In a compar. sense for *less, younger*, Lat. minor natu; Mark 15, 40 τοῦ Ἰακ. τοῦ μικροῦ, *of James the less*.

2. Of quantity, *a little*, 1 Cor. 5, 6 μικρὰ ζύμη. Gal. 5, 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3, 8. Adv. μικρόν τι 2 Cor. 11, 1. 16. Sept. for מֵצַח Job 10, 20. Prov. 6, 10.—Also of space, Neut. μικρόν as adv. *a little, προελθὼν μικρόν* Matt. 26, 39. Mark 14, 35. So Xen. Cyr. 4. 2. 6.

3. Of number, *little, few*, Luke 12, 32 τὸ μικρόν ποιμνιον. Sept. for מֵצַח Gen. 30. 30. 47, 9.—Xen. Cæc. 2. 8.

4. Of time, John 7, 33 μικρόν χρόνον. 12, 35. Rev. 6, 11. 20, 3. Hence absol. μικρόν sc. χρόνον, *a little while*, pr. acc. of time how long, John 13, 33. 14, 19. 16, 16 bis. 17 bis. 18. 19 bis. Heb. 10, 37. So μετὰ μικρόν, *after a while*, a little after, Matt. 26, 73. Mark 14, 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

5. Trop. of dignity, authority, *little, lowly, humble*; Matt. 10, 42 ἕνα τῶν μικρῶν τούτων, spoken of the disciples. 18, 6. 10. 14. Mark 9, 42. Luke 17, 2. Matt. 11, 11 ὁ δὲ μικρότερος ἐν τ. β. Luke 7, 28. 9, 48.—Æl. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, Miletus, an ancient maritime city in the southern part of Ionia on the confines of Caria, south of the Meander, and about thirty miles distant from Ephesus. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. Miletus became the chief seat of commerce in Asia Minor. A few ruins now mark its probable site, near a village called Palatia or Palatch. See Plin. H. N. 5. 31. Strabo 14. p. 635. Rosenm. Bibl.

Geogr. I. ii. p. 187. — Acts 20, 15. 17.  
2 Tim. 4, 20.

*μῆλον*, τοῦ, τό, a mile, Matt. 5, 41; i. e. the Roman *mille passuum*, *milliarium*, the mile of 1000 paces of 5 feet, whence its name. The Roman foot is estimated at 11.6496 inches English; by Bæckh at 131.15 lines French. This gives 1618 or 1619 yards as the length of the Roman mile; being 142 or 141 yards less than the English mile of 1760 yards. See Bæckh *Metrol. Untersuch.* p. 199. *Dict. of Ant.* art. *Milliare*. Adam's *Rom. Ant.* p. 503.—Pol. 34. 11. 8. Strabo 5. p. 332.

*μιμέομαι*, f. ἴσομαι, Mid. depon. (μίμος.)  
pr. to *mimic*, but in a good sense, i. e. to  
*imitate, to follow* as an example, c. acc.  
2 Thess. 3, 7 πῶς δεῖ μιμεῖσθαι ἡμῶς. v. 9.  
Heb. 13, 7 3 John 11.—Wisd. 4, 2. Hdian.  
4. 9. 5. Xen. Cyr. 1. 3. 10.

*μιμητής*, οὐ, ὁ, (*μιμέομαι*,) *an imitator, follower*; in N. T. only in the phrase *μιμητὴς γίνομαι*, *to become an imitator*, i. e. *to imitate*, i. q. *μιμέομαι*, 1 Cor. 4, 16. 11, 1. Eph. 5, 1. 1 Thess. 1, 6. 2, 14. Heb. 6, 12. 1 Pet. 3, 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 1. 5. Xen. Mem. 1. 6. 3.

μυμήσκω, f. μύσω, to put in mind of, to remind, Hom. Od. 12. 38. Il. 1. 407.—In N. T. only as Mid. depon. μυμήσκομαι, f. μύσομαι, aor. 1 ἐμύθησθην both as Mid. and Pass. Buttm. § 136. 1, 2. § 113. n. 6; perf. part. μεμνημένος 2 Tim. 1, 4, as pres. Buttm. § 114; comp. Matth. § 495.

1. to call to mind, to recollect, to remember, usually c. gen. Buttm. § 132. 10. d. Pres. Heb. 2, 6 ὅτι μνησθήσκει αὐτοῦ, quoted from Ps. 8, 5 where Sept. for רָצָה, Heb. 13, 3. Aor. 1 as Mid. Matt. 26, 75 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος. Luke 1, 54 ἐλέους. v. 72. 23, 42. 24, 8. Acts 11, 16. 1 Cor. 11, 2. 2 Tim. 1, 4. 2 Pet. 3, 2. Jude 17. Heb. 8, 12 et 10, 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. e. I will pardon them, quoted from Jer. 31, 34 where Sept. for רָצָה אֲנִי, and so Sept. for רָצָה Jer. 33, 8. (Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.) With ὅτι, Matt. 5, 23. 27, 63. Luke 16, 25. John 2, 17. 22. 12, 16; ὡς, Luke 24, 6 μνήσθητε, ὡς ἐλάλησεν ὑμῖν. So Ecclus. 7, 16 or 18. Xen. Cyr. 3. 1. 27.

2. Aor. 1 ἐμνήσθη as Pass. Buttm. § 113.  
n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance*, followed by ἐνώπιον τοῦ Θεοῦ, either for good, as prayers Acts 10, 31 comp. v. 4; or for punishment, Rev. 16, 19. Sept. for נִזְכָּר Ez. 18, 22; comp. Num. 10. 9. Ps. 109. 14.

μισέω, ὦ, f. ἤσω, (μῖσος,) *to hate*; *Pass*  
*to be hated, odious.*

1. Genr. to *hate*, c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit; Matt. 5, 43 *μισήσεις τὸν ἐχθρόν σου*. v. 41. 10, 22 *ἐσσεσθε μισοῦμενοι*. Mark 13, 13. Luke 1, 71. John 7, 7 bis. 15, 18 bis. Eph. 5, 29. Tit. 3, 3. 1 John 2, 9. 11. al. Sept. for *μισῶ* Ge 1. 37, 3. Lev. 26, 17. (Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.) Spec. i. q. to *persecute*, Rev. 17, 16 οὗτοι μισήσουσι τὴν πόρνην. Sept. and *μισῶ* 2 Sam. 5, 8, 22, 18.—With acc. of thing, i. q. to *detest*, to *abhor*; John 3, 20. Rom. 7, 15 *ὁ μισῶ, τοῦτο ποίω*. Heb. 1, 9. Jude 23. Rev. 2, 6 bis. 15, 18, 2. So Tob. 4, 15. Xen. Cyr. 4. 2. 37.

2. Spec. in antith. with ἀγαπᾶω it is i. q. *not to love, to love less, to slight*, c. acc. of pers. Matt. 6, 24 τὸν ἕνα μισῶσει καὶ τὸν ἕτερον ἀγαπήσει. Luke 14, 26. 16, 13. John 12, 25. Rom. 9, 13. So Sept. and אָהַבָה Gen. 29, 31. Deut. 21, 16. Mal. 1, 3. †

μισθαποδοσία, as, ἡ, (μισθαποδοτής.)  
pr. 'a paying off of wages;' hence *recom-  
pense, requital*, e. g. in the sense of *reward*  
Heb. 10, 35. 11, 26; also *punishment* Heb  
2, 2.—Constit. Apostol. 6. 11; comp. μισθo-  
δοσία Thuc. 8. 83.

*μισθαποδότης*, ου, ό, (*μισθός*, *ἀποδί-  
δομι*.) pr. 'a payer off of wages;' hence *a  
requier, rewarder*, Heb. 11, 6.—*Constit  
Apostol.* 4. 6.

*μισθός*, *ia*, *ton*, (*μισθός*), *hired*, *salaried*, e. g. *παιδαγωγοί* Plut. Lycurg. 16.—In N. T. as Subst. *one hired, a hired servant*, Luke 15, 17. 19. Sept. for שָׂכִיר Lev. 25, 20. Job 7, 1. So Tob. 5, 11. Eccclus. 7, 20.

μισθός, οὐ, δ, 1. hire, wages, recompense, Matt. 20, 8. Luke 10, 7 ἄξιον γὰρ δ' ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστω. Acts 1, 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. 4, 1 Cor. 3, 8. 1 Tim. 5, 18. James 5, 4. 2 Pet. 2, 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθῶ, i. e. for hire or gain, comp. Buttm. § 132. 10. b, c. Sept. for מִשְׁכָּר Gen. 30, 28. Mal. 3, 5; מִשְׁכָּרָא Gen. 31, 7.—Æl. V. H. 8. 8. Xen Mem. 1. 6. 5.

2. Spec. *reward*, Matt. 5, 12 ὁ μισθὸς τῶν πολλῶν ἐν τοῖς οὐρανοῖς. v. 46. 6, 1. 2. 5. 16. 10, 41 bis. 42. Mark 9, 41. Luke 6, 23. 35. John 4, 36. 1 Cor. 3, 14. 9, 17. 18. 2 John 8. Rev. 11, 18. 23, 12. Sept. and 𐤀𐤓𐤕 Gen. 15, 1.—Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

3. Spec. *retribution, punishment*, 2 Pet.



2, 13 μισθός ἀδικίας.—2 Macc. 8, 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπεκόμπασε μισθῷ.

**μισθώω**, ὦ, f. ὠσω, (μισθός,) to hire out, to let out for hire, *Æl.* V. II. 6. 1. *Diod.* Sic. 12. 56.—In N. T. only Mid. **μισθόομαι**, ὀῦμαι, f. ὠσομαι, to let hire out to oneself, i. q. simply to hire, see Buttm. § 135. 8; v. acc. *Matt.* 20, 1 **μισθώσασθαι** ἐργάτας. v. 7. Sept. for **μισθ** *Judg.* 9, 4. 2 *Chr.* 24, 12. So *Æl.* V. II. 14. 17. *Xen.* An. 6. 4. 13.

**μισθωμα**, ατος, τό, (μισθώω,) hire, wages, *rent*, Sept. for **μισ** *Deut.* 23, 19. *Æl.* V. H. 4. 12. *Isocr.* 145. c.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, *Acts* 28, 30. So *Philo*, ἐν μισθώματι οἰκεῖν.

**μισθωτός**, οῦ, ὁ, (μισθώω,) one hired, a hired servant, hireling, *Mark* 1, 20. *John* 10, 12. 13 bis. Sept. for **μισ** *Ex.* 12, 45. *Lev.* 19, 13.—*Luc.* de Merc. Cond. 36. *Dem.* 1199. 21. *Plato* *Lys.* 208. a.

**Μιτυλήνη**, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, *Acts* 20, 14. It was the birth-place of Sappho, Alcaeus, Pittacus. Now called *Castro*. See *Strabo* 13. p. 617. *Rosenm.* *Bibl. Geogr.* III. p. 372.

**Μιχαήλ**, ὁ, indec. Michael, Heb. מִיכָאֵל (who as God?) pr. n. of an archangel, the patron of the Jewish nation, *Jude* 9. *Rev.* 12, 7; see in ἀρχάγγελος.

**μνᾶ**, ᾶς, ἡ, Lat. mina, pr. a Greek weight, the 60th part of a talent, containing 100 δραχμαί, and larger than the Roman libra or pound nearly in the proportion of 4 to 3. The Roman libra is reckoned at nearest 11½ ounces avoirdupois; and the Greek mina at nearest 15½ ounces, or a little less than the English pound avoirdupois. See *Bæckh* *Metrol. Untersuch.* p. 122–124. *Dict. of Antt. arts.* *Mina*, *Libra*. *Adam's Rom.* Ant. p. 490. So 1 *Macc.* 14, 24. *Hdot.* 2. 180.—In N. T. μνᾶ is a sum of silver reckoned by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. Hence according to the value of the drachma under the Romans, the μνᾶ was equal to £3. 2s. 6d. sterl. or \$15; see in δραχμά and ἀργύριον no. 2. *Luke* 19, 13. 16 bis. 18 bis. 20. 24 bis. 25. So genr. *Dem.* 1231. 13. *Xen.* *Mem.* 2. 5. 2 sq.

**μνᾶσθαι**, see μνησθαι.

**Μνάσων**, ὠνος, ὁ, Mnason, pr. n. of a Christian, *Acts* 21, 16. For the construction see in art. ὅς II. A. 3. α. β.

**μνεία**, ας, ἡ, (μνησθαι,) recollection, remembrance, *Phil.* 1, 3 ἐπὶ τῇ μνείᾳ ὑμῶν. So **μνείαν** ἔχειν to have remembrance of, i. q. to recollect, to remember, 1 *Thess.* 3, 6. 2 *Tim.* 1, 3. Also **μνείαν ποιέειν** to make remembrance of, i. e. to bear in mind, to make mention of, *Rom.* 1, 9. *Eph.* 1, 16. 1 *Thess.* 1, 2. *Philem.* 4. Sept. genr. **מִנְיָה** *Is.* 26, 8; **מִנְיָה** for **מִנְיָה** *Ps.* 111, 4; for **מִנְיָה** *Job* 14, 13.—*Æl.* V. II. 6. 1; **μν.** ἔχειν *Isocr.* p. 89. d. *Plato* *Menex.* 244. a; **μν.** ποιέειν *Æschin.* 23. 5. *Plato* *Phædr.* 254. a.

**μνήμα**, ατος, τό, (μνησθαι,) pr. a memorial, monument, to keep in memory any person or thing, *Hom.* *Od.* 15. 126; hence sepulchral monument, cenotaph, *Hom.* II. 23. 619. *Dem.* 1310. 15.—In N. T. meton. a tomb, sepulchre, see in **μνημεῖον**, usually hewn in the rock; *Mark* 5, [3]. 5. *Luke* 8, 27. 23, 53 ἔθηκαν αὐτὸ (τὸ σῶμα) ἐν μνήματι λαξευτῷ. 24, 1. *Acts* 2, 29. 7, 16. *Rev.* 11, 9. Sept. for **מִנְיָה** *Ex.* 14, 11. *Ez.* 37, 12; **מִנְיָה** *Ez.* 32, 23. So *Diod.* Sic. 13. 86. *Xen.* *Cyr.* 7. 3. 11.—On the Hebrew tombs see the next article.

**μνημεῖον**, ου, τό, (μνησθαι,) pr. a memorial, monument, i. q. μνῆμα, *Xen.* *Ag.* 6. 2; hence a sepulchral monument, cenotaph, *Dem.* 1125. 16. *Thuc.* 5. 11.—In N. T. meton. a tomb, sepulchre, *Matt.* 8, 28. 27, 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν. v. 53. 28, 8. *Mark* 5, 2. al. So *Matt.* 23, 29 κοσμεῖτε τὰ μνημεῖα, and *Luke* 11, 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. ye adorn or build up (repair) the sepulchres of the prophets; see in κοσμέω no. 2, and κοινάω. *Comp.* 1 *Macc.* 13, 27. *Jos.* *Ant.* 13. 6. 6. Sept. for **מִנְיָה** *Gen.* 23, 6. 9. 49, 30; **מִנְיָה** *Gen.* 35, 20. So *Plut.* *Lysand.* 28, 29. *Xen.* *Hell.* 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, *Gen.* 23, 9 sq. or were hewn out by art in rocks on the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. On the ancient sepulchres around Jerusalem, see *Bibl. Res. in Palest.* I. p. 517, 523 sq. +

**μνήμη**, ης, ἡ, (μνησθαι,) remembrance, recollection; e. g. **μνήμην ποιέειν**, to call to mind, to bear in recollection, 2 *Pet.* 1, 15. Sept. for **מִנְיָה** *Ps.* 30, 5.—*Æl.* V. H. 5. 3. *Diod.* Sic. 1. 2 init. **μν.** ποιέειν *Thuc.* 2. 54.

**μνημονεύω**, f. εἰσω, (μνήμων, μμνήσχω,) to call to mind, i. e.

1. *to remember, to bear in mind*; absol. Mark 8, 18. With a gen. comp. Buttm. § 132. 10. d. Luke 17, 32 μνημονεύετε τῆς γυναικὸς Λώτ. John 15, 20 τοῦ λόγου. 16, 4. 21. Acts 20, 35. Gal. 2, 10. Col. 4, 18. 1 Thess. 1, 3. Heb. 11, 15. 13, 7. Sept. for זכר Ps. 63, 7. So 1 Macc. 12, 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—With an accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16, 9 τοὺς ἄρτους. 1 Thess. 2, 9 τὸν κόπον. 2 Tim. 2, 8; also God is said *to remember sin*, i. e. to punish it, c. acc. Rev. 18, 5. Sept. for זכר Ex. 13, 3. Is. 43, 18. So 2 Macc. 9, 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—With ὅτι Acts 20, 31. Eph. 2, 11. 2 Thess. 2, 5; πόθεν Rev. 2, 5; πῶς 3, 3.

2. *to call to another's mind, to mention, to speak of*, c. περί, Heb. 11, 22 περὶ τῆς ἐξόδου... ἐμνημόνευσε.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

μνημόσυνον, ου, τό, (μνημόσυνος,) *a memorial, monument*, i. q. μνημεῖον, Hdot. 2. 136, 148.—In N. T. genr. *a memorial*, i. e. any thing serving to keep a person or thing in remembrance; Matt. 26, 13 et Mark 14, 9 εἰς μνημόσυνον αὐτῆς *for a memorial of her*, i. e. in memory of her, to her honourable remembrance. Acts 10, 4 αἱ προσευχαὶ σου... ἀνέβησαν εἰς μν. ἐνώπιον τ. θ. *thy prayers... are come up as a memorial, into remembrance, before God*. Sept. for זכר Ex. 17, 14; זכר Ex. 12, 14.—Ecclesi. 10, 17. 24, 20.

μνηστεύω, f. εὔσομαι, (μνιάομαι,) *to ask in marriage, to woo*, c. acc. Hom. Od. 18. 276. Xen. Hell. 6. 4. 37. Mid. id. Ael. V. H. 10. 15.—In N. T. only Pass. pr. *to be asked in marriage*; hence, *to be betrothed, affianced*, c. dat. of pers. Matt. 1, 18 μνηστεύσεως τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ. Luke 1, 27. 2, 5. Sept. for Pu. זרין Deut. 22, 23. 25. 27. 28. So Artemid. 2. 12. Eurip. Elect. 313.

μογιλάλος, ου, ό, ή, adj. (μόγισ, λαλέω,) *speaking with difficulty, a stammerer*, Mark 7, 32. Sept. for שָׁחָה tongue-tied Is. 35, 6. So Aëtius 8. 38. Phavor. μόλις τὸ φθέγμα διορθεῖν δυνάμενος.—Some Mss. read μογιγίλαλος, (μογγός, λαλέω,) *speaking with a hoarse hollow voice*. This form is found in no lexicon.

μόγισ, adv. (μόγος,) *with difficulty, hardly*, Luke 9, 39.—3 Macc. 7, 6. Luc. D. Mort. 6. 2. Xen. An. 3. 4. 48.

μόδιος, ου, ό, Lat. modius, the chief Roman measure for things dry, Matt. 5, 15.

Mark 4, 21. Luke 11, 33. It was equal to one-third of the Roman amphora, and to one-sixth of the Attic medimnus; and was therefore equivalent to two-ninths of an Attic μετρητής. Hence it is reckoned at 1 gail. 7.8576 pints Engl. or nearly *one peck*. See Boeckh Metrol. Untersuch. p. 200. Dicq. of Antt. art. Modius. Adam's Roman Ant. p. 505.—Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

μοιχαλῖς, ἴδος, ή, (i. q. μοιχάς fem. of μοιχός,) *an adulteress*, Rom. 7, 3 bis. 2 Pet. 2, 14 ὀφθαλμοὶ μεστοὶ μοιχαλίδος, *eyes full of an adulteress*, i. e. gazing with desire after such persons. Sept. for מַעֲרִיב Prov. 30, 20. Hos. 3, 1. So Plut. Plac. Philosph. 1. 7. p. 245. A late form, Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. chiefly of those who forsook God for idols, Sept. Ez. 16, 38. 23, 45. Mal. 3, 5; see in ζῆλος no. 2. In N. T. genr. of those who neglect God and yield themselves up to their own lusts and passions, James 4, 4; also γενεὰ πονηρὰ καὶ μοιχαλῖς, where μοιχαλῖς is in apposit. *for adulterous*, i. e. *faithless, apostate*, Matt. 12, 39. 16, 4. Mark 8, 38.

μοιχεύω, ω, f. ήσω, (μοιχός,) *to commit adultery with a woman*; trop. c. acc. τῇ θάλασσᾳ, *to have dalliance with the sea*. to get possession of it covertly and without right, Xen. Hell. 1. 6. 15.—In N. T. only Mid. μοιχεύομαι, ωμαι, genr. *to commit adultery*, used of both man and woman; absol. Matt. 5, 32 bis, ποιεῖ αὐτὴν μοιχεύουσαν· καὶ ὅς... μοιχεύται. 19, 9 bis. Mark 10, 11. 12. Sept. for מַעֲרִיב Jer. 3, 8. 9, 2.—Different is Thom. Mag. p. 619, μοιχήται ό ἀνὴρ, μοιχεύεται δὲ ή γυνή.

μοιχεία, as, ή, (μοιχεύω,) *adultery*, Matt. 15, 19. Mark 7, 21. John 8, 3. Gal. 5, 19. Sept. for מַעֲרִיב Jer. 13, 27.—Wisd. 14, 26. Hdian. 5. 7. 6. Plato Rep. 443. a.

μοιχεύω, f. εὔσω, (μοιχός,) *to commit adultery*. a) Act. genr. and absol. Matt 5, 27 οὐ μοιχεύσεις. 19, 18. Rom. 13, 9 Mark 10, 19 μὴ μοιχεύσης. Luke 18, 20 James 2, 11 bis; in allusion to Ex. 20. 13. Deut. 5, 17, where Sept. for מַעֲרִיב. Luke 16, 18 bis. Rom. 2, 22 bis. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) With acc. *to commit adultery with any one*, Matt. 5, 28 ἥδη ἐμοίχευσεν αὐτήν. Sept. for מַעֲרִיב trop. Jer. 3, 9. (Luc. D. Deor. 6. 3. Plato Rep. 360. b.) Symbol. once c. μετὰ τινος, Rev. 2, 22; comp. in μοιχαλῖς fin. b) Mid. absol. *to commit adultery*, Lat. machari.

Pass. Act. 1 as Mid. Matt. 5, 32 John 8, 4. Lachm.

**μοιχός**, οὐ, *an adulterer*, Luke 18, 11. 1 Cor. 6, 9. Heb. 13, 4. Sept. for מִזְנֵה Job 24, 15. Prov. 6, 32. So Æl. V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. *one faithless towards God*, as an adulterer towards his wife, see in **μοιχαλίσ** fin. James 4, 4. So Sept. and מִזְנֵה Is. 57, 3.

**μόλις**, adv. (μόλος, μόλος,) i. q. μόγις but less Attic, Buttm. Ausf. Spr. § 16. n. 2; *with difficulty, hardly, scarcely*, Acts 14, 18. 27, 7. 8. 16. Rom. 5, 7. 1 Pet. 4, 18.—Hdian. 3. 6. 4. Xen. Cony. 4. 37.

**Μολόχ**, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) *Molek* Jer. 32, 35; also מִלְכָּם *Milcom* 1 K. 11, 5. 2 K. 23, 13; and מַלְכָּם *Malcam* Jer. 49, 1. 3; pr. n. of an idol of the Ammonites, to which the Hebrews from the time of Solomon onwards sacrificed infants in the valley of Hinnom, 1 K. 11, 7. 2 K. 23, 10. Jer. 7, 31. 32. 32. 35; comp. in **γένενα**. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Hence it has been held that Moloch represented the planet *Saturn*, which was regarded as a *κακοδαίμων* to be appeased with human sacrifices. According to Jer. 32, 35 and 19, 5 *Moloch* would seem to be no other than *Baal* (בַּעַל), to whom also children were sacrificed in the region of Carthage and Numidia, prob. as the representative of the same planet. See Heb. Lex. arts. מֹלֶךְ and מַלְכָּם no. 5. Gesen. Comm. on Is. II. p. 343. Münter Relig. der Karthag. p. 19.—In N. T. only Acts 7, 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in ἀναλαμβάνω no. 2; quoted from Amos 5, 26 where Sept. Μολόχ for Heb. מֹלֶךְ 'your king,' i. q. מֹלֶךְ.

**μολύνω**, f. ὀνῶ, *to soil, to stain, to defile*, Sept. for מִלְכָּם Gen. 37, 30. Luc. Anachar. 1.—In N. T. symbol. Rev. 3, 4 οὐκ ἐμόλυναν τὰ ἱμάτια. 14, 4. Metaph. 1 Cor. 8, 7 ἡ συνειδήσις αὐτῶν... μολύνεται, *their conscience is defiled*, i. e. by the feeling of wrong, is no longer pure. So Ecclus. 21, 28. Artem. 2. 26. Porph. de Abstin. 1. 42.

**μολυσμός**, οὐ, ὁ, (μολύνω,) *a soiling, stain*, Plut. Mor. V. p. 8.—In N. T. *defile-*

*ment, pollution*, in a moral sense, 2 Cor. 7 1. Sept. for מִזְנֵה Jer. 23, 15. So Eedr 8, 33. 2 Macc. 5, 27.

**μομφή**, ἡς, ἡ, (μέμφομαι,) *faul found, blame, complaint*, i. e. occasion of complaint, Col. 3, 13.—Eurip. Orest. 1068. Plato Ep 323. b.

**μονή**, ἡς, ἡ, (μένω,) pr. *stay*, in a place. Xen. An. 5. 1. 5.—In N. T. *an abode, dwelling, mansion*, John 14, 2. Spec. ποιεῖν μονὴν παρὰ τινι, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John 14, 23; comp. Rev. 21, 3. So pr. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

**μονογενής**, εὖς, οὖς, ὁ, ἡ, adj. (μόνος, γένος, γίνομαι,) *only born, only begotten*, i. e. *an only child*, Luke 7, 12 μονογενὴς τῷ μητρὶ. 8, 42 θυγάτηρ μον. ἡν. 9, 38. Heb. 11, 17. So Tob. 3, 15. 6, 9. Diod. Sic. 4. 73. Plato Crit. 113. d.—In John's writings spoken only of the Messiah, ὁ Λόγος in the flesh, as *the only begotten Son of God* (Luke 1, 35) in the highest sense, as *alone knowing and revealing the essence of the Father*, John 1, 14. 18. 3, 16. 18. 1 John 4, 9. Others here *most dear, only beloved*, as Sept for מְרִירִי Ps. 22, 21. 35, 17.

**μόνος**, η, ον, *only, alone*. 1 Pr. Without others, without companions, e. g. of persons, Matt. 14, 23 μόνος ἦν ἐκεῖ. Mark 6, 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9, 2 κατ' ἰδίαν μόνους. v. 8. Luke 10, 40. John 8, 9. Rom. 11, 3. 16, 4. Heb. 9, 7. 2 John 1. al. Sept. for לֶכְךָ Gen. 2, 18. 32, 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John 8, 16; or as *destitute of help from another* John 8, 29. 16, 32. (Æl. V. H. 9. 40.) Of things, Luke 24, 12 τὰ θρόνια κείμενα. **μόνα**, by themselves without the body of Jesus. John 12, 24 ὁ κόκκος... μόνος μένει, i. e. *sterile, barren*.—In an *adverbial* sense, of persons and things, comp. Buttm. § 123. 6. Matt. 4, 4 οὐκ ἐπ' ἑαυτὸν μόνον ζήσεται ὁ ἄνθρωπος. John 5, 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15, 4 (Xen. Mem. 4. 5. 9.) So after εἰ μὴ, Matt. 12, 4 εἰ μὴ τοῖς ἱερεῦσι μόνους (comp. Acts 11, 19). Matt. 17, 8. 24, 36. Luke 5, 21. Phil. 4, 15. Rev. 9, 4.

2. *alone* of many, *one out of many*; Luke 24, 18 σὺ μόνος παροικεῖς Ἱερουσαλὴμ κτλ. 1 Cor. 9, 6. 2 Tim. 4, 11.—Eurip. Alc. 460. Xen. Cyr. 1. 4. 27.

3. Neut. μόνον as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. 5, 47 τοὺς ἀδελφούς ὑμῶν μόνον. 9, 21 ἐὰν μόνον ἄψωμαι τὸ ἱμάτιόν αὐτοῦ. Mark 5, 36. Acts

18, 25. 1 Cor. 7, 33. Gal. 1, 23. Heb. 9, 10. (Hdian. 3. 4. 19. Xen. Cōn. 5. 2.) After εἰ μὴ, Matt. 21, 19 εἰ μὴ φύλλα μόνον. Mark 6, 8. Acts 11, 19. With negatives, c. g. μὴ μόνον *not only*, simply Gal. 4, 18. James 1, 22; in antith. or gradation, c. ἀλλά Phil. 2, 12; with ἀλλά καί, *but also*, John 13, 9 μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κτλ. (Hdian. 2. 5. 10.) οὐ μόνον, *not only*, comp. in οὐ no. 3; simply James 2, 24; in antith. or gradation, c. ἀλλά Acts 19, 26; (Xen. Cyr. 1. 6. 16;) with ἀλλά καί *but also*, Matt. 21, 21. John 5, 18 ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν. 11, 52. Acts 21, 13. Rom. 1; 32. Heb. 12, 26. al. So Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. +

μονόφθαλμος, ου, ό, ή, adj. (μόνος, ὀφθαλμός.) *one-eyed, having one eye*, Matt. 18, 9. Mark 9, 47.—Luc. Ver. Hist. 1. 3. The earlier Greeks said ἐτερόφθαλμος, Lob. ad Phryn. p. 136.

μονῶω, ὦ, f. ὥσω, (μόνος,) *to leave alone*, Pass. *to be left alone*, c. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5, 5.—Diod. Sic. 19. 39. Xen. Mem. 9, 9.

μορφή, ἥς, ή, form, shape, Mark 16, 12 ἐν ἑτέρα μορφῇ. Sept. for מִצְבָּח Is. 44, 13. (Luc. Hermot. 27. Xen. Ec. 6. 16.) Phil. 2, 7 μορφήν δούλου λαβών i. e. appearing in a humble and despised condition. (Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 644 θεὸν ἐν σχήματι ἀνθρώπου.) Also Phil. 2, 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis refers most naturally to the divine majesty and glory; so Sept. for מִצְבָּח Dan. 4, 33; comp. 5, 6. 9. 10. Or μορφή may here have the sense of φύσις *nature*; hence ἐν μορφῇ θεοῦ ὑπάρχων, *being in the nature of God*, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν. Plato Rep. 381. c, θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει αἰεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ.

μορφῶω, ὦ, f. ὥσω, (μορφή,) *to form, to fashion*, c. acc. Sept. for מִצְבָּח Is. 44, 13. Plut. Platon. Quæst. 2. 2.—In N. T. Pass. *to be formed*; trop. Gal. 4, 19 ἄχρις οὗ μορφωσῇ Χρ. ἐν ὑμῖν, i. e. until Christ in his full form and life live in you; comp. 2, 20.

μόρφωσις, εος, ή, (μορφή,) pr. *a forming, training*, μ. τῶν δένδρων Theophr. C. Pl. 3. 7. 4.—In N. T. *form, appearance*; either mere external form, 2 Tim. 3, 5 ἔχον-

tes μόρφωσιν εὐσεβείας; or *a prescribed form*, Rom. 2, 20 ἔχον τὴν μ. τῆς γνώσεως. Comp. genr. Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὁψέως αὐτοῦ.

μοσχοποιέω, ὦ, f. ἴσω, (μόσχος, ποιέω,) *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7, 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis; comp. Ex. 32, 4 sq. where Sept. ἐποίησαι μόσχον.

μόσχος, ου, ό, pr. *a shoot of a plant*, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108; hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke 15, 23. 27. 30. Heb. 9, 12. 19. Rev. 4, 7. Sept. for מִצְבָּח Ex. 32, 4. 8. 19; מִצְבָּח Ex. 29, 10 sq. מִצְבָּח Gen. 12, 16.—Æl. H. An. 14. 11. Plato Crat. 393. c. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

μουσικός, ή, όν, (μοῦσα,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned, a scholar*, Æl. V. H. 4. 15. Plato Soph. 253. b.—In N. T. *skilled in music, a musician*, Rev. 18, 22 φωνὴ κισσαροφῶν καὶ μουσικῶν καὶ αἰλητῶν, *perh. here singers*. So 1 Macc. 9, 39. 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

μόχθος, ου, ό, (μογέω, μόγος,) *toil, wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11, 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2, 9. 2 Thess. 3, 8. Sept. for מִצְבָּח Deut. 26, 7. Ecc. 2, 18 sq.—Wisd. 10, 10. Æschin. 80. 16. Xen. Conv. 8. 40.

μυελός, οῦ, ό, *parrow*, Heb. 4, 12.—Sept. Gen. 45, 18. Luc. Tim. 8. Plato Tim. 91. a.

μυέω, ὦ, f. ἴσω, (μύω,) *to initiate, to instruct*, in things before unknown, Pass. Phil. 4, 12, parall. with μαρτάνω in v. 11.—Diod. Sic. 4. 7 μυνεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ἐπὶ τῶν ἀπαιδεύτων ἀγνοούμενα. Spec. to initiate into the heathen mysteries, Diod. Sic. 5. 48. Dem. 1351. 26.

μῦθος, ου, ό, *speech, discourse*, Hecan. Od. 11. 561. Xen. Mem. 1. 2. 58; *a tale, story*, Hom. Od. 3. 94.—In N. T. *a myth, fable, legend*, a mythic tale, mythic discourse; 1 Tim. 1, 4. 4, 7 τοὺς δὲ βεβήλους καὶ γραδῶεις μύθους παραιτοῦ. 2 Tim. 4, 4. Tit. 1, 14 μὴ προσέχοντες ἰουδαϊκοὺς μύθους. 2 Pet. 1, 16. So Hdian. 1. 11. 6. Dem. 1219. 14. Plato Rep. 350. e.

**μυκάομαι**, ὤμαι, f. ἥσομαι, Mid. depon. (μύ,) onomatop. *to moo, to low*, pr. as the cow or ox, Hom. II. 18. 580. Luc. D. Mar. 15. 2; *to bellow* II. 21. 237; of other animals, Plut. de esu carn. 1. 1. Theocr. 26. 20.—In N. T. of a lion, *to roar*, Rev. 10. 3 ὁσπερ λέων μυκάται. So Anthol. Gr. I. p. 246.

**μυκτηρίζω**, f. ἴσω, (μυκτήρ, μύζω, μύ,) *to turn up the nose, to sneer at*; hence *to mock, to deride*; Pass. Gal. 6. 7 θεός οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for מַכְתִּירֵי Job 22, 19. Ps. 80, 7.—1 Macc. 7, 34. Lys. Fragin. 36.

**μυλικός**, ἡ, ὄν, (μύλη,) *belonging to a mill*; e. g. λίθος μυλικός, *a mill-stone*, Mark 9, 42. Luke 17, 2 Lachm.

**μύλος**, οὐ, ὅς, (μύλη, μύλλω, μύω,) pr. *a grinder*, hence *a mill, a mill-stone*. The mills used by the Hebrews are still common in the East; they are composed of two stones, of which the lower is fixed, and the upper is turned round upon it (Heb. מַכְתִּירֵי), having a hole in the middle for receiving the grain, which is usually dropped in by hand. The grinding was and is mostly done by hand by female slaves, who sit or kneel at their work, and relieve each other. The grating sound of the mill is often heard at a distance. Larger mills were turned by an ass; whence the upper mill-stone was called *ονικός* Matt. 18, 6; or also *ὄνος*, Hesych. *ὄνος* · ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5; comp. Luc. Asin. 28, 42. See Bibl. Res. in Pal. II. p. 180 sq. 385, 471.—Hence in N. T.

1. *a mill*, Rev. 18, 22 καὶ φωνὴ μύλου, *the sound of the mill*, i. e. its grating sound, which marks the presence and prosperity of a household; comp. Jer. 25, 10. [Matt. 24, 41.] Sept. for מִיִּי Ex. 11, 5. Is. 47, 2.—Plut. de vitand. Ære alien. 7 mid. Hesych. l. c.

2. Synecd. *a mill-stone*, the upper one or rider; e. g. μύλος *ονικός* Matt. 18, 6. [Mark 9, 42.] Luke 17, 2; μ. μέγας Rev. 18, 21. Sept. for מַכְתִּירֵי Judg. 9, 53. 2 K. 11, 21.—Anthol. Gr. III. p. 46, 51.

**μύλων ὀνος**, ὅς, (μύλη,) *a mill-house, pistrinum*, place where the mill is, Matt. 24, 41.—Luc. Asin. 42. Dem. 1111. 27. Thuc. 6. 22. See in μύλος.

**Μύρα**, ὠν, τὰ, *Myra*, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27, 5. See Strabo 14. p. 665, 666. Rosenm. Bibl. Geogr. I. ii. p. 192.

**μυριάς**, ἀδος, ἡ, (μυρίος,) *a myriad, ten thousand*, Acts 19. 19. Sept. for מֵיִי

Ezra 2, 64; מֵיִי Deut. 33, 17. So Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke 12, 1. Acts 21, 20. Heb. 12, 22. Jude 14. Rev. 5, 11. 9, 16. So Sept. and מֵיִי Gen. 24, 60. 1 Sam. 21, 11.

**μυρίζω**, f. ἴσω, (μύρον,) *to rub with ointment, to anoint*, e. g. for burial, c. acc. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα.—Aristoph. Plut. 529. Hdtot. 1. 195.

**μυρίος**, α, ον, *very many, innumerable*, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυριοί id. Hom. Od. 8. 110.—In N. T. only Plur. μυριοί, *ten thousand*, pr. Matt. 18, 24 μυρίων ταλάντων. Sept. for מֵיִי עֲשָׂרִים, Esth. 3, 9; מֵיִי 1 Chr. 29, 7. So Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number; 1 Cor. 4, 15 ἐὰν μυρίους παιδαγωγούς ἔχητε. i. e. ten thousand masters. 14, 19. So Jos. Ant. 5. 3. 2. Hdtian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

**μύρον**, ον, τό, (kindr. μύρω,) *any aromatic balsam* distilling of itself from a tree or plant; espec. *myrrh*, μύρρα, σμύrna, Æl. V. H. 12. 31, comp. Diod. Sic. 5. 41.—In N. T. genr. *ointment, unguent*, i. e. perfumed, Matt. 26, 7 ἀλάβαστρον μύροι. v. 9. 12. Mark 14, 3. 4. 5. Luke 7, 37. 38. 23. 56. John 11, 2. 12, 3 bis. 5. Rev. 18, 13. Opp. *to ἔλαιον*, Luke 7, 46 ἐλαίω τὴν κεφ. μου οὐκ ἔλειψας · αὕτη δὲ μύρω ἡλειψέ μου τοὺς πόδας, comp. Xen. below. Sept. for מֵיִי מֵיִי Ps. 133, 2; מֵיִי Prov. 27, 9. Cant. 1, 2. So Æl. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. ἔλαιον.

**Μυσία**, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16, 7. 8. It formed part of the Roman proconsular Asia. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T. See Rosenm. Bibl. Geogr. I. ii. p. 173.

**μυστήριον**, ἰον, τό, (μύστης, μνέω,) *a mystery*, i. e. something into which one must be initiated, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, not fully revealed.

1. Genr. Matt. 13, 11 ὁρῶντες οὐκ ἔγνωσαν τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. *to know the mysteries (mysterious things) of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4, 11. Luke 8, 10. 1 Cor. 14, 2 Eph. 1, 9 τὰ μυστήρια τοῦτο μέγα ἐστίν

2 Thess. 2, 7 τὸ μυστήριον τῆς ἀνομίας, the hidden wickedness, as yet unknown to Christians, opp. ἀποκαλύπτεσθαι in v. 8. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1, 20 τὸ μυστήριον τῶν ἐπὶ ἀστέρων. 10, 7. 17, 5. 7.—Wisd. 2; 22. Hidan. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater, Diod. Sic. 4. 25. Dem. 29. ult. Xen. Hell. 1. 4. 14.

2. Spec. the mystery of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3, 9 et Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ. Eph. 6, 19 τὸ μ. τοῦ εὐαγγελίου. Col. 2, 2 τὸ μ. τοῦ Θεοῦ. 4, 3 et Eph. 3, 4 τοῦ Χρ. 1 Tim. 3, 9 τῆς πίστεως. Rom. 16, 25. 1 Cor. 2, 7. 4, 1. 13, 2. Eph. 3, 3. Col. 1, 27. So of particular doctrines or parts of the gospel, Rom. 11, 25. 1 Cor. 15, 51. Eph. 1, 9. 1 Tim. 3, 16.

μυωπάζω, f. ἀσω, (μύωψ; μύω, ὄψ,) pr. to shut the eyes; then to contract the eyelids, to blink, to twinkle, like one who cannot see clearly; hence to see dimly, to be near-sighted, trop. 2 Pet. 1, 9.—Aristot. Probl. Sect. 31. Suid. ἐμύωπασεν ἄκροισ τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γὰρ τὸ καμῦμα.

μώλωψ, ὡπος, ὁ, (kindr. μῶλος, μῶλυν,) a stripe, weal, the mark of a stripe or blow; trop. 1 Pet. 2, 24 οὗ τῷ μώλωπι λάζητε, i. e. collect. stripes, quoted from Is. 53, 5 where Sept. for חֲבִירֵי. —So pr. Luc. Philopseud. 20. Plut. Æm. Paul. 19 fin.

μωμάομαι, ὄμαι, f. ἡσμοι, Mid. depon. (μῶμος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8, 20. Aor. 1 ἐμωμήσεν as Pass. 2 Cor. 6, 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. Buttm. § 113. n. 6.—Wisd. 10, 14. Luc. D. Deor. 20. 2. Plato Prot. 346. c.

μῶμος, ου, ὁ, fault, i. e. fault-finding, blame, censure, Eccus. 18, 15. Plut. Reip. gerend. Prac. 27. p. 102.—In N. T. fault as found, a blemish, trop. stain, disgrace, 2 Pet. 2, 13 σπίλοι καὶ μῶμοι. So pr. Sept. for מִצֵּי of a bodily defect, Lev. 12, 16 sq. Deut. 15, 21. Anthol. Gr. I. p. 74, 75.

μωραίνω, f. ανῶ, (μωρός,) pr. to make dull, sluggish, see in μωρός. Hence

1. Of impressions on the taste, Pass. to become insipid, tasteless, to lose its savour, e. g. salt, Matt. 5, 13 et Luke 14, 34 ἐὰν δὲ τὸ ἅλας μωρανθῇ. See μωρός.

2. Of the mind, to make foolish, silly, i. e. to show to be foolish; c. acc. 1 Cor. 1, 20 ἐμῶρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου

Pass. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμῶρανθησαν, they became foolish, acted like fools. Sept. for כְּחֵי Is. 44, 15. Pass. for כְּחֵי; 2 Sam. 24, 10; כְּחֵי Is. 19, 11.—In profane writers μωραίνω in this sense is intrans. 'to be foolish, to act foolishly,' Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

μωρία, as, ἡ, (μωρός,) folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1, 18 ὁ λόγος... τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. v. 21. 23. 2, 14. 3, 19.—Eccus. 20, 31. Dem. 128. 10. Thuc. 5. 41.

μωρολογία, as, ἡ, (μωρολογος; μωρός, λέγω,) foolish talk, vain discourse, Eph. 5, 4. —Aristot. H. A. 1. 11. 5. Plut. de Garrulit. 4. pen.

μωρός, ἄ, ὄν, pr. dull, not acute, e. g. of impressions on the taste, insipid, tasteless, Dioscor. 4. 18. p. 122. Hippocr. de Dieta 2. 27. 2.—In N. T. of the mind, dull, stupid, foolish, and Subst. ὁ μωρός, a fool; e. g. of persons, Matt. 7, 26 οἰκιστὴς αὐτοὶ μωρῷ. 23, 17 μωροὶ καὶ τυφλοὶ. v. 19. 25, 2 αἱ πέντε μωροὶ sc. παρβόνοι. v. 3. 8. 1 Cor. 3, 18. 4, 10. Sept. for כְּחֵי Deut. 32, 6; כְּחֵי Ps. 94, 8. (Luc. Paras. 25. Xen. Cyr. 3. 3. 45.) From the Heb. with the accessory idea of wickedness, impiety, Matt. 5, 22; so Heb. כְּחֵי Sept. ἄφρων Ps. 14, 1. 53, 2. Job 2, 10; see Heb. Lex. כְּחֵי no. 2. Comp. Arr. Epict. 3. 22. 85. Plato Legg. 857. d.—Of things, 1 Cor. 1, 25 τὸ μωρὸν τοῦ Θεοῦ i. e. what men count foolish though coming from God, comp. v. 23. 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2, 23 et Tit. 3, 9 ζητήσεις μ. So Luc. Epigr. 1. Xen. l. c.

Μωυσῆς or Μωσῆς, ὁ, gen. ἑως, dat. εἰ et ἡ, acc. ἑα et ἡν, Moses, Heb. מֹשֶׁה (drawn out, saved), pr. n. of the great Hebrew prophet and legislator; on the forms and flexion, see Winer § 10. The form Μωσῆς, comes from Heb. מֹשֶׁה, and is found in Text. rec. chiefly in the Evangelists, Matt. 8, 4. 17, 3. 23, 2. Mark 1, 44. 9, 4. 5. Acts 3, 22. al. The form Μωϋσῆς, also in Sept. and Josephus, and in several later editions every where in N. T. is derived from the Egyptian etymology: see Heb. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὰ γὰρ ὕδαρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ἐσθῆς δὲ τοῦς ἐξ ὕδατος σωθέντας, comp. c. Apioi. 1. 31. So N. Rec. Μωϋσῆς, Acts 6, 14. 7, 35. 37. al. Gen. Μωϋσεως Acts 15, 1. 5. Dat. -εῖ 2 Tim. 3, 8. al.—Meton. for the books of Moses, the Pentateuch, Luke 16, 29. 31. 24. 27. +

IV.

**Ναασών**, ὁ, indec. *Nahson*, Heb. נִשְׁתֵּן (enchanter) *Nahshon*, pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1, 4 bis. Luke 3, 32. See Ex. 6, 23. Num. 2, 3.

**Ναγαλ**, ὁ, indec. *Naggæ*, pr. n. of an ancestor of Jesus, Luke 3, 25.

**Ναζαρέθ**, **Ναζαρέτ**, ἡ, indec. *Nazareth*, prob. Heb. נָצַר (a sprout, branch), Aram. נִצְרַת, see Hengstenb. Christol. II. p. 1 sq. pr. n. of a small city in Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean. It lies at the foot and on the lower slope of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. From the summit of the western hill is one of the finest views in Palestine. The cliff now wrongly shown as the place where the men of the city were about to cast Jesus down from the precipice (Luke 4, 29), is nearly two miles from the city, adjacent to the plain. See Bibl. Res. in Pal. III. p. 183–200.—Matt. 2, 23, 4, 13, 21, 11. Mark 1, 9. Luke 1, 26, 2, 4, 39, 51, 4, 16. John 1, 46, 47. Acts 10, 38.

**Ναζαρηνός**, οὗ, ὁ, a *Nazarene*, i. e. an inhabitant of Nazareth; spoken of Jesus, Mark 1, 24, 14, 67, 16, 6. Luke 4, 34

**Ναζωραῖος**, ου, ὁ, a *Nazarean*, *Nazarene*, an inhabitant of Nazareth; in some editions written **Ναζαπαῖος** in Matt. 2, 23, 26, 71. John 18, 7.—Spoken of Jesus, Matt. 26, 71. Mark 10, 47. Luke 18, 37, 24, 19. John 18, 5, 7, 19, 19. Acts 2, 22, 3, 6, 4, 10, 6, 14, 22, 8, 26, 9. Matt. 2, 23 ὅτι **Ναζωγαῖος** κληθήσεται, *he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in **Ναζαρέθ**), *he shall be called a shoot, branch*, in allusion to such passages as Is. 11, 1, 53, 2. Jer. 23, 5, 33, 15. Zech. 3, 8, 6, 12; see Hengstenb. Christol. Vol. II. p. 1 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24, 5.

**Ναθάν**, ὁ, indec. *Nathan*, Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke 3, 31; comp. 2 Sam. 5, 14.—Not the prophet Nathan, 2 Sam. 7, 2 sq. 12, 1 sq.

**Ναθαναήλ**, ὁ, indec. *Nathanael*, Heb. נַתְנָאֵל (given of God, i. q. Θεόδωρος *Theo-*

dore), pr. n. of a disciple of Christ, probably the same with the apostle **Βαρθολομαῖος** q. v. John 1, 46, 47, 48, 49, 50, 21, 2.

**ναί**, adv. of affirmation, *yea*, *yes*, *certainly*.

1. Pr. *yea*, in answer to a question; Matt. 9, 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε. 13, 51. 17, 25, 21, 16. John 11, 27, 21, 15, 16. Acts 5, 8, 22, 27. Rom. 3, 29.—Æt. V. H. 13. 4. Xen. Mem. 4. 2, 20.

2. As expressing assent to the words or deeds of another. Matt. 11, 26 ναί, ὁ πατήρ, [ὁρῶς ποιεῖς]; ὅτι οὕτως κτλ. Luke 10, 21. Rev. 16, 7, 22, 20' ναί, ἔρχου κύριε, in some edit. So Act. Thom. § 17, 18. Xen. Mem. 2, 7, 14.—With *καί* introducing a subsequent limitation or modification; Matt. 15, 27 et Mark 7, 28 ναί, κύριε· καὶ γὰρ τὰ κυνάρια κτλ. comp. in γάρ no. 1. b. Viger. p. 423 sq. So Arr. Epict. 2, 10, 20. Platon Soph. p. 226. e.

3. Intens. in strong affirmation, *yea*, *certainly*; Luke 11, 51 ναί, λέγω ὑμῖν, ἐκζητήθήσεται κτλ. 12, 5 ναί, λέγω ὑμῖν, τοῦτον φοβήθητε, *yea*, *I say unto you, fear him*. Phil. 4, 3. Philem. 20. Rev. 1, 7 ναί, ἀμήν. 14, 13, 22, 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 3, 13, 21; comp. Hom. Il. 1, 234. Pind. Nem. 11, 30. Vig. p. 424.) Also with *καί*, *yea and more also*, Matt. 11, 9 et Luke 7, 26 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου, *yea, and more than a prophet*. (Xen. Conv. 8, 4.) With the art. τὸ ναί, *yea*, i. e. the word *yea*. 2 Cor. 1, 17 ἵνα ἡ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. v. 20. James 5, 12; art. impl. 2 Cor. 1, 18, 19 bis. Matt. 5, 37.

**Ναῖν**, ἡ, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7, 11. Now *Nein*, a small hamlet; see Bibl. Res. in Pal. III. p. 218, 226.

**ναός**, οὗ, ὁ, (ναῖος,) a *dwelling*, spec. of a god, a *temple*, *fane*; in classic writers mostly i. q. *ιερόν*, though sometimes spoken of the interior and most sacred part of a temple (*ιερόν*), where the image of the god was set up, Hdrot. 1, 183.—Hence in N. T.

1. Genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [7, 48.] 17, 24. (Hdian. 7, 3, 13. Xen. Mem. 3, 8, 10.) Acts 19, 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small

image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions; much like the models of the Holy Sepulchre at the present day among pilgrims to Jerusalem. See Wetstein N. T. in loc. So Artemid. IV. 34 Κρατίνος δ' ἡμέτερος, ἀργυρίου ναοῦ ἐργετιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱερίαν. Idot. 2. 63 τὸ δὲ ἄγαλμα, εὖν ἐν νηφ' μικρῇ ἐξολίνφ κατακεχυρομένη κτλ. Comp. Dion. Hal. 2. 12 τὰ τῆς Ἑφήσιας Ἀρτέμιδος ἀφιδρύματα παρ' Ἑλλήνων.

2. Of the temple at Jerusalem, or in allusion to it, but only of the fane or edifice itself, in distinction from ἱερόν, which included also the courts and other appurtenances; see in ἱερόν. a) Pr. Matt. 23, 16 bis, ὃς ἂν ὁμώσῃ ἐν τῷ ναφ' . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. v. 17. 21. v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in ἱερόν. 27, 5 ῥίψας τὰ ἀργύρια ἐν τῷ ναφ', prob. in the entrance of the ναός, since Judas could not enter within it. 26, 61 et 27, 40. Mark 14, 58 et 15, 29. Luke 1, 9. 21. 22. John 2, 20. 2 Thess. 2, 4. Also τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; see in καταπέτασμα. Sept. for יְהִי־יֵהוּ 1 K. 6, 5. 17. Ps. 5, 8. 11, 4. So Jos. Ant. 8. 4. 1. ib. 11. 4. 3. b) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond (comp. Heb. 8, 5. 9, 11); Rev. 3, 12. 7, 15. 11, 1. 2. 19 bis, ἡ πόλις ὃς ναὺς τοῦ θεοῦ ἐν τῷ οὐρανῷ κτλ. 14, 15. 17. 15, 5. 6. 8 bis. 16, 1. 17. 21. 22 bis. So Test. XII Patr. p. 550; comp. Wisd. 3, 14. c) Trop. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2, 19. 21; of Christians 1 Cor. 3, 16. 17 bis. 6, 19. 2 Cor. 6, 16 bis. Eph. 2, 21. So Act. Thom. § 12 γίνεσθε ναοὶ ἁγιοί.

**Ναούμ**, ὁ, indec. *Naum*, Heb. נְחֻם (consolation) *Nahum*, pr. n. of an ancestor of Jesus, not the prophet, Luke 3, 25.

**νάρδος**, ου, ἡ, *nard*, the oriental or Indian *spikenard*, *andropogon nardus* Linn. Heb. נֶרְדָּה, Sanser. *narda*, Plin. H. N. 12. 26; see Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. 2,

3. Dioscor. 1. 66; comp. Tibull. 2. 2. 7 Hor. Epod. 5. 59.—Hence in N. T. **μύρον νάρδου πιστικῆς**, ointment of pure *spikenard*, i. e. the most precious, Mark 14, 3. John 12, 3. So Sept. for נֶרְדָּה Cant. 1, 12. 4, 13. 14.

**Νάρκισσος**, ου, ὁ, *Narcissus*, (pr. a flower,) pr. n. of a man at Rome, Rom. 16, 11. He is supposed by some to have been the well known freed-man and favourite of the emperor Claudius; comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

**ναυαγέω**, ὦ, f. ἦσω, (ναυαγός; ναῦς, ἄγρυμνι, to suffer shipwreck, to be shipwrecked, intrans. 2 Cor. 11, 25 τρις ἐνανάγησα. Trop. 1 Tim. 1, 19 περὶ τὴν πίστιν.—Dem. 910. 7. Xen. Cyr. 3. 1. 24; trop. Philo de Somn. p. 1128. d.

**ναύκληρος**, ου, ὁ, (ναῦς, κλήρος,) a ship-owner, ship-master, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27, 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

**ναῦς**, νεώς, ἡ, (νέω, ναίω,) acc. ναῦν, see Buttm. § 58; a ship, vessel, Acts 27, 41. Sept. for נַחֲבִי 1 K. 9, 26. נַחֲבִי Job 49, 26.—Hdian. 1. 11. 11. Xen. Hell. 1. 6. 19.

**ναύτης**, ου, ὁ, (ναῦς,) a ship-man, sailor, seaman, Acts 27, 27. 30. Rev. 18, 17.—Jos. Ant. 9. 10. 2. Pol. 1. 49. 2. Xen. Hell. 7. 1. 12.

**Ναχώρ**, ὁ, indec. *Nachor*, Heb. נָחוֹר (snorting) *Nahor*, pr. n. of the grandfather of Abraham, Luke 3, 34; comp. Gen. 11 22 sq.

**νεανίας**, ου, ὁ, (νεάν, νέος,) a youth, a young man, Acts 20, 9. 23, 17. 18. 22. Sept. for נַעַר Judg. 16, 26. So Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul (Paul) Acts 7, 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *νεανίσκος*. So of warriors, Sept. for נַחֲוִיר 2 Sam. 6, 1. 1 Chr. 19, 10; also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6.

**νεανίσκος**, ου, ὁ, (νεάν, νέος,) a youth, a young man, Mark 14, 51 εἰς τις νεανίσκος. 16, 5. Luke 7, 14. Sept. for נַעַר 1 Sam. 17, 55. Is. 3, 3, 14. Ezra 10, 1. So Jos. Ant. 6. 9. 2. Ael. V. H. 9. 39. Xen. An. 7. 2. 33.—Of young men in the prime and vigour of manhood, up to the age of 40 years, Matt. 19, 20. 22, comp. Luke 18, 18 where it is **παῖς**. Acts 5, 10 οἱ νεανίκοι, i. e. the



younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2, 17. 1 John 2, 13. 14. Of police-men, Mark 14, 51. Sept. for נַצְרִי Gen. 41, 12. Josh. 6, 23; יִשְׂרָאֵל Josh. 2, 1. 23. So Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9. 13. Phayorin. νεανίσκος ἀπ' ἐτῶν εικοσυτρίων ἔως ἐτῶν τριακονταεσσάρων, ἡ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia near the Sinus Strymonicus, 12 Rom. miles E. S. E. of Philippi, on the confines of Thrace, Acts 16, 11.—Strabo 7. p. 330. Plin. H. N. 4. 18. Now Kavalla; see Leake's Trav. in N. Greece, III. p. 180, 224.

Νεεμάν, δ, indec. Naaman, Heb. נִימָן (pleasantness), pr. n. of a Syrian warrior and captain, Luke 4, 27. See 2 K. c. 5.

νεκρός, οὔ, ὁ, (νέκυς,) dead, both as Subst. and Adjective.

1. Subst. one dead, a dead person, only of mankind, and this is the Homeric and early usage; see Passow in voc.

a) a dead body, corpse, Matt. 23, 27 γέμουσιν ὁστέων νεκρῶν. Rev. 20, 13. Sept. for נֶפֶשׁ Dent. 23, 6. Jer. 7, 31.—Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5.

b) Genr a dead person, Plur. the dead, e. g. a) As yet unburied, Matt. 8, 22 ἀνάψαι τοὺς νεκρούς. Luke 7, 15. Heb. 9, 17. Also for one slain Rev. 16, 3. Sept. for נֶפֶשׁ Gen. 22, 3 sq. So Pol. 2. 34. 12. Plato Rep. 639. e. β) As buried, laid in a sepulchre, and therefore as being in ᾄδης q. v. and see also Heb. Lex. art. חַיִּים. Luke 16, 30 εἰς τὴν ἀπὸ νεκρῶν πορευθεῖς πρὸς αὐτοῖς. John 5, 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. υ. Acts 10, 42. Rom. 14, 9. Heb. 11, 35. Rev. 1, 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith, 1 Thess. 4, 16. Sept. for מֵתִים Ecc. 9, 5. Is. 8, 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In reference to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6, 13; ζῶν ἐκ νεκρῶν trop. 11, 15, see in ζῶν no. 1. a. So ζωοποιεῖν τοὺς v. Rom. 4, 17; ἐγείρειν τοὺς νεκρούς Matt. 10, 8. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; ἐγείρειν τινὰ ἀπὸ (ἐκ) νεκρῶν Matt. 14, 2. 27, 64. Acts 3, 15. Gal. 1, 1. 1 Thess. 1, 10; ἀναστήγει ἐκ τῶν νεκρῶν Matt. 17, 9. Luke 16, 31. John 20, 9; trop. Eph. 5, 14; ἀνάστασις τῶν νεκρῶν Matt. 22, 31. Acts 17, 32. Rom. 1, 4. 1 Cor. 15, 13. 21. 12; ἀν. ἡ ἐκ νεκρῶν Acts 4, 2; ἐξανάστασις τῶν v. Phil. 3, 11.

c) Emphat. οἱ νεκροί, the dead i. e. utterly dead, extinct, Matt. 22, 32 οὐκ ἔστι ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. 1 Cor. 15, 29 ὑπὲρ τῶν νεκρῶν, see in βαπτίζω no. 2. a. γ. Trop. νεκροί, those dead to Christ and his Gospel, spiritually dead; Matt. 8, 22 ἀφες τοὺς νεκρούς κτλ. let the spiritually dead bury their dead, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9, 60. Comp. Rom. 6, 13. 11, 15. Eph. 5, 14; see in lett. b, above.

2. Adj. νεκρός, ὁ, ὄν, dead, in Attic and later usage; usually of mankind, but also of an animal, Luc. D. Deor. 7. 4 χελώνην που νεκρὸν εὗρών.

a) Pr. Matt. 28, 4 ἐγένοντο ὥσει νεκροί. Acts 20, 9 καὶ ἡρᾷ νεκρός was taken up dead, i. e. for dead. 28, 6. Rev. 1, 17. Rom. 8, 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, the body is dead because of sin, i. e. remains subject to death; parall. is τὰ θνητὰ σώματα v. 11. Sept. for נֶפֶשׁ 2 Sam. 19, 6. Is. 27, 36. So Luc. Philops. 31. Arr. Epict. 3. 10. 15.—Trop. for lost, perished, given up as dead, e. g. the prodigal son, Luke 15, 24. 32 parall. with ἀπολωλώς. So Aristoph. Ran. 420. Achill. Tat. 5. p. 553 ἦν ἂν ἔτι σοι Δευκίππῃ νεκρά.

b) Trop. in opp. to the life of the Gospel, e. g. a) Of persons, dead to Christ and his gospel, and so exposed to punishment, spiritually dead, Rev. 3, 1. With dat. of cause or manner, Eph. 2, 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5; ἐν c. dat. Col. 2, 13. Vice versa, νεκροὶ εἶναι τῇ ἁμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6, 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. β) Of things, dead, inactive, inoperative, e. g. ἁμαρτία Rom. 7, 8; πίστις James 2, 17. 20. 26; also ἔργα νεκρά, dead works, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6, 1. 9, 14. +

νεκρόω, ὦ, f. ὥσω, (νεκρός,) to make dead; Pass. to die, pr. Anthol. Gr. IV. p. 276.—In N. T. trop. to deaden, to mortify to subdue, c. acc. e. g. τὰ μέλη Col. 3, 5 Pass. part. νενεκρωμένος, η, ον, deadened i. e. dead, powerless, impotent, as τῶμα νεκρῶ. Rom. 4, 19. Heb. 11, 12. So Plut de prim. Frig. 21; comp. ἀπονεκροῦσθαι Arr Epict. 4. 5. 21.

νέκρωσις, εως, ἡ, (νεκρός,) pr. a pulling to death; hence in N. T.

1. death, i. e. violent death, 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed for

the cause of Christ to the same death which he suffered.

2. Trop. *deadness, impotency*, Rom. 4, 19.—Astrampsych. Oneirocrit. in Suid. νεκρούς ὁρῶν νέκρωσιν ἔξεις πραγμάτων. Comp. ἀπονέκρωσις Arr. Epict. 1. 5. 4.

νέος, α, ον, *young, new*; Compar. νεώτερος, *younger*.

1. Pr. of persons, *young, youthful*. Tit. 2, 4 ἡναστροφονίζωσι τὰς νέας, opp. πρεσβυτιδας. Sept. for נַעֲרִים Gen. 37, 2. Prov. 22, 15. So Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, *younger*, e. g. of two or more, Luke 15, 12. 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for נַעֲרִים Gen. 9, 24. 42, 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for a *young person*, Plur. *the younger, the young*, in opp. to those older; John 21, 18 ὅτε ἦς νεώτερος. Acts 5, 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in v. 10. 1 Tim. 5, 1. 2. 11. 14. Tit. 2, 6. 1 Pet. 5, 5. Implying inferior dignity, Luke 22, 26. Sept. for נַעֲרִים Ps. 148, 12. Jer. 1, 6. 7. So Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

2. Of things, *new, recent*, e. g. οἶνος, *wine*, Matt. 9, 17 bis. Mark 2, 22 ter. Luke 5, 37 bis. 38. 39. Sept. for שְׁתַּיִן Lev. 23, 17. Cant. 7, 13. So Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, *disposition*, nature, as *renewed* and therefore *better*; e. g. 1 Cor 5, 7 ἵνα ἦτε νέον φύραμα. Col. 3, 10. Heb. 12, 24 διαθήκη νέα.

νεοσσός, οὔ, ὁ, (νέος,) a *youngling*, the young of animals, espec. of birds. Luke 2, 24 δύο νεοσσούς περιστερῶν, where some Mss. have the later form νεοσσούς, see Lob. ad Phryn. p. 206. Sturz Dial. Alex. p. 185. Sept. for נֶפֶשׁ Lev. 5, 7. Prov. 30, 17; נֶפֶשׁ דֶּבַר Deut. 22, 6.—Æl. V. H. 1. 6. Xen. Cœc. 7. 34.

νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. 19, 20 ἐκ νεότητός μου. Mark 10, 20. Luke 18, 21. Acts 26, 4. 1 Tim. 4, 12 μηδὲς σου τῆς ν. καταφρονεῖτω let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age. Sept. for נְעֻרָיִם Gen 8, 21; נְעֻרָיִם Ecc. 11, 9. 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον· τὸ νεωστὶ φυτευθέν. Sept. for נְבוֹטָיִם Job 14, 9. Ps. 144, 12.—In N. T. as Subst. trop. a *neophyte, new convert*, 1 Tim. 3, 6.

Νέρων, ουος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4, 23.

νεῶν, f. νεύσω, *to nod, to beckon*, εἰς ν sign to any one; c. dat. John 13, 24 νεύει οὖν αὐτῷ Σίμων. Acts 24, 10.—Sept. Prov. 4, 25. Æl. V. H. 14. 22. Plato Phaed. 117. a.

νεφέλη, ης, ἡ, (dim. νέφος,) pr. a *small cloud, nebula*, perh. Luke 12, 54; comp. 1 K. 18, 44. Genr. a *cloud*, Jude 12 νεφέλαι ἄνδρῶν. [2 Pet. 2, 17.] Sept. for נֶפֶשׁ Gen. 9, 13. 14; נֶפֶשׁ Ps. 36, 6; נֶפֶשׁ Judg. 5, 4. So Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—Accompanying supernatural appearances and events, as the pillar of cloud in the desert, 1 Cor. 10, 1. 2; comp. Sept. and נֶפֶשׁ Ex. 13, 21. 22. In connection with Christ, as with a voice from heaven Luke 9, 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17, 5 bis. Mark 9, 7 bis. Luke 9, 34 bis; as receiving him up at his ascension, Acts 1, 9; as surrounding him at his second coming, Matt. 24, 30. 26, 64. Mark 13, 26. 14, 62. Luke 21, 27. Rev. 1, 7. 14, 14 bis. 15. 16. As surrounding ascending saints or angels, 1 Thess. 4, 17. Rev. 10, 1. 11, 12. Sept. of God, Ps. 18, 8 sq. 97, 2. Is. 19, 1.

Νεφθαλείμ, ὁ, indec. Nephtholim, Heb. נַפְתָּלִי (my wrestling) Naphthali, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30, 8.—In N. T. only meton. *the tribe of Naphthali*, Matt. 4, 13. 15. Rev. 7, 6.

νέφος, εος, ους, τό, a *cloud*, pr. Hdian. 1. 14. 4. Diod. Sic. 1. 38.—In N. T. trop. for a *crowd, throng*, Heb. 12, 1 νέφος μαρτύρων. So Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 νέφος τοσοῦτα ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

νεφρός, οὔ, ὁ, a *kidney*; Plur. οἱ νεφροί, *the kidneys, reins, loins*, Sept. for רִיבֵּי Ex. 29, 13. 32. Job 16, 13.—In N. T. trop. for *the inmost mind*, the seat of the desires and passions, Rev. 2, 23 ἐρευνῶν νεφροὺς καὶ καρδίας. Comp. Sept. and רִיבֵּי in the similar phrase Ps. 7, 10. Jer. 11, 20. 17, 10. 20, 12.

νεωκόρος, ου, ὁ, (ναός, Att. νεώς, κορέω,) pr. *temple-sweeper*; hence a *temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6; also a *worshipper*, one who frequents a temple, e. g. said of the Israelites in the desert, Jos. B. J. 5. 9. 4 οὗς ὁ θεὸς ἐαυτῷ νεωκόρους ἤγεν, and so νεωκορεῖν ib.—In N. T. a title assumed by cities noted for the worship of a particular deity, to whom they had built a temple; e. g. of Ephesus, a *worshipper, devotee* of Diana, Acts 19, 35 νεωκόρος τῆς μεγάλης Ἀρτέμι-

δov. So in inscriptions and on the coins of several cities; see in Wetstein N. T. II. p. 588.

νεωτερικός, ἡ, ὄν, (νέος, νεώτερος,) youthful, pertaining to youth; 2 Tim. 2, 22 τὰς ν. ἐπιθυμίας φεύγε.—3 Macc. 4, 8. Pol. 10. 24. 7. Plut. Dion 8.

νεώτερος, α, ον, see in νέος.

νή, a particle of strong affirmation, with an accus. of that to which one appeals, whether with or without an oath; 1 Cor. 15, 31 νή τὴν ὑμ. καύχησιν, I protest by the rejoicing in you, which I have in Christ. Sept. for נָח Gen. 42, 15, 16.—Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

νήσω, f. νήσω, (νέω, Butt. m. § 114,) to spin, absol. Matt. 6, 28 et Luke 12, 27 οὐδὲ νήσει, sc. τὰ κρινά. Sept. for נִהַי Ex. 35, 25. 38, 18.—Anthol. Gr. III. p. 63. Plato Polit. 289. c.

νηπιάζω, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14, 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it; comp. Matt. 18, 3.—So the Greek prov. διαφέρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων, in Wetstein ad loc.

νήπιος, ἰα, ἰον, Att. os, ον, (νη-, ἔπος,) pr. not speaking, Lat. infans; hence subst. an infant, child, babe, without any definite limitation of age.

1. Pr. Matt. 21, 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8, 3 where Sept. for בְּחִי. 1 Cor. 13, 11 quinqu. ὅτε ἡμῶν νήπιος κτλ. Spec. a minor, one not yet of age, Gal. 4, 1. Sept. genr. for בְּחִי and בְּחִי of a child playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; borne in the arms Lam. 2, 20; once of the foetus Job 3, 16.—Hdian. 2. 15. 7. Diod. Sic. 1. 74. Plato Ax. 366. d.

2. Trop. a babe, for one unlearned, unenlightened, simple; e. g. in a good sense, Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπίαις. Luke 10, 21. Rom. 2, 20. [1 Thess. 2, 7.] Implying censure, 1 Cor. 3, 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4, 3. Eph. 4, 14. Heb. 5, 13. Sept. for נָח Prov. 1, 32. Ps. 19, 8.—Hom. Od. 9. 44. Luc. Halc. 5. Plato Ax. 367. a.

Νηρεὺς, ἑως, ὁ, Nereus, pr. n. of a Christian at Rome, Rom. 16, 15.

Νηρί, ὁ, indec. Neri, pr. n. of an ancestor of Jesus, Luke 3, 27.

νησίον, ου, τό, (dim. νήσος,) a small island, islet, e. g. Κλαύδι q. v. Acts 27, 16.

νήσος, ου, ἡ, (kindr. νέω, νάω,) an island, Acts 13, 6. 27. 26. 28, 1. 7. 9. 11. Rev. 1,

9. 6, 14. 16, 20. Sept. for נָח Ps. 72, 10 Ez. 26, 15. 18.—Diod. Sic. 3. 44. Xen. Hell. 4. 8. 7.

νηστεία, as, ἡ, (νηστεύω,) fasting, a fast, abstinence from eating.

1. Genr. e. g. for want of food, 2 Cor. 6, 5. 11, 27 ἐν λίμῳ καὶ δίψει, ἐν νηστείᾳ πολλάκις.—Diod. Sic. 1. 82. Plut. C. Mar. 36.

2. In a religious sense, as of the private fastings of the Jews, Matt. 17, 21 et Mark 9, 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2, 37. Acts 14, 23. 1 Cor. 7, 5. To this kind of fasting the Pharisees ascribed great merit and practised it often, sometimes twice a week; see Matt. 9, 4. Luke 18, 12. Dan. 9, 3. Is. 58, 3 sq. Tob. 12, 8. In their longer fastings they abstained only from the better kinds of food, Dan. 10, 2 sq. Sept. for נִצַּח Dan. et Is. 1. c. Ps. 69, 11.—Spec. the fast, i. e. the annual public fast of the Jews, the great day of atonement, held on the tenth day of the seventh month (Tisri), five days before the festival of Tabernacles; see Lev. 16, 29 sq. 23, 27 sq. 34. The seventh month began with the new moon of October; and hence this fast served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27, 9. So Jos. Ant. 3. 10. 3, comp. 4 τρεπτόμενου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Philo de Vit. Mos. 2. p. 657. c; also genr. Plut. Symp. 4. 6. 2 init. Ael. V. H. 5. 20.

νηστεύω, f. ἐύσω, (νήστις,) to fast, to abstain from eating, in N. T. only of private fasting, see in νηστεία; Matt. 6, 16 bis. 17. 18. 9, 14 bis. Mark 2, 18 ter. 19 bis. Luke 5, 33. 18, 12. Acts 10, 30. 13, 2. 3. Sept. for נִצַּח Judg. 20, 26. 1 Sam. 7, 6. (Ael. V. H. 5. 20. Plut. Demosth. 30.) With the notion of grief, mourning, with which fasting was often connected, Matt. 9, 15 πένθειν... νηστεύουσιν. Mark 2, 20. Luke 5, 34. 35. Comp. 2 Sam. 12, 16. Ezra 10, 6. Neh. 1, 4; where Sept. and Heb. נִצַּח.—Of the Saviour's supernatural fast of forty days, Matt. 4, 2; comp. Luke 4, 2. Others suppose his fasting may have consisted in abstaining from all ordinary food, and subsisting only on the scanty supplies of the desert; comp. Dan. 10, 2 sq. 1 Sam. 31, 13. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἀλλοτῶν, καὶ τὸ ποτὶν αὐτοῦ ὕδωρ.

νήστις, ιος, ὁ, ἡ, adj. (νη-, ἐσθίω,) not having eaten, fasting, Plur. acc. νήστεις Matt. 15, 32. Mark 8, 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhet. 9. 16 νήστειν.

Also acc. plur. νήσιδες Athen. 7. 79. p. 126. See Lob. ad Phryn. p. 326.

**νηφάλιος**, *ία, ιον, (νήφω,)* *sober, temperate*, espec. in respect to wine, Jos. Ant. 3. 12. 2; comp. Plut. Sept. Sap. Conv. 13 pen.—In N. T. trop. *sober-minded, watchful, circumspect*; 1 Tim. 3, 2 δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κτλ. v. 11. Tit. 2, 2; comp. 1 Thess. 5, 6. So Plut. de Garrulit. 4 mid. Phavorin. νηφάλιός ἐστιν ὁ αἰὲ νήφων καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον.—Text. Rec. in 1 Tim. 3, 2. 11, has the later synon. form νηφάλεος, α, ον, comp. Passow s. v.

**νήφω**, *φ, ψω, to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20.—In N. T. trop. *to be sober-minded, watchful, circumspect, absol.* 1 Thess. 5, 6 γρηγορώμεν καὶ νήφωμεν. v. 8. 2 Tim. 4, 5 σὺ δὲ νήφε ἐν πᾶσι. 1 Pet. 1, 13. 4, 7. 5, 8. So Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφε καὶ μέμνησο ἀπιστεῖν. Plato Legg. 918. d.

**Νίγερ**, *δ, indec. Niger*, surname of Simon a teacher at Antioch, Acts 13, 1.

**Νικάνωρ**, *ορος, δ, Nicanor*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

**νικάω**, *ω, ῖ, ῖσω, (νίκη,)* *to be victorious*, 3. g.

1. Intrans. *to come off victor, to prevail*; Rom. 3, 4 ἵνα νικήσῃς ἐν τῷ κρίνεσθαι σε, quoted from Sept. Ps. 51, 4 where Heb. נִכְחַץ to be pure. With an infin. Rev. 5, 5.—Dem. 1436. 18. Xen. Mem. 4. 4. 17.

2. Trans. *to overcome, to conquer, to subdue*, c. acc. Luke 11, 22 ὁ ἰσχυρότερος... νικήσῃ αὐτόν. Rom. 12, 21 bis, μὴ νικῶ (Pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. So Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Of Jesus and his followers as victorious over the world, over evil, over all the adversaries of his kingdom; with an acc. expr. or impl. 1 John 5, 4 bis, νικᾷ τὸν κόσμον κτλ. v. 5. Rev. 3, 21. 6, 2 bis. 12, 11. 17, 14. Perf. for pres. or fut. John 16, 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2, 13. 14. 4, 4. Hence Part. absol. ὁ νικῶν, *the victor*, he that overcometh, Rev. 2, 7. 11. 17. 3, 5. 21, 7; as Nom. absol. Rev. 2, 26. 3, 12. 21; comp. Buttm. § 145. n. 4. Winer § 28. 3. Prægn. before ἐκ τοῦ θηρίου Rev. 15, 2, see in ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11, 7. 13, 7

**νίκη**, *ης, ῆ, victory*, met. n. for the ground or pledge of victory, 1 John 5, 4 αὕτη ἐστὶν ἡ νίκη... ἡ πίστις ὑμῶν.—Pr. Jos. B. J. 1. 27. 3. Hdtian. 3. 8. 2. Xen. Cyr. 7. 1. 10.

**Νικόδημος**, *ου, δ, Nicodemus*, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night, prob. as a serious though timid inquirer John 3, 1. 4. 9. 7, 50. 19, 39.

**Νικολαΐτης**, *ου, δ, a Nicolaitan*, pr. a follower of Νικόλαος, Rev. 2, 6. 15. This was prob. an heretical sect sprung from some leader of that name; but whether connected with the Nicolaitans of the second century and later, is very doubtful. Some regard the word as symbolical, referring to those who are called in v. 14 τοὺς κρατούντας τὴν διδύχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכְלָאָה, if this latter be taken as compounded from נִכָּחַץ (or נִכָּחַץ) i. g. νικάω, and נִכָּחַץ laos; so Eichhorn in Comm. ad loc. Hengstenb. Bileam p. 22 sq. Comp. the symbolical use of Ἰεζάβελ in Rev. 2, 20. But a comparison of vv. 14. 15, seems to show that the Nicolaitans and the followers of Balaam were two distinct sects. See genr. Winer Realw. s. voc. Neander Apostol. Zeitalt. II p. 533. ed. 3. [Engl. II. p. 50 sq.]

**Νικόλαος**, *ου, δ, Nicolas*, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6, 5.

**Νικόπολις**, *εως, ῆ, Nicopolis*, (pr. city of victory,) a city where Paul proposed to winter, Tit. 3, 12; also in the spurious subscription. Prob. *Nicopolis ad Nestum* v. Nessum, on the river Nessus (now Mesto), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Ptol. 3. 11.—Another Nicopolis was built by Augustus in Epirus, near the Sinus Ambracius, in honour of the battle of Actium; Strabo 7. p. 325. Dion Cass. 51. 1. Other cities of this name existed in Cilicia, Armenia, Egypt, etc.

**νίκος**, *eos, ους, τό, (νίκη,)* *victory*, a later form for νίκη, Lob. ad Phryn. p. 647. 1 Cor. 15, 55 ποῦ σου, ᾄδῃ, τὸ νίκος; v. 57. Su eis νίκος adv. *victoriously, triumphantly*, Matt. 12, 20; see in ἐκβάλλω no. 2. b, and κρίσις no. 4. 1 Cor. 15, 54, comp. Is. 25, 8, where Heb. נִכְחַץ. Sept. for נִכְחַץ 2 Sam. 2, 26. Job 36, 7; comp. Buxtorf Lex. Chald. 1379.—Sept. genr. Ez. 3, 8. Anthol. Gr. III. p. 242.

**Νινευί**, ἡ, indec. *Nineveh*, Heb. נִנְוִי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11, 32; comp. Gen. 10, 11, and the book of Nahum. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul; and appears to have comprised a large tract of country, including various fortresses and temple-palaces several miles distant from each other. Those at Khorsabad and Nimroud have been excavated. The Greeks and Romans called it *Nivos*, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 30. It was finally destroyed B. C. 606. See Niebuhr Reisebeschr. II. p. 353. Rich's Koordistan, II. p. 29 sq. Ritter Erdkunde XI. p. 221 sq. Layard's Nineveh and its Remains, passim.

**Νινευίτης**, ου, δ, a *Ninerville*, Matt. 12, 41. Luke 11, 30. [32.]

**νιπτήρ**, ἡρος, δ, (νίπτω,) a *wash-basin*, John 13, 5.—Pollux Onom. 10. 78 ποδα-νιπτήρ.

**νίπτω**, f. ψω, a later form, for which earlier writers used *νίζω*, f. ψω, Butt. Ausf. Sprachl. § 114. p. 249; *to wash*, but only some part of the body, as the face, hands, feet. Ablutions of the hands and feet were common with the Jews, e. g. of the hands before eating, see Matt. 15, 2. Mark 7, 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, see 1 Sam. 25, 41. Gen. 18, 4. 19, 2. 24, 32. 43. 24. Judg. 19, 21. The usual mode of ablu-tion in the east is by pouring water upon the hands; this is done by a servant; comp. 2 K. 3, 11. See Bibl. Res. in Palest. II. p. 451. III. p. 26. Winer Realw. art. *Reinigung*.—Hence, *to wash*, c. acc. e. g. the face, τὸ πρόσωπον Matt. 6, 17; impl. the eyes, τοὺς ὀφθαλμούς John 9, 7 bis. 11 bis. 15; the hands, τὰς χεῖρας Matt. 15, 2. Mark 7, 3; the feet, τοὺς πόδας John 13, 5. 6. 8 bis. 10. 12. 14 bis. 1 Tim. 5, 10. Sept. for פָּנֶיךָ of the face Gen. 43, 31; the hands Ex. 30, 20. Deut. 21, 6; the feet 1 Sam. 25, 41. Gen. 18, 4. So the face Plut. conjugal. Præc. 29; the hands, id. C. Mar. 26; the feet, id. Thes. 10. Hdot. 6. 19.

**νοέω**, ᾧ, f. ἴσω, (νόος, νοῦς,) *to see* with the eyes, *to perceive*; e. g. ὀφθαλμοῖς νοεῖν Hom. II. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44.—In N. T. trop. *to see mentally*, i. e.

1. *to perceive, to understand, to comprehend*, absol. Matt. 16, 9 οὐκ οὐ νοεῖτε; Mark 8, 17; τῇ καρδίᾳ John 12, 40. With an acc. expr. or impl. Eph. 3, 4 ἀναγνώσκοντες νοῆσαι σύνεσιν μου. v. 20. 1 Tim. 1. 7.

Rom. 1, 20. With infin. Heb. 11, 3; with ὅτι Matt. 15, 17. 16, 11. Mark 7, 18. Sept. for חֲכִימ Prov. 1, 2. 6.—Diod. Sic. 5. 31 Plut. Thes. 3. Xen. An. 3. 4. 44.

2. *to think of, to consider, to give heed to*, c. acc. 2 Tim. 2, 7 νοεῖ, ἀλέγῳ. Absol. Matt. 24, 15 et Mark 13, 14 ὁ ἀναγινώσκων νοεῖτω—Ecclus. 11, 7. Hom. II. 9. 533 [537] Arr. Epict. 3. 1. 18.

**νόημα**, ατος, τό, (νοέω,) a *perception* *thought*, i. e.

1. Pr. what is thought out, excogitated; hence a *purpose, project, device*. 2 Cor. 2, 11 οὐ γὰρ αὐτοῦ (τοῦ Σαρανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10, 5.—Baruch 2, 8. Hom. II. 10. 104. Plato Polit. 260. d.

2. Meton. for the gift or power of thought, *the mind*; e. g. the understanding, 2 Cor. 3, 14 ἐπαρώσῃ τὰ νοήματα αὐτῶν. 4, 4; also the affections, disposition, 2 Cor. 11, 3 οὕτω φθάσῃ τὰ νοήματα ἡμῶν. Phil. 4, 7.—Hom. Od. 20. 82, 346. Pind. Pyth. 6. 29. Plato Conv. 197. e.

**νόστος**, ου, δ, ἡ, adj. *bastard, spurious*, Heb. 12, 8.—Jos. Ant. 5. 7. 1. Luc. Tox. 51. Xen. An. 2. 4. 25.

**νομή**, ἡς, ἡ, (νέμω,) *pasture, pasturage*.

1. The act of feeding, pr. Xen. Œc. 7. 20; in N. T. trop. a *feeding, eating, spreading*, as of a gangrene; and hence νομὴν ἔχειν, i. q. *to eat, to spread*, 2 Tim. 2, 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. So of an ulcer Pol. 1. 81. 6; of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

2. *pasturage, pabulum*, trop. John. 10, 9 νομὴν εὐρήσει, i. e. he shall have enjoyment, shall find happiness. Sept. for מְרֻחָה Gen. 47, 5; מְרֻחָה Ps. 74, 1.—Trop. Plato Phædr. 248. b. Pr. Xen. Cyr. 3. 2. 20.

**νομίζω**, f. ἴσω, (νόμος,) *to acknowledge* as custom, *to do customarily*, i. e.

1. Pr. i. q. *to do by custom, to be accustomed, to be wont*; Pass. id. Acts 16, 13 ὃ ἐνομίζετο προσευχὴ εἶναι, *where according to custom was the proseucha*, i. e. παρὰ ποταμῶν; see in προσευχή no. 2.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Also Act. Hdian. 6. 1. 9. Dem. 1077. 25.

2. Genr. *to regard or acknowledge* as any thing, i. e. in its customary character, or in the customary or prescribed manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13; τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So Pass. Luke 3, 23 ὡς ἐνομίζετο, *as he was regarded, reckoned*, i. e. according to Jewish custom. (Dem. 1022. 16 οἱ νομο-

ζόμενοι μὲν νείεις, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. (Idot. 4. 180.) Hence simply *to regard, to think, to suppose*, e. g. with inf. and acc. Luke 2, 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶναι. Acts 7, 25. 8, 20. 14, 19. 16, 27. 17, 29. 1 Cor. 7, 26. 1 Tim. 6, 5; inf. simpl. 1 Cor. 7, 36. With ὅτι, Matt. 5, 17 μὴ νομίσητε ὅτι ἤλθον κτλ. 10, 34. 20, 10. Acts 21, 29. So inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5; inf. Xen. Ag. 2. 3; ὅτι Xen. Cyr. 8. 1. 22.

νομικός, ἡ, ὄν, (νόμος,) *pertaining to law.*

1. Genr. Tit. 3, 9 μάχαι νομικά, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. de vitiois. Pud. 10.

2. Of persons, *one skilled in the law, a lawyer.* Tit. 3, 13 Ζητῶν τὸν νομικὸν πρόπεμψον. So Plut. Sulla 36. Strabo 12. p. 813. c. οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, *an interpreter and teacher of the Mosaic law*, so called in Luke, (once in Matt.) elsewhere νομοδιδάσκαλος and γραμματεὺς, see in γραμματεὺς no. 2. Matt. 22, 35 et Luke 10, 25 νομικός τις (comp. Mark 12, 28 γραμματεὺς). Luke 7, 30. 11, 45. 46. 52. 14, 3. So Jos. B. J. 2. 21 7.

νομίμως, adv. (νόμος, νόμος,) *lawfully*, according to law and custom, 1 Tim. 1, 8. 2 Tim. 2, 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἥβλησας. Xen. Mem. 4. 4. 1.

νόμισμα, ατος, τό, (νομίζω,) *any thing sanctioned by law or usage, a custom*, Aeschyl. Theb. 269.—Hence in N. T. *current money, coin*, Lat. *numisma*; Matt. 22, 19 τὸ ν. τοῦ κήνσου. So Jos. Ant. 14. 14. 1. Hdian. 2. 15. 9. Xen. Cyr. 4. 6. 12.

νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) *a law-teacher, lawyer*, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεὺς, Luke 5, 17. Acts 5, 34; see in γραμματεὺς no. 2.—Spoken also of perverse Christian teachers, who obtruded themselves upon the churches as expounders of the Mosaic law; 1 Tim. 1, 7 ἕλκοντες εἶναι νομοδιδάσκαλοι.

νομοθεσία, as, ἡ, (νομοθετέω,) *law-giving, legislation*, the giving of a code of laws, Pol. 4. 81. 12 ἀπὸ τῆς Αὐκούργου νομοθεσίας. Plato Rep. 427. b.—In N. T. meton. *legislation*, i. q. *the laws given, code of laws, the law*, e. g. the Mosaic code, Rom. 9, 4 ὡς αἱ διαθήκαι καὶ ἡ νομοθεσία. So 2 Macc. 6, 23. Iys. 186. 33. Plut. Instit. Lacon. 42 pen. ὥς οὐ παντάπασιν ὑπερβάντες τὴν Αὐκούργου νομοθεσίαν.

νομοθετέω, ᾧ, f. ἤσω (νομοθέτης,) *to make or give laws, to legislate.*

1. Genr. and c. dat. *for any one*, Xen. Apol. Socr. 15 Αὐκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. for נָתַן Ex. 24, 12. Hence in N. T. Pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. 7, 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο *for the people received the (Mosaic) law upon this condition*, sc. of receiving the Levitical priesthood.

2. Spec. *to establish, to sanction*, pr. as law, or by law, Pass. Heb. 8, 6 ἡ τις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

νομοθέτης, ου, ὁ, (νόμος, τίθημι,) *a law-giver, legislator*, James 4, 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

νόμος, ου, ὁ, (νέμω to allot,) pr. 'any thing allotted, apportioned,' that which one has in use and possession; hence *a usage, custom*, Sept. and תּוֹרָה 2 Sam. 7, 19. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28.—In N. T. *a law, ordinance*, as prescribed by custom or authority.

1. Genr. *law*, without reference to a particular people or state. Rom. 4, 15 οὐδ' γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5, 13. 7, 8. 1 Tim. 1, 9. So Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.—Spec. of particular laws, statutes, ordinances; in N. T. mostly of the Mosaic statutes, viz. a) Of laws relating to civil rights and duties, John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κτλ. John 8, 5 comp. Lev. 20, 10. John 19, 7 comp. Lev. 24, 16 et Deut. 13, 5. Acts 23, 3. 24, 6. Also the law of marriage Rom. 7, 2. 3. 1 Cor. 7, 39; of the Levitical priesthood Heb. 7, 16. Also Heb. 9, 19 κατὰ νόμον i. e. according to the ordinance or command respecting the promulgation of the law, see Ex. 20, 18. 19. 24, 2 sq. Sept. for תּוֹרָה Num. 19, 14. So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. Hell. 3. 3. 2. b) Of laws relating to external religious rites, e. g. purification Luke 2, 22. Heb. 9, 22; circumcision John 7, 23. Acts 15, 5 (comp. 21, 20. 24); sacrifices Heb. 10, 8. So Sept. and תּוֹרָה Lev. 6, 9. 14. al. c) Of laws relating to the hearts and conduct of men, Rom. 7, 7 ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμίσεις. James 2, 8. Heb. 8, 10 et 10, 16 διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. 31, 33 where Sept. for תּוֹרָה וְלִי פִי

for a *written law*, a law expressly given, i. q. ὁ νόμος ἔγγραπτος. Rom. 2, 14 ἐβη τὰ μὴ νόμον ἔχοντα . . . ἐαυτοῖς εἰσι νόμος. So Diod. Sic. 1. 94 νόμοι ἔγγραπτοι.

2. *the law*, i. e. a code or body of laws, in N. T. only of the Mosaic code. a) Pr. Matt. 5, 18 ἵνα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16, 17. John 1, 17 ὁ νόμος διὰ Μωϋσέως ἐδόθη. 7, 19. Acts 7, 53. Rom. 2, 13 sq. 5, 13. 1 Cor. 15, 56. Gal. 3, 10 sq. Phil. 3, 5. 1 Tim. 1, 8. James 2, 9. 11. al. Hence ἔργα νόμου, see in ἔργον no. 2. c. 8, Rom. 2, 15. Gal. 2, 16. 3, 10; οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, those under the Mosaic law, Rom. 4, 16. 3, 19. 1 Cor. 9, 20; ὅσοι ἐν νόμῳ id. Rom. 2, 12. Sept. and חֻקֵּי Deut. 1, 5. 4, 44. al. b) Synecd. for the Mosaic dispensation, Rom. 10, 4 τέλος γὰρ νόμον Χριστός. Heb. 7, 12. 10, 1. c) Meton. for the book of the law, i. e. pr. the books of Moses, the Pentateuch, Matt. 12, 5. Luke 2, 23 (comp. Ex. 13, 2). Luke 10, 26. 1 Cor. 9, 8. 9 (comp. Deut. 25, 4). 1 Cor. 14, 34 comp. Gen. 3, 16. Sept. and חֻקֵּי Neh. 8, 2. As forming par. of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5, 17. Luke 16, 16. John 1, 46. Acts 13, 15. 28, 23. Rom. 3, 21. (Jos. de Macc. 18.) Also νόμος καὶ προφ. καὶ ψάλλοι Luke 24, 44. Simply ὁ νόμος for the Old Testament, John 10, 34. 12, 34. 15, 25 comp. Ps. 35, 19. 1 Cor. 14, 21 comp. Is. 28, 11. 12. So 2 Macc. 2, 18.

3. Trop. ὁ νόμος τέλειος, the more perfect law, put for the Christian dispensation, in contrast with that of Moses; comp. above in no. 2. b. James 1, 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2, 12. 4, 11.—Also of the laws, precepts, established by the gospel; e. g. ὁ νόμος Χριστοῦ Gal. 6, 2; absol. Rom. 13, 8. 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5, 23.

4. Trop. a law, rule, standard of judging or acting; Rom. 3, 27 διὰ τοῖον νόμου τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμου πίστεως. 7, 23. 25. 8, 2. 9, 31.—Arr. Epict. 1. 26. 1. +

νόος, see νοῦς.

νοσέω, ὦ, f. ἴσω, (νόσος,) to be sick, to ail, pr. Hdian. 3. 15. 3. Thuc. 1. 138.—In N. T. trop. νοσεῖν περὶ τι, to be sick with longing for any thing, to pine after, to dote about; 1 Tim. 6, 4 νοσῶν περὶ ζητήσεως καὶ λογομαχίας.—So περὶ τι Plut. de Ira colib. 14. Id. de seipsum citra Invid. laud. 20 τοῖς περὶ δόξαν νοσοῦσιν. 'Plato Phædr 228. e.

νόσημα, ατος, τό, (νοσέω,) sickness, disease, i. q. νόσος, John 5, 4.—Luc. Abdicat 18. Xen. Cyr. 6. 2. 27.

νόσος, ου, ἡ, sickness, disease; Matt. 4, 23 θεραπεύων πάντας νόσων. v. 24. 9, 35. 10, 1. Mark 1, 34. 3, 15. Luke 4, 40. 6, 17. 7, 21. 9, 1. Acts 19, 12. Sept. for חֲלִי 2 Chr. 21, 19; חֲלִי Ex. 15, 26. So Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for pain, sorrow, evil; Matt. 8, 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53, 4, Heb. מְרַבֵּי יָדָיו.

νοσσιῶ, ἄς, ἡ, (νεοσσός,) a later contr. form for Att. νεοσσιῶ, a nest with the young, Sept. for נֶחֱל Ps. 84, 4. Pausan. 9. 30. Hdot. 3. 111; see Lob. ad Phryn. p. 206 sq. Sturz de Dial. Alex. p. 185.—In N. T. a nest of young birds, brood; Luke 13, 34 ὃν τρόπον ὄρνις τὴν ἐαυτὴν νοσσιῶν. So Sept. and נֶחֱל Deut. 32, 11.

νοσσιῶν, ου, τό, (dim. νεοσσός,) contr. for Att. νεοσσίον, see in νοσσιῶ; a young bird, Plur. τὰ νοσσιῶ, a brood of young birds, Matt. 23, 37. Sept. for צִיְּרִים Ps. 84, 4.—So τὰ νεοτρία Aristot. H. An. 9. 29. Ael V. H. 10. 3.

νοσσός, see νεοσσός.

νοσφίζω, f. ἴσω, (νόσφι,) pr. to put apart, to separate; Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back what belongs to another, to embezzle, to purloin; absol. Tit. 2, 10; with ἀπὸ c. gen. partitively, Acts 5, 2. 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. So c. ἀπὸ Sept. Josh. 7, 1; οὐδὲν ἐκ τινός Philo de Vit. Mos. 1. p. 641. e; c. acc. 2 Macc. 4, 32. Xen. Cyr. 4. 2. 42.

νότος, ου, ὁ, the south wind; strictly the south-west wind, Lat. *notus*.

1. Pr. Luke 12, 55 νότον πνέοντα. Acts 27, 13. 28, 13. Sept. for דָּרוֹם Job 37, 17; דָּרִיָּן Cant. 4, 16.—Plut. M. Anton. 7. Xen. An. 5. 7. 7.

2. Meton. the south, the southern quarter of the heavens and earth; Matt. 12, 42 et Luke 11, 31 βασιλίσσα νότον (comp. 1 K. c. 10). Luke 13, 29. Rev. 21, 13. Sept. for דָּרוֹם Ecc. 1, 5. Ez. 40, 25; דָּרִיָּן Josh. 15, 2; דָּרִיָּן Ex. 26, 35.—Plut. Camill. 16. Plato Crit. 118. b.

νουθεσία, ας, ἡ, (νουθεῖω,) a pulling in mind, warning, admonition; 1 Cor. 10, 11 ταῦτα ἐγὼαφῇ πρὸς νουθεσίαν ἡμῶν. Eph. 6, 4. Tit. 3, 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. Plut. Solon 25 The form νου

ἔτια was regarded as more Attic, Lob. ad Phryn. p. 512.

νοῦδετέω, ὦ, f. ἴσω, (νοῦς; τῖσιν,) to put in mind, to remind, to warn, to admonish, c. acc. Acts 20, 31 οὐκ ἐπανομήν... νοῦδετὼν ἕνα ἕκαστον. Rom. 15, 14. 1 Cor. 4, 14. Col. 1, 28. 3, 16. 1 Thess. 5, 12. 14. 2 Thess. 3, 15. Sept. for יָסַר Job 4, 3.—Jos. Ant. 4. 8. 24. Luc. Tim. 48. Xen. Cyr. 8. 2. 15.

νοῦμηνία, as, ἡ, (νέος, μήν,) Att. contr. for νεομηνία, pr. the new-month, i. e. the new-moon, as a festival, Col. 2, 16; see in μήν no. 2. Sept. for חֲדָשׁ Ex. 40, 2. 15; חֲדָשׁ Num. 10, 10. 28, 11.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

νοῦνεχῶς, adv. (νοῦνεχῆς; νοῦς, ἔχω,) with understanding, discreetly; Mark 12, 34 νοῦνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Plut. de Solert. Anim. 29 pen. See Lob. ad Phryn. p. 604.

νοῦς, νοῦ, ὁ, acc. νοῦν, Att. contr. for νόος, νόον; but in N. T. and the Fathers only with genit. νόος, dat. νοί, Winer § 8. 2. Lob. ad Phryn. p. 453; pr. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

1. the mind, as the seat of emotions and affections, modes of thinking and feeling, the disposition, moral inclination, in Engl. i. q. the heart; Rom. 1, 28 παρέδωκεν αὐτοῖς ὁ θς. εἰς ἀδόκιμον νοῦν. 12, 2. 1 Cor. 1, 10. Eph. 4, 17. 23. Col. 2, 18. 1 Tim. 6, 5 διεφθαρμένων τὸν νοῦν. 2 Tim. 3, 8. Tit. 1, 15. So for firmness or presence of mind, 2 Thess. 2, 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7, 23. 25. Sept. for לֵב Is. 10, 7. 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

2. the understanding, intellect; Luke 24, 45 διήνοιγεν αὐτῶν τὸν νοῦν. 1 Cor. 14, 14. 15 bis. 19. Phil. 4, 7. Rev. 13, 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for לֵב Josh. 14, 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

3. Meton. the mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; e. g. of God or Christ, Rom. 11, 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40, 13 where Sept. for יָדָה. 1 Cor. 2, 16 bis. Of men, Rom. 14, 5.—Judith 8, 14. Plut. de rect. rat. audiend. 13. p. 102. Xen. An. 3. 3. 2.

4. Trop. of things, the sense, meaning. Rev. 17, 9 ὁδε ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺν κακῶς ἐπέδεδῶκ τὸν νοῦν τῆς ἐπιστολῆς. Plut. Demosth. 6 pen. Hdot. 7. 162.

Νυμφᾶς, ἡ, ὁ, Nymphas, pr. n. of a Christian, Col. 4, 15.

νύμφη, ἡς, ἡ, (obsol. νύβω, Lat. nubo,) a bride, spouse, newly married.

1. Pr. John 3, 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν. Rev. 18, 23. 21, 2. 9. 22, 17 Sept. for נָשִׂית Jer. 2, 32. 7, 32. Joel 2, 16.—Æl. V. H. 4. 1. Xen. Conv. 9. 3.

2. Spec. as opp. ἡ πενθερά, it is put for a daughter-in-law, Matt. 10, 35. Luke 12, 53 bis. Sept. and נָשִׂית Mic. 7, 6. Gen. 38, 11. Ruth 1, 6. 7.—Tob. 11, 16. 17. Jos. Ant. 5. 9. 1.

νυμφίος, ου, ὁ, (νύμφη,) a bridegroom, spouse, newly married, Matt. 9, 15 bis. 25, 1. 5. 6. 10. Mark 2, 19 bis. 20. Luke 5, 34. 35. John 2, 9. 3, 29 ter. Rev. 18, 23. Sept. for חָתָן Ps. 19, 6. Jer. 7, 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

νυμφῶν, ὄνος, ὁ, (νύμφη,) a bridal chamber, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase νίος τοῦ νυμφῶνος, sons of the bride-chamber Matt. 9, 15. Mark 2, 19. Luke 5, 34. These were the companions of the bridegroom, bridemen, called by the Greeks παρανύμφιοι, just as the bride had also her companions or bridemaids. Rabb. נָשִׂית בָּרִית, Buxtorf Lex. Chald. 2535. Comp. Judg. 14, 11. Ps. 45, 14 sq.—Tob. 6, 13. 17. Act. Thom. §§ 9, 11. Suid. νυμφῶνος· κοιτῶνος.

νῦν, adv. also νυνί as strengthened by the demonstr. ἰ, Matth. § 607. Buttm. § 80. 2; now, Lat. nunc, Germ. nun.

1. Pr. of TIME, now. a) Of the actual present, as opp. both to time past and future. Luke 6, 21 οἱ πεινῶντες νῦν. v. 25. John 4, 18 καὶ νῦν ὃν ἔχεις κτλ. 12, 27 νῦν ἡ ψυχὴ μου τετάρταται, for the perf. as present see Buttm. § 113. 7. John 16, 22. 17, 5. 7. Acts 2, 33. 10, 33. 26, 6. 1 Cor. 16, 12. Gal. 2, 20. 1 John 2, 18. al. sarp. Sept. for הָיָה Josh. 14, 11. Is. 48, 7. So Hdian. 1. 4. 7. Diod. Sic. 1. 10. Xen. (Ec. 20. 24.—In direct antith. to something done in time past, e. g. νῦν δέ Luke 16, 25. Gal. 4, 9. Eph. 5, 8. Phil. 3, 18. Heb. 9, 26. James 4, 16; νυνὶ δέ, in which connection chiefly is νυνί found, Rom. 3, 21. 6, 22. 1 Cor. 5, 11 comp. v. 9. 2 Cor. 8, 11. Philem. 11; ἀλλὰ νῦν Luke 22, 36. In antith. to something future, emphat. Mark 10, 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. So Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι.—With the art. ὁ, ἡ, τὸ νῦν as adj. the



*now existing, present*, see Buttm. § 125. 6. Acts 22, 1 τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Rom. 3, 26 ἐν τῷ νῦν καιρῷ. 8, 18. 2 Cor. 8, 13. Gal. 4, 25 τῇ νῦν Ἱερουσ. 1 Tim. 4, 2, 2 Tim. 4, 10. 2 Pet. 3, 7. (Diod. Sic. 2. 5 fin. Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, *from now, henceforth*, Luke 1, 48. 2 Cor. 5, 16; ἄχρι τοῦ νῦν *until now*, Rom. 8, 22. Phil. 1, 5; ἕως τοῦ νῦν id. Matt. 24, 21. Mark 13, 19. Also τὰ νῦν or τανῦν adv. *now, at present*, Buttm. § 125. n. 8. Acts 4, 29. 5, 38. 17, 30. 20, 32. 27, 22. non al. (Soph. Elect. 421. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) Further, τὸ νῦν ἔχον, *as it now is*, for the present, Acts 24, 25; see in ἔχω no. 5.

b) In reference to time just past, *now*, i. e. *just now, even now*; comp. Viger. p. 425. E. g. with a perf. John 14, 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. Acts 7, 52; with an aor. Matt. 26, 65. John 13, 31. 21, 10. Rom. 5, 11; with an imperf. John 11, 8 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι.—Perf. Xen. Cyr. 5. 2. 27; impf. ib. 4. 5. 48.

c) In reference to future time just at hand, *now*, i. e. *even now, presently, immediately*; comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. with a fut. John 12, 31 νῦν ὁ ἀρχὼν τοῦ κ. τ. ἐκβληθήσεται ἔξω. Acts 13, 11. Phil. 1, 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) With a pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4, 23 ἔρχεται ἄρα, καὶ νῦν ἔστω. 16, 32. John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου. 16, 5 νῦν δὲ ὑπάγω πρὸς κτλ. Acts 26, 17.

2. As a particle of TRANSITION or continuatiōn. a) Genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου. 11, 39. Rom. 5, 9. 2 Cor. 7, 9. Col. 1, 24; καὶ νῦν Acts 3, 17, 20, 25. In antithesis, νῦν δέ 1 Cor. 13, 13; and so νῦν δέ preceded by εἰ, Luke 19, 42. John 8, 40. 1 Cor. 7, 14; νῦν δέ after εἰ, Rom. 7, 17. Heb. 8, 6. 11, 16. al.—Xen. Cyr. 7. 2. 16; after εἰ, Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) As implying that one thing follows πῶς out of another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so; Acts 12, 11 νῦν οἶδα ἀληθῶς. 22, 16 καὶ νῦν τί μέλλεις; 1 Cor. 14, 6 νῦν δέ. So νῦν οὖν Acts 16, 23, 15; interrog. Acts 15, 10; νῦν ἄρα Rom. 8, 1.—Xen. Cyr. 7. 5. 54 οὖν οὖν.

3. EMPHAT. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot; comp. Passow s. v. Viger. p. 426. So with an Imperat. Matt. 27, 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. v. 43. John 2, 8. James 4, 13 ἄγε νῦν. 5, 1. 1 John 2, 28. Acts 7, 34 νῦν δεῦρο.—Hom. Il. 23. 485. Aristoph. Pac. 513. Eurip. Phoen. 101. +

νύξ, νυκτός, ἡ, 1. *night*, Lat. *nox*; pr. Matt. 14, 25 τετάρτῃ φυλακτῇ τῆς νυκτός. Mark 6, 48. Luke 2, 8. Rev. 8, 12 καὶ ἡ νύξ ὁμοίως. 21, 25. 22, 5; trop. John 9, 4. Sept. for לַיְלָה Gen. 1, 5. Job 3, 6. 7. (Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.) In specifications of time, comp. in ἡμέρα no. 1. a. a) *Genit. of time when*, indefinite and continued, Buttm. § 132. 5. b. E. g. νυκτός *by night* Matt. 2, 14. 27, 64. John 3, 2; ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Luke 18, 7. Acts 9, 24. Rev. 4, 8; νυκτός καὶ ἡμ. 2 Tim. 1, 3. (Xen. Hell. 1. 1. 11; ἡμ. κ. ν. Xen. Mem. 2. 2. 8; νυκ. κ. ἡμ. Conv. 4. 48.) So μέσης δὲ νυκτός Matt. 25, 6; κατὰ μέσον τῆς ν. Acts 27, 27; διὰ τῆς νυκτός, *during the night*, i. e. either the whole night Luke 5, 5, or by night Acts 5, 19. 16, 9. b) *Dative of time when*, definite, Buttm. § 133. 4. c. E. g. Luke 12, 20 ταύτῃ τῇ νυκτί, *this very night*. Acts 12, 6. (Xen. An. 6. 1. 13.) Also ἐν νυκτί *by night* Acts 18, 9; ἐν τῇ ν. Matt. 26, 31. John 11, 10. So Xen. Conv. 1. 9. c) *Accus. of time how long*, Buttm. § 131. 9. Matt. 4, 2 νύκτας τεσσαράκοντα. 12, 40 τρεῖς νύκτας. Also τὰς νύκτας *the nights*, i. e. during the nights, Luke 21, 37; νύκτα καὶ ἡμέραν *night and day*, continually, Mark 4, 27. Luke 2, 37. Acts 26, 7. 2 Thess. 3, 8. al. So Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

2. Trop. *night*, for a time of moral and spiritual darkness, the opposite of gospel light and day; Rom. 13, 12 ἡ νύξ προέκοψε. 1 Thess. 5, 5. +

νύσσω ν. -ττω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John 19, 34.—Ecclus. 22, 20. Luc. Epist. Saturn. 38. Plut. Emil. Paul. 20 pen.

νυστάζω, f. ξω, (νεύω), *pr. to nod; hence to nap, to slumber*, intrans. Matt. 25, 5 ἐνύσταζον πάντες καὶ ἐκάθευδον. Trop. 2 Pet. 2, 3. Sept. for נָח Ps. 121, 3. Nah. 3, 18.—Luc. Merc. cond. 29. Xen. Cyr. 8. 3. 43.

νυχθήμερον, ον, τό, (νύξ, ἡμέρα), *a day and night, twenty-four hours*, 2 Cor. 11. 25.—Geopon. 5. 8. 8 ib. 12. 19 18

Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ὁ, indec. Νοε, Heb. נֹחַ (rest) Noah, pr. n. of the patriarch preserved from deluge, Matt. 24, 37. 38. Luke 3, 36. 17, 26. 27. Heb. 11, 7. 1 Pet. 3, 20. 2 Pet. 2, 5.

νωδρός, ὁ, ὄν, (νωδής, νόσος,) *slow, sluggish, dull*, pr. physically, Eccus. 4, 29. Luc. de Astrol. 21.—In N. T. trop. of the mind, *dull, slothful*; Heb. 5, 11 νωποὶ γε-

γόνετε ταῖς ἀκοαῖς. G, 12 ἵνα μὴ νωποὶ γένησθε. So Sept. Prov. 22, 29. Pol. 4, 8. 5. Plato Theat. 144. b.

νώτος, οὐ, ὁ, *the back*, of men and animals; Rom. 11, 10 τὸν νῶτον αὐτῶν σύγκامψον, from Ps. 69, 24 where Sept. φοῖ ἰσθμῶν the loins. Sept. for נֶאֱ 1 K. 7, 32 ἡ 2 K. 17, 14.—Plut. C. Mar. 33. Pausan. 10. 27. Athen. 9. 39. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

## Ξ.

ξενία, ας, ἡ, (ξένος,) pr. *guest-right*, an alliance of hospitality, Lat. *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4; see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. Then, *hospitality, entertainment*, Ael. V. H. 9. 15. Dem. 81. 20.—In N. T. *place for a guest*, and *genr. a lodging*; Acts 28, 23 ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22. So Jos. Ant. 5. 2. 8 pen. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

ξεύλω, f. ἴσω, (ξένος,) 1. *to receive as a guest, to entertain*; Pass. *to be entertained, to lodge with any one*; Acts 10, 6 ξενίζεται παρά τινι Σίμωνι βουρέϊ. v. 18. 23. 32. 21, 16. 28, 7 ἡμᾶς φιλοφρόνως ἐξένυσεν. Heb. 13, 2.—Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρά Κύρῳ.

2. *to appear strange to any one, to surprise*, c. acc. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένυσεν τὸ παρττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17, 20. (2 Macc. 9, 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, with dat. of cause or object, 1 Pet. 4, 12 μὴ ξε- νίσησθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 4. c. So with ἐν φ 1 Pet. 4, 4. So ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

ξενοδοχέω, ὦ, f. ἴσω, (ξενοδόχος; ξένος, δέχομαι.) *to entertain strangers, to practise hospitality*, absol. 1 Tim. 5, 10.—Max. Tyr. Diss. 32. 133. Dion Cass. 78. 3. The Atticists prefer ξενοδοκέω, Lob. ad Phryn. p. 307.

ξένος, η, ον, pr. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*. a) Pr. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries,

who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. As the relation was mutual, ὁ ξένος is used, like Lat. *hospes*, both of the *entertainer and the entertained*; e. g. of the former, *the host*, Rom. 16, 23 τῷ δὲ ξένῳ μου καὶ τῆς ἐκκλησίας ὅλης. So Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) Genr. *a stranger, foreigner*, as coming from another place or country; Matt. 25, 35 ξένος ἤμην. v. 38. 43. 44. 27, 7 εἰς τάφος τοῖς ξένοις. Acts 17, 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11, 13. 3 John 5. Sept. for רִבְרִי Ruth 2, 10. 2 Sam. 15, 19; רִבְרִי Job 31, 32. So Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, *an alien*, c. gen. Eph. 2, 12 ξένοι τῶν διαθηκῶν, *aliens from the covenant*; comp. Winer § 30. 6. Buttm. § 132. 8. (Soph. Œd. Tyr. 218 sq.) Absol. *a stranger*, not a Christian, Eph. 2, 19 οὐκέτι ἐστέ ξένοι καὶ πάροις.

2. Adj. *strange*, i. e. *foreign, unknown*, as coming from another country; Acts 17, 18 δαιμόνια ξένα. Trop. Heb. 13, 9 διδασκαίς ξέναις, *strange doctrines*, foreign to the christian faith. So Wisd. 16, 2. Ael. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1.—Trop. *strange, novel, unheard of*, causing wonder, 1 Pet. 4, 12 ὥς ξένον ὑμῖν συμβαινόντος. So Wisd. 19, 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

ξέστης, ον, ὁ, Lat. *sextarius*, pr. a measure of things liquid and dry, the 16th part of a modius, and therefore containing nearly one pint English; see in μόδιος. Adam's Rom. Ant. p. 504. Boeckh Metrol. Unter-such. p. 200 sq. Later Heb. סֵטֶה see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, a cup,

Mark 7, 4. 8. So pr. Jos. Ant. 8. 2. c. Arr. Epict. 1. 9. 33.

**Ξηραίνω**, f. *ανω*, (ξηρός,) aor. 1. ἐξηράνω James 1, 11, comp. Buttm. § 101. 4; Pass. perf. ἐξηράμμαι Mark 3, 1. 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξηράνται Mark 11, 21, comp. Buttm. § 101. n. 7.—*To dry, to make dry*; Pass. *to be dried up, to become dry*. E. g. of plants, Act. c. acc. *to dry up, to wither*, once James 1, 11 ὁ ἥλιος . . . ἐξηράνε τὸν χόρτον. Pass. *to wither away*, Matt. 13, 6 et Mark 4, 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. 21, 19. 20. Mark 11, 20. 21. Luke 8, 6. John 15, 6. 1 Pet. 1, 24. Also of the harvest, *to be dry, ripe*, as ὁ σερισμός Rev. 14, 15. Sept. for שָׁבַי Jer. 12, 4. Hos. 9, 19. So Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. 16, 12 τὸ ὕδωρ. Mark 5; 29 ἡ πηγὴ. Sept. for שָׁבַי Gen. 8, 7. 1 K. 17, 7. Is 19, 5.—Of the body or its members, Pass. *to wither, to pine away*; Mark 3, 1 ἐξηραμένην ἔχων τὴν χεῖρα v. 3. 9, 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַי 1 K. 13, 4. Prov. 17, 22. So Act. Thom. § 48.

**ξηρός**, ἄ, ὄν, 1. *dry*, e. g. of a tree, *dry, withered*, Luke 23, 31 εἰ ἐν τῷ ὕγρῳ ξύλω ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, drawn from Ez. 20, 47 comp. 21, 3. Sept. for שָׁבַי Is. 56, 3. Ez. 17, 24. So Diod. Sic. 20. 42. Xen. CEC. 7. 36.—Of the body or its members, John 5, 3; ἡ χεῖρ Matt. 12, 10. [Mark 3, 3.] Luke 6, 6. 8. Comp. Sept. for Heb. שָׁבַי Hos. 9, 17. So Test. XII. Patr. p. 535 ἡ χεῖρ.

2. Spec. ἡ ξηρὰ sc. γῆ, *the dry land*, as opp. ἡ θαλάσση, Matt. 23, 15. Heb. 11, 29. Sept. and שָׁבַי Gen. 1, 9. 10. Jonah 1, 9.—Strabo 3. p. 143.

**ξύλιμος**, η, ὄν, (ξύλον,) *wooden, made of wood*. 2 Tim. 2, 20 σκεῖν ξύλινα. Rev. 9,

20. Sept. for ξύλ Lev. 11, 32. Deut. 10, 1 —Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

**ξύλον**, ον, τό, (ξύω, ξύω,) *wood*, i. e.

1. Genr. for fuel, timber, ornament, etc. 1 Cor. 3, 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18, 12 bis, see in ζύινος. Sept. and ξύλ Gen. 22; 3. 6 sq.—Æl. V. H. 5. 6 Xen. Cyr. 5. 3. 49.

2. Spec. any thing made of wood, e. g. a) *a staff, club*, as μετὰ μαχαιρῶν καὶ ξύλων Matt. 26, 47. 55. Mark 14, 43. 48. Luke 22, 52. So Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16. b) *stocks*, Lat. *nervus*, a wooden block or frame put on the neck of a prisoner; sometimes also a block with holes in which the feet and hands were confined; comp. Adam's Rom. Ant. p. 272. Acts 16, 24 τοὺς πόδας αὐτῶν ἡσφαλίσσατο εἰς τὸ ξύλον. Sept. for שָׁבַי Job 33, 11. So Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακλεισμένα. Plut. de genio Socr. 32 οἱ δὲ τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένοι τὰς χεῖρας ὀρέγοντες ἑβδῶν. Lys. 117. 32. c) *a stake, pale, cross*, i. q. σταυρός, Acts 5, 30 et 10, 39 κρεμάσαντες ἐπὶ ξύλου. 13, 29. Gal. 3, 13 see in ἐπικατάρατος. 1 Pet. 2, 24. Sept. and ξύλ Deut. 21, 22. 23. Esth. 5, 14, comp. Josh. 10, 26. 27.

2. Of living wood, *a tree*; Luke 23, 31 ἐν τῷ ὕγρῳ ξύλῳ, see in ξηρός no. 1. Rev. 2, 7 ξ. τῆς ζωῆς, see in ζωῆ no. 1. b. 22, 2 bis. 14. 19. Sept. for ξύλ Gen. 1, 11. 12. 2, 9.—Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

**ξυράω**, ᾠ, f. ἴσω, (ξυρόν, ξύω,) *to shear, to shave*, pr. the locks or beard; Mid. Acts 21, 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shave their heads*, may cut off their hair. Pass. perf. part. fem. ἐξυρημένη 1 Cor. 11, 5. 6. Sept. for שָׁבַי Gen. 41, 14. Num. 6, 9. 19.—Palæph. 33. 1. Luc. Cynic. 14. Plut. Mor. II. p. 22. 10. Some of the grammarians regard ξυρέω as the better form, Lob. ad Phrym. p. 205; so Hdot. 2. 65. Plato Rep. 341. c.

## O.

**ὅ, ἡ, τό**, gen. τοῦ, τῆς, τοῦ, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*; but in Attic and later usage mostly a prepositive article, *the*; Buttm. § 126. 1. Kühner § 247. § 244 sq. Matth. § 264. § 286.

1. As a DEMONSTRATIVE PRONOUN, *this, that*; see the grammarians just cited, and Winer. § 20.

1. Simpl. once in the words cited from the poet Aratus, Acts 17, 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of THIS ONE (him) we are also the offspring*. Buttm. § 126. n. 7. Kühner § 247. 2, 3. Matth. § 286.—Hom. II. 1. 12. Soph. Œd. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

2. In distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν . . . ὁ δέ, *the one . . . the*

other, that one ... this one. Phil. 1, 16. 17 *οἱ μὲν ἐξ ἀγάπης ... οἱ δὲ ἐξ ἐριθείας*. Heb. 7, 5. 6 *οἱ μὲν ... ὁ δὲ* v. 23. 24. So distributively, one ... another; Plur. some ... others. Matt. 13, 23 *ὁ μὲν ἑκάτον, ὁ δὲ ἐξήκοντα*. 22, 5. 6; *οἱ μὲν ... οἱ δὲ* Acts 14, 4. 17. 32. 28, 24; *τοῖς μὲν ... τοῖς δὲ* Rom. 2, 7. 8; *τοῖς μὲν ... τοῖς δὲ* Eph. 4, 11. Also *οἱ μὲν ... ἄλλοι δὲ* Matt. 16, 14. John 7, 12; *καὶ τινες ... οἱ δὲ* Acts 17, 18. See Buttm. § 126. 2, and n. 4. Kühner § 247. 3. d. Matt. § 288, and n. 6. Winer § 20. 1.—So Matt. 28, 17 *οἱ δὲ ἐδίστασαν*, but some doubted, i. e. in anth. to all as impl. in *προσεκύνησαν*. See Meyer Comm. in loc.

3. In the narrative style, *ὁ δὲ* is used by way of transition to another person or party already mentioned, without a preceding *ὁ μὲν*, but *this one*, i. e. *but he*, and *he*, etc. Matt. 2, 5 *οἱ δὲ εἶπον*. 16, 14. Mark 8, 28 *οἱ δὲ ἀπεκρίθησαν*. Luke 7, 40 *ὁ δὲ φησι*. 8, 30. 48. John 6, 20. 8, 11. al. sæp. So with a participle intervening, Matt. 2, 9 *οἱ δὲ ἀκούσαντες ... ἐπορεύθησαν*. v. 14. 21 *ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον*. 4, 4 *ὁ δὲ ἀποκριθεὶς εἶπε*. v. 20. 12, 39. Mark 1, 45. Luke 6, 8. John 8, 9. al. sæp. See Buttm. § 126. 4. Kühner § 247. 3. a. Matth. § 289. ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2; with part. Jos. B. J. 4. 11. 1.

II. As the PROPOSITIVE ARTICLE, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite*; not as a class, but as a *definite* member of a class. It corresponds in many respects to the English *the*, and French *le*, *la*, but more nearly to the Germ. *der*, *die*, *das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a*, *an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and, in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (ה) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Kühner § 244–246. Matth. § 264–285. Winer § 17 sq.

A) With *Substantives*, or words standing for substantives.

1. Simply, i. e. without adjectives or other adjuncts, where the Subst. is to be expressed as *definite*.

a) Genr. where the noun refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety; so in English. E. g. a) As already mentioned, Matt. 1, 24 *ὁ ἄγγελος*, comp. v. 20. Matt. 2, 7 *τοὺς μάγους*, comp. v. 1. Matt. 5, 1 *τοὺς ὄχλους*, comp. 4, 25. Matt. 13, 25. 26 *τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια*. sc. there spoken of. v. 30. (But v. 27 *ζιζάνια* indef.) 19, 14. Mark 5, 39. Matt. 21, 18 *εἰς τὴν πόλιν*, i. e. Jerusalem, but in John 4, 8 *εἰς τὴν π.* i. e. Sichem. Acts 19, 17 *εἰς τὴν οἰκίαν*, comp. v. 11. Also Matt. 2, 11, comp. v. 9. al. sæp. β) As of common notoriety; Matt. 1, 22 *διὰ τοῦ προφήτου*, i. e. Isaiah, but 2, 15 *διὰ τ. π.* Hosea. Matt. 2, 4 *τοῦ λαοῦ* i. e. the Jewish people. 2, 7 *τοῦ παιδίου*, for which the Magi were inquiring. 5, 1 *εἰς τὸ ὄρος*, i. e. near by. 5, 25 *ἐν τῇ ὁδῷ*, sc. to the judge. 9, 28 *εἰς τὴν οἰκίαν*, i. e. where he was to lodge. 8, 12 *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδ.* sc. which are well known as belonging to that place. 12, 41 *ἐν τῇ κρίσει*, i. e. the day of judgment. 21, 8 *ἀπὸ τῶν δένδρων*, which grew there. 13, 2 *τὸ πλοῖον*, which was there, or which he had bespoken. 26, 27 *τὸ ποτήριον*, sc. usually served at table. Mark 2, 24 et 3, 2 *ἐν τοῖς σάββατιν*, i. e. on a certain sabbath. (But Matt. 12, 2 *ἐν σαββάτῳ* indef.) Luke 5, 14 *τῷ ἱερεῖ*, i. e. the proper priest. v. 16 *ἐν ταῖς ἐρήμοις*, sc. near the city. 12, 54 *τὴν νεφέλην*, the harbinger of rain. 16, 21 *οἱ κύνες*, sc. of that city. John 3, 10 *ὁ διδάσκαλος τοῦ Ἰσρ.* with emphasis (see Winer § 17. 4. p. 125). 13, 5 *εἰς τὸν νυπτήρα*, which belonged to the chamber. 21, 20 *ἐν τῷ δειπνῷ*, comp. 13, 23 sq. Acts 11, 13 *ὁ ἄγγελος*, comp. 10, 3. Acts 21, 38 *ὁ Αἰγύπτιος*, i. q. in Engl. *that Egyptian*. Rom. 4, 3 *ἡ γραφή*, the Scriptures. 5, 15 *οἱ πολλοί*, the many, the great mass. 1 Cor. 10, 1. 2 *ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ*, i. e. the pillar of cloud and the Red Sea. James 2, 25 *τοὺς ἀγγέλους*, the spies sent by Joshua. Rev. 5, 13 *τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κτλ.* i. e. the glory which belongs to God and to none other; comp. v. 12. Rom. 11, 36. al. sæp. Winer § 17. 1. Buttm. § 124. n. 6.—Here however it often depends on the taste or feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12, 1 *ῥᾶλλον σάββας*, i. e. some

ears, indef. but Mark 2, 23 et Luke 6, 1 *ῥίλλειν τοὺς στάχυας* i. e. of the grain just before mentioned. Mark 6, 8 *ἵνα μὴδὲν ἄρῳσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke 9, 3 *εἰς τὴν ὁδόν*, i. e. for this journey.

b) With *proper names* of persons or places. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. aa) Of persons, as ὁ Ἰησοῦς, Matt. 3, 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24, 15; without art. e. g. Ἰησοῦς Luke 2, 52, 4, 1. 1 John 2, 1, 22, 6. Acts 13, 28; ὁ Παῦλος Acts 14, 11, 19, 15, 2; without art. 13, 16, 15, 36; ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13, 43, 46; without art. 15, 2, 12, 25; ὁ Στέφανος Acts 6, 9, 7, 59, 8, 2; without art. 6, 5, 8. etc. etc. So before the compound pr. n. for Jehovah, Rev. 1, 4 ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν κτλ. Where the proper name has an adjunct of title, office, family, or the like, and is thus made definite, the article is omitted; as Ἰωάννης ὁ Βαπτιστής Matt. 3, 1. Mark 8, 28; Πιλάτῳ τῷ ἡγεμόνι Matt. 27, 2; Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1, 19; Σίμων ὁ κανανίτης Matt. 10, 4. Acts 18, 8, 17. al. s̄ap. Where the pr. n. is indeclinable, the article would seem to be more necessary, in order to mark the case; but the usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1, 18, 24; without art. Luke 2, 33, 4, 22; τὸν Δαβὶδ Acts 13, 22. Matt. 22, 42; usually without art. Matt. 1, 20. Mark 2, 25. al. s̄ap. Comp. the genealogies in Matt. 1, 1 sq. Luke 3, 23 sq. Buttm. § 124. 3. Winer § 17. 8. bb) With geographical names; where as a general rule names of countries take the article more frequently than those of cities, Winer, § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4, 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἰερουσ. καὶ Ἰουδαίας κτλ. Luke 3, 1. Acts 1, 8, 2, 9, 6, 9, 9, 31, 14, 21. 1 Thess. 1, 8. But see Acts 2, 9 τὴν Ἀσίαν, and 1 Thess. 1, 7.—Spec. a) Names of countries, as ἡ Ἀσία Acts 19, 10, 22, 26, 27, and so always except Acts 6, 9. 1 Pet. 1, 1, by the above rule. So ἡ Ἀχαΐα Acts 18, 12, 27, and usually; but without art. 2 Cor. 9, 2; ἡ Γαλατία 1 Cor. 11, 1. Gal. 1, 2;

without art. 2 Tim. 4, 10; ἡ Γαλιλαία Matt. 2, 22, 4, 12, and so always except Matt. 4, 15, and Luke 17, 11. Acts 9, 31, by preced. rule. Also ἡ Ἰουδαία Matt. 2, 1, 5, and so always except Matt. 4, 25. Acts 2, 9; ἡ Ἰταλία Acts 18, 2, and always; ἡ Κόπρος Acts 13, 4, 21, 3; without art. 15, 39; ἡ Μακεδονία Acts 16, 10, 19, 21; without art. 16, 9. 1 Cor. 16, 5; ἡ Συρία Matt. 4, 24. Acts 18, 18; without art. Acts 21, 3. The name Ἀγυπτos never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweiz*, Fr. *la France, la Suisse, la Prusse*. Winer l. c. β) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεία only Acts 15, 23; ἡ Δαμασκός only Acts 9, 3, 22, 6; once εἰς τὴν Δ. 26, 12; ἡ Ἐφεσος only Acts 18, 21, 19, 17, 20, 16; ἐν τοῖς Ἱεροσολύμοις twice John 5, 2, 10, 22; ἡ Ἱερουσαλὴμ once Acts 5, 28; c. adj. Gal. 4, 25, 26; ἡ Καπερναοὺμ once Luke 4, 23; ἡ Ναζαρέθ twice Matt. 4, 13. Luke 4, 16; ἡ Πώμη twice, Acts 18, 2 ἐκ τῆς Π. 28, 14. So Hdlan. 1. 6, 14, but often without art. see Irmisch Index ad Hdlan. Τύρος has not the art. in N. T. but ἡ Τύρος Hdlan. 3. 3. 6. Comp. Winer l. c. γ) Names of rivers take the art. as in Engl. c. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3, 5, 6. al. ὁ Εὐφράτης Rev. 16, 12; c. adj. 9, 14. So Hdlan. 6. 5. 3.—Names of mountains do not occur in N. T. except in connection with τὸ ὄρος, see in ἐλαία no. 1, and Σινά. Names of nations belong properly under lett. d, below.—The rule is sometimes laid down for geographical names, that where first mentioned they are without the article, but take it afterwards; yet the converse of this is just as often true. E. g. Acts 17, 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20, 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. v. 16, 18; also 17, 1, 11, 13, 18, 1 et 19, 1. So εἰς τὴν Καισάρειαν Acts 10, 24, 12, 19; elsewhere without art.

c) With nouns implying a person or thing as *alone*, the *only one* of the kind, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός, *the Christ, the Messiah*, Matt. 1, 17, 2, 4, and so almost always where it stands alone; since as a pr. name without the art. it occurs very rarely in the Gospels and Acts, as Luke 23, 2. John 9, 22; though oftener in the Epistles, Rom. 5, 6, 6, 4. 1 Cor. 1, 17, 23. (Winer § 17. 4. n. 1.) So ὁ υἱὸς

ναι· Θεοῦ ν. τοῦ ἀνθρώπου, see in *υἱός*. Also ὁ διδάσκαλος Mark 14, 14. Further ὁ διάβολος, *the devil*, κατ' ἐξοχήν Matt. 4, 1. 5. 8, and always except Acts 13, 10, comp. 1 Pet. 5, 8; ὁ πονηρός *the evil one* Matt. 6, 13, 13, 19, 25; ὁ ἀντίχριστος 1 John 2, 18; ὁ πειράζων 1 Thess. 3, 5; ὁ θάνατος Rev. 6, 8, 20, 13, 14; ὁ ἄψινθος Rev. 8, 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) So ὁ Σεβαστός, *Augustus*, pr. *the august*, Acts 25, 21. 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός no. 1, and κύριος II. 1, 2. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28, 19. Luke 10, 22; also παρὰ πατρός John 1, 14. So τὸ πνεῦμα and τὸ πνεῦμα ἁγίον, almost as pr. n. Matt. 28, 19. Acts 1, 8. 10, 19. Rom. 15, 30. 1 Cor. 2, 10. 2 Cor. 13, 3; without art. 1 Pet. 1, 2. Acts 8, 15. 1 Cor. 12, 3. Jude 20. See Winer § 18. p. 138, 141. Buttm. § 124. n. 7.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13, 43. Mark 1, 32; without art. Matt. 13, 6. Luke 21, 25; and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7, 2, 16, 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) So ὁ οὐρανός, οἱ οὐρανοί, Matt. 3, 2, 16, and usually in the Gospels and Apocaplyse; without art. Matt. 5, 45. 6, 20. 1 Cor. 8, 5, and more usually in the Epistles. Also ἡ γῆ Matt. 5, 13, 18; without art. 1 Pet. 3, 5. 10. Acts 17, 24. al. So too κόσμος, βασιλῆα, μεσημβρία, νόξ, and others, see Winer § 18. p. 138 sq. (But ἀπὸ καταβολῆς κόσμου always without art. Matt. 13, 35. al.) Also ἡ ἀγορά Matt. 20, 3. Acts 16, 19; but Mark 7, 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7, 32; ὁ νόμος *the law* of Moses, Matt. 5, 18. 22, 36. John 1, 17; without art. Rom. 2, 23. 3, 20. 21. 31. Gal. 2, 21. 3, 2; τοῦ ἀγγου Matt. 6, 28. 30; but ἀν' ἀγγου as opp. to the city, Mark 15, 21. Luke 15, 25. Comp. Winer l. c.—Further, with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French, *la vertu*, *la vérité*, rarely without the article; while the Greek inserts it, or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1, 5 bis; without art. v. 3; ἡ ἀγάπη Rom. 13, 10 bis. 1 Cor. 13, 4. 8. without art. v. 2.

3. 2 Cor. 2, 8; ἡ ἀμαρτία Rom. 5, 12. α. 1. 2. 17. 18; without art. Rom. 3, 9. 20. 5, 13; ἡ δικαιοσύνη Rom. 5, 17. 6, 18. 19. 20; without art. Rom. 4, 9. 5, 21. 9, 30 ἡ πίστις Rom. 3, 30. 31. 4, 9; without art. Acts 6, 5. Rom. 1, 17. 3, 28. al. etc. etc. See also Matt. 15, 19. Gal. 5, 19 sq. Col. 3, 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 7.

d) With nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. α) Genr. in Plur. αἱ ἀλώπεκες Matt. 8, 20; οἱ αἰετοί 24, 28. So οἱ νεκροί *the dead* Matt. 14, 2. 22, 31. Mark 12, 26. 1 Cor. 15, 29. 42; but more frequently also without the article, espec. in connection with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17, 9. Luke 24, 46. Acts 3, 15. Rom. 10, 7. al. (So οἱ ν. Luc. Necyom. 17. D. Mort. 17. 2; without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι, *the Jews*, the whole nation, Matt. 2, 2. Luke 7, 3. John 5, 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7, 3. John 2, 18. 20; but Ἰουδαῖοι *Jews* indef. Acts 2, 5. 10. So οἱ Ἑβραῖοι John 7, 35; οἱ Ῥωμαῖοι John 11, 48. β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class; where in English also we commonly put *the*. Matt. 12, 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark 3, 27. Luke 10, 7 ὁ ἐργάτης. John 10, 11 ὁ ποιμὴν ὁ καλός. Rom. 1, 17 ὁ δίκαιος. Gal. 3, 20. 4, 1. Here too we may refer ὁ σπείρων, *the sower*, Matt. 13, 3. Mark 4, 3; so in Engl. *the farmer sows his seed*, etc. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. 7, 24. 26. See Buttm. § 124. n. 6. So Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) With nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of; Buttm. § 124. n. 6. § 127. 8. Winer § 17. 2. E. g. Luke 18, 15 τὰ βρέφη i. e. their own children. John 5, 36. Acts 14, 10 εἶπε μεγάλη τῇ φωνῇ. 26, 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11, 5 ἀκατακαλύπτῃ τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. her head. Heb. 7, 24. Rev. 4, 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun; e. g. Matt. 3, 4 ὁ ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8, 17

John 19, 2. Rev. 2, 18. Also τὸ ὄνομα αὐτοῦ Matt. 1, 21. 23. Luke 1, 13. al. So Ael. H. An. 13. 15 ἀληγὴν ἔχει τὴν οὐραν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite; as 1 Tim. 2, 8 ἐπαίροντας ὁσίους χήτας. 2 Pet. 2, 14. Winer § 18. 2.

f) Where two or more nouns in the same case are connected by καὶ or the like, if the first have the article, the second takes or omits it in certain circumstances, viz.

a) If the nouns are of different genders the article is by rule repeated; as Matt. 15, 4 τίμα τὸν πατέρα καὶ τὴν μητέρα. v. 5. Matt. 8, 26. Luke 14, 26. Acts 13, 50 τὰς σεβόμενας γυναῖκας . . . καὶ τοὺς πρώτους κτλ. 15, 20. Rom. 8, 2. 1 Cor. 2, 4. Eph. 2, 3. Col. 2, 13. al. So connected by οὕτε 1 Cor. 3, 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17. p. 160. b, τὰ τοῦ τάχους τε καὶ τῆς δέξτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas; Col. 2, 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνδρ. Luke 1, 6. 14, 23. 23, 49. Rev. 5, 12. So Plato Rep. 586. e, τῇ ἐπιστήμῃ καὶ λόγῳ. Legg. 784. c. β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2, 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12, 13. Luke 1, 58. 11, 39. 12, 11. 23; 4. Acts 6, 4. Rev. 22, 1. al. sarp. So with τε . . . καί, Act. 17, 10. 14. al.

Also where the art. is necessary for distinctness, as 1 Cor. 1, 28. See Winer § 18. 5. So Diod. Sic. 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν κτλ. Xen. Cyr. 1. 2. 2. Ath. 1. 4. γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they are all parts of one general idea, or of a whole; Mark 15, 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14, 3. 21. Phil. 2, 17. Col. 2, 8. 19. 1 Tim. 4, 7. 1 Pet. 2, 25. al. (Plato Phædo 78. b, τῷ μὲν συντρέχοντι τε καὶ συνζέοντι ὄντι κτλ. Ildot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3, 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. 1, 3. Phil. 4, 20. 2 Pet. 1, 11. 2, 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refers also to the second; Phil. 1, 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. 2, 12. 3, 7. Eph. 3, 5. Acts 1, 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς.

Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject; Acts 3, 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. 2, 20. Mark 9, 25. John 21, 24. Phil. 3, 3. 1 Thess. 2, 15. So with ἀλλὰ John 10, 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in proper names, when they all stand in like relation, Acts 1, 13. 15, 23.

g) With the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently *definite* than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate *as such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. a) The *subject* takes the article, but not the predicate. John 1, 1 θεὸς ἦν ὁ λόγος. 4, 24 πνεῦμα ὁ θεός. 6, 63 τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. 6, 21. 23. 1 John 3, 15. 4, 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1, 35. al. sarpiss. β) Both *subject* and *predicate* have the article. E. g. Matt. 6, 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνδρ. 6, 63. 1 Cor. 15, 56. 2 Cor. 3, 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. 3, 19 ὃν ὁ θεὸς ἡ κοιλία. 1 John 2, 7. 3, 4 ἡ ἀμαρτία ἐστίν ἡ ἀνομία. Rev. 18, 23. al. sarp. So Matt. 13, 19–23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer 1. c. γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4, 15. 3, 1. 6; or a pronoun, as ἐγώ, John 6, 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7, 32; ὑμεῖς, 2 Cor. 3, 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5, 13. 14; οὗτος, Matt. 3, 17 οὗτός ἐστιν ὁ υἱός μου κτλ. Mark 6, 3. John 1, 19 αὕτη ἐστίν ἡ μαρτυρία κτλ. Acts 4, 11. 1 Cor. 11, 24. 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8, 18; οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10, 20; οὗτος Mark 4, 16. John 9, 8; ἐκεῖνος Mark 7, 15. So Luke 8, 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8, 44 ὅτι ψεύστης ἐστί, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in αὐτός 2. b. β. δ) But sometimes *both* subject and predicate are without the article; Matt. 20, 16 πολλοὶ γὰρ εἰσι

ἐλθοῖ, ὀλίγοι δὲ ἐκλεκτοί. 22, 14. Winer § 17. 5 ult. Matth. § 264. note. So *Æl. II. An. 3.* 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. b, καλὸς ἡσασαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλομένη.

h) With a noun in the nominative, where it stands for the *vocative*, Winer § 29. Matth. § 312. Butt. § 45. 1. Matt. 27, 29 *χαῖρε, ὁ βασιλεὺς τ. ἱ.* Mark 9, 25. 10, 47 ὁ υἱὸς Δ. ἐλέησόν με. Luke 8, 54 ἡ παῖς, ἐγείρου. 12, 32. John 8, 10. Acts 13, 41. Rom. 8, 15. al.—Plato Symp. 172. a. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Butt. § 125. Kühner § 245. 3.

a) With a *Subst.* as adjunct, either in the genit. or in apposition. a) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and the noun, 1 Pet. 3, 20 ἡ τοῦ Θεοῦ μακροθυμία. 2 Pet. 3, 20; here the two articles stand side by side, comp. Butt. § 125. 2. More freq. the gen. is put last, as Matth. 3, 2 ἡ βασιλεία τῶν οὐρανῶν. 3, 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6, 22. sæp. In such a construction the art. is sometimes for the sake of emphasis repeated, as Matth. 26, 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14, 24. 1 Cor. 1, 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Butt. § 125. 3. Matth. § 278. So Plat. Gorg. p. 481. c, ὁ δῆμος ὁ Ἀθηναίων.—Where the leading noun is readily understood from the connection, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so' espec. the words *γυνή, μητήρ, παῖς, υἱός, ἀδελφός*, and the like; comp. Butt. § 125. 4, 5. E. g. Matth. 1, 6 ἐκ τῆς τοῦ Οὐρίου (γυναίκος). 4, 21 τὸν τοῦ Ζεβεδαίου (υἱόν). In N. T. this occurs mostly in apposition, see below. β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name; comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8, 23 τὰ πνεύματα ἀπεκδεχόμενοι, τὴν ἀπολύ-

τρωσιν τοῦ σώματος ἡμῶν. John 16, 13 ὅταν δ' ἐλθῇ ἐκεῖνός, τὸ πνεῦμα κτλ. More usually with pr. names, which then themselves commonly omit the art. as Matth. 2, 1. 3 Ἡρώδης ὁ βασιλεὺς. 3, 1 Ἰωάννης ὁ Βαπτιστής. 4, 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21, 11 Ἰησοῦς ὁ προφήτης. 27, 2. Mark 10, 47. Acts 21, 8. 25, 13. Eph. 3, 1. al. sæp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive; see above in a, fin. Matth. 10, 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου (υἱός). v. 3. Mark 2, 14. 16, 1 Μαρία ἡ τοῦ Ἰακώβου (μήτηρ), comp. 15, 40; also Μαρία Ἰακώβου Luke 24, 10, comp. Acts 1, 13. John 19, 25 M. ἡ τοῦ Κλωπᾶ (γυνή). Acts 13, 22. al. Comp. Matth. 1. c. So Hdot. 7. 204. Xen. An. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article; as Luke 2, 36 Ἄννα προφήτις, ἑνάτην Φανουίλ. 3, 1 Τιβερτίου καίσαρος, comp. Winer § 19. 3. Acts 6, 5 bis. 7, 10 Φαραὼ βασιλεὺς. Matth. 12, 24. Rom. 1, 1 Παῦλος δοῦλος ἱ. Χρ. Jude 1. al. So Luke 4, 31 Καπερναούμ, πόλιν τῆς Γαλ. 23, 51. Matth. 1. c. So Hdot. 1. 1. Thuc. 1. 1.—Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16, 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9, 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult. So Hdot. 1. 72 ὁ Ἄλυσ ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) With an *Adject.* as adjunct. a) Pr. as expressing an essential or intrinsic quality of the noun, and forming with it one idea. Here if the subst. have no art. the adjunct. takes none, and is put either before or after the noun, as Matth. 14, 14 εἶδεν πολλὸν ὄχλον. 26, 47 ὄχλος πολλός. Luke 11, 13 ἀγαθὰ δόματα. Matth. 7, 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Butt. § 125. 1, 3. Kühner § 245. 3. a. Matth. § 277. a. Winer § 19. 1. a. E. g. Matth. 7, 13 διὰ τῆς στενῆς πύλης. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 28, 19 τοῦ ἁγίου πνεύματος. Mark 6, 39. Luke 1, 35. John 4, 23. sæp. More commonly after the noun; Acts 12, 10 ἐπὶ τὴν πύλην τὴν σιδηρὰν. Luke 8, 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13, 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21, 3 ἡ χῆρα ἡ πτωχή. John 6, 13. 10, 11. James 1, 9. 3, 7. sæpiss. So where the noun has also a ge-



ml. as Matt. 1, 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3, 17. 6, 6. Tit. 2, 11. β) Where the adjct. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject; as Matt. 7, 13 πλατεία ἡ πόλις, καὶ εὐρύχωρος ἡ δόδος. Heb. 5, 11 περὶ οὐ πολλὸς ἡμῖν ὁ λόγος κτλ. But also after the subject, as Matt. 9, 37 ὁ μὲν Ξερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. James 2, 26. Comp. Matth. § 277. b. γ) Where an adjct. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adjct. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 4. Kühner § 245. 3. b. Matth. § 277. b. E. g. John 5, 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν δέξτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. Luke 4, 14. 5, 5 δι' ὅλης τῆς νυκτός. Rom. 8, 36; also Matt. 16, 26 τὸν κόσμον ὅλον. Mark 1, 33 ἡ πόλις ὅλη. John 4; 53. Winer § 19. 1, marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν νύκτα. 2. 1. 30 τὴν π. ὅλην κτλ.) So πᾶς, Matt. 6, 29 ἐν πάσῃ τῇ δόξῃ. Acts 1, 18. James 1, 8; also Matt. 9, 35 τὰς πόλεις πάσας. Luke 12, 7. Rev. 13, 12. Adj. ἅπας follows the same rule, Matt. 28, 11. Luke 3, 21. Mark 16, 15. Luke 19, 48. See Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. Hell. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John 5, 20 Rec. ἡ ζωὴ αἰώνιος. Luke 12, 12 Rec. τὸ πνεῦμα ἅγιον. 1 Cor. 10, 3 τὸ βρώμα πνευματικόν. Gal. 1, 4 τοῦ αἰῶνος ποιητοῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. δ) Numerals follow the general rule, e. g. as in a above; cardinals, Matt. 10, 1 τοὺς δώδεκα ἀποστόλους. 20, 21 οἱ δύο υἱοὶ μου. Mark 6, 41; ordinals, Matt. 20, 6 τὴν ἑνδεκάτην ὥραν. Mark 14, 12. Luke 1, 59; also Mark 15, 34 τῇ ὥρᾳ τῇ ἑννῇ. John 2, 1. Heb. 4, 4.

Also as in γ; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο κτλ. i. e. took place *first*, as the first, under Cyrenius; see Meyer Comm. in loc.

c) With a *Pron.* as adjunct, e. g. α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in lett. a. a. Buttm. § 127. 7. E. g. Matt. 5 30 ἡ δεξιὰ σου χεῖρ. Rom. 6, 12 ἐν τῷ ὤνῳ τῷ ἡμῶν σώματι. Oftener after the noun. Matt. 3, 17 ὁ υἱὸς μου ὁ ἀγαπητός. Acts 2, 39 ὁ Θεὸς ἡμῶν. β) *Possessive* pronouns follow the rule of adjectives, see above in lett. b. a. Matt. 18, 20 εἰς τὸ ἐμὸν ὄνομα. John 4, 42. Rom. 15, 4; and so where the subst. is implied, as Luke 5, 33 οἱ δὲ σοὶ sc. μαθηταί. 22, 42. 1 John 2, 2; also c. art. after the noun, John 5, 30 ἡ κρίσις ἡ ἐμή. 6, 38. 10, 27. 14, 27. 1 John 1, 3. Here the art. is essential to definiteness, Buttm. § 124. n. 4. γ) *Demonstrative* pronouns are either put between the art. and noun; as 2 Cor. 12, 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9, 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκεῖνος, which being definite usually require the article along with the noun which they qualify. Matt. 3, 4 αὐτός δὲ ὁ Ἰωάννης. John 5, 36 αὐτὰ τὰ ἔργα. Acts 16, 18 αὐτῇ τῇ ὥρᾳ. John 16, 27. 1 Cor 15, 28; also Gal. 6, 13 οἱ περιτεμνόμενοι αὐτοί. So Matth. 20, 21 οἱ δύο υἱοὶ μου. Luke 7, 44. 9, 48. John 6, 51. 58; also Matt. 3, 9 ἐκ τῶν λίθων τούτων. 26, 8. 31. John 2, 19. 20. So Matt. 27, 63 ἐκεῖνος ὁ πλάνος. 18, 1 ἐκείνη τῇ ὥρᾳ. 24, 19; also Matt. 7, 25 τῇ οἰκίᾳ ἐκείνῃ. Mark 3, 24. 25. sæp. See Buttm. § 127. 9. Kühner § 246. 3. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in a above, and in lett. a. a; except that it is put before both the noun and article, as Matt. 2, 2 εἶδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in art. αὐτός.

d) With a *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article; e. g. Matt. 2, 2 ὁ τεχθεὶς βασιλεὺς. v. 7. 3, 7 τῆς μελλούσης ὀργῆς. 4, 18. al. More commonly it stands after the noun; and then if the noun be definite, the participle also takes the article, when a definite, well-known, or special relation is to be expressed; Winer § 19. 1. c. Matth. § 275. Mat. 7, 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20 12. 26, 28 τὸ αἶμά μου . . . τὸ

περὶ πολλῶν ἐκχυνόμενον. Luke 22, 19. Acts 9, 7 οἱ δὲ ἄνδρες οἱ συνοδούμενους αὐτῷ. Rom. 1, 3. 2 Tim. 3, 15. 1 Pet. 1, 21 εἰς θεόν, τὸν ἐγείραντα. 3, 5, 10. sarp. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and thus there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb; Buttm. § 125. n. 3. § 144. Winer l. c. John 4, 6 ὁ οὖν Ἰησοῦς, κεκοπι- ακὼς κτλ. v. 39. Acts 3, 26, 23, 27 τὸν ἄν- δρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. 26, 4. Rom. 2, 27, 16, 1. 1 Pet. 3, 5. sarp.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) With a *Preposit.* and its case as adjunct, i. e. as periphrase for an adjunct. or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the noun; as 1 Tim. 4, 3 εἰς με- τάλῃψιν μετὰ εὐχαριστίας. 1, 5 ἀγαπή ἐκ καsarās καρδίας. Rom. 14, 17. Winer § 19. 4. So Plato Rep. 378. d.—But if the lead- ing noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more com- monly after it, with the article repeated or not according to circumstances. E. g. Matt. 15, 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9, 11 ἡ κατ' ἐκλογὴν πρός σεαυτοῦ τοῦ θεοῦ. 11, 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1, 70. Acts 27, 2. After the noun, with art. repeated, Matt. 6, 6 τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ. 7, 3. Mark 4, 31. John 12, 21. Acts 4, 2. 27, 5. 2 Cor. 8, 4. 1 Thess. 1, 8. sarp. Winer § 19. 1. b. So for the sake of definiteness or dis- tinction, where the leading noun has not the article; as Acts 26, 18 πιστεῖ τῇ εἰς ἐμέ. 2 Tim. 1, 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Tit. 3, 5. Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun; as Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7, 7 τὸν ἡμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2, 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1, 4 τὴν πί- στιν ἡμῶν ἐν Χριστῷ Ἰ. Eph. 1, 15. See Winer § 19. 2, espec. par. 2. So Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔσθωεν [τείχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας

f) With an *Adverb* as adjunct, i. e. as placed between the art. and noun, and thus forming a periphrase for an adjective. Buttm. § 125. 6. Acts 13, 42 τὸ μεταξὺ τάββατον. Rom. 7, 22 κατὰ τὸν ἔσω ἄνθρω- πον. 2 Pet. 1, 9. See also in ἄνω, κατώ, etc.

NOTE. In cases like many of the pre- ceding, where the article is repeated with

the adjunct after the noun, there is some- times ascribed to it the nature and name of a *relative pronoun*, especially before parti- ciples, comp. in lett. d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different lan- guages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.—This remark has no bearing upon the use of the article *instead* of the relative in the epic language; see Kühner § 247. 4.

B) With *Adjectives*. 1. As connected with nouns, see above in A. 2. b.

2. Used as nouns, and then the article is employed or not, precisely as with nouns. a) Genr. as ὁ ἀγαθός the good man, generic, Rom. 5, 7; οἱ τυφλοί Matt. 9, 28; οἱ σοφοί, οἱ συνετοί, 1 Cor. 1, 19. 27; οἱ τέλειοι 2, 6. al. John 8, 7 ὁ ἀναμάρτητος ἡμῶν, defi- nite. So 2 Cor. 8, 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλιγόν sc. συλλέξας, quoted from Sept. Ex. 16, 18, with allusion to v. 17. Comp. Buttm. § 123. 5. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in ἄλλος; also ἕτερος, πλείων, πολὺς, πᾶς, etc. b) Neut. adjectives with the art. are often put as abstract nouns; e. g. Sing. Rom. 1, 19 τὸ γνωστὸν τοῦ θεοῦ. 2, 4 τὸ χρηστὸν τ. 3. 8, 3. 1 Cor. 1, 25. 2 Cor. 4, 17. 8. Heb. 6, 17. 7, 18. al. sarp. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7, 7 τὸ ἑλατ- τον, τὸ κρείττον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτά τῶν ἀντρ. v. τῆς καρδίας Rom. 2, 16. 1 Cor. 14, 25. 4, 5. 2 Cor. 4, 5; τὰ ἀράτα αὐτοῦ Rom. 1, 20. So Luke 18, 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1, 27. 28. So Neut. accus. as adverb, τοῦ- ναντίον for τὸ ἐναντίον, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 131. n. 14; comp. § 115. 4. Matth. § 446. 7. c) *Nu- merals* used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20, 24; οἱ δώδεκα Luke 8, 1. Ord. οἱ πρότοι Matt. 20, 10; ὁ δεύτερος καὶ ὁ τρίτος 22, 26. Also Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10, 40. 12, 16. 19, 39; more comm. πρῶτον Matth. 6, 23. 1 Cor. 12, 28; τὸ δεύτερον 2 Cor. 13, 2. Jude 5; δεύτερον John 3, 4. 4, 54. 1 Cor. 12, 18; τὸ τρίτον Mark 14, 41

John 21, 17 bis; τρέπον Luke 20, 12. 1 Cor. 12, 28. al. So Xen. Œc. 2. 13 τὸ πρότον. Cyr. 2. 2. 2 τὸ δεύτ. Œc. 4. 15 πρότον, δεύτερον.

C) With Pronouns. a) Pron. possessive, as connected with nouns, see above in A. 2. c. When put for nouns, these take or omit the article like nouns; e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25, 27; τὰ ἐμά id. 20, 15. Luke 15, 31. John 17, 10; comp. Butt. § 128. 1. So τὸ σὸν Matt. 20, 14. Luke 6, 30; οἱ σοὶ thy family Mark 5, 19; οἱ ἡμέτεροι, *our fellow Christians*, Tit. 3, 14. b) With demonstratives, e. g. οἱ τοιοῦτος; either as a generic idea, *every or all such*, as a class, Matt. 19, 14. Acts 22, 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16, 18 οἱ τοιοῦτοι. 1 Cor. 5, 11. 2 Cor. 10, 11 ὁ τοιοῦτος. Acts 19, 25 τὰ τοιαῦτα. Rom. 1, 32; or as a definite person already mentioned, 2 Cor. 12, 2. 3. 5. Comp. Butt. § 124. n. 2. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in αὐτός no. 3. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With Participles. 1. As connected with nouns, and serving as an adjective or predicate; see above in A. 2. d.

2. Absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns; Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. a) Genr. Matt. 4, 3 ὁ περὶβάων, *the tempter*. 13, 3 ὁ σπείρων, *generic*. Mark 5, 14 οἱ δὲ βόσκοντες αὐτῶν, *the herdsmen*. Luke 7, 14. Rom. 4, 4. Rev. 15, 2. Matth. § 271. So Neut. as abstr. τὸ γεγεννημένον ἐκ τ. σαρκός John 3, 6; c. gen. Phil. 3, 8. Butt. § 128. 1. b) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, or the like. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not 'the eaters,' Matt. 14, 21. 15, 38. So Mark 4, 9 ὁ ἔχων ὅρα ἀκούειν, ἀκούτω. 10, 42. John 5, 29 bis. v. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ μέ. Acts 2, 47. Rom. 10, 5, 14, 3. 16, 17. 1 Cor. 9, 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. 10, 17. 11, 4. Gal. 1, 23. al. sarp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26, 23. Mark 12, 40. Luke 8, 14. John 6, 46. al. As limiting a more

general word, e. g. πᾶς ὁ αἰδῶν, πᾶς ὁ ζῆρῶν, Luke 11, 10; πρὸς τινὰ τοὺς πεποιθῆσθαι ἐφ' ἑαυτοῖς Luke 18, 9. Gal. 1, 7. In apposit. with a personal pron. impl. Matt. 7, 23. Rom. 2, 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. c) With Neut. accus. as adv. e. g. τὸ νῦν ἔχων, *for the present*, Acts 24, 25; see in ἔχω no. 5.

E) Before Prepositions with their cases, which then form a periphrase for a subst. or adjective; comp. Matth. § 272. b. Butt. § 125. 5. Winer § 55. a) Genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, Heb. 13, 24. Phil. 4, 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4, 14 οἱ ἐκ νόμου, *they of the law*. 2, 8 οἱ ἐξ ἐριθείας *the contentious*. Mark 3, 21 ὁ παρ' αὐτοῦ.—Spec. before περί c. acc. of pers. e. g. οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts 13, 13; comp. Butt. § 150. m. 25. Kühner § 263. d. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν, i. e. simply *Martha and Mary*, John 11, 19. Butt. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν, *those around him*, his companions only, Mark 4, 10. Luke 22, 49; comp. Matth. l. c. no. 3. So Xen. Hell. 7. 5. 12. b) Neut. τό, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1, 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ, *the things celestial and terrestrial*. Luke 25, 33 τὰ ἐν ὁδῷ, *the events in the way*. Also τὸ ἕκ τινος, as Rom. 12, 18 τὸ ἐξ ὑμῶν, *as far as depends on you*. 1 Cor. 13, 10 τὸ ἐκ μέρους, comp. v. 9; τὸ v. τὰ ἐπὶ Rom. 16, 19. Eph. 1, 10; τὸ κατὰ adverbially, Rom. 9, 5. Luke 11, 3. Acts 4, 18. (Matth. § 283. Butt. § 125. n. 8.) τὰ περὶ τινος, *the things concerning any one*, Luke 24, 19. Acts 23, 15. Phil. 1, 27; τὰ περὶ ἐμέ, *my affairs*, my state, Phil. 2, 23; τὰ περὶ τὸν τόπον, *the environs*, Acts 28, 7; comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. e.) τὰ πρὸς τινα, as Heb. 2, 17 et 5, 1 τὰ πρὸς τὸν θεόν *divine things*. Luke 14, 28. 32. 19, 42; τὸ ὑπὲρ τινος Phil. 1, 29. 4, 10.

F) Before Adverbs, which then usually stand in place of a noun or adjective, Butt. § 125. 6. 7. E. g. a) As Subst. Phil. 3, 14 τὰ ὁρίσω ἐπιλανθάνομενος. Matt. 11, 23 μέχρι τῆς σήμερον. Mark 5, 1 εἰς τὸ πέραν 15, 1 ἐπὶ τὸ πρῶν. Luke 10, 35 ἐπὶ τὴν αὔριον. John 1, 29. Rom. 8, 22. Eph. 2, 17. Col. 3, 1. 2. 1 Tim. 4, 8. al. β) With the adverbial sense retained, as τὰ νῦν or

ἔαυτον, now, at present, Acts 4, 29. al. Buttm. § 125. n. 5. See in νῦν no. 1. a.

G) The NEUTER of the article, τό, τή, is prefixed:

1. Absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, and the like; Buttm. § 128. n. 2. Matth. § 284. E. g. Sing. τό, Matt. 21, 21 τὸ τῆς συκῆς *the thing of the fig tree*, done to it. 1 Cor. 10, 24 τὸ ἑαυτοῦ, *to* τοῦ ἐρέπου. James 4, 14. 2 Pet. 2, 22. (Plato Parmen. 136. e. Xen. Œc. 16. 7.) More freq. Plur. τὰ, Matt. 22, 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16, 23. Luke 2, 49. Rom. 8, 5, 14, 19 τὰ τῆς εἰρήνης διώκομεν. 1 Cor. 2, 11, 13, 11. Phil. 2, 4 τὰ ἑαυτῶν, τὰ ἐτέρων. So 2 Cor. 11, 30 τὰ τῆς ἀσθενείας μου καυχήσομαι, *things pertaining to my infirmity*; or perhaps as a periphrase for *my infirmity*, comp. Buttm. § 128. n. 5. Matth. § 285. So Hldian. 3. 2. 10. Plato Phædo § 44. p. 95. a. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

2. Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Kühner § 244. 11. Matth. § 280. E. g. with single words, Gal. 4, 25 τὸ γὰρ Ἄγαρ, i. e. *the name Agar*, as here used. 2 Cor. 1, 17 τὸ ναὶ ναί, καὶ τὸ οὐ οὐ. James 5, 12. (Dem. 255. 4. Plato Gorg. 496. d, τὸ διψῶντα.) So with a phrase or clause, Luke 22, 2 ἐξήτουν... τὸ πᾶς ἀνέλκωσιν αὐτόν. Mark 9, 23. Luke 1, 62. 9, 46. 19, 48. 22, 24. 37. Acts 4, 21. 22, 30. Rom. 8, 26 al. So Jos. Ant. 10. 10. 4. Plato Phædo 8 init. p. 62. b. Rep. p. 327. c.

3. Sing. τό is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Kühner § 308. Matth. § 540. Winer § 45. 4, comp. 1. a, and 2. c. Thus

a) As *Nominative* with τό, Phil. 1, 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7, 26. 2 Cor. 8, 11 τὸ ἐπιτελέσαι. Gal. 4, 18. sæp. Matth. l. c. p. 1060.

b) As *Genitive* with τοῦ, and this is the most frequent construction: a) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20, 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κτλ. Rom. 15, 23 ἐπιποσίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. 9, 6. 10. 2 Cor. 8, 11 ἡ προζυμία τοῦ θελεῖν. Heb.

5, 12. 1 Pet. 4, 17. al. sæp. So in a laxer use of the genit. Luke 1, 57. 2, 21 ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11, 8. Phil. 3, 21. On an adj. as ἄγιος 1 Cor. 16, 4; βραδύς Luke 24, 25; ἔτοιμος Acts 23, 15; also Luke 17, 1. On a verb, Luke 1, 9 ἔλαχε τοῦ θυμιᾶσαι. So after verbs of restraining, hindering, Luke 4, 42. 24, 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν. Acts 10, 47. 14, 18 μῶλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 20, 27. Rom. 15, 22. 1 Pet. 3, 10. al. Winer § 45. 4. β) As referring to a whole sentence and expressing *purpose*, where the old grammarians unnecessarily supply ἕνεκα, χάριν, or the like, Buttm. § 140. n. 10. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. preceded by *to*, i. q. *in order to*, *that*; and so τοῦ μὴ, *in order not to*, *that not*, *lest*. Matt. 2, 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 3, 13. 13, 3 ἐξήλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1, 73 comp. v. 68. Luke 1, 79 comp. v. 78. 5, 1. 7. Heb. 10, 7. al. sæp. So negat. Acts 21, 12 παρεκαλοῦμεν... τοῦ μὴ ἀναβαίνειν κτλ. Rom. 6, 6. James 5, 17. al. sæp. Here it sometimes alternates with the simple infin. as Luke 1, 77 comp. v. 76. 2, 24 comp. v. 22. Once with ἕνεκα expressed in a sequence of clauses, 2 Cor. 7, 12. (Thuc. 1. 45.) In this sense also after verbs of *deciding*, *commanding*, and the like, which of course imply purpose; Acts 27, 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κτλ. 1 Cor. 7, 37. Luke 9, 51. 4, 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15, 20. Winer § 45. 4. p. 378.—This Infin. with τοῦ occurs on every page of the Sept. where it very generally stands for the Heb. Infin. c. ה. Hence it is sometimes held to be Hebraism; but although prob. more frequent in N. T. from a Heb. influence, yet it is also not uncommon in Greek writers; e. g. Strabo 15. p. 717. Arr. Alex. 2. 21. Thuc. 1. 23 τὰς αἰτίας ἔγραφα... τοῦ μὴ τινας ζητῆσαι ποτε κτλ. ib. 2. 22. Plato Gorg. 457. e, τοῦ καταφανὲς γενέσθαι. Xen. Cyr. 1. 6. 40 τοῦ δὲ μὴδ' ἐντεῦθεν διαφεύγειν, σκοποῦς τοῦ γιγνομένου καδίστης, κτλ. Winer l. c. Buttm. § 140. n. 10, 11. Kühner § 308. 2. b. γ) In a laxer sense expressing more the notion of result, (like the later use of ἵνα, comp. ἵνα no. II, III.) and out by way of explanation, or expegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 379 sq. Here it also accords with the Engl. infin. after *so as to*, *so that*; see above in β, ult. Acts 7, 19

οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποι-  
εῖν ἔκθετα τὰ βρέφη κτλ. Once after ποιεῖν,  
Acts 3, 12 ἡμῖν τί ἀντιζήτε, ὥς... πεποιη-  
κόσι τοῦ περιπατεῖν αὐτόν; comp. in ἵνα  
III. 1. d. So Rom. 1, 24 παρέδωκεν αὐτοὺς  
ὁ θεός... εἰς ὀκταζαρσίαν, τοῦ ἀτιμάζεσθαι τὰ  
σώματα κτλ. 7, 3. 1 Cor. 10, 13. Here too  
proh. belongs the difficult construction in  
Rev. 12, 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·  
ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆ-  
σαι μετὰ τοῦ δράκοντος, where after ὁ Μιχ.  
and οἱ ἄγγελοι we may supply ἐγένοντο, ac-  
cording to the frequent Heb. construction  
of the Inf. c. ה, and the clause is equivalent  
to ὥστε πολεμῆσαι τὸν Μ. καὶ τοὺς ἄγγ.  
μετὰ κτλ. see Gesen. Lehrgeb. § 211. Winer  
§ 45. p. 380. Text. Rec. has ἐπολέμη-  
σαν. δ) After a preposition, as ἀντί  
James 4, 15; ἐκ 2 Cor. 8, 11; πρό Matt.  
6, 8. James 17, 5. So AEL. V. H. 2. 34.  
c) As *Dative* with τῷ, as implying cause  
2 Cor. 2, 12; purpose 1 Thess. 3, 3; after  
ἐν, see ἐν no. 2. a, fin. Matth. § 541. Winer  
§ 45. 5.

d) As *Accusative* with τόν, as depending  
on a verb, Luke 7, 21 τυφλοῖς πολλοῖς ἔχα-  
ρίσατο τὸ βλέπειν. 1 Cor. 14, 39. 2 Cor. 8,  
11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14, 13.  
As governed by διὰ, εἰς, πρὸς, see in διὰ  
II. 1. b; εἰς no. 3. a, c, d; πρὸς III. 3. d. +  
ὀγδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) eighty,  
Luke 2, 37. 16, 7.—Xen. An. 4. 8. 15.

ὀγδοός, η, ον, ordin. (ὀκτώ,) the eighth,  
Luke 1, 59. Acts 7, 8. Rev. 17, 11. 21, 20.  
(Xen. An. 4. 6. 1.) In 2 Pet. 2, 5 ὀγδοον  
Νῶε... ἐφύλαξε, Noah the eighth person,  
as the eighth, Noah and seven others;  
comp. 1 Pet. 3, 20; see Winer § 38. 2.  
Matth. § 469. 9. Comp. Plato Legg. 695. c,  
(Δαρειός) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν  
αὐτὴν ἔβδομος, διείλετο κτλ. Dem. 261. 3.  
The Greeks usually add αὐτός, Thuc. 1. 46.  
Xen. Hell. 2. 17.

ὄγκος, ου, ό, pr. bulk, mass, weight,  
AEL. V. H. 14. 7. Xen. Cyr. 6. 2. 32; a tu-  
mor, swelling, Diod. Sic. 2. 36.—In N. T.  
weight, burden, impediment, Heb. 12, 1  
ὄγκον πάντα ἀποσέμενοι. So Xen. Ven.  
8. 8.

ὅδε, ἧδε, τόδε, demonstr. pron. from  
ὅ, ἧ, τό, as pron. and enclit. δε, Butt. § 76.  
1; this, that; hic, hac, hoc; genr. equiva-  
lent to οὗτος, but in some cases stronger;  
Butt. § 127. 1. b. Matth. § 470. 1.

1. As referring to the person or thing  
last before mentioned. Luke 10, 39 τῇδε  
ἦν ἀδελφή. 16, 25. 2 Cor. 12, 19 Γ·δ.  
Comp. Matth. 1. c.—Xen. Apol. 29.

2. As introducing what follows, *this*,  
*those, the following*. Acts 15, 23 γράψαντες  
... τάδε· οἱ ἀπ. κτλ. 21, 11. Rev. 2, 1. 8.  
12. 18. 3, 1. 7. 14. Comp. Matth. 1. c.

3. Spec. δεικτικῶς, instead of an adv. of  
place, i. q. *here, there*; see Matth. § 471. 12.  
Butt. § 127. 1. James 4, 13 πορευσάμεθα  
εἰς τὴνδε τὴν πόλιν, i. e. *into this city here*.—  
Plut. Symp. 1. 6. 1 τὴνδε τὴν ἡμέραν.

ὁδεύω, f. εὔσω, (ὁδός,) *to be on the way*,  
*to journey, to travel*, absol. Luke 10, 33.  
Sept. for הִלַּךְ 1 K. 6, 12.—Hdian. 7. 3. 9.  
Plut. Timol. 12.

ὁδηγέω, ὦ, f. ἦσω, (ὁδηγός,) *to lead the*  
*way*, Plut. Conjug. Prac. 6.—In N. T. *to*  
*lead, to guide*, c. acc. Matt. 15, 14 τυφλὸς  
δὲ τυφλὸν εἰς ὁδηγῇ. Luke 6, 39. Rev. 7,  
17. Sept. for הָלַךְ Ex. 13, 17; הָלַךְ Ps. 80,  
2; הָלַךְ Josh. 24, 3. So Hdian. 3. 3. 13.  
Diod. Sic. 11. 8. Aeschyl. Prom. 730.—  
Trop. of a teacher, John 16, 13 ὁδηγήσει  
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8, 31.  
Sept. for הָלַךְ Ps. 86, 11; הָלַךְ Ps. 25,  
5. So Wisd. 9, 11.

ὁδηγός, οὔ, ό, (ὁδός, ἡγέομαι,) *a way-*  
*leader, a leader, guide*, Acts 1, 16. Trop. of  
a teacher Matt. 15, 14. 23, 16. 24. Rom.  
2, 19.—2 Macc. 5, 15. Pol. 5. 5. 15; trop.  
Wisd. 7, 15.

ὁδοιπορέω, ὦ, f. ἦσω, (ὁδοιπόρος; ὁδὸς  
πορεύομαι,) *to be on the way, to journey, to*  
*travel*, absol. Acts 10, 9.—Jos. de Vit. § 32.  
AEL. V. H. 10. 4. Hdian. 5. 4. 13.

ὁδοιπορία, ας, ἡ, (ὁδοιπορέω,) *a jour-*  
*neying, travel*, John 4, 6. 2 Cor. 11, 26.—  
1 Macc. 6, 41. Hdian. 2. 15. 11. Xen. Cyr.  
1. 2. 10.

ὁδοποιέω, ὦ, f. ἦσω, (ὁδός, ποιεῖω,) *to*  
*make or level a road*, Xen. An. 4. 8. 8.—  
In N. T. *to make one's way, to go, to journey*,  
absol. Mark 2, 23 Lachm. for Rec. ὁδὸν  
ποιεῖν, see fully in ὁδός no. 2. a.

ὁδός, οὔ, ἡ, 1. *a way*, in respect of  
place, *a high-way, road, street*. a) Genr.  
Matt. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. 7,  
13. 14. 8, 28. 13, 4. 19. John 14, 4. 5.  
Acts 8, 26. Heb. 10, 20. James 2, 25. al.  
Sept. for הָלַךְ Num. 21, 4. Deut. 28, 7.  
(Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a  
street in a city, Matt. 22, 9 ἐπὶ τὰς διεξό-  
δους τῶν ὁδῶν. v. 10. Luke 14, 23. So  
Sept. for הָלַךְ Jer. 5, 1. 7, 16. (Hdian. 2.  
9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν  
ὁδόν, *along or on the way*, Luke 10, 4.  
Acts 8, 36. So Hdian. 2. 12. 2. Xen. An.  
4. 6. 11. b) With a gen. of place *in*

which a way leads, comp. Matth. § 367. Heb. 9, 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. Sept. -ἡ ὁδὸς τοῦ ξύλου τῆς ζ. for Heb. דֶּרֶךְ הַיָּדֵי Gen. 3, 24. (Comp. Hidian. 8. 5. 10.) Meton. for the region to or through which a way leads; Matt. 10, 5 εἰς ὁδὸν ἔβαν *into the way (country) of the Gentiles*. 4, 15 ὁδὸν θαλάσσης, *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. 8, 23 where Sept. for דֶּרֶךְ הַיָּדֵי. c) In the phrases εἰτοιμάζειν v. κατασκευάζειν τὴν ὁδόν, *to prepare the way, for a king*, see in εἰτοιμάζω no. 1; pr. Rev. 16, 12; sept. Matt. 3, 3. 11, 10. Mark 1, 2. 3; also εὐδύνειν τὴν ὁδόν John 1, 23; all in allusion to Is. 40, 3 where Sept. for דֶּרֶךְ הַיָּדֵי. Comp. ἡ ὁδὸς ἡ βασιλεία Hdot. 5. 53. d) Meton. of Jesus as *the way*, i. e. the *author and medium* of access to God and eternal life, John 14, 6.

2. In respect of action, *way*, i. e. a *being on the way, a going, journey, progress, course*. a) Genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. 10, 10. Mark 6, 8. Luke 9, 3; ἐξ ὁδοῦ Luke 11, 6; ἐν τῇ ὁδῷ, *in or by the way, on the journey*, Matt. 15, 32. Mark 8, 3. 27. Acts 9, 17. 27; κατὰ τὴν ὁδόν, *by or on the way*, Acts 25, 3. 26, 13. So 1 Thess. 3, 11 κατεβῆναι τὴν ὁδὸν ἡμῶν. Sept. for דֶּרֶךְ Gen. 21, 24. 40. (Hidian 2. 11. 2. Xen. Mem. 3. 13. 5.) Acts 8, 39 πορεύεσθαι τὴν ὁδόν, *to go on one's way, to continue one's journey*; comp. Buttm. § 131. 4. (Sept. for דֶּרֶךְ Prov. 7, 19. Xen. Cyr. 5. 2. 22.) Also Mark 2, 23 καὶ ἤρξαντο οὐ μαζήτραι αὐτοῦ ὁδοῦ ποιεῖν τίλλοντες τοὺς στάχυας, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears; comp. Matt. 12, 1. Luke 6, 1. Here ὁδοῦ ποιεῖν is Hebraism for דֶּרֶךְ יָצַח, as Sept. and Heb. Judg. 17, 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδόν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; though very late writers employ the Act. c. g. ποιεῖν ὁδόν Xenoph. Ephes. lib. 3 init. comp. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. b) With a gen. of time, as Luke 2, 41 ἡμέρας ὁδόν, *a day's journey*. Acts 1, 12 σαββάτου ἔχον ὁδόν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 2000 larger cubits or minor paces; see Lightfoot Hor. Heb. in Luc. 24, 50. Buxtorf Lex. Chald. 1197. According to Epiphanius, himself once a Jew, the sabbath day's journey was 6 stadia or 750 Roman paces; Hær. 66. 82. This accords best with Acts 1. c. and Josephus; since the lat-

ter also gives the distance of the mount of Olives in one place at 6 stadia, and in another at 5 stadia; B. J. 5. 2. 3. Ant. 20. 8. 6. See Roland Palæst. p. 398, 399. Wiener Realw. art. *Sabbathsweg*.—Sept. ὁδὸν τριῶν ἡμ. for Heb. דֶּרֶךְ Gen. 30, 36. 31, 23. So Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

3. Trop. a *way, manner, means*, i. e. a) *a way or method* of proceeding, of doing or effecting any thing; 1 Cor. 4, 17 τὰς ὁδοῦς μου τὰς ἐν Χρ. 12, 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ, *the ways of God*, his mode of proceeding, administration, counsels, Acts 13, 10. Rom. 11, 33. Rev. 15, 3. Sept. and דֶּרֶךְ Ps. 18, 31. b) *a way or means* of arriving at or obtaining any thing. Luke 1, 79 ὁδὸς εἰρήνης, i. e. the way of peace and salvation. Acts 2, 28 ὁδοῦς ζωῆς. 16, 17. 2 Pet. 2, 21. Sept. and דֶּרֶךְ Prov. 10, 17. So Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίᾳ ἄγουσα. c) *a way* of thinking, feeling, acting, manner of life and conduct; James 5, 20. Matt. 21, 32 ἤλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3, 17 ὁδὸν εἰρήνης, *peaceful life*, quoted from Is. 59, 8 where see Gesen. Comm. With a gen. of pers. *the way or ways* of any one i. e. his *mode of life, conduct, actions*, Acts 14, 16. Rom. 3, 16. James 1, 8. 2 Pet. 2, 15. Jude 11. (Sept. for דֶּרֶךְ Job 23, 10.) But the *way of God* or of the *Lord*, is also *the way, walk, life* which God approves and requires, Matt. 22, 16. Luke 20, 21. Acts 18, 25. 26. Heb. 3, 10. (Sept. and דֶּרֶךְ Job. 23, 11. Ps. 25, 4.) Hence absol. *for the gospel way*, the Christian life, Acts 9, 2. 19, 9. 23. 22, 4. 24, 14. 22. Also 2 Pet. 2, 2 ἡ ὁδὸς τῆς ἀληθείας *the way of truth*, the gospel. So Judith 5, 8. 18; comp. *a way or sect* of philosophy, Luc. Hermot. 46. +

ὁδοῦς, δόντος, ὁ, *a tooth*, Matt. 5, 38. 8, 12 ὁ βρυνγμός τῶν ὁδόντων. 13, 42. 50. 22, 13. 24, 51. 25, 30. Mark 9, 18. Luke 13, 28. Acts 7, 54. Rev. 9, 8. Sept. for דֶּנֶן Lev. 24, 30. Job 16, 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

ὁδυνάω, ὦ, f. ἴσω, (ὁδύνῃ) *to pain, to distress*, in body or mind, c. acc. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke 2, 48. 16, 24 ὁδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. v. 25 σὺ δὲ ὁδυνᾶσαι, for which 2 pers. sing. see in καυχῶμαι. Acts 20, 38. Sept. for Hiph. יָחַל Zech. 9, 5. So Luc. Lexiph. 13. Æschin. 9. 3. Plate Rep. 515. e.

**ὀδύνη**, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. 9, 2. 1 Tim. 6, 10. Sept. for **גִּדְוָה** Jer. 8, 18; **עָצָב** Job 7, 3.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

**ὀδυρμός**, οἷ, ὁ, (**ὀδυρμαί**.) *wailing, lamentation, mourning*. Matt. 2, 18 **κλαυθὺς καὶ ὀδυρμὸς μέγας**, quoted from Jer. 31, 15 where Sept. for **בְּהִיָּה**. 2 Cor. 7, 7. —2 Macc. 11, 6. Ael. V. H. 14. 22. Plato Rep. 398. d.

**Ὀζίας**, ου, ὁ, *Ozias*, Heb. **עֲזַרְיָה** (might of Jehovah) *Uzziah*, a pious king of Judah, r. 811–759 B. C. Matt. 1, 8. 9. See 2 Chr. c. 26; and comp. 2 K. c. 15, where he is called **עֲזַרְיָה**, *Azarias*, Azariah, prob. another form of the same name; see Heb. Lex. art. **עֲזַרְיָה**.

**ὀῶ**, f. ἡσω or ἴσω, *to smell, to have a scent*, intrans. e. g. fragrant, Ael. V. H. 13. 16. Xen. Conv. 2. 3.—In N. T. of a corpse, *to smell, to stink*, absol. John 11, 39. Sept. for **בָּח** Ex. 8, 14. So Ayr. Epict. 4. 11. 15, 18. Plut. Phocion 22.

**ὅθεν**, relat. adv. *whence*, see Buttin. § 116. 4.

1. Of place, Acts 14, 26 **ὅθεν ἦσαν παραδεδωμένοι τῇ χάριτι τοῦ ᾧ**. 28, 13. Matt. 12, 44. Luke 11, 24. Heb. 11, 19. Sept. for **בִּצְרֵי** Ps. 121, 1. So Xen. An. 2. 3. 14, 16.—Spec. i. q. **ἐκεῖθεν ὅπου**, *thence where*, Matt. 25, 24. 26 **συνάγωα ὅθεν οὐ διεσκόρπισα**; comp. Matth. § 473. n. 2. So Thuc. 1. 89.

2. Of a source, means, *whence, whereby*, 1 John 2, 18 **ὅθεν γινώσκομεν**.—Jos. Ant. 3. 3. 4. Hdian. 1. 16. 4.

3. Illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*; Matt. 14, 7 **ὅθεν μετ' ὅρκου ὁμολόγησεν**. Acts 26, 19. Heb. 2, 17. 3, 1. 7, 25. 8, 3. 9, 18.—Judith 8, 20. Xen. Mem. 1. 1. 2.

**ὀδύνη**, ης, ἡ, pr. *fine white linen* Hom. Od. 7. 107.—In N. T. genr. *a linen cloth*, e. g. *a sheet, sail*, Acts 10, 11 **σκεῦος ὡς ὀδύνη μεγάλην**. 11, 5. So Luc. Jup. Trag. 46. Hdian. 5. 6. 21.

**ὀδύνιον**, ου, τό, (dim. **ὀδύνη**.) *a smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24, 12. John 19, 40. 20, 5. 6. 7. Sept. for **בִּדְיוֹן** Judg. 14, 13; **בִּדְיוֹן** Hos. 2, 7. 11. [2, 5. 9.]—Poll. On. 4. 181 **ὀδύνιον** τὸ ἐπίδεσμον. Luc. Philops. 34; *sail-cloth* Pol. 5. 89. 2. Dem. 1145. 6.

**οἶδα**, see in εἶδω II.

**οἰκιακός**, ἡ, ὄν, see in οἰκαίος.

**οἰκεῖος**, α, ου, (οἰκός,) *belonging to the house, domestic*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15.—In N. T. *belonging to a family*; only Plur. οἱ οἰκεῖοι τινος, *those of one's house, relatives*, i. q. *household, family*. 1 Tim. 5, 8. Trop. *for associates, kindred* e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2. 19; τῆς πίστεως Gal. 6, 10. Sept. pr. fo. **אֲבִי** Lev. 18, 6. 21, 2. So pr. Ael. V. H. 14. 32. Xen. Mem. 1. 2. 48; trop. Diod. Sic. 13. 91.

**οἰκετεία**, ας, ἡ, (οἰκέτης,) *a household i. e. the servants*, Matt. 24, 45 Lachm. for **σπαρτεία** Rec.—Luc. Merc. cond. 15.

**οἰκέτης**, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Ecclus. 6, 11. Hdot. 8. 106.—In N. T. *a domestic, a servant, slave*, Luke 16, 13 οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν. Acts 10, 7. Rom. 14, 4. 1 Pet. 2, 18. Sept. for **עֲבָד** Gen. 9, 25. 27, 37. So Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

**οἰκέω**, ὦ, f. ἡσω, (οἶκος,) *to house, to dwell, to abide*, e. g.

1. Intrans. with ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8, 9 **πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν**. v. 11. 1 Cor. 3, 16. Of sin or a sinful propensity abiding in men, Rom. 7, 17 **ἡ οἰκουσα ἐν ἐμοὶ ἀμαρτία**. v. 18. 20. Sept. c. ἐν pr. for **ἐν** Gen. 4, 15. 19, 30. So Ael. V. H. 12. 64; pr. Luc. Merc. cond. 3. Xen. Cyr. 2. 1. 5.—With μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7, 12, 13. So Sept. and **בְּ** Prov. 21, 19; comp. 1 K. 3, 17.

2. Trans. *to dwell in, to inhabit*, c. acc. 1 Tim. 6, 16 **φῶς οἰκῶν ἀπρόσβυτον**.—Sept. Gen. 24, 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For Particip. ἡ οἰκουμένη, see in its order.

**οἰκημα**, ατος, τό, (οἰκέω,) *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15.—In N. T. and espec. in polite Attic usage, *a prison*, Acts 12, 7 **φῶς ἔλαμψεν ἐν τῷ οἰκήματι**. So Plut. Solon 15 τοὺς Ἀθηναίους λέγονσι ... ἀστεῖος ὑποκορίζεσθαι ... οἰκημα δὲ τὸ δεσποτήριον καλούντας. Dem. 789. 2. Thuc. 4. 48.

**οἰκητήριον**, ου, τό, (οἰκήτῃρ, οἰκέω,) *a dwelling, habitation, abode*, e. g. heaven, as the abode of angels, Jude 6. Many of these the later Jews supposed to have relinquished heaven out of love for the daughters of men, Gen. 6, 2; see Lib. Henoch. in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. Trop. of the

future spiritual body as the abode of the soul, 2 Cor. 5, 2.—Sept. for **בֵּית** Jer. 25, 30. Pr. 2 Macc. 11, 2. Cebet. Tab. 17. Plut. Lucull. 39.

**οικία**, as, ἡ, (οἶκος,) 1. *a house, dwelling, habitation*; Matt. 2, 11 **ἐλθόντες εἰς τὴν οἰκίαν**. 7, 24 sq. John 12, 3. al. Matt. 5, 15 **οἱ ἐν τῇ οἰκίᾳ**, *those in the house*, i. e. the household. Sept. for **בֵּית** Gen. 19, 4. Ex. 1, 21. (Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.) Of heaven as the dwelling of God, John 14, 2 **ἐν τῇ οἰκίᾳ τοῦ πατρὸς κτλ.** Comp. Ps. 11, 4. Is. 63, 15. Am. 9, 6. Artemid. 2. 68 **ὁ οὐρανὸς θεῶν ἐστὶν οἶκος**.—Trop. of the body as the habitation of the soul, 2 Cor. 5, 1 bis; comp. v. 2.

2. Meton. *a household, a family*, those who live together in a house, Matt. 10, 13. 12, 25 **οἰκία μερισθείσα καθ' ἑαυτῆς**. John 4, 53 **αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη**. 1 Cor. 16, 15. Sept. for **בֵּית** Gen. 50, 8. So Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. domestics, servants, attendants, Phil. 4, 22 **οἱ ἐκ τῆς Καίσαρος οἰκίας**. So Sept. and **בֵּית** Gen. 24, 2; comp. Jos. Ant. 17. 5. 8 (**Ἀντίπατρον**) **ὡς . . . τοῦ Καίσαρος διεφθαρκότα τὴν οἰκίαν**.

3. Meton. *goods, property*, i. e. one's house and what is in it. Matt. 23, 14 [13] **κατεσθίετε τὰς οἰκίας τῶν πτωχῶν**. Mark 12, 40. Luke 20, 47. So **בֵּית**, Sept. **τὰ ὑπάρχοντα**, Gen. 45, 18.—**Æl.** V. H. 4. 2. Xen. Mem. 4. 1. 2. +

**οἰκιακός**, ἡ, ὅν, (οἰκία,) *belonging to the house, domestic*, i. q. οἰκεῖος; in N. T. only Plur. οἱ οἰκιακοὶ *twos those of one's house*, i. e. *household, family*, Matt. 10, 25. 36. Some Mss. have the doubtful form οἰκειακός.—Plut. Cicero 20.

**οἰκοδεσποτέω**, ὦ, f. ἦσω, (οἰκοδεσπότης,) pr. *to be house-master*; genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5, 14.—So trop. Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phryn. p. 373.

**οἰκοδεσπότης**, ου, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. 10, 25. 13, 27. 52. 20, 1. 11. 21, 33. 24, 43. Mark 14, 14. Luke 12, 39. 13, 25. 14, 21; pleonast. 22, 11 **οἰκοδεσπότης οἰκίας**.—Jos. c. Apion. 2. 11. Poll. On. 10. 21. Plut. Qu. Rom. 30. A later form, for which the earlier writers said οἶκου v. οἰκίας **δεσπότης**, see Lob. ad Phryn. p. 373.

**οἰκοδομέω**, ὦ, f. ἦσω, (οἰκοδόμος,) pr. *to build a house*, and genr. *to build, to con-*

*struct, to erect*; comp. Lob. ad Phryn. p. 487 sq. 587.

1. Pr. *to build*, c. acc. e. g. **οἰκίαν** Luke 6, 48; **πύργον** Matt. 21, 33. Mark 12, 1. Luke 14, 28; **ναόν** Mark 14, 58. Luke 12, 18; so c. dat. commodi, Luke 7, 5 **τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἑμῖν**. Acts 7, 47. 49. With **ἐπὶ** c. gen. *to build upon*, Luke 4, 29; **ἐπὶ** c. acc. Matt. 7, 24. 26. Luke 6, 49. Absol. Luke 14, 30. 17, 28. John 2, 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. Sept. for **בִּנְיָ** Gen. 4, 16. 8, 20; c. **ἐπὶ** Ez. 16, 31. So Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8; acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, precepts, Rom. 15, 20. Gal. 2, 18. So Xen. Cyr. 8. 7. 15.

2. Spec. *to rebuild, to renew*, e. g. a building decayed or destroyed, Matt. 23, 29 **τοὺς τάφους τῶν προφητῶν**. Luke 11, 47. 48. So Matt. 26, 61. 27, 40. Mark 15, 29. So Sept. and **בִּנְיָ** Josh. 6, 26. Job 12, 14. Am. 9, 14.

3. Trop. *to build up, to establish, to confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, and ever built up progressively and unceasingly more and more from the foundation; 1 Cor. 3, 9. 10. Eph. 2, 20. 21. E. g. a) Externally, Matt. 16, 18 **ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν**. 1 Pet. 2, 5. Acts 9, 31. b) Internally, in a good sense, *to build up* in the faith, *to edify*, to cause to advance in the divine life, absol. 1 Cor. 8, 1 **ἡ ἀγάπη οἰκοδομεῖ**. 10, 23; c. acc. 14, 4 bis. 17. 1 Thess. 5, 11; acc. impl. 1 Cor. 20, 32 Lachm. In a bad sense, *to embolden*, Pass. 1 Cor. 8, 10.

**οικοδομή**, ἡς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Lob. ad Phryn. p. 487, 490.

1. *a building up*, the act of building, e. g. ἡ οἰκ. τῶν τευχέων 1 Macc. 16, 23. Sept. 1 Chr. 26, 27. Jos. Ant. 11. 5. 8 init.—In N. T. only metaph. *a building up* in the faith, *edification*, advancement in the divine life, spoken of the christian church and its members; see in οἰκοδομέω no. 3. Rom. 14, 19 **διώκετε . . . τὰ τῆς οἰκοδομῆς**. 15, 2. 1 Cor. 14, 5. 12. 26. 2 Cor. 10, 8. 12, 19. 13, 10. Eph. 4, 12. 16. 29. 1 Tim. 1, 4 in Mss. Sc 1 Cor. 14, 3 **λαλεῖ οἰκοδομῆν** i. e. **τὰ τῆς οἰκοδομῆς**.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24, 1 **τὰς οἰκοδομὰς τοῦ ἱεροῦ**. Mark 13, 1. 2. Trop



of the christian church as the temple of God, see in *οικοδομέω* no. 3. 1 Cor. 3, 9 *πρὸς οἰκοδομὴν ἔσται*. Eph. 2, 21. Also of the future spiritual body as the abode of the soul, 2 Cor. 5, 1.

*οικοδομία*, ας, ἡ, (*οἰκοδομέω*), *a building up*, act of building, Jos. Ant. 11. 5, 7, 8. Xen. Mem. 3. 1. 7.—In N. T. trop. *edification*, christian improvement, 1 Tim. 1, 4 Rec. Others *οἰκοδομή*, also *οἰκονομία*.

*οἰκοδομος*, οὔ, ὁ, (*οἶκος*, *δέμω*), *a house-builder*, i. e. genr. *a builder, architect*, Acts 4, 11 Lachm. for Part. *οἰκοδομῶν* Rec. Sept. for *ἡγῶν* 2 K. 12, 12.—Jos. Ant. 11. 5, 8. Xen. Hell. 7. 2. 20. Comp. Lob. ad Phryn. p. 487 sq. 587.

*οἰκονομέω*, ὡ, f. ἡσώ, (*οἰκονόμος*), *to be manager of a household*; genr. *to be manager, steward*; *to manage, to administer*, absol. Luke 16, 2.—So c. acc. Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

*οἰκονομία*, ας, ἡ, (*οἰκονομέω*), *economy*, pr. *management of a household* or of household affairs. E. g.

1. *stewardship, administration*, the office of a manager or steward. Luke 16, 2 *ἀνδρὸς λόγον τῆς οἰκονομίας*. v. 3. 4. So Sept. Is. 22, 19. Arr. Epict. 1. 9. 11. Xen. Œc. 1. 1.—Trop. of the apostolic office, 1 Cor. 9, 17. Col. 1, 25. Eph. 3, 2.

2. *an economy*, i. e. a disposition or arrangement of things, *a dispensation, plan, scheme*. Eph. 1, 10 *εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. Eph. 3, 9 et 1 Tim. 1, 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

*οἰκονόμος*, ου, ὁ, (*οἶκος*, *νέμω*), 1. *a house-manager, overseer, steward*, pr. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts; Luke 12, 42. 16, 1. 3. 8. Gal. 4, 2. Such persons were themselves usually slaves, Luke 12, 42, comp. v. 43. 45. 46; so Eliezer Gen. 15, 2. 24, 2; and so Joseph is called the *οἰκονόμος* of Potiphar, Test. XII Patr. p. 715, comp. Gen. 39, 4; see D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16, 3. 4. The *οἰκονόμοι* had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the *ἐπίτροποι* or tutors, Gal. 4, 2. Comp. Gen. 24, 3.—Luc. Tim. 14 ὡς κατάρτος οἰκέτης; ἢ οἰκονόμος, ἢ παιδότης.

Plut. & Lib. educ. 7. Diod. Sic. VI. p. 228. γίνεται δὲ τούτων [*οἰκετῶν*] ἀρχηγὸς Ἀθηναίων ... οἰκονόμος ὧν δοιοὶ ἀδελφῶν μεγάλῃ πλούτῳ. Xen. Mem. 2. 10. 4.

2. In a wider sense, for one who administers a public charge or office, *a steward, minister, agent*, genr. 1 Cor. 4, 2. Also of the fiscal officer of a city or state, *a treasurer, quaestor*, Rom. 16, 23 *οἰκονόμος τῆς πόλεως*. So Diod. Sic. 1. 62. Xen. Mem. 3. 4, 7, 11; of royal quaestors, 1 Esdr. 4, 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. 4, 1. Tit. 1, 7. 1 Pet. 4, 10.

*οἶκος*, ου, ὁ, 1. *a house, dwelling, home*, Matt. 9, 6 ὕπαγε εἰς τὸν οἶκόν σου. v. 7. Mark 3, 20. Luke 1, 40. John 7, 53. 11, 20. Acts 10, 22. al. So ἐν οἴκῳ at home 1 Cor. 11, 34. 14, 35; κατ' οἶκον, κατ' οἴκους, *from house to house*, in private houses, Acts 2, 46. 5, 42. 8, 3. 20, 20; ἡ κατ' οἶκόν τινα ἐκκλησία, Rom. 16, 5. 1 Cor. 16, 19. Col. 4, 15; see in ἐκκλησία no. 2. Sept. genr. for *בֵּית* Gen. 39, 2. 16. sæpiss. So Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως v. τοῦ ἀρχιερέως, i. e. *a palace*, Matt. 11, 8. Luke 22, 54. Sept. for *בֵּית* Gen. 12, 15; *בֵּית* 2 K. 20, 18. Dan. 1, 4. (Hdian. 3. 10. 9.) Also οἶκος ἐμπορίου, *house of traffic, bazar*, John 2, 16. Spec. οἶκος τοῦ θεοῦ *house of God*, i. e. *the tabernacle* or *temple* where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. 12, 4. Mark 2, 26. Luke 6, 4. (Sept. and *בֵּית* 1 Sam. 1, 7. 24. al.) The temple at Jerusalem, Matt. 21, 13. John 2, 16. 17. Acts 7, 47. 49. al. Once for ὁ ναός alone, Luke 11, 51, comp. Matt. 23, 35. Also οἶκος τῆς προσευχῆς id. Matt. 21, 13. Mark 11, 17. Luke 19, 46. Sept. and *בֵּית* of the temple 2 Sam. 7, 13. Ezra 1, 2. 3 sq.—Synecd. put for a room or part of a house, e. g. the *cœnaculum* or large room for eating, Luke 14, 23; for the *ὑπερώϊον* or place of prayer, Acts 2, 2. 10, 30. 11, 13. So Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual *house* or *temple* of God, 1 Pet. 2, 5; comp. in *οἰκοδομέω* no. 3. Of those in whom evil spirits dwell, Matt. 12, 44. Luke 11, 24.

2. In a wider sense, *a dwelling-place, habitation, abode*, as a city or country, Matt. 23, 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Luke 13. 35.—Xen. Hell. 3. 2. 10.

future spiritual body as the abode of the soul, 2 Cor. 5, 2.—Sept. for מִצֵּן Jer. 25, 20. Pr. 2 Macc. 11, 2. Cebet. Tab. 17. Plut. Lincull. 39.

**οικία**, *as, ή, (οἶκος)* 1. *a house, dwelling, habitation*; Matt. 2, 11 ἐλθόντες εἰς τὴν οἰκίαν. 7, 24 sq. John 12, 3. al. Matt. 5, 15 οἱ ἐν τῇ οἰκίᾳ, those in the house, i. e. the household. Sept. for בֵּית Gen. 19, 4. Ex. 1, 21. (Hidian. 2. 4. 18. Xen. Mem. 3. 6. 14.) Of heaven as the dwelling of God, John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κτλ. Comp. Ps. 11, 4. Is. 63, 15. Am. 9, 6. Artemid. 2. 68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. 5, 1 bis; comp. v. 2.

2. Meton. *a household, a family*, those who live together in a house, Matt. 10, 13. 12, 25 οἰκία μερισθεῖσα κατ' ἐαυτῆς. John 4, 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὄλη. 1 Cor. 16, 15. Sept. for בֵּית Gen. 50, 8. So Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. So Sept. and פֶּה Gen. 24, 2; comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὡς . . . τοῦ Καίσαρος διεφθαρκότα τὴν οἰκίαν.

3. Meton. *goods, property*, i. e. one's house and what is in it. Matt. 23, 14 [13] κατεσβίετε τὰς οἰκίας τῶν χηρῶν. Mark 12, 40. Luke 20, 47. So בֵּית, Sept. τὰ ὑπάρχοντα, Gen. 45, 18.—ÆL. V. H. 4. 2. Xen. Mem. 4. 1. 2. +

**οἰκιακός**, *ή, όν, (οἰκία)*, *belonging to the house, domestic*, i. q. οἰκέιος; in N. T. only Plur. οἱ οἰκιακοὶ τῶς those of one's house, i. e. household, family, Matt. 10, 25. 36. Some Mss. have the doubtful form οἰκειακός.—Plut. Cicero 20.

**οἰκοδεσποτέω**, *ώ, f. ήσω, (οἰκοδεσπότης)* pr. *to be house-master*; genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5, 14.—So trop. Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phryn. p. 373.

**οἰκοδεσπότης**, *ου, ός, (οἶκος, δεσπότης)*, *a house-master, head of a family, paterfamilias*, Matt. 10, 25. 13, 27. 52. 20. 1. 11. 21, 33. 24, 43. Mark 14, 14. Luke 12, 39. 13. 25. 14, 21; pleonast. 22, 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Poll. On. 10. 21. Plut. Qu. Rom. 30. A later form, for which the earlier writers said οἶκου v. οἰκίας δεσπότης, see Lob. ad Phryn. p. 373.

**οἰκοδομέω**, *ώ, f. ήσω, (οἰκοδόμος)*, pr. *to build a house*, and genr. *to build, to con-*

*struct, to erect*; comp. Lob. ad Phryn. p. 487 sq. 587.

1. Pr. *to build*, c. acc. e. g. οἰκίαν Luke 6, 48; πυργον Matt. 21, 33. Mark 12, 1. Luke 14, 28; ναόν Mark 14, 58. Luke 12, 18; so c. dat. commodi, Luke 7, 5 τὴν συναγωγὴν αὐτὸς ψωδοῦμυσεν ἡμῖν. Acts 7, 47. 49. With ἐπὶ c. gen. *to build upon*, Luke 4, 29; ἐπὶ c. acc. Matt. 7, 24. 26. Luke 6, 49. Absol. Luke 14, 30. 17, 28. John 2, 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. Sept. for בִּנְיָ Gen. 4, 16. 8, 20; c. ἐπὶ Ez. 16, 31. So Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8; acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, precepts, Rom. 15, 20. Gal. 2, 18. So Xen. Cyr. 8. 7. 15.

2. Spec. *to rebuild, to renew*, e. g. a building decayed or destroyed, Matt. 23, 29 τοὺς τάφους τῶν προφητῶν. Luke 11, 47. 48. So Matt. 26, 61. 27, 40. Mark 15, 29. So Sept. and בִּנְיָ Josh. 6, 26. Job 12, 14. Am. 9, 14.

3. Trop. *to build up, to establish, to confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, and ever built up progressively and unceasingly more and more from the foundation; 1 Cor. 3, 9. 10. Eph. 2, 20. 21. E. g. a) Externally, Matt. 16, 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2, 5. Acts 9, 31. b) Internally, in a good sense, *to build up in the faith, to edify*, to cause to advance in the divine life, absol. 1 Cor. 8, 1 ἡ ἀγάπη οἰκοδομεῖ. 10, 23; c. acc. 14, 4 bis. 17. 1 Thess. 5, 11; acc. impl. 1 Cor. 20, 32 Lachm. In a bad sense, *to embolden*, Pass. 1 Cor. 8, 10.

**οἰκοδομή**, *ής, ή, (οἶκος, δομή)*, a later word used for both οἰκοδόμησις and οἰκοδόμημα, Lob. ad Phryn. p. 487, 490.

1. *a building up*, the act of building, e. g. ἡ οἰκ. τῶν τευχῶν 1 Macc. 16, 23. Sept. 1 Chr. 26, 27. Jos. Ant. 11. 5. 8 init.—In N. T. only metaph. *a building up in the faith, edification*, advancement in the divine life, spoken of the christian church and its members; see in οἰκοδομέω no. 3. Rom. 14, 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15, 2. 1 Cor. 14, 5. 12. 26. 2 Cor. 10, 8. 12, 19. 13, 10. Eph. 4, 12. 16. 29. 1 Tim. 1, 4 in Mss. Sc 1 Cor. 14, 3 λαλεῖ οἰκοδομὴν i. e. τὰ τῆς οἰκοδομῆς.

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2. In a wider sense, a *dwelling-place, habitation, abode*, as a city or country, Matt. 23, 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Luke 13. 35.—Xen. Hell. 3. 2. 10.

3. Meton. *a household, family*, those who live together in a house, Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10, 2. 11, 14 σὺ καὶ πᾶς ὁ οἶκός σου. 16, 15. 1 Cor. 1, 16. 2 Tim. 1, 16. Tit. 1, 11. al. Including also the idea of household-affairs, Acts 7, 10. 1 Tim. 3, 4. 5. 12. Sept. and חֵן Gen. 7, 1. 12, 17. al. So Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17; comp. Mem. 1. 5. 3.—Trop. ὁ οἶκος τοῦ Θεοῦ, *the household of God*, i. e. *the Christian church, Christians*. 1 Tim. 3, 15 ἐν οἴκῳ Θεοῦ . . . ἦντι ἐκκλησία Θεοῦ ζώντος. Heb. 3, 6. 10, 21. 1 Pet. 4, 17. So of the Jewish church, Heb. 3, 2. 5. Sept. and חֵן Num. 12, 7.

4. Meton. *a family, lineage, posterity*, descended from one head or ancestor; Luke 1, 27 ἐξ οἴκου Δαβίδ. v. 69. 2, 4. Sept. and בֵּית 1 K. 12, 16. 19. So Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to *a people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραὴλ, *house or people of Israel*, Matt. 10, 6. 15, 24; οἶκος Ἰακώβ id. Luke 1, 33; οἶκος Ἰουδα Heb. 8, 8. So Sept. for בֵּית יִשְׂרָאֵל Lev. 10, 6; בֵּית יִצְחָק Ex. 19, 3; בֵּית יְהוֹדָה 1 K. 12, 23. +

οἰκουμένη, ης, ἡ, (οἰκέω, Pass. part. pres.) sc. γῆ, *the inhabited earth, the world*, i. e.

1. In Greek usage, as inhabited by Greeks, opp. to barbarian lands, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans. Hence in N. T. put for *the Roman world, the Roman empire*; Acts 17, 6. 24, 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Luke 2, 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Acts 11, 28 see in Κλαύδιος. In these last two passages the writer prob. had chiefly in view the regions in and around Palestine.—Jos. Ant. 12. 3. 1. B. J. 5. 5. 1. Hdian. 5. 2. 5.

2. Genr. in later usage, *the habitable globe, the earth, the world*, as known to the ancients. a) Pr. Matt. 24, 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Luke 21, 26. Rom. 10, 18. Heb. 1, 6. Rev. 16, 14. Hyperbol. Luke 4, 5 πάσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4, 8. Sept. for אֶרֶץ Is. 23, 17; בָּרֶכְיָה Ps. 19, 4. 24, 2. So Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1. b) Meton. *the world, for the inhabitants of the earth, mankind*; Acts 17, 31 κρίνειν τὴν οἶκ. ἐν δικαιοσύνῃ. 19, 27. Rev. 3, 10. 12, 9. So Sept. and בָּרֶכְיָה Ps. 9, 9. 98, 9. c) Trop. Heb. 2, 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἶων ὁ μέλλων, see in αἶων no. 2. b.

οἰκουργός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a housewife*, Tit. 2, 5 Lachm. for οἰκουρός. Not found elsewhere.

οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον,) pr. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 970 κύων οἰκουρός.—In N. T. *keeping at home, domestic*, spoken of females Tit. 2, 5. Comp. 1 Tim. 5, 13. So Philo de Exsecr. p. 932. d, ὄφονται καὶ γυναῖκες . . . σώφρονες, οἰκουρούς, καὶ φιλάνδρους. Dion Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37.

οἰκτεῖρω, f. ἐρῶ, (οἶκος.) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, c. acc. Rom. 9, 15 οἰκτερήσω ὃν ἂν οἰκτεῖρω, quoted from Ex. 33, 19 where Sept. fut. ἦσω for חָנַן, as also 2 K. 13, 23. Mic. 7, 19.—So f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. § 5; f. ἐρῶ Palaeoph. 23. 4. Luc. Tim. 42; pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

οἰκτιρμός, οὔ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. the feeling; less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3, 12 σπλάγχχνα οἰκτιρμοῦ, but Rec. σπλ. οἰκτιρῶν. Elsewhere only Plur. Rom. 12, 1. 2 Cor. 1, 3. Phil. 2, 1. Heb. 10, 28. Sept. for Heb. חַסְדִּים, Sing. Zech. 1, 16. 7, 9; Plur. 2 Sam. 24, 14. Ps. 144. 9.—Sing. Bar. 2, 21. Eccclus. 5, 6. Plur. 1 Macc. 3, 45. Pind. Pyth. 1. 164.

οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *pitiful, compassionate, merciful*, Luke 6, 36 bis. James 5, 11. Sept. for חַסְדִּים Ex. 34, 6. Neh. 9, 17.—Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

οἶμαι, see οἶμαι.

οἶνοπότης, ου, ὁ, (οἶνος, πότης, πίνω,) *a wine-drinker, wine-bibber*, Matt. 11, 19 Luke 7, 34. Sept. for יַיִן בֹּשֶׁבֶת Prov. 23, 20.—Luc. Asin. 48. Pol. 20. 8. 2.

οἶνος, ου, ὁ, 1. *wine*; e. g. οἶνος νέος, *new wine*, not yet fully fermented and ripe, Matt. 9, 17 ter. Mark 2, 22 quater. Luke 5, 37 bis. 38. Genr. Mark 15, 23 ἐσφυρντισμένον οἶνον. [Matt. 27, 34.] Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πτή. 7, 33. 10, 34. John 2 3 bis. 9. 10 bis. 4, 46. Rom. 14, 21. Eph. 5. 18. 1 Tim. 3, 8. 5, 23. Tit. 2, 3. Rev. 18, 13. Sept. for יַיִן Gen. 9, 21. 24. 14, 18; וַיִּירֶשׁ Gen. 27, 28. Judg. 9, 13. (Hdian. 5. 5. 16. Xen. Oec. 17. 9.) Meton. for *the vine and its fruit*, Rev. 6, 6. Sept. ω

ἐν τῇ ἀρτίᾳ τοῦ οἴνου, 10.—On the present modes of sparkling wine on Mount Lebanon, see article by E. Smith in *Biblioth. Sac.* 1848, p. 385 sq.

2. Symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in *θυμός*. Rev. 14, 10. 16, 19. 19, 15. Comp. Jer. 25, 15. Is. 51, 17. Ez. 23, 31 sq. Heb. Lex. art. οἶνος.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of fornication*, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14, 8. 18, 3; ellipt. οἶνος τῆς πορνείας id. Rev. 17, 5. Comp. Jer. 51, 7.

οἶνοφλυγία, as, ἡ, (οἶνόφλυξ; οἶνος, φλύω,) *wine-drinking, vinolency*, 1 Pet. 4, 3.—AEL. V. H. 3. 14. Xen. CEC. 1. 22.

οἶμαι, contr. οἶμαι, Buttm. § 114; *to suppose, to think, to be of opinion*, pr. followed by the Infin. c. acc. e. g. inf. aor. John 21, 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. With an inf. simply, when the subject of both verbs is the same, Phil. 1, 16 [17] οἰόμενοι ἀλὶψιν ἐπιφέρειν τοῖς δεσμοῖς υἱοῦ. With ὅτι instead of inf. James 1, 7; comp. Matth. § 539.—So c. inf. et acc. Hadian. 4. 15. 15. Xen. Cyr. 1. 4. 10; c. inf. 2 Macc. 7, 24. Xen. Mem. 2. 1. 15.

οἶος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, Buttm. § 79; pr. *of what kind or sort, what, such as, qualis*.

1. Pr. in a dependent clause, with τοιοῦτος or a like word corresponding; 1 Cor. 15, 48 bis, οἶος ὁ χοϊκός, τοιοῦτοι οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; with ὁ αὐτός Phil. 1, 30. So with τοιοῦτος impl. Matth. 24, 21 ἀλὶψις μεγάλη, οἷα οὐ γέγονεν. Mark 9, 3. 13, 19. 2 Cor. 12, 20 bis. 2 Tim. 3, 11 οἷα μοι ἐγένετο. Rev. 16, 18.—So c. τοιοῦτος Eccles. 49, 14. Xen. Hi. 6. 8; impl. Hadian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

2. In an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*; Luke 9, 55 οὐκ οἶδατε οἶον πνεύματός ἐστε ὑμεῖς. 1 Thess. 1, 5. 2 Tim. 3, 11 ult.—Jos. Ant. 10. 3. 2. Hadian. 7. 4. 2.

3. Neut. οὐχ οἶον adverbially, *not so as, not so*; ellipt. for οὐ τοῖον δὲ λέγω, οἶον ὅτι. Hence Rom. 9, 6 οὐχ οἶον δὲ, ὅτι ἐκπέπαικεν ὁ λόγος τοῦ θεοῦ, *but not so*

(would I reason) as that the promise of God is become without effect. Comp. the οἶος ὅτι of late writers, 'so as that,' Greg. Corinth. ed. Schaf. p. 105; also ὡς οἶον, οἶον ὥσπερ, Lob. ad Phryn. p. 427. See Winer § 66. 5.—Others here take οὐχ οἶον as i. q. *non modo*; but in this sense it is elsewhere followed not by ὅτι, but by an antithesis, as ἀλλὰ or the like; Pol. 1. 20. 12. ib. 18. 18. 11. Others again prefer the common signif. before an infin. *it is not possible*, and regard ὅτι as put instead of an infinitive; AEL. V. H. 4. 17. But neither of these senses accords well with the context.

οἶω, obsol. theme, see φέρω.

ὀκνέω, ὦ, f. ἡσώ, (ὀκνος,) *to be slow, tardy, to delay*, c. inf. Acts 9, 38 μὴ ὀκνήσαι εἰσελθεῖν εἰς αὐτῶν. Sept. for עָזַב Judg. 18, 9.—Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

ὀκνηρός, ἄ, ὢν, (ὀκνέω,) *slow, tardy, slothful*, of persons, Matt. 25, 26 πονηρὲ δοῦλε καὶ ὀκνηρέ. Rom. 12, 11. Sept. for עָזַב Prov. 6, 6. 9. So Dem. 777. 5. Hadian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*; Phil. 3, 1 τὰ αὐτὰ γράφειν... ἐμοὶ μὲν οὐκ ὀκνηρόν. So Theocrit. Id. 24. 35. Soph. CEd. R. 834.

ὀκταήμερος, ον, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα,) *an eighth-day person or thing*; Phil. 3, 5 περιτομῇ ὀκταήμερος, as *to circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. d. Χριστὸς ἀνίσταται τριήμερος, Δάμαρος τετραήμερος. On such compound words see Buttm. § 70. n. 3. Lob. ad Phryn. p. 676.

ὀκτώ, οἱ, αἱ, τά, indec. card. num. *eight*, Luke 2, 21. 9, 28. 13, 4. 11. 16. John 5, 5. 20, 26. Acts 9, 33. 21, 6. 1 Pet. 3, 20.

ὀλεθρεύω, see ὀλοθρεύω.

ὀλεθριος, ον, ὁ, ἡ, adj. (ὀλεστος,) *destructive, deadly*, Plato Rep. 389. d.—In N. T. Neut. τὸ ὀλεθριον, *destruction, death*, i. q. ὀλεστος, for which it is read by Lachm. 2 Thess. 1, 9.

ὀλεθρος, ον, ὁ, (ὀλλυμι,) *destruction, ruin, death*; 1 Cor. 5, 5 εἰς ὀλεθρον τῆς σαρκός. Of divine punishments, 1 Thess. 5, 3 αἰφνίδιος ὀλεστος. 2 Thess. 1, 9. 1 Tim. 6, 9. Sept. for עָזַב Ob. 13; עָזַב Prov. 21, 7.—Hadian. 8. 8. 10. Xen. An. 1. 2. 26.

ὀλιγοπιστία, as, ἡ, (ὀλιγόπιστος,) *little faith, want of faith*, Matt. 17, 20 Lachm. for ἀπιστία Rec.

ολιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίσις), of little faith, unbelieving, Matt. 6, 30. 8, 26. 14, 31. 16, 8. Luke 12, 28.—Act. Thom. § 28. Not found in classic writers.

ὀλίγος, α, ον, little, pr. opp. of πολὺς much.

1. Of number, small, in N. T. only Plur. ὀλίγοι, αι, α, few. Matt. 7, 14 ὀλίγοι . . . οἱ εὐρίσκοντες αὐτήν. 9, 37 οἱ δὲ ἐργάται ὀλίγοι. 15, 34. 20, 16. 22, 14. 25, 21. 23. Mark 6, 5. 8, 7. Luke 10, 2. 12, 48 δαρήσεται ὀλίγας sc. πλῆγας. (Buttm. § 134. n. 2.) Luke 13, 23. Acts 17, 4. 12. Heb. 12, 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3, 20. Rev. 2, 14. 20, 3, 4. Sept. for עֲשָׂה Num. 13, 19. Is. 10, 7. So Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3.—Hence 1 Pet. 5, 12 δι' ὀλίγων ἔγραψα, i. e. in few words, briefly; comp. Thuc. 4. 95 δι' ὀλίγον.

2. Of magnitude, amount, little, small, in N. T. only in Sing. Luke 7, 47 ὀλίγον ἀφίεται. Acts 12, 18 τάραχος οὐκ ὀλίγος. 15, 2. 19, 23. 24. 27, 20. 2 Cor. 8, 15. 1 Tim. 4, 8 πρὸς ὀλίγον ὀφέλιμος profitable for little. 5, 23. James 3, 5. Sept. for עֲשָׂה 1 K. 17, 10. 12. So Hdian. 1. 14. 4. Xen. Cyr. 5. 4. 25.—Hence Eph. 3, 3 ἐν ὀλίγῳ προέγραψα, in brief, briefly. So Aristot. Rhet. 3. 11.

3. Of time, little, short, brief; Acts 14, 28 χρόνον οὐκ ὀλίγον. James 4, 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12, 12. Also ἐν ὀλίγῳ sc. χρόνῳ Acts 26, 28. 29.—Hdian. 2. 14. 10. Xen. Ath. 3. 11; ἐν ὀλίγῳ Xen. Hell. 4. 4. 12.

4. Neut. ὀλίγον as adv. spoken of space, amount, time; Mark 1, 19 προβάς ὀλίγον. 6, 31. Luke 5, 3. 7, 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1, 6. 5, 10. Rev. 17, 10 ὀλίγον αὐτὸν δεῖ μέναι. Sept. for עֲשָׂה Ps. 37, 10.—Æl. V. H. 12. 9. Xen. Conv. 1. 14.

ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή), feeble-minded, faint-hearted, 1 Thess. 5, 14. Sept. for עֲשָׂה Prov. 14, 29.—Artemid. 3. 5; so ὀλιγοψυχέω-Isocr. p. 392. b.

ὀλιγωρέω, ᾧ, f. ἴσω, (ὀλιγωρος; ὀλίγος, ἄρα), to care little for, to make light of, to despise; c. gen. Heb. 12, 5 μὴ ὀλιγορέει παῖδας κυρίου, quoted from Prov. 3, 11 where Sept. for עֲשָׂה.—Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

ὀλίγως, adv. little, but a little, not yet fully, 2 Pet. 2, 18; where Rec. ὀντως.—Hippocr. Aphor. lib. 1, quickly, speedily.

ὀλοθρευνῆς, οὔ, ὁ, (ὀλοθρεῖω), a destroyer, 1 Cor. 10, 10; comp. Num. 14, 2 sq. 24, 4 sq.

ὀλοθρεῖω, f. εὔσω, (ὀλεσρος), to destroy only in particip. c. acc. Heb. 11, 28 ὁ ὀλοθρεῖων τὰ πρωτότοκα. Sept. for עֲשָׂה Ex. 12, 23; comp. 1 Chr. 21, 12. 15. 16; also for עֲשָׂה Josh. 3, 10. So Wisd. 18, 25.—Lachm. reads ὀλεθρεῖω, a form not found in lexicons.

ὀλοκαύτωμα, ατος, τό, (ὀλοκαυσμός, ὀλοκαντος; ὅλος, καίω), a holocaust, whole burnt-offering, pr. in which the whole victim was burned; but genr. a burnt-offering, Mark 12, 33. Heb. 10, 6. 8. Sept. for עֲשָׂה Ex. 18, 12. 24, 5; עֲשָׂה Ex. 30, 20 Lev. 4, 35.—Comp. ὀλοκαυστός Jos. Ant. 3. 9. 1; ὀλοκαύστεις ib. 9. 7. 4.

ὀλοκληρία, ας, ἡ, (ὀλόκληρος), wholeness, soundness of body, Acts 3, 16. Sept. for עֲשָׂה Is. 1, 6.

ὀλόκληρος, ου, ὁ, ἡ, adj. (ὅλος, κληρος), pr. whole in every part; hence genr. whole, entire, perfect; 1 Thess. 5, 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, your whole spirit, soul, and body, i. e. your whole man. Trop. in a moral sense, James 1, 4 ἵνα ᾗτε τέλειαι καὶ ὀλόκληροι. Sept. pr. for עֲשָׂה Deut. 27, 6; עֲשָׂה Ez. 15, 5. —Pr. Luc. Philops. 8. Plato Tim. 44. c; trop. Wisd. 15, 3. Pol. 18. 28. 9.

ὀλολύζω, f. ξω, an onomatopæetic verb, pr. to cry aloud to the gods; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage genr. to cry aloud, Lat. ululare, e. g. in joy to shout, Theocr. 17. 64.—In N. T. in complaint, to shriek, to howl, absol. James 5, 1 κλαύσατε ὀλολίζοντες. Sept. for עֲשָׂה Is. 13, 6. 15, 3. 16, 7. So Diod. Sic. 3. 59. Dem. 313. 20, 21.

ὅλος, η, ον, whole, the whole, all; for the construction with nouns having the article, see in ὁ, ἡ, τό, p. 293. b. γ. E. g. of space, extent, amount, or the like; Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. 5, 29 ὅλον τὸ σῶμα. 16, 26 κόσμον ὅλον κερδήσῃ. 21, 4 τοῦτο δὲ ὅλον γέγονεν. 22, 40. Mark 1, 33 πᾶσις ὅλη. Luke 1, 65. John 4, 53. 1 Cor. 5, 6. Rev. 6, 12. al. Neut. ὅλον the whole mass, Matt. 13, 33. Luke 13, 21; δι' ὅλου throughout, in every part, John 19, 23. Sept. for עֲשָׂה Gen. 25, 25. Zech. 4, 2; עֲשָׂה Ex. 28, 27. So Hdian. 4. 4. 9. Xen. Cyr. 2. 3. 17.—Of time, Matt. 20, 6 ὅλην τὴν ἡμέραν. Luke 5, 5 δι' ὅλης τῆς νυκτός. Acts 11, 26 ἐνιαυτὸν ὅλον. 28, 30. al. Sept. and עֲשָׂה Ex. 10, 13;

נִלְכָּז Numi. 4, 6; נִלְכָּז Lev. 25, 30. So Hldian. 8. 4. 3. Plato Conv. 219. c.—Of an affection, emotion, condition, Matt. 22, 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κτλ. quoted from Deut. 6, 5 where Sept. and 22. Luke 10, 27. John 9, 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος. John 13, 10. So Jos. B. J. 1. 2. 4 ὅλος τοῦ πάσους ἡν. Xen. Mem. 2. 6. 28. +

δολοτελής, εὖος, οὗς, ὁ, ἡ, adj. (ὅλος, τέλος,) quite complete, perfect, whole. 1 Thess. 5, 23 ἀγιάσαι ὑμᾶς δολοτελεῖς, i. e. wholly, in every part, comp. Buttm. § 123. 6.—Aquil. δολοτελῶς for נִלְכָּז Deut. 13, 17. Plut. de Placit. Philos. 5. 21.

Ὀλυμπάς, ᾶ, ὁ, *Olympas*, pr. n. of a Christian, Rom. 16, 15.

ὄλυνθος, ου, ὁ, an untimely fig, winter fig, grossus, i. e. such as are later and do not ripen at the usual season, but hang upon the trees during winter and often until spring, Rev. 6, 13. Sept. for עֵץ Cant. 2, 13. So Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.—For the diff. kinds of figs see in συκῇ.

ὄλως, adv. (ὅλος,) wholly, altogether, Cor. 6, 7 ὄλως ἥγημα ὑμῖν ἐστίν. Also everywhere, commonly, 1 Cor. 5, 1. Negat. αὐ v. μὴ ὄλως, not at all, 1 Cor. 15, 29. Matt. 5, 34.—Luc. Tim. 13. Xen. CEC. 20. 20; negat. Palæph. 3. 5. Hldian. 1. 1. 5.

ὄμβρος, ου, ὁ, a shower, heavy rain, with thunder and tempest, Lat. imber, Luke 12, 54. Sept. for עָרַבְיָא Deut. 32, 2.—Hldian. 1. 14. 4. Xen. CEC. 5. 18.

ὁμειρομαι, to long for, to have strong affection for, i. q. ἡμειρομαι; c. gen. 1 Thess. 2, 8 in later edit.—Symmach. Ps. 62, 2 ὁμείρεται. Hesych. ὁμειρόμενοι ὁμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὁμείρονται ἐπιθυμοῦσι. Omitted in most modern lexicons.

ὁμιλέω, ᾧ, f. ἴσω, (ὅμιλος,) to be in a crowd or in company with, to have intercourse with, Luc. Tim. 45. Xen. Conv. 2. 10.—In N. T. to converse, to talk with, absol. Acts 20, 11. Luke 24, 15; c. dat. Acts 24, 26; πρὸς ἀλλήλους Luke 24, 14. So c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15; πρὸς τινα Xen. Mem. 4. 3. 2.

ὁμιλία, as, ἡ, (ὁμιλέω,) a being together, companionship, Xen. Mem. 3. 7. 5.—In N. T. intercourse, converse, 1 Cor. 15, 33 φερίουσιν ἡμῶν χρηστὴ ὁμιλία κακαί, from Menand. Fr. p. 75. Mein. So Diod. Sic. 16. 54 ταῖς πονηραῖς ὁμιλίαις διέφθειρε τὰ ἔτη τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

ὁμίλος, ου, ὁ, (ὁμός, ὁμοῦ, ἰλη,) a crowd, together, a crowd, multitude, Rev. 18, 17 Rec.—Hldian. 1. 1. 1. Thuc. 4. 112.

ὁμίχλη, ης, ἡ, (kindr. ὁμίχων,) a mist, fog; 2 Pet. 2, 17 ὁμίχλαι ὑπὸ λαίλαπος ἐλανόμεναι, where Rec. νεφέλαι. Sept. for עָרַבְיָא Job 38, 9 Joel 2, 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

ὄμμα, atos, τό, (ὄφθαι, ὄμμα,) pr. a sight, thing seen, Plato Phædr. 253. e.—Usually and in N. T. an eye, Plur. τὰ ὄμματα, the eyes, Mark 8, 23. [Matt. 20, 34.] Sept. for עֵינַי Prov. 6, 4. 10. 27. So Luc. D. Mort. 28. 1. Xen. Conv. 1. 9.

ὄμνυμι and ὁμνύω, f. ὁμοῦμαι, aor. 1 ὄμοσα, Buttm. § 106. n. 5. § 114. Mæris ὁμνύναι, Ἀττικῶς ὁμνύειν, Ἑλληνικῶς.

1. to swear, to take or make oath, absol. Matt. 26, 74 et Mark 14, 71 ἤρξατο ὁμνύειν. Matt. 5, 34 μὴ ὁμόσαι ὅλως. So Xen. CEC. 4. 10.—The person or thing by which one swears is put in various constructions, e. g. in accus. as τὸν οὐρανόν James 5, 12; comp. Buttm. § 131. 2. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατὰ c. gen. Heb. 6, 13 bis, ἐπεὶ . . . ὥμοσε κατ' ἐαυτοῦ. v. 16. Sept. for עָרַבְיָא Is. 45, 23. Am. 4, 2. (Luc. Conv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. 5, 35; see in εἰς no. 1. b. (Hldian. 2. 13. 4.) By Hebraism with εἰ c. dat. see in ἐν no. 3. c. a, ult. Matt. 5, 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. v. 36. 23, 16 bis. 18 bis. 20 bis. 21 bis. 22 bis. Rev. 10, 6. Sept. for עָרַבְיָא Ps. 63, 12. Jer. 5, 7.

2. Spec. i. q. to declare with an oath, e. g. followed by the words of the oath; Heb. 3, 11 et 4, 3 ὡς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσέλουσιν, see in εἰ I. 2. h. β. Heb. 7, 21; c. inf. 3, 18. So c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10.—Hence, to promise with an oath, c. dat. et ὅτι, Mark 6, 23; with ὅρκῳ c. dat. et infin. Acts 2, 30 ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ θεὸς . . . ἀναστήσει. With accus. and dat. Acts 7, 17 τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἡν. So with πρὸς τινα, Luke 1, 73 ὅρκον ὃν ὥμοσε πρὸς Ἀβραάμ, comp. Gen. 26, 3 ὅρκον ὃν ὥμοσε τῷ Ἀ. Deut. 7, 8. So c. dat. et inf. Xen. An. 7. 7. 40; πρὸς τινα Hom. Od. 14. 331.

ὁμοθυμαδόν, adv. (ὁμόθυμος; ὁμός, θυμός,) with the same mind, with one accord, all together. Acts 1, 14 οἱ πάντες ἦσαν προσκατερόντες ὁμοθυμαδὸν τῇ προσευχῇ. 2, 1. 46. 4, 24. 5, 12. 7, 57. 8, 6. 12, 20. 15, 25. 18, 12. 19, 29. Rom. 15, 6. Sept.

for חֲדָרָי Ex. 19, 8. Jer. 46, 21.—Hdian. 2. 3. 6. Xen. Hell. 2. 4. 17.

ὁμοιάζω, f. ἄσω, (ὁμοιος,) *to be like* absol. Mark 14, 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found; but compar. παρομοιάζω Matt. 23, 27; προσομοιάζω Geopon. 2. 21. 6.

ὁμοιοπαθής, εὖς, οὖς, ὁ, ἡ, adj. (ὁμοιος, πάθος, πάσχω,) *like-affected, suffering like things, like*, i. e. of like nature, affections, condition; c. dat. Acts 14, 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James 5, 17. Buttm. § 133. 2. f.—Wisd. 7, 3. Theophr. Fragn. 5. 35. Plato Tim. 45. c.

ὁμοιος, αἰσόν, (ὁμός,) once ὁμοιος, ὁ, ἡ, with two endings, Rev. 4, 3 ἱπὸς ὁμοιος in later edit. see Winer § 11. 1.

1. *like, resembling*, Lat. *similis*; e. g. in external form and appearance, John 9, 9. Rev. 1, 13 ὁμοιον νιδὲ ἀνθρώπων. v. 15. 2, 18. 4, 3 bis. 6. 7 ter. 9, 7 bis. 10. 19. 11, 1. 13, 2. 11. 14, 14. 16, 13. 21, 11. 18. (Xen. Hell. 3. 2. 27.) In kind or nature, Acts 17, 29. Gal. 5, 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11, 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδείας κτλ. 13, 52. Luke 7, 31. 32. 12, 36. (Xen. Ath. 3. 10 ὁμοιοι τοῖς ὁμοίοις εὐνοί εἰσι.) In condition, circumstances, Matt. 13, 31 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. κόκκῳ συναπέως. v. 33. 44. 45. 47. 20, 1. Luke 6, 47. 48. 49. 13, 18. 19. 21. 1 John 3, 2. Rev. 18, 18. So Hdian. 4. 13. 17. Xen. Hi. 1. 27.

2. *just like, equal, the same with*; e. g. in kind or nature, Jude v. 7 τὸν ὁμοιον τούτοις τρόπον. (Palæph. 29. 3.) In conduct, character, once c. gen. John 8, 55 ἔσονται ὁμοιος ὑμῶν, ψεύστης. (Comp. Ecclus. 13, 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 22, 39. Mark 12, 31. Rev. 13, 4. So Ecclus. 44, 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὁμοιος αὐτῷ τῇ στρατιᾷ.

ὁμοιότης, τητος, ἡ (ὁμοιος,) *likeness, similitude*, Heb. 4, 15. 7, 15. Sept. for חֲדָרָי Gen. 1, 11. 12.—Plut. Galb. 9. Plato Theæt. 158. c.

ὁμοιόω, ὦ, f. ὥσω, (ὁμοιος,) *to make like*, e. g.

1. Pass. aor. 1 ὁμοιώσῃην, *to be or become like*, c. dat. e. g. in external form, Acts 14, 11 οἱ θεοὶ... ὁμοιωθέντες ἀνθρώποις. Sept. for חֲדָרָי Is. 40, 18. (Diod. Sic. 1. 78.) In conduct, character, Matt. 6, 8. (Ecclus. 13, 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2, 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once c. ὡς, Rom. 9, 29 ὡς Γεωργία ἂν ὁμοιωθῇμεν, quoted from Is. 1,

9 where Sept. so for חֲדָרָי —So Tluc 5. 103.

2. Genr. in comparisons, *to liken, to compare*, c. acc. et dat. Pass. *to be likened, to be like*, c. dat. Matt. 7, 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11, 16. 13, 24. 18, 23. 22, 2. 25, 1. Mark 4, 30. Luke 7, 31. 13, 18. 20. Sept. for חֲדָרָי Cant. 2, 17. 7, 7. Ps. 102, 7.—Ecclus. 25, 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πον καὶ τῷ Πολέμῳ ὁμοιούντων αὐτόν.

ὁμοίωμα, ατος, τό, (ὁμοίω,) pr. 'something made like,' a *likeness*, i. e.

1. a *form, shape, image*; Phil. 2, 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9, 7. Sept. for חֲדָרָי 2 K. 16, 10; חֲדָרָי 1 Sam. 6, 5; חֲדָרָי Deut. 4, 16; חֲדָרָי Ex. 20, 4.—Aristot. Eth. 8. 10. Plato Phædr. 250. a, b.

2. Abstr. *likeness, resemblance, similitude*; Rom. 1, 23 ἐν ὁμοιώματι εἰκόνης φαρτοῦ ἀνθρώπου, i. q. ἐν εἰκόني ὁμοία κτλ. an *image like to corruptible man*. 5, 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a *transgression like that of Adam*. 6, 5. 8, 3.

ὁμοίως, adv. (ὁμοιος,) *in like manner, likewise*; Matt. 22, 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4, 16. Luke 5, 10. John 6, 11. 1 Cor. 7, 3. 4. al. Also ὁμοίως ποιεῖν Luke 3, 11. 10, 37. al.—Sept. Esth. 1, 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. +

ὁμοιώσις, εως, ἡ, (ὁμοίω,) pr. a *likening, comparison*, Luc. pro Imag. 19. Plato Rep. 454. c.—In N. T. *likeness, resemblance*; James 3, 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1, 26 where Sept. for חֲדָרָי; also for חֲדָרָי Ez. 1, 10. Dan. 10, 16; חֲדָרָי Ez. 8, 10.

ὁμολογέω, ὦ, f. ἥσω, (ὁμολογος; ὁμός, ὁμοῦ, λέγω,) pr. *to speak or say together, in common*, i. e. the same things; hence *to hold the same language*, i. q. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

1. *to accord with, to agree to do any thing*; hence i. q. *to promise*, c. dat. et infin. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὅ ἐάν αἰτήσῃται. [Acts 7, 17.]—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. Xen. An. 7. 4. 22.

2. *to concede, to admit, to confess*, e. g. a *charge*, c. acc. et dat. Acts 24, 14 ὁμολογᾷ δὲ τοῦτό σοι, ὅτι κτλ. Also of sins, c. acc



*cas amicitias* 1 John 1, 9.—Eccclus. 4, 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.

3. *to confess publicly, to acknowledge openly, to profess*; so c. acc. of kindr. noun, 1 Tim. 6, 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Butt. n. 131. 4. With accus. genr. Acts 23, 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Riv. 3, 5 in later edit. Also c. inf. Tit. 1, 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) With particip. for infin. Butt. n. 144. 6. b. Matth. 5 555. n. 2. 1 John 4, 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7; particip. ὄντα impl. John 9, 22. Rom. 10, 9 εἰάν ὁμολογήσῃς... κύριον, [ὄντα] Ἰησοῦν. Absol. but with acc. and particip. impl. John 12, 42. Rom. 10, 10. (Æl. V. H. 2. 44; impl. 2. 4.) With ὅτι instead of infin. Matth. 5 539. 1. Heb. 11, 13 ὁμολογῆσαντες ὅτι ξένοι καὶ π. εἰσίν. 1 John 4, 15. (Æl. V. H. 12. 2.) With ὅτι as citing the express words, Matt. 7, 23. John 1, 20 bis.—Peculiar is the construction ὁμολογεῖν ἐν τινι, *to confess in behalf of any one*, i. e. to profess or acknowledge him, see in ἐν no. 3. c. a. Matt. 10, 32 bis. Luke 12, 8 bis.—By Hebraism, with dat. of pers. *to acknowledge to any one*, e. g. benefits, i. q. *to give thanks, to praise*, Heb. 13, 15 χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. 5 1171, Sept. ἐξομολογέω, Ps. 75, 2. 1 Chr. 29, 13; ἀνβομολογέω Ez. 3, 11. Comp. in ἀνβομολογέω and ἐξομολογέω no. 1.

*ὁμολογία*, as, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21; *an admission, confession*, Plato Gorg. 461. c.—In N. T. *confession, profession*, subjective; 1 Tim. 6, 12. 13 τὴν καλὴν ὁμολογίαν, comp. in ὁμολογέω no. 3. 2 Cor. 9, 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κτλ. *your subjection* (as the effect) *of your profession*. Heb. 10, 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *our profession of hope* (comp. 3, 6. 14). Heb. 3, 1. 4, 14. Sept. for וַיִּשָּׁבַח Jer. 44, 25. So Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κτλ.

*ὁμολογουμένως*, adv. (ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3, 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. CEC. 1. 11.

*ὁμότεχνος*, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18, 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Plato Theag. 125. e.

*ὁμοῦ*, adv. (genit. of ὁμός,) *at the same place or time, together*; e. g. of place, John

21, 2; of time John 4, 36. 20, 4. Sept. of time for וַיִּבְרָךְ Job 34, 29.—So of place Æschin. 21. 12. Xen. Conv. 1. 3; of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

*ὁμόφρων*, ονος, ὁ, ἡ, adj. (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3, 8, comp. Rom. 12, 16.—Hes. Theog. 60. Plut. de Def. Orac. 40.

*ὁμόω*, obsol. theme, see ὁμνυμι.

*ὁμως*, adverb. part. (ὁμός,) pr. as Englt. *at the same time*, i. e. *nevertheless, notwithstanding, yet*; so as strengthened by μέντοι, John 12, 42 ὁμως μέντοι καὶ κτλ. Engl. *yet nevertheless*. So simpl. 2 Macc. 15, 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21; with μέντοι ib. 2. 3. 22. Cebet. Tab. 33.—In the usage of Paul, ὁμως is put before a reference to something inferior, out of which there then follows a conclusion *a minore ad majus*, i. q. *yet even*; 1 Cor. 14, 7 ὁμως τὰ ἄψυχα φωνῇ διδόντα κτλ. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; how much more then, etc. Gal. 3, 15 *yet even* a man's covenant, duly confirmed, no one annulleth. Others assume a trajection of ὁμως, see Winer 5 65. 4.

*ὄναρ*, τό, only Sing. in nom. and accus. *a dream*; in N. T. only κατ' ὄναρ, *in a dream*, Matt. 1, 20. 2, 12. 13. 19. 22. 27, 19. Heb. 5 1172, Sept. κατ' ὕπνον, Gen. 20, 6. 31, 11.—So κατ' ὄναρ Strabo 4. 1. 4. p. 179. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phryn. p. 421 sq.

*ὀνάριον*, ου, τό, (dim. ὄνος,) *a young ass*, John 12, 14, comp. v. 15.—Athen. 13 p. 582. c.

*ὀνειδιζω*, f. ἴσω, (ὀνειδος,) *to defame, to disparage, to reproach*.

1. Genr. i. q. *to rail at, to revile, to assail* with opprobrious words, in later usage with acc. of pers. Matt. 5, 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27, 44. Mark 15, 32. Luke 6, 22. 1 Tim. 4, 10. 1 Pet. 4, 14. Rom. 15, 3, quoted from Ps. 69, 10 where Sept. for וַיִּשָּׁבַח; as also Ps. 42, 11. 2 Sam. 21, 21.—Eccclus. 22, 20. Plato Apol. 30. e, absol. Hom. Il. 1. 211.

2. Spec. *to reproach with any thing*, i. q. *to upbraid, to chide*; e. g. c. acc. pers. et ὅτι, Matt. 11, 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις... ὅτι οὐ μετενόησαν. With acc. of thing for which, Mark 16, 14 τὴν ἀπιστίαν αὐτῶν. (So τινὰ διότι Luc. Tox. 61; τινὶ τι Hdian. 3. 8. 12; τινὰ Plato Phædo 18. p

31. a; ὅτι ib. 17. p. 29. e.) Absol. to upbraid sc. with benefits conferred, James 1, 5. So Eccles. 41, 29; τινί τι Pol. 9. 31. 4.

ὀνειδισμός, οὐ, δ, (ὀνειδίζω,) a reviling, reproach, contumely. Rom. 15, 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in ὀνειδίζω no. 1. 1 Tim. 3, 7. Heb. 10, 33. 11, 26 τὸν ὀνειδ. τοῦ Χρ. reproach like that of Christ. 13, 13. Sept. for רִיבָהּ Ps. 69, 10. Joel 2, 19.—1 Macc. 10, 70. Menand. Prol. p. 118. d. A late word, Lob. ad Phryn. p. 512.

ὀνειδος, εος, ους, τό, pr. fame, name, report, good or bad; e. g. good fame, renown, Eurip. Phœn. 835 κάλλιστον ὀνειδος.—Usually and in N. T. ill fame, reproach, disgrace; Luke 1, 25 ἀφελὲν τὸ ὀνειδός μου, spoken of sterility, in allusion to Gen. 30, 23 where Sept. for רִיבָהּ; comp. Is. 4, 1. So Diod. Sic. 1. 93. Xen. Ven. 13. 8; also reproach in words, Luc. Alex. 45. Dem. 19. 8.

ὄνημι, see ὀνίημι.

Ὀνήσιμος, ου, δ, (ὀνίημι, pr. profitable,) Onesimus, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle; Col. 4, 9. Philem. 10.

Ὀνησίφορος, ου, δ, (ὄνησις, φέρω, pr. profit-bringing,) Onesiphorus, pr. n. of a Christian, probably at Ephesus, 2 Tim. 1, 16. 4, 19.

ὀνικός, ή, όν, (ὄνος,) pertaining to an ass e. g. μύλος ὀνικός, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matt. 18, 6. Luke 17, 2. Mark 9, 42 Lachm. See in μύλος.

ὀνίημι, f. ὀνήσω, to be of use, to profit, e. acc. Ael. V. H. 7. 14. Xen. An. 3. 1. 38; to gratify Xen. An. 6. 1. 32.—In N. T. only Mid. ὀνίναμι, aor. 2 Opt. ὀναίμην, to have profit, to have joy, c. gen. of or from any one; Phil. 20 ναί, ἐγὼ σου ὀναίμην. Buttm. § 132. 10. i. Matth. § 327. 4. So Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842 10. On the forms, espec. aor. 2 Indic. ὀνήμην or ὀνάμην, see Buttm. § 114. Lob. ad Phryn. p. 12 sq.

ὄνομα, ατος, τό, the name of a person or thing; Heb. שֵׁם.

1. Pr. and genr. name; Matt. 10, 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1, 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10, 20. Acts 13, 8. Phil. 4, 3. Rev. 13, 1 ὄνομα βλασφημίας, a blasphemous name. 17, 3. 21, 14. al. So Mark 6, 14 φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, his name had

become known abroad; others fame, but unnecessarily, comp. Matt. 14, 1. The verb καλέω to call sometimes takes ὄνομα with the name in apposit. Matt. 1, 21 καλέσει τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23. 25; so Mark 3, 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν τινα τῷ ὀνόματι τούτῳ, i. e. by this name, Luke 1, 61; κ. ἐπὶ τῷ ὀνόματι after the name of any one, v. 59; see in καλέω no. 2. a, and ἐπὶ II. 3. c. β. Further, οὗ τὸ ὄνομα [ἐστὶ] Mark 14, 32; τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1, 5; ὀνομά μοι, σοι, αὐτῷ, i. e. my, thy, his name, Mark 5, 9. Luke 2, 25. John 1, 6. 3, 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος ... τοῦ ὀνομα Ἰωσήφ sc. καλούμενος, Matt. 27, 57. (Palæph. 40. 3 τοῦνομα. Ael. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος ... ὀνόματι Σίμων, Simon by name, Matt. 27, 32. Mark 5, 22. Luke 1, 5. Acts 5, 1. Buttm. § 133. 4. b. (Palæph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα, by name, severally, John 10, 3. 3 John 15.—Meton. name is put for the person or persons bearing that name, e. g. Luke 6, 22 καὶ ἐκβάλλοι τὸ ὄνομα ὑμῶν ὡς ποτηρόν, see in ἐκβάλλω no. 1. Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ. Rev. 3, 4. 11, 13. So Sept. ἐξ ἀριζμῶν ὀνομάτων for רִיבָהּ רִיבָהּ Num. 26, 53. 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τικτόμενα. Lat. 'nomen Cæninum' for Cæninenses, Liv. 1. 10; 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

2. Implying authority, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματί τινος, see ἐν no. 3. c. β. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κτλ. Matt. 21, 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23, 39. John 5, 43 bis. 10, 25 ἐν τῷ ὀν. τοῦ πατρός. Mark 16, 17 ἐν τῷ ὀν. μου δαμόνια ἐκβαλοῦσι. Luke 10, 17. 24. 47. John 14, 26. Acts 3, 6 ἐν τῷ ὀν. I. Χρ. [λέγω σοι] ἔγειρε κτλ. 9, 27. 28. 1 Cor. 5, 4. 2 Thess. 3, 6. James 5, 14; αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14, 13. 14. al. Comp. below in no. 4. b.—So ἐπὶ τῷ ὀνόματι τινος, id. see in ἐπὶ II. 3. c. β. Mark 9, 39 ὅς ποιήσει δύνανεν ἐπὶ τῷ ὀν. μου. Luke 9, 49; λαλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, Acts 4, 17. 18. 5, 28. 40. Of impostors, Matt. 24, 5. Mark 13, 6. Luke 21, 8.—Dat. τῷ ὀνόματι τινος, id. Matt. 7, 22 τῷ σφ' ὀνόματι προφητεῦσάμει κτλ. Mark 9, 38; comp. in δαμόνιον no. 2 d.—So ἐπὶ τῷ ὀν. Jos. Ant. 4. 1. 1. Dem

495. 7. ib. 917. 27; ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

3. As implying *character, dignity*, i. e. *the name and dignity* to which one is entitled; Matt. 10, 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. v. 42; see in εἰς no. 3. e. Matt. 18, 5 ὅς ἐάν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9, 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. So Eph. 1, 21 ὑπεράνω ... παντὸς ὀνόματος κτλ. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Acts 4, 12. Heb. 1, 4. Rev. 19, 16. So Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρνης ὀνόματι.—Hence, *mere name*, as opp. to reality, Rev. 3, 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only. So Jos. Ant. 8. 13. 6. Hom. Od. 4. 710; opp. ἔργον Eurip. Phœn. 512.

4. Emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, *the name of God, of Christ*, as a periphrase for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; genr. Matt. 28, 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in βαπτίζω no. 2. a. γ. Spec. a) Of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like; Matt. 6, 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11, 2. 1, 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12, 28. 17, 6 ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρ. Rom. 9, 17. Heb. 2, 12 (comp. Sept. and עֲבַד Ex. 9, 16). After ἐπικαλέω to invoke, Acts 2, 21. 9, 14. Rom. 10, 13; also 2 Tim. 2, 19. So of praise, homage, Rom. 15, 9 τῷ ὀνόματί σου ψαλῶ. Heb. 6, 10. 13, 15. Rev. 11, 18; so Matt. 28, 19. Acts 15, 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here Rec. has ἐπὶ, see in ἐπὶ II. 3. h. John 17, 11. 12 τηρεῖν αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2, 24 τὸ ὄν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται κτλ. 1 Tim. 6, 1. (2 Macc. 8, 4.) So genr. Sept. and עֲבַד Gen. 4, 26. Ps. 5, 12. Is. 26, 8. al. See Heb. Lex. art. עֲבַד no. 2. b) Of Christ, as Messiah and Lord, where *his name* is said to be honoured, revered, believed on, invoked, and the like. Acts 19, 17 ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2, 10. 2 Thess. 1, 12. Rom. 1, 5. Rev. 2, 13. 3, 8. Matt. 12. 21 ἐν τῷ ὄν. αὐτοῦ

ἔβην ἐλπιούσι. John 1, 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2, 23. 3, 18. Acts 3, 16. 1 John 3, 23. 5, 13. After ἐπικαλέω to invoke, 1 Cor. 1, 2. Acts 9, 21. 22, 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8, 16. 19, 5. Matt. 28, 19; β. ἐπὶ τῷ ὄν. Ἰ. Acts 2, 38; β. ἐν τῷ ὄν. τοῦ κ. Acts 10, 48; see in βαπτίζω no. 2. a. γ; comp. Rom. 6, 3 βαπτ. εἰς Χριστόν. (Hence by antith. also βαπτ. εἰς τὸ ὄν. Παύλου 1 Cor. 1, 13. 15.) Where benefits are said to be received in or through *the name* of Christ, John 20, 31 ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4, 10. 30. 10, 43. 1 Cor. 6, 11. 1 John 2, 12. Where any thing is done *in his name*, i. e. in and through him, through faith in him, Eph. 5, 20 εὐχαριστοῦντες ... ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, comp. Col. 3, 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ. Here might also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in no. 2.—Espec. *the name* of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8, 12 εὐαγγελιζόμενος τὰ ... τοῦ ὄν. Ἰ. Χρ. 9, 15. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in εἰς no. 3. d. a. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10, 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13, 13. John 15, 21. Rev. 2, 3; ἐν ὄν. Χρ. 1 Pet. 4, 14; ἕνεκεν τοῦ ὄν. Χρ. Matt. 19, 29. Luke 21, 12; ὑπὲρ τοῦ ὀνόμ. Χριστοῦ. Acts 5, 41. 9, 16. 21, 13. 3 John 7. al. Or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. Acts 26, 9. James 2, 7. c) Of the Holy Spirit, in the formula of baptism, Matt. 28, 19; see above, no. 4. init. +

ονομάζω, f. ὄσω, (ὄνομα,) 1. to name, to call by name, c. acc. ὄνομα, to name the name of any one, to call or pronounce his name, with ἐπὶ τινα Acts 19, 13. (Sept. for עָבַד Lev. 24, 16.) Also to call upon, to invoke, to profess the name of any one, 2 Tim. 2, 19 πᾶς ὁ ονομάζων τὸ ὄνομα κυρίου. Sept. for עָבַד יְהוָה Is. 26, 13. Jer. 20, 9. (Hdian. 5. 13. Xen. Apol. Soc. 24.) Pass. to be named, i. e. to be mentioned, heard of, known; Rom. 15, 20 ὅπου ονομάσθη Χριστός, i. e. where Christ is already known and professed. Eph. 1, 21. 5, 3 μηδὲ ονομαζέσθω ἐν ὑμῖν let it not be so much as named among you. 1 Cor. 5, 1. Comp. Sept. for עָבַד Esth. 9, 4.—Genr. Act. Luc. Halc. 5. Hdot. 1. 86. Xen. Conv. 6. 1 Pass. Hdian. 2. 3. 15.

2. Spec. to name, to call, to give a name or appellation, with two acc. Luke 6, 13. 14 *ὃν καὶ ὠνόμασε Πέτρον*. Pass. 1 Cor. 5, 11. With *ἐκ τῶνος*, to be named from or after any one, Eph. 3, 15. Sept. for *אֶתְּךָ* Gen. 26, 18. Jer. 25, 29.—Palaph. 4. 3. Hidian. 3. 10. 9; *ἐκ τῶνος* Soph. Œd. R. 1036. Xen. Mem. 4. 5. 12.

*ὄνος*, ον, ὅ, ἡ, an ass, male or female, Matt. 21, 2. 5. 7. Luke 13, 15. 14, 5. John 12, 15. Sept. for *אֶתְּךָ* Gen. 12, 16; *אֶתְּךָ* Judg. 5, 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

*ὄντως*, adv. (ὦν, εἰμί,) really, truly, in very deed; Mark 11, 32 *ὅτι ὅτως προφήτης ἦν*. Luke 23, 47. 24, 34. John 8, 35. 1 Cor. 14, 25. Gal. 3, 21. 2 Pet. 2, 18 Rec. With the art. ὁ, ἡ *ὄντως* as adj. real, true, i Tim. 5, 3. 5. 16. [6, 19.] Buttm. § 125. 6. Sept. for *אֶתְּךָ* Num. 22, 37.—Hidian. 4. 12. 9. Xen. Conv. 9. 5; c. art. *ἰος*. Ant. 15. 3. 5. *ἄλ*. V. H. 2. 10.

*ὄξος*, εος, οὖς, τό, (ὀξύς,) pr. sharp wine, vinegar, Pol. 12. 2. 8. Xen. An. 2. 3. 14; genr. *vinegar, sour wine, posca, vinum culpatum*, i. e. cheap poor wine, which mixed with water was a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Wetst. N. T. I. p. 535. Dict. of Antt. art. *Posca*. Sept. and *אֶתְּךָ* Num. 6, 3. Ruth 2, 14. Plut. Cato Maj. 1 fin. *ὄξωρ δ' ἔπινεν ἐπὶ τῆς στρατείας, πλὴν ἔπεισε διψήσας περιφλεγῶς ὄξος ἤτησεν*. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupefy them; Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda, Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. 31, 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. *vinegar, posca*, Matt. 27, 48 *λαβὼν σπόγγον, πλήσας τε ὄξους*. Mark 15, 36. Luke 23, 36. John 19, 29 bis. 30. Also Matt. 27, 34 *ὄξος μετὰ χολῆς μεμιγμένον*, i. q. in Mark 15, 23 *ἐσμυρτισμένον οἶνον*.

*ὀξύς*, εία, ύ, 1. sharp, keen, having a sharp edge; e. g. *ρομφαία, δρέπανον*, Rev. 1, 16. 2, 12. 14, 14. 17. 18 bis. 19, 15. Sept. for *אֶתְּךָ* Is. 49, 2. Ez. 5, 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

2. quick, swift, from the idea of sharpness, eagerness, vehemence; Rom. 3, 15 *ὀρεῖς ἐπὶ πόδες αὐτῶν*, comp. Is. 59, 7. Sept. for *אֶתְּךָ* Amos 2, 15.—Hidian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

*ὀπή*, ἦς, ἡ, an opening, hole, e. g. a fissure in the earth or rocks, Heb. 11, 38; a fountain, James 3, 11. Sept. for *אֶתְּךָ* Ex. 33, 22; *אֶתְּךָ* Obad. 3.—Athen. 13. p. 569. b. *ἄλ*. V. H. 4. 28. Plut. de Solert. Anim. 16 pen.

*ὀπίσθεν*, adv. (ὀπίς,) pr. from behind, Buttm. § 116. 1.—In N. T. only of place, behind, after, at the back of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Pind. Nem. 7. 149.)

1. Adv. behind, at the back; Mark 5, 27 *ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπίσθεν*, i. e. from behind. Matt. 9, 20. Luke 8, 44. Rev. 4, 6. 5, 1 *βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν*, a scroll written within and on the back.—Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

2. Prep. with a genit. Buttm. § 146. 3; *behind, after*, Matt. 15, 23 *κράζει ὀπίσθεν ἡμῶν*. Luke 23, 26. Sept. for *אֶתְּךָ* Gen. 18, 10. Ruth 2, 7.—Palaph. 29. 5. Xen. Cyr. 3. 3. 25.

*ὀπίσω*, adv. (ὀπίς, comp. Buttm. § 115. 3,) behind, back, backwards, of place and time.

1. Adv. behind, back, in N. T. only of place; Luke 7, 38 *στῶσα ὀπίσω*. Matt. 24, 18 *μὴ ἐπιστρέψάτω ὀπίσω*, sc. to his house. Sept. for *אֶתְּךָ* 1 K. 18, 37. So Luc. Asin. 51. *ἄλ*. V. H. 13. 3. Plato Phædr. 254. e.—With the art. τὰ ὀπίσω, pr. things behind, also εἰς τὰ ὀπίσω i. q. backward, back; comp. Buttm. § 125. 6. So *ἀπέρχ. εἰς τὰ ὀπίσω*, to go back, to fall back, pr. John 18, 6; trop. from a teacher, 6, 66; *βλέπω εἰς τὰ ὀπίσω*. Luke 9, 62; *στρέφομαι εἰς τὰ ὀπίσω*, to turn back i. e. about, John 20, 14; *ἐπιστρέψάτω εἰς τὰ ὀπίσω*, to turn back, sc. to one's house, Mark 13, 16. Luke 17, 31. Trop. Phil. 3, 14 *τὰ ὀπίσω ἐπιδανθανόμενος*, i. e. former attainments in Christian life and holiness. Sept. *εἰς τὰ ὀπίσω* for *אֶתְּךָ* 2 Sam. 1, 22; *אֶתְּךָ* Gen. 19, 17. 26. So *εἰς τοῦτόπισω* Hidian. 5. 6. 17. Thuc. 4. 4.

2. Prep. with a genit. Buttm. § 146. 3. often in N. T. and Sept. but not usual in the classics; spoken both of place and time. a) Of place, behind, after; e. g. place where, Rev. 1, 10 *ἤκουσα ὀπίσω μου φωνῇν. behind me*. (Sept. for *אֶתְּךָ* Cant. 2, 9. Is 57, 8.) With verbs implying motion after any one, i. e. a following as a disciple, partisan, or otherwise; e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10, 38; *δεῦτε ὀπίσω μου* 4, 19. Mark 1, 17; *ἐλθεῖν, ἀπελθεῖν*, Matt. 16, 24. Mark 1, 20. 8, 34. Luke 9, 23. 14, 27. John 12, 19. So Luke 19, 14. 21, 8. Acta

5, 37. 20, 30. Trop. 1 Tim. 5, 15. 2 Pet. 2, 10. Jude 7. Rev. 12, 15. Prægn. Rev. 13, 3, see in *ξανμάζω* no. 2. d. Sept. pr. for *וְאַחֲרָיִם* 1 Sam. 13, 7. 2 K. 6, 19; trop. Deut. 4, 3. 2 K. 13, 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion; so *ὑπαγε ὀπίσω μου*, *get thee behind me*, i. e. *away, avaunt thee*, Matt. 4, 10 in later edit. 16, 23. Mark 8, 33. Luke 4, 8. Sept. and *וְאַחֲרָיִם* 1 K. 14, 9. Is. 38, 17. b) Of time, *after*, as *ὁ ὀπίσω μου ἐρχόμενος* Matt. 3, 11. Mark 1, 7. John 1, 15. 27. 30. Sept. for *וְאַחֲרָיִם* Neh. 13, 19; *וְאַחֲרָיִם* 1 K. 1, 24.

*ὀπλίζω*, f. *ἴσω*, (ὀπλον;) *to make ready, to prepare*, e. g. food or drink, Hom. Il. 11. 641; a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288; *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7; Mid. *to arm oneself, to take arms*, Hom. Il. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. *to arm oneself*, trop. in a moral sense, c. acc. 1 Pet. 4, 1 *ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε*. So Jos. Ant. 6. 9. 4. Soph. Elect. 996 *ἑράσος ὀπλίσεσθαι*.

*ὀπλον*, ου, τό, a tool, implement, e. g. of an artisan Od. 3. 433; of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115.—In N. T. only Plur. τὰ ὀπλα, *instruments, implements*, e. g.

1. Of war, *weapons, arms, armour*, John 18, 3; trop. 2 Cor. 6, 7. 10, 4 τὰ ὀπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. 13, 12. Sept. pr. for *וְאַחֲרָיִם* Jer. 21, 4; *וְאַחֲרָיִם* Jer. 46, 3; *וְאַחֲרָיִם* 2 Chr. 23, 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

2. Trop. *instruments*, with which any thing is effected or done; Rom. 6, 13 bis, *ὀπλα ἀδικίας, ὀπλα δικαιοσύνης*.—Sept. Prov. 14, 7.

*ὀποίος, οἷα, οἷον*, relat. pron. correlat. with *ποῖος, τοῖος*, Buttm. § 79. 5; *what, of what kind or sort, qualis*; hence with *τοιούτος*, i. q. *as*, Acts 26, 29 *τοιούτους, ὁποίος καγὼ εἰμι*. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3, 13 *ἔργον ὁποῖόν ἐστι*. Gal. 2, 6. 1 Thess. 1, 9. James 1, 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

*ὀπότε*, compound relat. particle, (ὅτε,) of time, *when, at what time*, see Buttm. § 116. 4, comp. § 79. 5; with an Indic. of what actually took place at a certain time, Luke 6, 3; comp. Herm. ad Vig. p. 902, 916.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

*ὅπου*, relat. adv. (ποῦ,) of place, pr. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 5.

1. Pr. and after express mention of a place, *where*; so with Indic. Matt. 6, 19. 20 *ἐν οὐρανῷ, ὅπου οὔτε σὴς κτλ.* Mark 9, 44. Luke 12, 33. John 1, 28. al. With *ἐκεῖ* added pleonast. Rev. 12, 6 *ὅπου ἔχει ἐκεῖ τόπον*. v. 14; or also *ἐπ' αὐτῶν* 17, 9. Sept. for *וְאַחֲרָיִם* Judg. 18, 10. (Palæph. 15. 2. Hdian., 2. 7. 5.) With Subjunct. of that which is indef. Mark 14, 14; comp. Herm. ad Vig. p. 741.—With *ἐκεῖ* emphat. in the corresponding clause; Matt. 6, 21 *ὅπου γὰρ ἐστὶν ὁ θ. ὕμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν*. Luke 12, 34. 17, 37. John 12, 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. 25, 24 *ἐρρίξων ὅπου οὐκ ἔσπεις*. v. 26. Mark 5, 40. John 3, 8. 7, 34. Rom. 15, 20. al. So Xen. Cyr. 1. 4. 16.—With *ἄν*, as *ὅπου ἄν, where-soever*, comp. in *ἄν* II. 1. b; so with Subjunct. Mark 9, 18 *ὅπου ἂν αὐτὸν καταλάβῃ*. 14, 9; *ὅπου ἐάν* id. Matt. 24, 28. Mark 6, 10. With Indic. impf. Mark 6, 56. So Xen. Cyr. 4. 5. 41. c. Subj.

2. Trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3, 11 *ὅπου οὐκ ἔτι Ἕλλην κτλ.* 2 Pet. 2, 11; c. *ἐκεῖ* emphat. James 3, 16. Simpl. i. q. *there where* Heb. 9, 16. 10, 18. So Sept. Prov. 26, 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7.—Also in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3, 3 *ὅπου γὰρ ἐν ὑμῖν ζήλος... οὐχὶ σαρκικοὶ ἐστέ*; comp. Buttm. § 149. m. 6. So Luc. D. Deor. 18. 2 fin. Hdian 2. 10. 13; *ὅπου γε* Xen. Cyr. 8. 4. 31.

3. By attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. with Indic. John 8, 21. 22 *ὅπου ἐγὼ ὑπάγω*. 14, 4. Heb. 6, 20. So *ὅπου ἂν* c. Subjunct. Luke 9, 57 *ὅπου ἂν ἀπέρχῃ*. James 3, 4. Rev. 14, 4; *ὅπου ἐάν* id. Matt. 8, 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. +

*ὀπτάνω*, see *ὀράω*.

*ὀπτασία*, as, ἡ, (ὀπτάνω, ὀπτάζω,) a sight, appearance; espec. a vision, apparition, Luke 1, 22. 24, 23 *ὀπτασίαν ἀγγέλων ἑωρακεῖναι*. 26, 19. 2 Cor. 12, 1. Sept. for *וְאַחֲרָיִם* Dan. 9, 23. 10, 1. 7. 8.—Anthol. Gr. I. p. 121.

*ὀπτός*, ἡ, ὅν, (ὀπτάω,) roasted, broiled, cooked by fire; Luke 24, 42 *ἰχθύος ὀπτοῦ μέρος*. Sept. for *וְאַחֲרָיִם* Ex. 12, 8. 9. Is. 44, 16.—Plut. Mor. II. p. 79. Plato Rep. 404. c.

*ὀπτω*, obsol. theme, fut. *ὀψομαι*, see in *ὀράω*.

*ὀπώρα*, as, ἡ, pr. late summer, dog-days, that season of the year which followed τὰ

Σέρο·, and in which Sirius or the dog-star ruled; in the east this is also the season of fruit, *fruit-time*; Hom. II. 22. 27. Xen. Hell. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalender der Griech. u. Röm. p. 15. Id. Handb. der Chron. I. p. 243. Dict. of Antt. art. *Astronomia* III.—In N. T. meton. and collect. *fruits*; Rev. 18. 14 ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς, i. e. the fruits in which thou hast delighted. Sept. and 77 Jer. 40, 10. 12. So Hadian. 1. 6. 3. Xen. Hell. 2. 4. 25.

ὅπως, relat. adv. of manner, *in what manner*, *how*, Buttm. § 116. 4. It passes over also into a conjunction, *in the manner that*, *so that*.

I. Relat. Adv. *in what manner*, *how*; once in N. T. with Indic. acr. in the narration of an actual event; Luke 24, 20 τὰ περὶ Ἰησοῦ...ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κτλ.—Jos. B. J. proem. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. Conjunct. pr. *in such manner that*, and then genr. *so that*, *that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that*, *in order that*; out also ἐκβατικῶς, ecclatic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα; see in ἵνα init. and note. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. ult.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. m. 45, 46.

1. As final, τελικῶς, *to the end that*, *in order that*; and ὅπως μὴ, *in order that not*, *lest*; with the Subjunctive.

a) Simply, without ἄν. a) Preceded by the present, or aorist of any mood except the Indicative; and then the Subjunctive marks what it is supposed will really take place; comp. in ἵνα I. 1. a. E. g. pres. Matt. 6, 2 ὥσπερ οἱ ὑποκριταὶ ποιῶσιν...ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνδρ. v. 16. Heb. 9, 15; impl. 1 Pet. 2, 9. Aor. Mark 5, 23 ἐπιζηῖς αὐτῇ τας χεῖρας, ὅπως σωθῇ. Luke 16, 28. John 11, 57. Acts 9, 12. 2 Cor. 8, 14. 2 Thess. 1, 12; ὅπως μὴ Acts 20, 16. 1 Cor. 1, 29. So Xen. Cyr. 1. 2. 5. Conv. 8. 25. β) Preceded by the Imperative; comp. in ἵνα I. 1. b. E. g. Imper. pres. Matt. 5, 45 ἀγαπᾶτε...ὅπως γένησθε υἱοὶ κτλ. Aor Matt. 2, 8 ἀπαγγεῖλατέ μοι, ὅπως

καγὼ ἐλθὼν κτλ. 5, 16. 6, 4. Acts 23, 15. 23. 2 Cor. 8, 11; ὅπως μὴ Matt. 6, 18. So Xen. Cyr. 1. 4. 10. γ) Preceded by the future; comp. in ἵνα I. 1. c. Acts 24, 26. δ) Preceded by a past tense, see in ἵνα I. 1. d. Matt. 26, 69 ἐξήθουν ψευδομαρτυρίαν...ὅπως ζατανώσωσιν αὐτόν. Acts 9, 17. 24. 25, 26. Rom. 9, 17 bis. Gal. 1, 4. So Hadian. 4. 5. 8. Thuc. 2. 3.

b) With ἄν, i. e. ὅπως ἄν, see in ἄν II. 2. E. g. preceded. pres. Matt. 6, 5 in later edit. Rom. 3, 4 impl. (Plato Gorg. p. 481. a. Isocr. ad Phil. c. 49.) Preced. Imper. Acts 3, 19 ὅπως ἄν ἐλθῶσι καιροὶ κτλ. that so perhaps may come the times. Preced. fut. Acts 15, 17.—Comp. Xen. Cyr. 8. 3. 6.

2. As ecclatic, ἐκβατικῶς, *so that*, *so as that*; with the Subjunctive. see in ἵνα II. a) Preced. by a pres. or præt. as pres. Luke 16, 26 χάσμα μέγα ἐστήρικται, ὅπως κτλ. *so that*, with the result that. So Hdot. 1. 8. β) Preced. fut. Matt. 23, 35 διώξετε...ὅπως ἐλθῇ ἐφ' ἡμᾶς πᾶν αἷμα δίκαιον κτλ. γ) Preced. præt. Heb. 2, 9 βλέπομεν Ἰησοῖν...ἐστεφανωμένον ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου, we see Jesus...for the suffering of death crowned with glory and honour, *so as that* (with the result that) by the grace of God he might taste death for every man. Here belongs the phrase ὅπως πληρωθῇ τὸ ῥηθέν, preceded by a past tense or by τοῦτο γέγονεν implied, Matt. 2, 23. 8, 17. 12, 17. 13, 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in ἵνα II. d. δ) Once ὅπως ἄν, Luke 2, 35. Comp. above in no. 1. b.

3. After verbs of asking, entreating, exhorting, and also of deciding, commanding, which in themselves imply a purpose, ὅπως became equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. ἵνα III. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in imperat. Matt. 9, 38 δεήσῃτε οὖν...ὅπως ἐκβάλῃ ἐργάτας κτλ. Luke 10, 2. Acts 8, 24. (Hdot. 9. 117.) So with inf. and with ἵνα, see in ἵνα III. 1. b. After ἐρωτάω, præt. Luke 7, 3. 11, 37; aor. inf. Acts 23, 20; comp. in ἵνα I. c. After εὔχομαι and προσεύχομαι, James 5, 16. Acts 8, 15; impl. Philem. 6; παρακαλέω Matt. 8, 34.—After verbs of deciding, Matt. 12, 14 συμβούλιον ἔλαβον κατ' αὐτοῦ...ὅπως αὐτόν ἀπολέσωσιν. 22, 15. Mark 3, 6; comp. Matt. 27, 1 where it is ὥστε c. inf. So after verbs or phrases implying decision, authority, command; as ἡτήσατο ἐπιστολὰς...ὅπως κτλ. Acts 9, 2. αὐτοῦ

μενοι χαριν κατ' αὐτοῦ ὅπως κτλ. Acts 25, 3. comp. in ἴνα III. 1. a.

δραμα, ατος, τό, (δράω,) pr. 'thing seen,' a sight, spectacle, genr. Acts 7, 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ δραμα. Matt. 17, 9, comp. Mark 9, 9. Sept. for דַּרְמָה Ex. 3. 3. Deut. 28, 34. So Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a vision, Acts 9, 10. 12. 10, 3. 17. 19. 11, 5. 12, 9. 16, 9. 10. 18, 9. Sept. for דַּרְמָה Gen. 46, 2; דַּרְמָה Dan. 8. 2; דַּרְמָה Gen. 15, 1.

δρασις, εως, ή, (δράω,) pr. the sight, sense of seeing, Wisd. 15, 15. Diod. Sic. 1. 59. Demad. 178. 41.—In N. T.

1. appearance, aspect, external form; Rev. 4, 3 bis, ὁμοιος ὁράσει λίθῳ ἰάσπιδι κτλ. i. e. in his appearance etc.—Eccclus. 11, 2.

2. a sight, vision, presented to the mind, q. δραμα, Rev. 9, 17. Acts 2, 17 ὁράσεις ὄψονται, quoted from Joel 3, 1 [2, 28] where Sept. for דַּרְמָה. Sept. for דַּרְמָה Is. 1, 1. Jer. 14, 14.—Tob. 12, 19.

δρατός, ή, όν, (δράω,) seen, visible, Col. 1, 16 τὰ ὁρατὰ καὶ τὰ ἀόρατα.—Sept. Job 34, 26. Arr. Epict. 1. 6. 8. Xen. Cyr. 1. 6. 2.

δράω, ω, also ὀπτάνω, f. ὀφμαι, aor. 1 ὠψάμην see below; perf. ἑώρακα, plupf. ἑώρακεν, for which double augm. see Buttm. § 84. n. 8; Pass. aor. 1 ὠφθη.—Fut. ὀφμαι is from obsol. ΟΙΠΤΩ, comp. Buttm. § 113. 5; for 2 pers. sing. ὀψει John 11, 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 ὠψάμην is late and rare; in Subjunct. Luke 13, 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342; comp. Lob. ad Phryn. p. 734. Pres. ὀπτάνω is also from the same theme, comp. Buttm. § 112. 11; only Pass. Acts 1, 3, also 1 K. 8, 8. Tob. 12, 19.—For the 3 plur. perf. ἑώρακαν instead of ἑώρακασι, in Mss. Luke 9, 36. Col. 2, 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c.—Aor. 2 is made throughout by εἶδον q. v. in εἶδω I.

1. to see, to perceive with the eyes, to look at; implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω, comp. Tittm. de Synon. N. T. p. 114 sq. So with accus. of person or thing, comp. in εἶδω I. 1; e. g. ὁράω, Luke 16, 23 ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν. 1, 22 ὀπτασίαν ἑώρακεν. 9, 36. 24, 23. John 4, 45. 5, 37. 6, 2. 9, 37. 20, 18. 25 29 Acts 7, 44. 22, 15. 1 John 1, 1. al. ὀφμαι, Matt 28, 7 κεί

αὐτὸν ὄψεσθε. v. 10. Luke 3, 6 ὄψετα. πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ (comp. Is. 40, 5). Luke 13, 28. John 11, 40. Acts 2, 17. (Joel 2, 28, or 3, 1.) Rev. 1, 7. al. With acc. impl. ὁρ. John 1, 34. 1 Pet. 1, 8. Sept. for דַּרְמָה, ὁράω Ex. 2, 12. Gen. 13, 15; ὄφμαι Is. 35, 2. Jer. 4, 21. So ὁράω Dem. 168. i. Xen. Cyr. 5. 4. 31; ὄφ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—Also with acc. and particip. Buttm. § 144. 1, and 6. b. Heb. 2, 8 οὕτω ὁρῶμεν αὐτῶ τὰ πάντα ὑποταγμένα. Matt. 24, 30 ὄψονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Mark 14, 62. Luke 13, 28. John 1, 52. Sept. ὁράω for דַּרְמָה Ex. 2, 6. 11. So ὁράω Hldian. 1. 4. 2. Xen. Cyr. 1. 2. 8; ὄφ. Luc. Tim. 6. Xen. Hell. 3. 2. 9.—Spec. in modified senses: a) to look upon, to behold, to contemplate, once c. eis, John 19, 37 ὄψονται eis ὃν ἐξεκέντησαν, from Zech. 12, 10 where Heb. דַּרְמָה, Sept. ἐπιβλέπομαι. Sept. ὄφ. c. acc. for דַּרְמָה Ps. 8, 4. Is. 17, 8. So ὁράω c. eis Hom. II. 24. 633. Xen. Conv. 5. 6. b) to see face to face, to see and converse with, i. e. to have personal acquaintance and intercourse with; e. g. ὁράω, John 6, 36. 8, 57 καὶ Ἀβραάμ ἑώρακας; 14, 9 ὁ ἑώρακας ἐμέ. 15. 24; ὄφμαι John 16, 16. 17. 19. 1 John 3, 2. With τὸ πρόσωπόν τινας, to see one's face, id. ὁράω Col. 2, 1; ὄφ. Acts 20, 25. (Test. XII Patr. p. 636.) So to see God, ὁρᾷν, trop. for to know him, q. d. to be acquainted with him, to know his character; only in John's writings, John 1, 18. 6, 46. 14, 7. 9. 15, 24. 1 John 3, 6. 4, 20. 3 John 11. (Eccclus. 43, 31.) In a wider sense to see God, i. q. to be admitted to his presence, to enjoy his intercourse and special favour; the figure being drawn from the customs of oriental courts, see in βλέπω, no. 2. a; Matt. 5, 8 ὄψονται τὸν θεόν. Heb. 12, 14. Rev. 22, 4 ὄψονται τὸ πρόσωπον αὐτοῦ. Comp. 1 K. 10, 8. Also to come to see, to visit, ὄφ. ὑμᾶς John 16, 22. Heb. 13, 23. So Heb. דַּרְמָה, Sept. ἰδεῖν, 2 Sam. 13, 5. 2 K. 8, 29. c) to see take place, to witness, e. g. ὄφ. τὴν ἡμέραν τίνος, Luke 17, 22; see in εἶδω I. 1. d.

2. Trop. of the mind, to see, to perceive with the mind or senses, e. g. a) Genr. to be aware of, to observe, c. accus. et particip. Acts 8, 23 σύνδесμον ἀδικίας ὁρᾷ σι ὄντα. With ὅτι James 2, 24. Sept. c. ὅτι for דַּרְמָה Gen. 26, 28. So c. acc. et part. Diod. Sic. 13. 58; ὅτι M. Antonin. 9. 27. b) Of things, to see and know, i. e. to come to know, to learn; John 3, 11 ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν. v. 32. 8, 38. Also, to perceive, to understand; Col. 2. 18 ἃ μὴ ἑώρακεν ἐμβατεῶν. Rom.

15, 21, parall. with συνήμι. So Eccles. 43, 32. Eurip. Phœn. 757 εἰς ἀνὴρ οὐ πάντ' ὀρᾷ. Xen. Mem. 4. 7. 3, 5.

3. By Hebr. to see, to experience, e. g. good, to attain to, to enjoy, c. acc. John 3, 36 οὐκ ὀφείλει ζῶν. Sept. οὐκ ὀφείλει φῶς for ὤζη Ps. 49, 20; comp. in εἶδω I. 3.—Iycophr. Cassandr. 1019 βίον.

4. Absol. to see to it, to take care, to take heed, only in Imperat. phrases. a) ὄρα, e. g. Heb. 8, 5 ὄρα γάρ, φησί, ποιήσης πάντα κτλ. quoted from Ex. 25, 40 where Sept. for ὤζη; strictly for ὄρα ὅπως, comp. Matth. 519. 7. p. 999. Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὁρᾶτε μή, take heed lest, beware; before the Subjunct. Matt. 8, 4 ὄρα, μὴδὲν εἴπης. Mark 1, 44. 1 Thess. 5, 15. Rev. 19, 10 ὄρα μή sc. ποιήσ. 22, 9. Before the Imperat. Matt. 9, 30. 24, 6. (Epict. Ench. 19. Xen. Cyr. 3. 1. 27.) So before another like imperative, with ἀπό, i. q. beware of; Matt. 16, 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κτλ. Mark 8, 15. Luke 12, 15. b) Fut. σὺ δ' ὄψει, ὑμεῖς ὄψεσθε, see thou to it, look ye to it, a milder form for the imperat. Winer § 44. 3. Matth. 5498. c. Matt. 27, 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18, 15. So Arr. Epict. 2. 5. 30. lb. 4. 6. 11. M. Antonin. 11. 13.

5. Pass. aor. 1 ὀφθῆναι, once fut. 1 ὀφθῆσομαι Heb. 9, 28, and once pres. part. ὀπταίνμενος Acts 1, 3, c. dat. to be seen by any one, to appear to any one, Buttm. § 134. 4 a) Pr. and spoken of things, with ἐν of place Rev. 11, 19 καὶ ὥφθη ἡ κιβωτός ... ἐν τῷ ναφ' αὐτοῦ. 12, 1. 3; with dat. of pers. Acts 2, 3 καὶ ὥφθησαν αὐτοῖς ... γλώσσαι ὥσπερ πυρός. 16, 9. Sept. and ὤζη Gen. 8, 5. 9, 14. Spoken of persons, with dat. of pers. e. g. angels, Luke 1, 11 ὥφθη δὲ αὐτῷ ἄγγελος. 22, 43. Acts 7, 30. 35; of God Acts 7, 2; of persons dead, Matt. 17, 3 ὥφθησαν αὐτοῖς Μωϋσῆς κτλ. Mark 9, 4; with ἐν of manner, Luke 9, 31 οἱ ὀφθῆντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24, 34. Acts 1, 3. 9, 17. 13, 31. 26, 16. 1 Cor. 15, 5. 6. 7. 8. 1 Tim. 3, 16; or in his second coming, Heb. 9, 28. Also Acts 26, 16 μάρτυρα ... ὧν [τούτων δ'] τε ὀφθῆσθαι σοι, a witness of those things as to which I will yet appear unto thee; here some render, which I will cause thee to see, but against all analogy. Sept. for ὤζη, of angels Ex. 3, 2. Judg. 6, 12; of God Gen. 12, 7. 17. 1. So Hdtan. 2. 11. 5. Luc. D. Mort. 23. 1; c. ἐπὶ τινος Æl. V. H. 2. 26. Xen. Ven. 12. 20. b) As Mid. to shew oneself, to present oneself to or be-

fore any one; Acts 7, 26 ὥφθη αὐτοῖς ἀρχομένοις. Sept. for ὤζη 2 K. 14, 8. Sc Hdtan. 1. 16. 8, 12. †

ὀργή, ἡς, ἡ, (ὀρέγω,) pr. 'a reaching after,' propensity, natural impulse, i. e. the character or disposition as resulting from impulses, Hes. Op. 302. Pind. Pyth. 9. 76. Hdt. 6. 128.—Hence genr. and in N. T. passion, i. e. any violent commotion of mind, indignation, anger, wrath, espec. as including desire of vengeance, punishment, and therein differing from θυμός; see in θυμός and comp. Tittm. de Synon. N. T. p. 131 sq. 255. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηκέναι οὐ προσηκόντως.

1. Pr. and genr. Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, i. e. indignantly. Rom. 12, 19. Eph. 4, 31. Col. 3, 8. 1 Tim. 2, 8. James 1, 19, 20, ἔστω πᾶς ἄνθρωπος ... βραδὺς εἰς ὀργὴν. ὀργὴ γάρ κτλ. Sept. for ὤζη 2 Sam. 12, 5. Job 16, 9; ὤζη Prov. 21, 14; ὤζη Josh. 9, 20. So Gnom. Poet μονόστ. 354. p. 183, Tauchn. γίνουσι δ' εἰς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdtan. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it; Rom. 9, 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν. Heb. 3, 11. 4, 3. Sept. and ὤζη Ex. 4, 14. Deut. 29, 20; ὤζη Is. 10, 5; ὤζη Ex. 32, 12. So Jos. Ant. 8. 7. 6.

2. Meton. wrath, as including the idea of punishment, e. g. as the penalty of law, Rom. 4, 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13, 4. 5. So Eccles. 7, 16. Dem. 528. 4 τῷ δράσαντι δ' οὐκ ἴσην τὴν ὀργὴν ... ἔταξεν ὁ νόμος.—Also of the punitive wrath of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3, 7. Luke 3, 7. 1 Thess. 1, 10; ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1, 18; ὀργὴ ἐν ἡμέρα ὀργῆς 2, 5 bis. Rev. 6, 17; also Luke 21, 23. John 3, 36. Rom. 2, 8. 3, 5. 5, 9. 9, 22 σκευὴ ὀργῆς. Eph. 2, 3 τέκνα φύσει ὀργῆς. Eph. 5, 6. Col. 3, 6. 1 Thess. 2, 16. 5, 9. Rev. 6, 16. 11, 18. For the phrase αἶσος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός and αἶσος, Rev. 14, 10. 16, 19. 19, 15. So Psalt. Salom. 15, 6 φλόξ πυρός καὶ ὀργὴ ἀδικῶν.

ὀργίζω, f. ἰσώ, (ὀργή,) to make angry, to provoke, c. acc. Æschin. Dial. Soer. 2. 1. Xen. Eq. 9. 2.—In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίστην, to be or become angry, provoked; absol. Matt. 18, 34. 22, 7. Luke 14, 21. 15, 28. Rev. 11.



18. Eph. 4, 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (comp. Sept. Ps. 4, 5), i. e. in your anger sin not, repress your anger; comp. Heb. and Sept. Prov. 16, 32. With a dat. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. With ἐπὶ τινι. Rev. 12, 17. Sept. for הָרַח Gen. 31, 36; c. dat. Num. 25, 3; c. ἐπὶ Num. 32, 13; הָרַח, c. dat. Is. 12, 1; c. ἐπὶ 1 K. 11, 9.—Dem. 514. 10. Xen. Hell. 4. 8. 30; c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

ὀργίλος, η, ον, (ὀργή) prone to anger, passionate, Tit. 1, 7; Sept. for הַמְּרִיר Prov. 22, 24; הַמְּרִיר 29, 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

ὀργυλία, ας, ἡ, (ὀργω) a fathom, pr. the space which one can measure by extending the arms laterally; Acts 27, 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

ὀρέγω, f. ξω, to reach or stretch out, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4; genr. Xen. An. 7. 3. 29.—In N. T. only Mid. ὀρέγομαι, to stretch oneself, to reach after any thing; hence trop. to long after, to desire, to covet; c. gen. Heb. 11, 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. 3, 1. 6, 10. So Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15; pr. Hom. Il. 5. 851. Hes. Scut. 456.

ὀρεινός, ἡ, ὄν, (ὄρος) mountainous, as ἡ ὄρεινη (χώρα) mountainous country, Luke 1, 39. 65. Sept. for הָרַי Gen. 14, 10. Deut. 11, 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

ὀρεξίς, εως, ἡ, (ὀρέγομαι) pr. a reaching after, trop. longing, lust, Rom. 1, 27.—Ecclus. 23, 6. Hdian. 3. 13. 14.

ὀρθοποδέω, ὦ, f. ἴσω, (ὀρθός, πούς) pr. to foot it straight, to walk straight; trop. to walk (live) uprightly, ἀπ. λεγομ. Gal. 2, 14.

ὀρθός, ἡ, ὄν, straight, right. 1. In height, upright, erect, Acts 14, 10 ἀνάστητι ὀρθός, comp. Buttm. § 123. 6.—1 Esdr. 9, 46. Luc. Rhetor. præc. 19. Xen. Mem. 1. 4. 11.

2. Horizontally, straight and level, not crooked or uneven, trop. Heb. 12, 13 τροχίας ὀρθὰς ποιήσατε. Sept. for הָרַח Prov. 12, 16. 16, 25.—Pr. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

ὀρθοτομέω, ὦ, f. ἴσω, (ὀρθοτόμος; ὀρθός, τέμνω) to cut straight, e. g. ὁδόν, Lat. viam recte secare, to cut (make) straight me's way, to direct, Sept. for הָרַח Prov. 3, 6. 11, 5; comp. ὁδὸς εὐθείας ἔτεμε Thuc. 2. 100.—In N. T. trop. c. acc. λόγον instead of ὁδόν, 2 Tim. 2, 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, pr. cutting straight the

word of truth, i. e. rightly and skillfully teaching it. Comp. Constitut. Apost. 7. 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Euseb. H. E. 1. 8 τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

ὀρβρίζω, f. ἴσω, (ὄρβρος) to rise early, to do early in the morning; so prægn. Luke, 21, 38 πᾶς ὁ λαὸς ὀρβρίζετο πρὸς αὐτὸν ἐν τῷ ἱερῷ κτλ. all the people came early in the morning to him in the temple. Sept. for הָרַח Gen. 19, 27; הָרַח Job 7, 21 — 1 Macc. 11, 67. Tob. 9, 4. The Attic form was ὀρβρεύω; Mæris p. 272 ὀρβρεύει Ἀττικῶς, ὀρβρίζει Ἑλληνικῶς. Thom. Mag. p. 656.

ὀρβρινός, ἡ, ὄν, (ὄρβρος) morning, early, e. g. ἀστὴρ λαμπρὸς καὶ ὀρβρινός. Rev. 22, 16 Rec. Luke 24, 22 Lachm. Sept. for הָרַח Hos. 6, 4. 13, 3.—Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρβριος; see Sturz de Dial. Alex. p. 186. Lob. ad Phryn. p. 51.

ὄρβριος, α, ον, (ὄρβρος) morning, early, matutinus, as adv. Luke 24, 22 γινόμεναι ὄρβριαι ἐπὶ τὸ μνημεῖον, comp. Buttm. § 123. 6.—Sept. Job 29, 7. Plut. Cato Min. 41. Plato Prot. § 13. b, ὄρβριος ἦκαν. Comp. Lob. ad Phryn. p. 51.

ὄρβρος, ον, ὁ, (kindr. ὄρνυμι, ὄρβρος, orior, ortus) day-break, morning, pr. the time at and immediately after day-break, while one still needs a light; but later including also the morning twilight until near sunrise; Phryn. et Lob. p. 275.

1. day-break, dawn, Luke 24, 1 ὄρβρου βαθείας, comp. John 20, 1; see in βαθείας lett. b.—Aristoph. Vesp. 216 ὄρβρος βαθείας κτλ. Theocr. 18. 14; genr. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

2. morning twilight, early morn., i. q. ἔως or ἡώς, comp. Phryn. l. c. John 8, 2 ὄρβρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5. 21. Sept. for הָרַח Judg. 16, 2; הָרַח Josh. 6, 15. Joel 2. 2.

ὀρβῶς, adv. (ὀρβός) straight, right, i. e. erectly, Xen. Eq. 7. 5.—In N. T. of manner, rightly, correctly, Mark 7, 35 ἐλάλει ὀρβῶς. Trop. in a moral sense, Luke 7, 43 ὀρβῶς ἔκρινας. 10, 28. 20, 21. Sept. for הָרַח Gen. 40, 16; הָרַח Deut. 5, 28.—Luc. Cynic. 5. Xen. An. 1. 9. 30.

ὀρίζω, f. ἴσω, (ὄρος) to bound, to make or set a boundary, Sept. for הָרַח Josh. 13, 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21.—In N. T. and usually, to mark out, to limit, to de-

*termine, to appoint*; c. acc. of thing, Heb. 4, 7 *πάλιν τινὰ ὀρίζει ἡμέραν*. Acts 17, 26. Part. perf. Pass. *ὀρισμένος, η, ον, determined, decreed*, Luke 22, 22. Acts 2, 23. So Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—With acc. of pers. as appointed to an office or station, Acts 17, 31 *ἐν ἀνδρὶ φ[ῶν] ὤρισε*. Pass. with a noun of office in apposition. Acts 10, 42 *αὐτὸς ἐστὶν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν*. (Meleag. in Anth. Gr. 1. p. 9, *σὲ θεὸν ὤρισε*.) So Rom. 1, 4 *τοῦ ὀρισθέντος υἱοῦ θεοῦ κτλ.* i. e. marked out, declared; Chrysost. *δειχθέντος*; comp. Phil. 2, 8 sq. Eph. 1, 20 sq. With an inf. Acts 11, 29 *ὤρισεν ἕκαστος . . . πέμψαι κτλ.*

*ὄριον, ου, τό (ὄρος), a bound, border*; usually Plur. *τὰ ὅρια, the borders*, Plut. Aristid. 11 pen. Xen. Cyr. 2. 1. 1.—In N. T. only Plur. and by Hebraism, for a space within certain boundaries, *territories, country, district*; Matt. 2, 16 *ἐν Βηθλεὲμ καὶ ἐν γαζα τοῖς ὄροις αὐτῆς*, 4, 13. 8, 34. 15, 22. 39. 19, 1. Mark 5, 17. 7, [24.] 31 bis. 10, 1. Acts 13, 50. On Matt. 4, 13 see Bibl. Res. in Pal. III. p. 288 sq. So Sept. and *גבול* Gen. 23, 17. Ex. 8, 2; for *גבול* Judg. 20, 6.

*ὀρκίζω, f. ἴσω, (ὄρκος), to put to an oath, to make swear*, c. acc. Sept. for *שבע* Gen. 50, 25. Dem. 678. 5. Xen. Conv. 4. 10.—In N. T. *to adjure, to charge on oath*; with two acc. of person *whom and by whom*; Mark 5, 7 *ὀρκίζω σε τὸν θεόν*. Acts 19, 13. 1 Thess. 5, 27. See Buttm. § 131. 2, comp. 6. Matth. § 413. 10. So Sept. *ἐξορκίζω* Gen. 24, 3.—The Atticists condemn this word, though found in the best writers, and prefer *ὀρκάω*, Phryn. et Lob. p. 360 sq.

*ὄρκος, ου, ὁ (kindr. ἔρκος, Lat. Orcus), an oath*, Matt. 14, 7. 9. 26, 72. Mark 6, 26. Luke 1, 73. Acts 2, 30. Heb. 6, 16. 17. James 5, 12. Sept. for *שבועה* Gen. 24, 8. 26, 3. So 1 Macc. 7, 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath; Matt. 5, 33 *ἀποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου*.

*ὀρκωμοσία, as, ἡ, (ὀρκωμοτέω; ὄρκος, ὀμνυμι), pr. the swearing of an oath, the taking of an oath*; hence *a swearing, an oath*, Heb. 7, 20. 21 bis. 28. Sept. for *שבעה* Ez. 17, 18. 19.—1 Esdr. 8, 93; *τὰ ὀρκωμοσία* Plato Phædr. p. 241. a.

*ὀρμάω, ὦ, f. ἴσω, (ὀρμή), to make rush on, to impel, to incite*, c. acc. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18.—Often and in N. T. intrans. *to rush on,*

*to move forwards impetuously*; e. g. *ἐπ' τινα*, Acts 7, 57 *ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν*. With *εἰς τι*, Acts 19, 29 *εἰς τὰ ζέαιρον*. Matt. 8, 32. Mark 5, 13. Luke 8, 33. So c. *ἐπὶ* 2 Macc. 12, 20 Hdian. 3. 5. 1; *εἰς τινα* Xen. Cyr. 7. 1. 17; *εἰς τι* Thuc. 1. 87.

*ὀρμή, ἡς, ἡ, (ὀρρυμι), a rushing on, onset, assault*; Acts 14, 5 *ὡς δὲ ἐγένετο ὀρμή . . . ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς*. So Sept. Jer. 47, 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, *impulse, purpose*, Xen. Mem. 3, 4. So Epict. Ench. 1. 1. Xen. Mem. 4. 4. 2.

*ὀρμημα, ατος, τό, (ὀρμάω), pr. impetuous movement, a rushing on*, Sept. Deut. 23, 49. 1 Macc. 6, 47.—Hence in N. T. *impetus, violence*; e. g. as dat. of manner, Rev. 18, 21 *ὀρμήματι βληθήσεται*, i. e. with violence. So Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356. 590. Buttm. Lexil. II p. 4 sq.

*ὄρνειν, ου, τό, (ὄρνις), a bird, fowl*, e. g. *carnivorous*, Rev. 18, 2. 19, 17. 21. Sept. for *עוף* Gen. 6, 20; *עוף* Gen. 15, 11. Ez. 39, 4.—Luc. Demon. 66. Xen. An. 6. 1. 23.

*ὄρνις, ιος, ὁ, ἡ, a bird, fowl*, gen. r. Luc. Merc. Cond. 17 Xen. Mem. 2. 6. 9.—In N. T. only of poultry, *the hen, gallina*, Matt. 23, 37. Luke 13, 34. So Pol. 12. 26. 1. Xen. An. 4. 5. 25.

*ὄροδεσία, as, ἡ, (ὀροδετέω; ὄρος, τίσημι), pr. a setting of bounds*; meton. *a bound, limit*; Acts 17, 26 *ὅπως . . . τὰς ὀροδεσίας τῆς κατοικίας αὐτῶν*.—Glossar. Hdot. p. 174. Wessel. *ὄρος ὀροδεσία*. Comp. Greg. Cor. p. 390. n. 58. Schæfer.

*ὄρος, eos, ους, τό, Plur. τὰ ὄρη, gen. τῶν ὀρέων* Rev. 6, 15. Sept. Is. 13, 4; see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. 5, 1 *ἀνέβη εἰς τὸ ὄρος*. v. 14. 8, 1. Mark 5, 5. Acts 7, 30. al. So τὸ ὄρος τὸ καλ. *ἐλαιῶν, the mount of Olives*, Luke 19, 29. 21, 37. Acts 1, 12; see in *ἐλαία* no. 1. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains*, i. q. 'to accomplish great and difficult things,' 1 Cor. 13, 2. Matt. 17, 20. 21, 21; so the Rabbins, comp. Buxt. Lex. 1653. Sept. *ὄρος* for *הר* Gen. 8, 4. 5.—Hdian. 2. 11. 16. Xen. An. 1. 3. 25. +

*ὀρύσσω v. -ττω, f. ξω, to dig*, c. acc. Matt. 21, 33 *ᾤρυξεν ἐν αὐτῷ ἀγρον*. Mark 12, 1; absol. Matt. 25, 18. Sept. for *חָצַב* Is. 5, 2; *חָצַב* Gen. 21, 30.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

ὄρφανός, ἡ, ὄν, (kindr. ὄρφνη, ὄρφνός,) orphan, bereaved, e. g. children bereaved of parents, James 1, 27 ὄρφανούς καὶ χήρας. Trop. of disciples without a master John 14, 18. Sept. for οἱ τῷ Ps. 68, 6. Jer. 7, 5.—Dem. 1320. 19. Xen. An. 7. 2. 32; trop. Lys. 196. 13.

ὄρχεω, ὦ, f. ἦσω, (kindr. ὄρνυμι,) to lift up, to raise aloft, a rare and post-Homeric form, i. q. μετεωρίζω, Plato Cratyl. p. 406. e. —Earlier and more common was Mid. depon. ὀρχέομαι, f. ἡσμαι, to leap sc. by rule, to dance, intrans. Matt. 11, 17 et Luke 7, 32 ἠλλοθαμεν ὑμῶν καὶ οὐκ ὀρχήσασθε. Matt. 14, 6. Mark 6, 22. Sept. for ὀρχῶ. 1 Chr. 15, 29. Ecc. 3, 4. So Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

ὄς, ἡ, ὃ, genit. οὗ, ἧς, οἷ, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό,) but in Attic and later usage mostly a postpositive article or relative pronoun, *who, which, what, that*; Buttm. § 126. 1. Kühner § 331. Matth. § 289. n. 7.

I. As a DEMONSTRATIVE PRONOUN, *this, that*; only in distinctions and distribution, with μέν, δέ, as ὁς μέν...ὁς δέ, *that one...this one, the one...the other*; less frequent in Attic writers thar. ὁ μέν...ὁ δέ, but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Kühner § 331. n. 1. Matth. 1. c. Winer § 20. 1. E. g. 2 Cor. 2. 16 οἱς μέν...οἱς δέ, *to the one...to the other*. Matt. 21, 35 ὃν μέν ἔδειραν, ὃν δὲ ἀπέκτειναν, i. e. *one...another*. 13, 8 ὁ μέν...ὁ δέ. 25, 15. Luke 23, 33. Rom. 9, 21. al. sarp. So Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὁς μέν...ἄλλος δέ Matt. 13, 4 sq. ὁς μέν...ἄλλος δέ...ἕτερος δέ 1 Cor. 12, 8 sq. ὁ μέν...καὶ ἕτερον Luke 8, 5 sq.

II. As the postpositive article, or RELATIVE PRONOUN, *who, which, what, that; qui, quae, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 123. 1. 3. § 143. Kühner § 332. 1. But in usage, the form and power of the relative is often varied, both in construction and in signification, as also by connecting with it other particles. E. g.

A) In CONSTRUCTION. 1. As to Gender, the relat. agrees regularly with its antecedent; Matt. 2, 9 ὁ ἀστυρ ὃν εἶδον. Luke 5,

3. John 6, 51. sarpiss. So where it relates to a remoter antecedent, as 1 Cor. 1, 8 ὁ καὶ βεβαίωσε ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: a) Where the relat. with the verb εἶναι or the like conforms in gender to the following noun, Buttm. § 143. 4. Kühner § 332. 5. b. Winer § 24. 3. n. 1. So Gal. 3, 16 σπέρματί σου, ὅς ἐστι Χριστός. Eph. 1, 14. 6, 17 μάχαιραν, ὃ ἐστὶ ῥῆμα θεοῦ. 1 Tim. 3, 15. So Hdot. 5. 108. Plat. Legg. 699. c. b) Where by the constructio ad sensum the relat. takes the gender implied in the antecedent, and not that of its external form; Rom. 9, 23 sq. σκευὴ ἑλέους, ἃ προητοιμάσεν...οὓς καὶ ἐκάλεσεν. Gal. 4, 19. Phil. 2, 15. 2 Pet. 3, 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γραμμασί], ἐν οἷς κατ. 2 John 1. Buttm. § 143. 5. c. Matth. § 434. 1. b. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) Neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Kühner § 332. 5. n. 2. Matth. § 439; comp. Buttm. § 129. 8. So in explanations, Matt. 1, 23 Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνεύμενον κατ. 27, 33. Mark 3, 17. 12, 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. 15, 16. 42. John 1, 39. Col. 1, 24. Heb. 7, 2. al. (Otherwise Acts 9, 39.) Also where Neut. ὃ refers to a whole preceding clause, Mark 15, 34. 1 John 2, 8.

2. As to Number, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. a) Relat. Sing. after a plural antecedent, once Phil. 3, 20 ἐν οὐρανοῖς...ἐξ οὗ κατ. where however οὗ may be taken as an adverb; see below in B. 7. b) Relat. Plur. after an anteced. Sing. collect. Phil. 2, 15 ἐν μέσῳ γενεᾶς σκολιᾶς...ἐν οἷς φαίνεται κατ. here the construction is ad sensum, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 143. 5. b; comp. above in 1. b. (Judith 4, 8 ἡ γερούσια...οὗ ἐκείνητο. 2, 3; comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts 15, 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κατ. 2 Pet. 3, 1 δευτέραν ἐπιστολήν, ἐν αἷς κατ. i. e. in both which, the first and second.

3. As to Case; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 1. Kühner § 332. 1. Matth. § 473. E. g. as subject, John 1, 9 τὸ φῶς...ὃ φωτίζει πάντα ἄνθρ. v. 30 ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν. Acts 8, 27. Matt. 10, 26. sarp

As object, Acc. Matt. 2, 9 ὁ ἀστήρ, ὃν εἶδον. Acts 6, 3. 6. 22, 9. εἶπε. As Dat. Acts 8, 10 ἀνὴρ... ὃς προσείχον πάντες. Col. 1, 27. 1 Pet. 1, 12. 5, 9. al. But the departures from this rule are frequent, viz.

a) By *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent stands in the *Genitive* or *Dative*, and then the relative is *attracted* by the antecedent into the same case with itself; Buttm. § 143. 13. Kühner § 332. 6. Matth. § 473. Winer § 24. 1. E. g. *Genit.* Matt. 18, 19. John 4, 14 ὕδατος, οὃ ἐγὼ δώσω. 7, 31 τούτων, ὃν οὗτος ἐποίησεν. v. 39. Acts 1, 1. Acts 24, 21. Eph. 4, 1. Jude 15. (Sept. Zeph. 3, 11.) Rev. 1, 20. al. εἶπε. Neglected, Heb. 8, 2 τῆς σκηνης, ἣν ἐπηξεν ὁ κύριος. (Sept. Jer. 51, 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7, 13. Luke 2, 20 ἐπὶ πάνσιν οἷς ἤκουσαν. 5, 9. John 4, 50 τῷ λόγῳ, ὃ εἶπεν Ἰησοῦς. Acts 7, 16, 20, 38. 2 Cor. 12, 21. 2 Thess. 1, 4. al. εἶπε. So Sept. Jer. 15, 14. Xen. An. 5. 4. 33.—Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in no. 4; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 15. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which*, *he who*, etc. E. g. Luke 9, 36 οὐδὲν ὡν ἐωράκασι, for οὐδὲν τούτων ὃν [ἀ] ἐωράκασι. 23, 41 ἄξια γὰρ [ἐκείνων] ὃν ἐπράξαι κτλ. Acts 9, 24. 22, 15. 26, 16. Rom. 15, 18. 2 Cor. 12, 17. al. εἶπε. So Jos. Ant. 3. 8. 2 ὑπήκουον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

b) By *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. a) Where the anteced. remains connected with its own clause, and before the relative. Matth. 21, 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κτλ. Luke 1, 73 ὅρκον [for ὅρκου] ὃν ᾤμοσε. 20, 17. 1 Cor. 10, 16 τὸν ἄρτον ὃν κλάμεν, οὐχὶ κοινωρία κτλ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. So Hippoc. Morb. 4. 11 τὰς πηγὰς αἷς ὠνόμασα, αὗται κτλ. Plato Men. 96. a, c ὠμολογήκαμεν δὲ γε, πράγματος οὐ μῆτε διδάσκαλοι μῆτε μαθηταὶ εἶεν, τοῦτο διδασκὸν μὴ εἶναι. Comp. Virg. Aen. 1. 577 'urbem quam statuo, vestra est.' β) Where the antecedent itself is attracted over into the clause of the relative, and by *transposition* stands after it in the proper case of the relative; see Buttm. § 143. 12. Kühner § 332. 8. Matth. § 474. a. Winer § 24. 2. b. Mark 6, 16 ἱερώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα

Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1, 4. Acts 21, 16 ἄγοντες παρ' ὃς ξενισθῶμεν, Μνάσωνι κτλ. for ἄγοντες Μνάσωνα, παρ' ὃς ξενισθῶμεν. So most commentators; others take it for ἄγοντες παρὰ Μνάσωνα παρ' ὃς κτλ. bringing us to Mnason, etc. Winer § 31. 2. p. 242. (Plato Phaed. 116. b, ἡνέχθη παρ' αὐτὸν τὰ παιδία.) Rom. 6, 17. Philem. 10. 1 John 2, 25. Rev. 17, 8 βλέπόντων for βλέποντες. So Soph. Trach. 676 ὃς ἔχριον... πόκῳ, τοῦτ' ἡφάνισται. Xen. An. 1. 9. 19 ἧς ἄρχοι χώρας. γ) This transposition may also take place when the antecedent would already stand in the same case with the relative; comp. Winer § 24. 2. n. Buttm. § 143. 14. E. g. John 11, 6 ἔμεινεν ἐν ὃ ἦν τόπος, for ἐν τόπῳ ἐν ὃ ἦν. Matth. 7, 2 ἐν ὃ κρίματι, ἐν ὃ μέτρον, for ἐν τῷ κρίματι ὃ κτλ. 24, 44. Mark 15, 12. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, κατ' ὃν τρόπον, for κατὰ τὸν τρόπον ὃν, pr. 'in the manner which, in the same manner as,' hence i. q. as, Matth. 23, 37. Luke 13, 34; κατ' ὃν τ. Acts 15, 11. Comp. Buttm. § 131. 7, 10. § 115. 4. So Sept. Is. 14, 19. 24. 2 Macc. 15, 39. Xen. An. 6. 3. 1. δ) Sometimes the antecedent is attracted over to the second clause in such a way, that it together with the relative remains in the case required by the word on which it depends; Rom. 4, 17 κατέναντι οὗ ἐπίστευσεν θεοῦ, for κατέναντι θεοῦ ὃ ἐπίστευσεν. Buttm. § 143. 14. Winer § 24. 2. n. Soph. Oed. Col. 333 ἡλθον ξὺν ὃπερ εἶχον οἰκετῶν πιστῷ μόνῳ.

c) The case of the relative often depends on a preposition with which the verb is construed; e. g. a) Genr. Matth. 3, 17 ὁ υἱὸς μου, ἐν ὃ εὐδόκησα. 10, 11. 11, 10 οὗτος γὰρ ἐστὶ, περὶ οὗ γέγραπται. Luke 1, 4. Rom. 10, 14. 1 Cor. 8, 6 bis, εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κτλ. So Xen. Mem. 2. 2. 8. β) Sometimes the prep. which stands with the anteced. is repeated before the relative; John 4, 53 ἐν τῇ ὥρᾳ, ἐν ἣ εἶπεν κτλ. Acts 7, 4, 20, 18. Comp. Winer § 54. 7. n. (Dem. 1203. 9 ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κτλ. Plato Soph. 257. d Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matth. 24 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 1, 25 12, 46. Acts 13, 2 εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτοῖς. v. 39. So Plato Phaedo 21. p. 76. b, διδόναι λόγον περὶ τούτων ὃν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. γ) By *Attraction* the relative is put with the preposition belonging to the omitted an-

antecedent; comp. above in no. 3. a. John 6, 29 *ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκείνος, for εἰς τοῦτον ὃν κτλ.* 19, 37. Rom. 14, 22, 1 Cor. 7, 1. Gal. 1, 8. 9. Heb. 5, 8. 2 Pet. 2, 12.

d) Sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive; Matt. 3, 11 *οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι.* v. 12 *οὗ τὸ πῖον.* Mark 14, 32. Luke 13, 1 *ὃν τὸ αἷμα.* John 1, 27. 4, 46. 11, 2. Acts 16, 14. Rom. 2, 29. Col. 1, 25. Rev. 13, 12.—Sept. Dan. 2, 11. Hdtan. 8. 3. 20 *Ἀπόλλωνα, οὗ καὶ τὴν εἰκόνα ἔλεγόν τινες κτλ.*

4. As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. *αὐτός, οὗτος*, or the like, follows; as Matt. 26, 48 *ὃν ἂν φιλήσω, αὐτός ἐστι.* John 3, 26 *ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει.* Heb. 13, 11. 2 Pet. 2, 19. Comp. Buttm. § 143. 10. Kühner § 332. 8. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. *αὐτός, οὗτος, ἐκεῖνος*, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*; comp. above in no. 3. a. Buttm. § 113. 15. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13, 17 *ἀκούσαι ἃ ἀκούετε, for ταῦτα ᾧ.* 14, 7. Mark 2, 24. Luke 8, 17. John 4, 22. al. So in the inverted position, Matt. 7, 2. 10, 38 *καὶ ὃς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος.* 13, 12 *καὶ ὃ ἔχει, ἀρθίσειται.* 19, 6. 25, 29. Mark 9, 40. Luke 4, 6. 12, 40. John 8, 38 bis, *ἐγὼ ὃ ἐώρακα, λαλῶ κτλ.* 13, 27. Rom. 2, 1. Heb. 2, 18. 1 John 1, 1. 3. Comp. Matth. § 478.—Here too belongs the elliptic use of Neut. ὅ with its clause before another proposition, in the signif. *as to that*, *in that*, *quod attinet ad*; the corresponding *τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι*, or the like, being omitted before the latter clause. Rom. 6, 10 bis, *ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ.* ὃ δὲ ζῇ, ζῇ τῷ θεῷ. Gal. 2, 20. See Matth. § 478. Buttm. § 151. IV. 10. So Plato Euthyd. 271. c, ὃ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν κτλ. Xen. Hi. 6. 12. Cēc. 15. 4. An. 2. 3. 1.

B) In SIGNIFICATION. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2, 9 ὃ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προήγεν αὐτούς. But in common use it was employed in a wider extent, both as a general connective particle, and also some-

times as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. n. 2, 3, 4. Matth. § 479 sq. For the sense *what, that which, he who*, see above in A. 4.

1. As a general connective, e. g. a) Genr. John 4, 46. 11, 2 *ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρον . . . ἥς ὁ ἀδελφὸς Δ. ἠσέβει.* In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives referring to the same or also to different subjects; e. g. Acts 26, 7. Eph. 3, 11. 12. Col. 1. 13 sq. 24–29. 1 Pet. 1, 8. 10. 12. 2, 22 sq. 3, 19 sq. 4, 4. 5. 2 Pet. 2. 3. 3. 16. al. Comp. Winer § 24. n. 2. b) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke 12, 24 *οἷς οὐκ ἔστι ταμεῖον, and they have no store-house.* Acts 6, 6 *οὓς ἔστησαν, and these they set before*, etc. 7, 45. 11, 30. Gal. 1, 7. 1 Pet. 1, 12. 2, 4; ἐφ' ᾧ Phil. 3, 12; ἐν οἷς i. q. ἐν τοῖς τοῖς Δέ Luke 12, 1; εἰς ὃ i. q. εἰς τοῦτο Δέ Col. 1, 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. 6. Matth. § 447. So Apollodor. 1. 1. 3 Κρόνος κατέπιεν Ἑστίαν, εἶτα Δήμητραν καὶ Ἥραν · μετ' αὐτὴν Πλούτωνα κτλ. Jos. Ant. 14. 13. 7. Plato Apol. Socr. 35. a. c) In the formula *ὃν τρόπον*, see above in A. 3. b. γ.

2. As implying *purpose*, equiv. to *ἵνα*, Matt. 11, 10 *ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου κτλ.* Mark 1, 2. Luke 7, 27. Comp. Buttm. § 143. m. 34. Matth. § 481. So Heb. *וַיֵּבֶן* Sept. *ἵνα*, Gen. 11, 7. 22, 14. Deut. 4, 40; comp. Gesen. Lehrs. p. 771. Heb. Lex. art. *וַיֵּבֶן* B. 2.—Xen. Mem. 2. 1. 14 *ὅπλα κτῶνται, οἷς ἀμνησθῆναι τοὺς ἀδικούντας.*

3. As marking *result*, or consequence, equiv. to *ὥστε*. So after *τίς*, Luke 7, 49 *τίς οὗτος ἐστίν, ὃς καὶ ἁμαρτίας ἀφήσιν, who is this, that he should also forgive sins?* 5, 21. Matth. § 479. a, and n. 1. Buttm. § 143. m. 35 b. So Judith 8, 12. Xen. Cyr. 6. 1. 14 *τίς οὗτος ἰσχυρός, ὃς δύναται ἂν κτλ.*

4. As implying *cause*, or a reason, equiv. to *ὅτι, because*. Luke 8, 13 *οὗτοι μὲν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύοντες*, Lat. *ui qui*, because. Luke 4, 18. So in the constructions *ἀντ' ὧν*, ἐφ' ᾧ, see in *ἀντί* no. 1. c. ἐπὶ II. 3. f. Comp. Buttm. § 143. m. 35 a. Matth. § 480. c. So more freq. *ὅστις*, see that art. in B. 3.—Xen. Mem. 2. 7. 13.

5. Once ἐφ' ὃ in direct interrog. for *ἐπὶ τι*, Matt. 26, 50 *ἐταίρε, ἐφ' ὃ παρεῖ;* Sc Arr. Epict. 4. 1. 95. Comp. Aristoph.

Lysistr. 1101 cr 1103 ἐπὶ τὶ πάρεστε δεῦρο, —This direct use belongs to the later Greek, although earlier writers employed *ὅς* indirectly like *τίς*, as Plato Men. 80. c. περὶ ἀρετῆς, ὃ ἐστὶν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. 5:485. Comp. Lob. ad Phryn. p. 57.

6. Including the notion of a particle of time, as *ὅτε*, *ὅταν*. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. *ὅτε*, Col. 1, 6. 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, *ὅτε*, Luke 7, 45. 2 Pet. 3, 4. So ἄχρι no. 1. a, b; ἐν ᾧ, see in ἐν no. 2. a; ἕως οὗ, see in ἕως III. 1. b; μέχρις οὗ, see in μέχρι no. 1. b. β. Comp. Matth. § 480.

7. Neut. genit. οὗ, as adv. of place, *where*, Matth. § 486. 1. Butt. § 116. 4. a) Pr. Luke 4, 16 οὗ ἦν τετραμμένος. 23, 53. Acts 1, 13 οὗ ἦσαν καταμένοντες. Col. 3, 1. Heb. 3, 9. Rev. 17, 15 τὰ ὕδατα... οὗ ἡ πόρνη κάθεται. Trop. Rom. 4, 15. 5, 20. Also with ἐκεῖ emphat. corresponding, Matt. 18, 20 οὗ γὰρ εἰσι δύο ἢ τρεῖς... ἐκεῖ κτλ. 2 Cor. 3, 17. So Sept. Gen. 13, 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6; c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matt. 2, 9; ἐξ οὗ whence Phil. 3, 20; see Winer § 54. 7. n. 1. Lob. ad Phryn. p. 46 sq. b) In attraction with verbs of motion, for *whither*; as in Engl. often *where*, see Butt. § 151. I. 8. So Luke 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἐρχεσθαι. 22, 10, 24, 28. Matt. 28, 16. Also οὗ ἐάν *whithersoever* 1 Cor. 16, 6; see ἐάν (for ἄν) 2. b. So Xen. Cyr. 5. 4. 15; οὗ ἐάν 1 Macc. 6, 36.

C) Connected with other particles: a) *ὅς ἂν*, *ὅς ἐάν*, *whosoever*, comp. Butt. § 139. m. 14; see in ἂν II. 1. a; ἐάν II. 1. b) *ὅς γε*, once Rom. 8, 32; see in γε no. 1. b. c) *ὅς δή ποτε*, once John 5, 4; see in δή no. 3. d) *ὅσπερ*, *ἥπερ*, *ὅπερ*, *who indeed*, *who namely*, i. q. *ὅς* but stronger and more definite; once Mark 15, 6 ἐνα δέσμιον, ὅπερ ᾔνοιοντο, i. e. whom namely they demanded. Butt. § 75. 3. So Jos. Vit. § 18. Luc. D. Deor. 8. 1. ih. 10. 2. e) *ὅστις*, see in its order. +

*δοσάκις*, adv. (*ὅσος*) *how many times*, *how often*; in N. T. only with ἂν, i. e. *δοσάκις ἂν*, *however often*, *so often as*, 1 Cor. 11, 25, 26; *δοσάκις ἐάν* Rev. 11, 6. See in ἂν II. 1. b, and ἐάν II. 2. c.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

*ὅς γε*, see in γε no. 1. b.

*δοσιος*, a, on, also once *δοσιος*, ὁ, ἡ. 1 Tim. 2, 8 *δοσίους χεῖρας*, see Winer § 11.

1. Matth. § 436. 2; *holy*, *pure*, *sanctus*, *pright* as conformed to God and his laws; thus distinguished from *δικαίος*, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους *δικαία*, καὶ τὰ πρὸς τοὺς θεοὺς *δοσία*. Hldian. 2. 13. 16. Xen. Hell. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

1. Of persons, *holy*, *hallowed*; so of God, as the personification of holiness and purity, Rev. 15, 4 *ὅτι μόνος ὁσιος*. 16, 5. (Sept. *פִּזְיִר* Ps. 145, 17; *פִּזְיִר* Deut. 32, 4.) Of men, *holy*, *pius*, *godly*, careful of all duties towards God; Tit. 1, 8 *δεῖ γὰρ ἐπίσκοπον εἶναι... σώφρονα, δίκαιον, ὅσιον*, κτλ. Elsewhere of Christ, Heb. 7, 26. Acts 2, 27 et 13, 35 *οὐδὲ δώσω τὸν ὅσιν σου ἰδεῖν τῇ διαφθορᾷ*, quoted from Ps. 16, 10 where Sept. for *פִּזְיִר*; as also Deut. 33, 8. 2 Chr. 6, 41. Ps. 4, 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

2. Of things, *holy*, *sacred*; e. g. 1 Tim. 2, 8 *ἐπαίροντας ὁσίους χεῖρας*, i. e. pure, spotless. (Sept. *δοσία καρδία* for *פִּזְיִר* Prov. 22, 11.) Acts 13, 34 *δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά*, pr. *I will give you the holy promises of David, the sure*, i. e. the things inviolably promised of God to David; in allusion to Is. 55, 3 where Sept. for *פִּזְיִר* *רַחֲמֵי*, mercies, favours promised.

*δοσιότης*, *ηῆτος*, *ἡ*, (*δοσιος*) *holiness*, *godliness*, *piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη* as *ὁσιος* from *δικαίος*, see above in *ὁσιος*. Luke 1, 75 *ἐν δοσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ*. Eph. 4, 24. Sept. for *פִּזְיִר* Deut. 9, 5; *תָּה* 1 K. 9, 4.—Plut. Alcib. 34. Xen. Cyr. 6. 1. 47.

*δοσίως*, adv. (*δοσιος*) *holily*, *piously*, *godly*. 1 Thess. 2, 10 *δοσίως καὶ δικαίως*, comp. above in *δοσιος*.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

*δομή*, *ηῆς*, *ἡ*, (*δῶ*) *a smell*, *odour*, e. g. bad 2 Macc. 9, 10. 13; of the hare, Xen. Ven. 8. 2.—In N. T. only of *fragrant odour*, John 12, 3 *ἡ δὲ αἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου*. Sept. for *רִיחַ* Cant. 1, 3. 11. 2, 13. (Ael. V. H. 14:39 *δομή τῶν ῥόδων*. Xen. Conv. 2. 3.) By Hebr. *δομή* *εὐωδίας*, *an odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5, 2. Phil. 4, 18. Sept. and *רִיחַ רִיחַ* Lev. 1, 9. 13. 17. 2, 2. 9. al.—Trop. 2 Cor. 2, 14 *τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν*. v. 16 bis, *δομή πανάτου... δομή ζωῆς*, comp. the Rabb. *רִיחַ אַרְוָה* *aroma* v. *pulvis mortis*, *רִיחַ מְרִי*

*σποτα* v. *pulvis vitae*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γῆρας ἐπὶ τῆς τῶν μύρων ὁσμῆς ἀποζῆνσκεν. Ael. H. An. 3. 7 εὐωδία δὲ καὶ μύρον γὰρ ψὺν αἰρία θανάτου.

ὅσος, ἡ, ον, relat. pron. corresp. to τόσος, and in N. T. to τοσοῦτος or the like; Buttm. § 79. 3, 5; i. q. Lat. *quantus*, *a*, *um*, i. e. *how great*, *how much*, *how many*; as *great as*, *as much as*, etc.

1. Of magnitude, *how great*, *as great as*, Rev. 21, 16 τὸ μῆκος αὐτῆς [τοιούτον ἐστι Rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

2. Of time, *how long*, *as long as*, c. g. ὅσον χρόνον Mark 2, 19; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; also ἐφ' ὅσον Matt. 9, 15, see in ἐπὶ III. 2. a. So Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10, 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*; comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1. fin. So Sept. Is. 26, 20. Aristoph. Vesp. 213 οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλβην. Arr. Indic. 29. 15.

3. Of quantity, number, multitude, *how much*, *how many*, etc. a) Sing. *as much as*; John 6, 11 ἐκ τῶν ὑψαρίων [τοσοῦτον] ὅσον ἤθελον. So Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26; with τοσοῦτον expr. Xen. Cyr. 2. 3. 6. b) Plur. ὅσοι, ὅσαι, *as many as*, *all who*; Neut. ὅσα, *as many as*, *all that* or *which*, *all what*. Matt. 14, 36 καὶ ὅσοι ἤψαντο, διεσάθην. Mark 3, 10. Acts 4, 6. 34. Rom. 2, 12. 2 Cor. 1, 20. Gal. 3, 10. Rev. 2, 24. Neut. Luke 12, 3 ὅσα ἐν τῇ σκοτίᾳ εἶπατε. John 15, 14. Acts 9, 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13, 46. 22, 10. Mark 12, 44. Luke 4, 40. al. (Hdian. 1. 10. 11. Xen. Hell. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. 8, 14 ὅσοι γὰρ... οὗτοί εἰσιν κτλ. Gal. 6, 12. John 1, 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κτλ. Gal. 6, 16. (Xen. Cyr. 1. 4. 9. Hii. 4. 10.) With ἄν, as ὅσος ἄν, ὅσος ἑάν, *whosoever*, *whatsoever*, see in ἄν II. 1. a; ἑάν (for ἄν) no. 1. Matt. 18. 18 ὅσα, ἑάν δήσητε ἐπὶ τῆς γῆς. Mark 6, 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς. Luke 9, 5. John 11, 22. Rev. 3, 19. Strengthened by πάντες; Matt. 7, 12. Acts 3, 22. So Xen. Cyr. 1. 4. 5. c) Neut. ὅσα sometimes expresses also admiration, *how many and great things*, as in Engl. *what things*, q. d. *what great things*. Acts 9, 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου. v. 16. 15, 12 ἴσα ἐποίησεν ὁ θεὸς σημεῖα κτλ. So

genr. of great or unusual deeds, Mark 6, 30. Luke 4, 23. 9, 10. John 21, 25; of benefits conferred, Mark 3, 8. 5, 19. 20. Luke 8, 39. Acts 14, 27. 15, 4. 2 Tim. 1, 18. Comp Buttm. § 150. m. 8. Matth. § 445. c.

4. Of measure, degree, extent. a) Before a comparative, as κατ' ὅσον... κατα τοσοῦτον, *by how much...* *by so much*, Heb. 7, 20. 22; ὅσῳ... τοσοῦτ' id. Heb. 1, 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ, *by how much*, with τοσοῦτ' impl. Heb. 8, 6. (Plut. Alex. M. 5.) With μάλλον omitted after ὅσῳ, Heb. 10, 25 καὶ τοσοῦτ' μάλλον, ὅσῳ βλέπετε κτλ. Comp. Matth. § 455. n. 7. b) Neut. ὅσον, adv. *how much*, *by how much*, Mark 7, 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μάλλον κτλ. Plur. ὅσα id. with τοσοῦτον, Rev. 18, 7. Also ἐφ' ὅσον, *inasmuch as*, Matt. 25; 40. 45. Rom. 11, 13; κατ' ὅσον, *by how much*, *as*, with οὕτω, Heb. 9, 27. +

ὅσπερ, ἥπερ, ὅπερ, see in ὅς C. d.

ὀστέον, contr. ὀστούν, οὐ, τό, Plur uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8. 2. d; a bone, John 19, 36 ὀστούν οὐ συντριβήσεται. Luke 24, 39 σάρκα καὶ ὀστέα. Matt. 23, 27 γέμουσιν ὀστέων, and so Eph. 5, 30. Heb. 11, 22. Sept. for עצם, ὀστούν Gen. 2, 23. Num. 9, 12; ὀστέα Lam. 3, 4. 4, 8; usually ὀσά Gen. 50, 25. Ex. 13, 19; ὀστέων Gen. 2, 23. Prov. 16, 24.—Luc. Pisc. 36 ὀστούν. Luc. Amor. 46 ὀστέα, usually ὀσά D. Mort. 18. 1. Xen. Eq. 1. 4. 5; ὀστέων Luc. Nocyom. 15.

ὅστις, ἥτις, ὅτι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 77. 3. Kühner § 93. Neut. ὅτι is so written to distinguish it from conj. ὅτι, Buttm. § 15. 2. Gen. οὕτως does not occur in N. T. but only gen. ὅτιον in the phrase ἕως ὅτου, see below in B. 4. Buttm. l. c. The only other forms in N. T. are Plur. nom. οὔτινες, αἵτινες, ἅτινα, and Neut. acc. ὅτι, ἅτινα.—Pr. *any one who*, *some one who*, *whosoever*, *whatsoever*; differing from ὅς in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm. § 143. 1; for instances where it conforms in gender and number to the following noun, see below in A. 1, and B. 3. Buttm. § 143. 4.

Α) In the proper relative sense. 1. Pr. and genr. *who*, i. e. *one who*, *some one who*, *whoever*, *whosoever*, etc. Matt. 2, 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7, 24 ἀνδρὶ φρονί-

μω, ὅστις ᾠκοδόμησε. v. 26. 13, 52. Luke 2, 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. 7, 37. 12, 1. Acts 16, 16 παιδίσκην τινὰ... ἥτις κτλ. 24, 1. Rom. 16, 6. 12. 1 Cor. 7, 13. Phil. 2, 20. Plur. Matt. 16, 28 εἰσὶ τινες... οἷτινες οὐ μὴ κτλ. 25, 1; ἅτινα, *things which*, Cor. 6, 20. Col. 2, 23. So Xen. Cyr. 1. 4. 16.—In 1 Cor. 3, 17 οἷτινες agrees with the subsequent ὑμεῖς instead of *vaos*. Buttm. § 143. 4.

2. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first; comp. in ὅς A. 4. a) Genr. c. Indic. Matt. 5, 39 ὅστις σε ῥαπίσει... στρέψον αὐτῷ κτλ. v. 41. 13, 12. 23, 12. Mark 8, 34. Luke 14, 27. (Xen. Mem. 1. 6. 13.) With the Subjunct. Matt. 18, 4, but this is unusual; also James 2, 10 Lachm. where Rec. and others have the Indic. future; see Winer § 43. 3. b, fin. Plur. Mark 4, 20 καὶ οὗτοί εἰσιν... οἷτινες ἀκούουσι τὸν λόγον κτλ. Luke 8, 15. Gal. 5, 4. Rev. 1, 7. So Xen. Cyr. 1. 5. 11. b) Strengthened by *pās*, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἷτινες, see Passow s. v. Matth. § 483. b, init. So Matt. 7, 24 *pās οὖν ὅστις* κτλ. 10, 32. Col. 3, 17. al. So by Hebr. *pāsa ψυχή, ἥτις ἄν κτλ.* Acts 3, 23; comp. Deut. 1, 39. So Jos. Ant. 14. 9. 4. c) With *ἄν*, which strengthens the indefiniteness; comp. in ἄν II. 1. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10, 33 ὅστις δ' ἄν ἀρνήσῃται με. Luke 10, 35. John 2, 5. 1 Cor. 16, 2. Gal. 5, 10. al. So *ὅ,τι ἐάν* Col. 3, 23; *ὅ ἐάν τι* for *ὅ,τι ἐάν* Eph. 6, 8; comp. *ἐάν* (for *ἄν*) no. 1. Matth. § 483. p. 906. So Lysias p. 160 ult.

3. Sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2, 4 εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεέμ. John 8, 53. Acts 11, 28. 16, 12. Rev. 1, 12. 11, 8. But in all these instances the ultimate reference may perhaps be to a general idea, as in Luke 2, 4 *to a city of David, one which is called Bethlehem*; and so of the rest. John 8, 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, a man who is dead*. Comp. Passow ὅστις lett. g. (7.) Matth. § 483. p. 906. Hom. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε ἔωεν ὕπατος κτλ. Hdnt. 2. 151.

B) Ὅστις, like the simple ὅς, is employed in a wider extent, both as a connective, and as implying *result, cause, or the like*, where a conjunction might also stand; comp. in ὅς B. Buttm. § 139. m. 34 sq. Matth. § 477.

1. As a general connective; Luke 1, 20 *αὐτ' ὃν οὐκ ἐπίστευσας τοῖς λόγοις μου,*

*οἷτινες πληροῶσινται κτλ.* 23, 19. John 21, 25. Rom. 9, 4. Gal. 4, 24. Heb. 2, 3. 8, 5. 10, 11. al. Comp. in ὅς B. 1.

2. As marking *result, event, or the like*, equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5, 1 τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in ὅς, B. 3. Matth. § 479. n. 1.—Dem. 181. 16. Xen. An. 2. 5. 12.

3. Implying *cause, ground, or reason*, equiv. to ὅτι *because*; comp. in ὅς B. 4. Matth. § 480. c. So Matt. 7, 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἷτινες ἔρχονται πρὸς ὑμᾶς κτλ. Lat. *ut qui, as those who*, i. e. because such, *for such* come to you. 25, 3. Acts 10, 41. 47. 17, 11. Rom. 6, 2. So ἥτις Col. 3, 5. 14. Heb. 10, 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 4; comp. in ὅς A. 1. a. Eph. 3, 13 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Phil. 1, 28. 1 Tim. 1, 4. Gal. 5, 19.—Eurip. Med. 221, 222. Xen. Cyr. 4. 5. 39 fin.

4. Including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, *until when, until*; see in ἕως III. 1. b. β. Comp. in ὅς B. 6. Matth. § 480. b, and note. +

δοσπράκιος, η, ον, (δοσπρακον, δοσπρεον.) Lat. *testaceus*, i. e. *earthen, made of clay*, 2 Tim. 2, 20. Trop. as an emblem of frailty, 2 Cor. 4, 7. Sept. for שֶׁרָחֵק Lev. 6, 28. 15, 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

ὄσφρησις, εως, ἡ, (ὄσφραινομαι,) the smell, sense of smell, 1 Cor. 12, 17 εἰ ὄλον [τὸ σῶμα] ἀκοή, ποῦ ἡ ὄσφρησις;—Plut. de Fortun. 3. Plato Phaed. 111. b. Comp. Lob. ad Phryn. p. 117.

ὀσφύς, ὅς, ἡ, Plur. αἱ ὀσφύες, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοὺ σου τοὺς ὀμους, τοὺς μηρούς, τὴν ὀσφύν. Luc. Lexiph. 8; of animals Xen. Eq. 1. 12. Ven. 4. 1.—In N. T. only as corresponding to Heb. מְתָנִים and מְצָנִים, the loins, external or internal.

1. External, the loins, the hips, where the girdle is worn, Matt. 3, 4 et Mark 1, 6 ζῶν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, i. q. to be in readiness, prepared for any thing, Luke 12, 35. Eph. 6, 14. Trop. 1 Pet. 1, 13; comp. in ἀναζώννυμι Comp. Sept. and מְצָנִים P. 13.



12, 11. 2 K 4, 29. 9, 1; ὅταν Job 38, 3. 40, 7.

2. Internal, as the seat of procreative power in men; Heb. 7, 5 ἐξέρχουσαι ἐκ τῆς ὀσφύος τινός, see in ἐξέρχουσαι no. 2. Heb. 7, 10. Acts 2, 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring; comp. Sept. καρπὸς κοιτίας Gen. 30, 2. Ps. 132, 11.—Sept. for ὅταν Gen. 35, 11. 2 Chr. 6, 9.

ὅταν, adv. (ὅτε, ἄν,) when, with the accessory idea of uncertainty, possibility, i. q. *whenever, if ever, in case that, so often as*; Butt. § 139. m. 14, 37; comp. in ἄν II. 1. c. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Butt. 1. c. Kühner § 337. G. Matth. § 521. p. 1005. Winer § 43. 5.

1. Pr. with the *Subjunctive*, as above. a) In general propositions, c. Subj. pres. Matt. 15, 2 ὅταν ἄρτον ἐσθίσουσιν. Luke 11, 21. John 16, 21. 2 Cor. 13, 9. al. Aor. Matt. 5, 11 ὅταν ὀνειδίσουσιν ὑμᾶς. Mark 4, 15. 16. John 2, 10. 1 Tim. 5, 11. Rev. 9, 5. al. (Pres. Luc. D. Deor. 11. 2. Xen. Mem. 1. 4. 15; aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.) So in general exhortations, c. pres. Matt. 6, 5, 6 σὺ δὲ ὅταν προσεύχη. Mark 11, 25. Luke 14, 12; aor. i. q. Lat. fut. exact. Luke 14, 8 ὅταν κληθῇς ὑπὸ τινος. 17, 10.—In a general comparison, c. pres. Luke 11, 36 ὥς ὅταν κτλ. Matth. 1. c. n. 3. p. 1008. Passow s. v. So Hom. II. 11. 269.

b) In reference to a future action or time, Matth. 1. c. p. 1006. E. g. c. Subj. pres. Matt. 26, 29 ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μεθ' ὑμῶν κτλ. Mark 13, 4. John 7, 27. Rev. 10, 7. 18, 9; c. τότε corresp. 1 Thess. 5, 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19, 23 ὅταν καθίσῃς οὐδὸς τοῦ ἀνθρ. Mark 8, 38. Luke 13, 28. John 5, 17, 26. Acts 23, 35 1 Cor. 16, 2. 3. 5. Rev. 12, 4. al. So c. τότε corresp. Matt. 9, 15. 24, 15. John 8, 28. al. (Pres. Plato Gorg. p. 526. e. Xen. Cyr. 1. 3. 14; aor. Sept. Jer. 34, 14. Thuc. 4. 60.) Once c. Indic. fut. Rev. 4, 9 καὶ ὅταν δώσουσι τὰ ζῶα κτλ. where Mss. read δώσι and δώσωσι. See Winer § 43. 5. n.

2. With the *Indic. imperf.* in narrating an actual event; once Mark 3, 11 καὶ πνεύματα τὰ ἀκάθαρα, ὅταν αὐτὸν ἐξέωρει, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. pen.—Sept. Gen. 38, 9 ὅταν εἰσῆρχετο. Dan. 3, 7.

3. Spec. ὅταν is sometimes causal, like Engl. *since*, i. q. *because, in that, inasmuch as*; so c. Subj. John 9, 5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι κτλ. 1 Cor. 15, 27.—Aristot. de Mund. 4 μάλιστα ὅταν τὸ μὲν τάχιστον ἦ τῶν ὄντων. Plato Soph. 241. a. Xen. Hi. 6. 13, 14. So ὅτε in Greek writers, Herm. ad Vig. p. 916. Hom. II. 16. 433; also ὅτε γε Hdt. 5. 92. +

ὅτε, adv. of time, *when*, correl. with ποτέ, τότε, Butt. § 116. 4; construed regularly with the Indicative as relating to an actual event, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in no. 3.

1. With Indic. pres. in general propositions, *when*; John 9, 4 νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. 9, 17. Comp. Herm. ad Vig. p. 916.

2. Usually of time past; so with Indic. pres. in an historical sense, Mark 11, 1, comp. Matt. 21, 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14, 12 ὅτε τὸ πάσχα ἔσθον. 15, 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ. John 17, 12 where Jesus speaks by anticipation. 21, 18. Rom. 6, 20. 1 Cor. 13, 11. Jude 9. With ποτέ corresp. Col. 3, 7. 1 Pet. 3, 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7, 28 ὅτε συνεέλεσεν ὁ Ἰ. τοὺς λόγους. 12, 3. Mark 1, 32. Luke 2, 21 sq: 22, 14. John 1, 19. 6, 24. Acts 1, 13. 1 Cor. 13, 11. Gal. 2, 11 sq. Rev. 1, 17. 6, 3. al. ssep. So with τότε corresp. Matt. 21, 1. John 12, 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13, 11 ὅτε δε γέγονα ἀνθρ.

3. Of futuro time; so with Indic. fut. Luke 17, 22 ἐλεύσονται ἡμέραι, ὅτε ἐπισυμῆσετε κτλ. John 4, 21. 23. 5, 25. 16, 25. Rom. 2, 16. 2 Tim. 4, 3. Comp. Passow ὅτε no. 3. So Hom. Od. 18. 272. II. 17. 728. al.—Once with *Subjunct.* Aor. instead of Indic. fut. Luke 13, 35 ἕως ἂν ἤξῃ ὅτε εἴπητε κτλ. So Hom. II. 23. 323. ib. 12. 286; see Matth. § 521. n. 1. In the later ages of the Greek, the aor. Subjunct. was thus very commonly employed for the fut. Indic. Lob. ad Phryn. p. 722 sq. +

ὅτε, ἦτε, τότε, i. e. the prepositive art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε, etc. It thus expresses simply the article in connection with the different senses of τέ, for which see in art. τέ 4. d.

ὅτι, conjunct. demonstrative and causal, like Engl. *that*; originally Neut. of ὅστις. As *demonstrative* it stands pr. for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer i. e. their object,

contents, argument. As *causal* it is pr. i. q. *οὐαὶ τοῦτο ὅτι*, and assigns the cause, reason, motive, ground of any thing, *for that, because, for*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the Infin. Acts 27, 10, see below in I. 3. c; in Greek writers sometimes also with the Optative, Matt. 529. 2.

I. Conjunct. DEMONSTRATIVE, *that, viz.*

1. Pr. after a demonstr. pron. as *τοῦτο* or the like expr. or impl. John 3, 18 *αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κτλ.* Rom. 2, 3. 2 Cor. 5, 14. Rén. 2, 6 *ἀλλὰ τοῦτο ἔχεις, ὅτι κτλ.* impl. v. 4. So *ἐν τούτῳ* ... *ὅτι*, 1 John 3, 16. 4, 9. 10. 13 *ἐν τούτῳ* ... *ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.* Also John 16, 19 *περὶ τούτου* ... *ὅτι εἰπον.* Impl. Matt. 16, 7 *διελογίζοντο ἐν ἑαυτοῖς, λέγοντες* [ταῦτά ἐστι ἃ λέγει,] *ὅτι ἄρτους οὐκ ἐλάβομεν.* v. 17 *τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε;* Mark 8, 16. 17. Comp. Mark 2, 8.

2. After a pron. interrog. e. g. *τίς, τί*, as John 14, 22 *τί γέγονεν, ὅτι ἡμῖν μέλλεις κτλ.* So *τί ὅτι* for *τί ἐστὶ ὅτι*, *what cause is there, that?* Mark 2, 16. Luko 2, 49. Acts 5, 4. 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4, 41 *τίς ἄρα οὐτός ἐστι, ὅτι κτλ.* Luke 8, 25. Heb. 2, 6 *τί ἐστὶν ἄνθρωπος, ὅτι μνηύσκει αὐτοῦ;* i. e. *what cause is there in man, that?* quoted from Sept. Ps. 8, 5. 144. 3. Comp. Ex. 16, 7 *ἡμεῖς δὲ τί ἐσμεν, ὅτι κτλ.* Num. 16, 11. Job 15, 14. —Also after *ποταπός* Matt. 8, 27. Mark 4, 41.

3. Most freq. *ὅτι* c. Indic. is put after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an Infin. c. acc. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 141. n. 2. Kühner § 329. Matth. § 539. n. 1. § 624 mid. Winer § 45. 2. n. In Engl. with the same classes of verbs it is likewise often optional whether to employ *that* with the Indic. or simply an Infinitive; in Lat. the regular construction is the Infin. c. accus. The tendency of the later Greek was to multiply particles, and hence it often preferred *ὅτι* to an infinitive; see Winer l. c.

a) After verbs signifying *to say, to speak*, and all verbs including this idea; which are put also c. infin. Matth. § 537. p. 1056. § 534. h, and n. 2. Comp. in Engl. 'I say *that* it is so,' or 'I say *it to be* so.' E. g. after *λέγω* Matt. 3, 9. 12. 6. Mark 3, 28. Luke 10, 24. 2 Cor. 11, 21 *ὡς ὅτι*. 1 Tim.

4, 1; for the attract. in John 8, 54. 9, 19, see Buttm. § 151. I. 6. After *εἶπον* Matt. 28, 7. 13. John 7, 42. 1 Cor. 1, 15. al. Also after *ἀναγγέλλω* Acts 14, 27; *γράφω* Mark 12, 19. 1 John 2, 12. 13; *διδάσκω* 1 Cor. 11, 14; *δηγγέομαι* Acts 9, 27; *μαρτυρέω* Matt. 23, 31. John 4, 44; *μάρτυρα ἐπικαλοῦμαι* 2 Cor. 1, 23; *ἔμνημι* Rev. 10. 6; *ὁμολογέω* Heb. 11, 13; *σφραγίζω* John 3, 33.—Sometimes *λέγω* or the like is implied in the preceding verb or words; e. g. *παρακαλέω* Acts 14, 22. John 7, 35 *ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτόν;* comp. Winer § 42. 4. c. Acts 1, 5. So after a Heb. formula of swearing, like *כִּי*, e. g. *ζῶ ἐγώ, ὅτι* Rom. 14, 11, in allusion to Is. 45, 23, comp. 49, 18; see Heb. Lex. *כִּי* B. 1. a. Here also belongs *οὐχ ὅτι*, *not that*, at the beginning of a clause, i. q. *οὐ λέγω ὅτι*, used by way of explanation or limitation of something previously said; John 6, 46 *οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν.* 7, 22. 2 Cor. 1, 24. Phil. 3, 12. 4, 11. 17. So *οὐχ οἶον δὲ ὅτι* Rom. 9, 6, see in *σλος*. Comp. Buttm. § 150. m. 1, 2. Matth. § 624. 4.

b) After verbs signifying *to show, to make known*, and the like, which elsewhere are construed with a Participle. Matth. § 549. 5. and note; or with an Infin. Matth. § 549. 6. n. 2. Comp. in Engl. 'I show *that* it is so,' or 'I show *it to be* so.' E. g. after *δεικνύω* Matt. 16, 21. John 2, 18; *ἀποδεικνύμι* 2 Thess. 2, 4; *δηλώω* 1 Cor. 1, 11; *δῆλον ὅτι* 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7. (Xen. Cyr. 3. 3. 24.) Also after *ἀποκαλύπτω* 1 Pet. 1, 12; *ἐμφανίζω* Heb. 11, 14; *φανερῶω* 2 Cor. 3, 3. 1 John 2, 19.

c) After verbs signifying *to hear, to see*, and trop. *to perceive, to know*, and the like; elsewhere with a Participle. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes; or with an Infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after *ἀκούω* Matt. 20, 30. Mark 2, 1. 10, 47. John 14, 28. al. (Xen. Cyr. 3. 3. 18.) After *βλέπω* Rev. 17, 8. 2 Cor. 7, 8. James 2, 22; *εἶδον* Mark 9, 25. John 6, 22. Matt. 2, 16; *ὁράω* James 2, 24; *ᾤεομαι* John 6, 5; *ᾤεώρεω* John 9, 8. Acts 27, 10 *εἰ ὅτι... μέλλει ἔσεσθαι τὸν πλοῦν*, where for *ὅτι* c. Infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matt. 21, 45. Mark 12, 12. Luke 10, 11; *γνωστὸν ἐστὶ* Acts 28, 28; *ἀγανγνώσκω* Matt. 12, 5. 19, 4; *ἐπιγινώσκω* Mark 2, 8. Luke 1, 22; *οἶδα* Matt. 6, 32. Mark 2, 10. 2 Cor. 11, 31. Also after *ἀγνοῶ* Rom. 6, 3. 7. 1 *ἐπίσταμαι* Acts 15, 7; *καταλαμβάνω* Acts 4

13. 10, 34; νοέω Matt. 15, 17; συνήμι Matt. 16, 12.

d) After verbs signifying *to remember*, *to care for*; elsewhere with a Particip. Matth. § 549. 6, and n. 1. E. g. after μνησκω Matt. 5, 23. John 2, 22; ὑπομνήσκω Jude 5; μνημονεύω John 16, 4; μέλει μοι Mark 4. 38. Luke 10, 40.

e) After verbs signifying *to hope*, *to believe*, *to think*, *to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after ἐλπίζω Luke 24, 21. Acts 24, 26; πιστεύω Matt. 9, 28. Mark 11, 23. Luke 1, 45; πέποιθα, πέπεισμαι, Phil. 2, 24. Rom. 8, 38. 15, 14. (Xen. CEC. 15. 6.) Also after δοκέω Matt. 6, 7. 26, 53; λογίζομαι Heb. 11, 19; διαλογίζομαι John 11, 50; νομίζειν Matt. 5, 17; οἶμαι James 1, 7; ὑπολαμβάνω Luke 7, 43.

4. Spec. ὅτι serves also to introduce words quoted without change, chiefly after verbs implying *to say* and the like, and is then merely a mark of quotation, not to be translated into English; see Buttm. § 139, m. 61. Kühner § 329. n. 3. Matth. § 624. p. 1270. E. g. Matt. 2, 23 τὸ ῥηθὲν . . . ὅτι Ναζωραῖος κληθήσεται. 5, 31. 7, 23. 26, 74. Mark 3, 21. 22. 9, 28 οἱ μαθ. ἐπρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; where Mss. read διατί and ὅτι διατί, comp. Matt. 17, 19; also Luke 1, 25. 61. John 1, 20. 32. Acts 11, 3. 15, 1. Heb. 10, 8. Rev. 3, 17. al. So Sept. and Heb. 22 Gen. 29, 33. Josh. 2, 24; comp. Gesen. Lehrs. p. 846. Heb. Lex. art. 22 B. 1.—Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

II. Conjunct. CAUSAL, *for that*, *because*.

1. Pr. after a demonstr. pron. as τοῦτο or the like, *for that*, *because*, e. g. διὰ τοῦτο ὅτι, Matt. 13, 13. John 8, 47. 10, 17. 12, 39. 1 John 3, 1; ἐν τούτῳ ὅτι Luke 10, 20; also οὕτως ὅτι Rev. 3, 16.—Comp. τούτῳ v. ταύτῃ ὅτι Xen. Hi. 1, 17. CEC. 18. 10.

2. After a pron. interrog. as τίς, τί, e. g. διατί; ὅτι Rom. 9, 32. 2 Cor. 11, 11. So χάρυν τίως, ὅτι 1 John 3, 12.—Xen. Cyr. 1. 3. 15, comp. 11.

3. Simply, ὅτι is put after certain classes of verbs and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that*, i. q. *seeing that*, *because*, *for*, etc. a) After verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow, e. g. θαυμάζω Luke 11, 38. John 3, 7. Gal. 1, 6. al. (Xen. Ven. 1. 3.) Also ἐξίσταμαι Acts 10, 45; χαίρω q. v. Luke 10, 20. John 14, 28. 2 Cor. 7, 9; σπλαγχνίζομαι Matt.

9, 36. Mark 6, 34, κλαίω Rev. 5, 4; κλαίω καὶ πενθεῶ Rev. 18, 11. b) After verbs or words expressing *praise*, *thanks*, and the like, e. g. ἐπαυέω Luke 16, 8. 1 Cor. 11, 17. (Xen. Mem. 1. 2. 41.) Also οὐκ ἐπαυέω 1 Cor. 11, 2; ἐξομολογέω Matt. 11, 25. 26; εὐχαριστέω Luke 18, 11; χάρις ὅτι Rom. 6, 17. 1 Tim. 1, 12. So Xen. Cyr. 8. 7. 3. CEC. 8. 16. c) Genr. Matt. 2, 18 οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. Mark 1, 27. 5, 9 λεγεὼν ὀνομά μοι· ὅτι πολλοὶ ἐσμεν. Luke 4, 36. 11, 42 οὐαὶ ὑμῖν, ὅτι κτλ. v. 43 sq. 16, 3. 23, 40 οὐδὲ φοβῆθ' σὺ τῶν θεῶν, ὅτι κτλ. i. e. *seeing that*. John 1, 30, 51. Acts 1, 17. Rom. 6, 15. 1 Cor. 3, 13. 2 John 7. Rev. 3, 4. 8. al. saep. (Plato Euth. 10. a. Xen. Mem. 2. 9. 1.) Repeated by way of resumption. 1 John 3, 20 ὅτι, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θεός. i. e. *for, if our own heart condemn us,—for God is greater than our heart*; comp. Eph. 2, 11. 12. Xen. An. 7. 4. 5; see Lücke and De Wette in loc. +

ὅτου, see in ὅστις init. and B. 4.

οὐ adv. *where*, see in ὅς B. 7.

οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὐ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not*, *no*, *non*, expressing direct and full negation, independently and absolutely, and hence *objective*; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under μή init. and in the authors there cited. E. g.

1. Before a verb, where it then renders the verb and proposition negative in respect to the subject. a) Genr. Matt. 1, 25 καὶ οὐκ ἐγίνωσκεν αὐτήν. Mark 3, 25 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. v. 26. 14, 68. Luke 6, 43. 44. John 1, 10. 11. 7, 8. 8, 50. Acts 2, 15 οὐ γὰρ οὐτοί μεθίσκουσιν. v. 34. Rom. 3, 11. Rev. 2, 2. 3. saepiss. b) With the 2 pers. future in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it*, which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6, 5 οὐκ ἔσθ' ὥσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke 4, 12 comp. Deut. 6, 16. Acts 23, 5 comp. Ex. 22, 28. 1 Cor. 9, 9 comp. Deut. 25, 4. So from the decalogue, Matt. 5, 21 οὐ φον

**ΠΕΥΣΕΙΣ.** v. 27. 33. Rom. 7, 7. 13, 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. Hell. 2. 3. 34. Cyr. 8. 3. 47. c) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in no. 5. b), but with the verb; here by Hebraism πᾶς...οὐ, or also οὐ...πᾶς, is equiv. to οὐδεὶς, *not one, none*; see Winer § 26. 1; comp. Heb. כֹּל לֹא Gesen. Lehrs. p. 831. Heb. Lex. כֹּל no. 3. So Matt. 24, 22 οὐκ ἂν ἐσώσῃ πᾶσα σὰρξ, lit. *not saved would be all flesh*, i. e. no flesh would be saved. Mark 13, 20. Rom. 3, 20. Gal. 2, 16. Eph. 5, 5 πᾶς πόρνος...οὐκ ἔχει. Luke 1, 37 οὐ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 2 Pet. 1, 20. 1 John 2, 21. Rev. 22, 3. For 1 Cor. 15, 51, see below in no. 5. c. So Sept. and כֹּל לֹא Ps. 49, 18; כֹּל יִחַד Ecc. 1, 9.—Also εἷς...οὐ, *not one, none*, Matt. 10, 29 ἐν ἐξ αὐτῶν οὐ πεσεῖται. Luke 12, 6. Sept. and כֹּל לֹא Is. 34, 16. d) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ...ἀλλά, pr. Matt. 9, 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 15, 11. John 7, 16. 1 Cor. 7, 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, or the like; but this is unnecessary; e. g. Matt. 10, 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κτλ. i. q. Engl. *it is not you at all who speak, but the Spirit*; and this is far stronger than: *it is not so much you, as the Spirit*. John 12, 44. al. see more in no. 2. Comp. Winer § 59. 7. Also οὐχ ὅτι...ἀλλ' ὅτι, John 6, 26. 12, 6. 1 John 4, 10. e) Sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, see fully in μὴ I. 1. f) As strengthened by other negative particles; e. g. μὴ οὐ only in interrog. see in μὴ III. 2; οὐ μὴ as an intensive negative, see in μὴ I. 8. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ, *not even*, Luke 18, 13 οὐκ ἤθελε οὐδέ τοὺς δῶξ. ἐπάραι. Rom. 3, 10; οὐκ οὐδεὶς, οὐκ οὐδέν, *no one whatever, nothing at all*, Mark 5, 37 καὶ οὐκ ἀφῆκεν οὐδένα κτλ. Luke 4, 2. John 6, 63. 8, 15. 2 Cor. 11, 8; οὐκ οὐδέπω οὐδεὶς Luke 23, 53; οὐκ οὐκέτι Acts 8, 39. See Buttm. § 148. 6. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12, 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; For Acts 4, 20, see in μὴ I. 4. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

2. Before the *object* of a verb, where it then renders the proposition negative in re-

spect to the *object*; e. g. γενί Matt. 9, 13 ἔλεον ἐξέλω, καὶ οὐ θυσίαν. 1 Cor. 4, 15. Heb. 2, 16. More freq. as followed by ἀλλά, i. e. οὐ...ἀλλά, see above in no. 1. d. Mark 9, 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κτλ. Acts 5, 4. 10, 41. 1 Cor. 1, 17. 14, 22. Eph. 6, 12. 1 Thess. 4, 8. al. So οὐχ ὅτι...ἀλλ' ὅτι, 2 Cor. 7, 9. Also οὐχ ἵνα as marking object, purpose; John 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κτλ. 2 Cor. 2, 4. 8, 13. For οὐχ ὅτι at the beginning of a clause, by way of correction or limitation, see in ὅτι I. 3. a.

3. Before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct; e. g. before a *noun* implying manner, 2 Cor. 3, 3 οὐ μέλανι, ἀλλὰ πνεύματι κτλ. 2 Pet. 1, 21. 2 Cor. 5, 7. John 3, 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεός. Gal. 2, 16. James 2, 25. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ κτλ. Acts 5, 26. Before an *adject.* as adv. Rom. 8, 20 οὐχ ἐκούσα, comp. Buttm. § 123. 6. So before an *adverb*, 1 Cor. 5, 10 ἐγραψα ὑμῖν...οὐ πάντως, i. e. *not altogether*; comp. Winer § 65. p. 639. John 7, 10 οὐ φανερώς, ἀλλά. 2 Cor. 8, 5. 12.—Spec. οὐ μόνον...ἀλλὰ καὶ, *not only...but also*, expressing a gradation of meaning, comp. in μόνος no. 3; so pr. as referring to place, time, manner, Acts 19, 26 οὐ μόνον Ἐφέσου, ἀλλὰ κτλ. Rom. 9, 24. 2 Cor. 7, 7. Eph. 1, 21. 1 Thess. 1, 8. 1 John 5, 6. Also as referring to the subject, Acts 19, 27. Rom. 1, 32. 1 Tim. 5, 13; or to the object, Acts 21, 13. Rom. 4, 12. 2 Cor. 8, 10. al. So to the subj. Xen. Cyr. 8. 3. 7; obj. Mem. 2. 7. 6.

4. Before *Participles*, where a direct and absolute negative is to be expressed; otherwise μὴ, see in μὴ I. 5. Winer § 59. n. Matth. § 608. d. So 2 Cor. 4, 8 ἀλιζόμενοι, ἀλλ' οὐ στενοχωρούμενοι, κτλ. Gal. 4, 27. Eph. 5, 4. Phil. 3, 3. Heb. 11, 35. 1 Pet. 1, 8, 2, 10.—Luc. Philops. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

5. As affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3. Matth. § 608. 1. Herm. ad Vig. p. 831, 887. Winer § 59. 5. E. g. a) With *Verbs*, as οὐκ ἀγαπᾷ to *not love*, i. q. to be careless of, Rev. 12, 11; οὐκ ἀγνοῶ to *not be ignorant*, i. q. to know well, 2 Cor. 2, 11; οὐκ ἐάω to *not permit*, i. q. to restrain, Acts 16, 7. (Hom. II. 5. 256.) Also οὐκ ἀμελέω, i. q. to be careful, 2 Pet. 1, 12; οὐ ἐξέλω.

*αὐα*, *to be unwilling*, Matt. 23, 37. 1 Cor. 10, 1; οὐκ εἰμι ἄξιος *v. ikavós, to be unworthy*, Matt. 3, 11. Acts 13, 25. b) With *Nouns*, as οὐκ ἔσθνος, οὐ λαός, *q. d. a non-people*; 1 Pet. 2, 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαός Θεοῦ. Rom. 9, 26. 10, 19. So Heb. אֵין, Sept. οὐ, Hos. 2, 25. Deut. 32, 21; comp. Gesen. Lehrs. p. 832. Heb. אֵין no. 6. b. Buttm. § 148. n. 3. Winer § 58. 1. n. So Thuc. 1. 137 ἡ οὐ διάλυσσις. c) With *Adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*; Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al. (But πᾶς . . . οὐ, i. q. *no one*, see above in no. 1. c.) Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15, 51; see Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσθμος, *not mean*, i. q. renowned, Acts 21, 39; οὐκ ὀλίγοι, *no few*, i. e. many, Acts 17, 4. 12; οὐ πολλὰ ἡμέραι, *not many*, i. e. a few, Luke 15, 13. John 2, 12. Acts 25, 6. d) With *Adverbs*, οὐ μετρίως Acts 20, 12; οὐκ εὐθέως Luke 21, 9.

6. In negative answers, *no, nay, not*, not at all; Matt. 13, 29 ὁ δὲ ἔφη· οὐ. John 1, 21. 2 Cor. 1, 17. James 5, 12; οὐ ὅσιν. Matt. 5, 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1, 17. James 5, 12; comp. in *vaí* no. 3.—Strengthened by other particles, as οὐ γάρ Acts 16, 37, see in γάρ no. 3. b. Also οὐ πάντως, *not at all*, Rom. 3, 9, see Winer § 65. 4. p. 638; comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38. 6; οὐ πάν Xen. An. 6. 26.

7. In negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6, 26 οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; 12, 3. 5. Mark 4, 13. 21. John 6, 42. 1 Cor. 6, 2. 3. Also οὐκ ἀποκρίνη οὐδέν; Mark 14, 60. 15. 4. So Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21, 38, see in ἄρα no. 2; οὐ μή, see in μή I. 8. a; μή οὐ, see in μή III. 2; ἀλλ' οὐ, as Heb. 3, 16 *who now did provoke God? ἀλλ' οὐ κατὰ. but were they not all those who came out of Egypt?* comp. in ἀλλά no. 2. b. γ. +

οὐά, interj. *ah! aha!* Lat. *vah!* pr. of admiration, but uttered in derision, Mark 15, 29.—Arr. Epict. 3. 23. 24. 32. Dion Cass. 63. 20.

οὐαί, interj. *wo! alas!* Lat. *va*, Heb. וָאֵי, וָאֵי, uttered in grief, indignation, or the like.

1. Pr. and in the later usage c. dat. Matt. 11, 21 οὐαί σοι, Χοραζίν. 23, 13 sq. Mark 13, 17. Luke 6, 24 sq. Jude 11. Rev. 12, 12; dat. impl. Luke 17, 1. Thrice repeated intens. οὐαί, οὐαί, οὐαί Rev. 8, 13. comp. Gesen. Lehrs. p. 670. Before a voc. ἡ πόλις, with σοί impl. Rev. 18, 10. 16. 19. Sept. genr. for וָאֵי Num. 21, 29; וָאֵי Is. 10, 1. 5; וָאֵי Ecc. 10, 16.—Arr. Epict. 3. 22. 24.

2. As Subst. indec. 1 Cor. 9, 16 οὐαί μοι ἐστὶ, Engl. *wo is me!* So Sept. οὐαί αὐτοῖς ἐστὶ for וָאֵי וָאֵי Hos. 9, 12, comp. Prov. 23, 29.—Hence with the art. fem. ἡ οὐαί, *a wo, calamity*, Rev. 9, 12. 11, 14. Here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4, 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ ἐλπίς. ἡ ταλαιπωρία; comp. Winer § 27 fin. +

οὐδαμῶς, adv. (οὐδαμός, οὐδὲ ἀμός,) *in no wise, by no means*, Matt. 2, 6.—3 Macc. 1, 11. 12. Xen. Mem. 2. 3. 15.

οὐδέ, conjunct. (οὐ, δέ,) denying also lutely and objectively, and differing from μηδέ as οὐ from μή; pr. continuative, *and not, also not*; hence *nor, neither, not even*, usually as connecting whole clauses or propositions, and thus differing from οὔτε q. v. Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 6. Matth. § 609.

1. In a continued negation, at the beginning of a subsequent clause, viz. a) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5, 15. 6, 20 ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν. v. 26 ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν κτλ. v. 28. Mark 4, 22. Luke 12, 33. John 1, 13. 6, 24. Acts 8, 21. Gal. 1, 1. Rev. 21, 23. al. (Xen. Mem. 1. 2. 5.) Also οὐ . . . οὐδέ . . . οὔτε 1 Thess. 2, 3; οὔπω . . . οὐδέ interrog. Mark 8, 17. Matt. 16, 9 sq. Preced. by οὐδεῖς, Matt. 9, 17. Rev. 5, 3; so in apposit. with οὐδεῖς, e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark 13, 32; ἵνα μή . . . οὐδέ Rev. 9, 4. Once οὐδέ μή, preceded. by οὐ, οὐδέ, Rev. 7, 16. b) *also not, neither*, in a stronger transition or antithesis, e. g. preceded. by οὐ, Matt. 21, 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κτλ. Mark 12, 21 comp. v. 20. Luke 16, 31 εἰ Μ. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John 15, 4. Rom. 4, 15. 1 Cor. 15, 13. 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) Also οὐδεῖς . . . οὐδέ John 8, 11. 1 Tim. 6, 16; οὐδεῖς . . . οὐδέ . . . οὐκέρη Matt. 22, 46; ἐὰν μή . . . οὐδέ Matt. 6, 15. So with preceded. neg. impl. in

αρισιώ, Mark 16, 13 οὐδὲ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a preced. neg. expressed or implied in the context; e. g. οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason; John 7, 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν κτλ. Acts 4, 34. Rom. 8, 7; strengthened by οὐδείς, John 5, 22 οὐδὲ γὰρ ἡ πατὴρ κρίνει οὐδένα. Gal. 1, 12 οὐδὲ γάρ...οὔτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea neither*, where ἀλλά merely strengthens the negation, comp. in ἀλλά no. 3. e. Matth. 1, 613. Luke 23, 15 οὐδὲν εἶπον...ἀλλ' οὐδὲ Ἑρώδης. 1 Cor. 3, 2. Gal. 2, 3. So Xen. Mem. 2. 3. 8. An. 1. 3. 3; fully οὐ μόνον...ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.

2. Spec. *not even, not so much as*, e. g. a) In the middle of a clause, comp. Buttm. Matth. 1. c. Matt. 6, 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ κτλ. Mark 6, 31. Luke 7, 9. John 21, 25. 1 Cor. 5, 1 (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδέ Luke 18, 13, comp. in οὐ no. 1. f. For οὐδὲ εἰς, see in εἰς no. 1. a. Also ἀλλ' οὐδέ, *yea not even*, comp. above in no. 1. b. Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίων ἐστὶ, ἠκούσαμεν. 1 Cor. 4, 3. So Hdian. 2. 13. 13. b) In interrog. Mark 12, 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6, 3. 23, 40; comp. in οὐ no. 7. +

οὐδείς, οὐδεμία, οὐδέν, (οὐδὲ, εἰς.) declined like εἰς q. v. Neut. οὐδέν a later form, twice 1 Cor. 13, 2. 3 Lachm. also once masc. genit. οὐθενός 2 Cor. 11, 8 Lachm. Sept. Gen. 41, 44. Is. 41, 28; see Buttm. § 70. 1. Lob. ad Phryn. p. 181 sq.—Neg. adjunct. denying absolutely and objectively, and differing from μηδείς as οὐ from μή, genr. *no one, nothing*, i. e. none at all; pr. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἔν, see in εἰς no. 1. a. Buttm. l. c.

1. Adj. with a subst. *no one, no*, Luke 4, 24 οὐδείς προφήτης. John 16, 29 παροιμίαν οὐδεμίαν. 18, 38. 1 Cor. 8, 4. al. Neut. Luke 23, 4 οὐδὲν αἵτιον. John 10, 41. Acts 17, 21. al. So Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, with gen. of a whole, Buttm. § 132. 5. a. Matth. § 318; e. g. Luke 4, 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδείς αὐτῶν. Acts 5, 13. 18, 17 οὐδὲν τούτων. 1 Cor. 1, 14. 9, 15. So οὐδείς ἐξ αὐτῶν John 7, 19. 17, 12. 18, 9.

2. Absol. as subst. οὐδεῖς, *no one, no man, no person*, Matt. 6, 24 οὐδείς δύναται δυοὶ κυοῖσι δουλεύειν. Mark 5, 4. Luke 5,

36. 37. 39. John 5, 22 ὁ πατὴρ κρίνει οὐδέν. Acts 9, 8. Eph. 5, 29. Rev. 2, 17. al. So Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6; e. g. after οὐ, Matth. 22, 16 οὐ μέλει σοι περὶ οὐδενός. John 8, 15. Acts 4, 12. 2 Cor. 11, 8. (Comp. Xen. An. 1. 6. 11.) Also οὐδέπω οὐδείς Luke 23, 53 οὐδείς οὐκέτι Mark 12, 34.

3. Neut. οὐδέν absol. *nothing*, genr. Matt. 10, 26 οὐδὲν γάρ ἐστι κεκλυμένον. 27, 24. Luke 22, 35. John 8, 28. Acts 15, 9. Gal. 2, 6. Heb. 2, 8. al. sarp.—With other negatives for strength, Buttm. § 148. 6; e. g. after οὐ, Mark 14, 60 οὐκ ἀποκρίνη οὐδέν; Luke 4, 2. John 3, 27. Acts 26, 26. (Xen. Mem. 2. 6. 36.) Also οὐκέτι...οὐδέν Mark 7, 12; οὐδέπω οὐδέν 1 Cor. 8, 2; οὐδέν...οὐ μή Luke 10, 19. Spec. accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25, 10 Ἰουδαίους οὐδὲν ἡδίκησα. 1 Cor. 13, 3. 2 Cor. 12, 11. Gal. 4, 12; with οὐ, John 6, 63 οὐκ ὠφελεῖ οὐδέν. So Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Trop. *nothing*, i. e. of no account, weight, value, authority; comp. Matth. § 437. n. 1. So Matth. 23, 16 ὅς ἂν ὁμολοῇ ἐν τῷ ναφί, οὐδέν ἐστίν. v. 18. John 8, 54. 1 Cor. 7, 19. 13, 2. 2 Cor. 12, 11. al. Also εἰς οὐδέν γίνεσθαι, *to come to nought*, Acts 5, 36; εἰς οὐδέν λογισθῆναι, *to be set at nought*, to be contemned, Acts 19, 27; comp. in εἰς no. 3. a. So Sept. Is. 14, 23. Plato Rep. 556. d, ἄνδρες οἱ ἡμέτεροι πλοῦσιοι εἰσὶν οὐδείς. Xen. Hell. 4. 8. 4 οὐδὲν ἔσμεν. +

οὐδέποτε, adv. (οὐδέ, ποτέ, *not ever, never*, comp. in οὐ init. So before the pres. in general propositions; 1 Cor. 13, 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10, 1. 11. (Hom. Od. 10. 464.) Before a præt. comp. Lob. ad Phryn. p. 457 sq. Buttm. § 149, m. 21. Matt. 7, 23 ὅτι οὐδέποτε ἔγνω ἡμᾶς. 9, 33. Mark 2, 12. Luke 15, 29 bis. John 7, 46. Acts 10, 14. 11, 8. 14, 8. (Xen. Mem. 1. 4. 16.) Before a fut. comp. Lob. l. c. Matt. 26, 33.—In interrog. Matt. 21, 16 οὐδέποτε ἀνέγνωτε; v. 42. Mark 2, 25. Comp. in οὐ no. 7.

οὐδέπω, adv. (οὐδέ, enclit. πω,) pr. *also not ever*, i. q. *not ever yet, not yet*, before a præt. John 7, 39 οὐδέπω ἐδοξάσθη. 20, 9. So Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδείς Buttm. § 148. 6; e. g. οὐδέπω οὐδείς Luke 23, 53. John 19, 41; οὐδέπω οὐδέν 1 Cor. 8, 2. Comp. οὐδείς no. 2, 3.

οὐδείς, οὐδέν, see in οὐδείς.

οὐκ, see οὐ.

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of *οὐ*; see *οὐ* init. So genr. Matt. 19, 6 ὥστε οὐκέτι εἰσι δύο. Mark 10, 8. Luke 15, 19. John 4, 42. Rom. 7, 17. 20. 2 Cor. 1, 23. Rev. 10, 6. So Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6; e. g. οὐκ...οὐκέτι Acts 8, 39; οὐδέ...οὐκέτι Matt. 22, 46; οὐδεὶς...οὐκέτι Rev. 18, 11; οὐκέτι...οὐδεὶς Mark 7, 12. 15, 5. Luke 20, 40. So οὐκέτι οὐ μὴ intens. Mark 14, 25. Luke 22, 16. Rev. 18, 14. +

οὐκοῦν, adv. (οὐκ οὖν), pr. interrog. *nonne ergo?* Germ. *nicht wahr?* *not so then?* implying an affirmative answer, comp. in *οὐ* no. 7; hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. m. 18. Kühner § 324. n. 7. Herm. ad Vig. p. 793 sq. Passow in οὐκοῦν.—In N. T. once, John 18, 37 οὐκοῦν βασιλεὺς εἰ σὺ, interrog. *nc? so then? thou art a king*. So best; others without interrog. *thou art then a king*. Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1; genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

οὐ μὴ, see in μὴ I. 8.

οὖν, conj. *thereupon, then, therefore*, denoting the *sequence* of one clause upon another; or also the *consequence* of one clause or member upon another. It is put after one or more words in a clause. See Passow s. voc. Matth. § 625. Kühner § 324. 3. b. Winer § 57. p. 522, 534.

1. Denoting the mere *SEQUENCE* of one clause upon another, and thus marking *transition* or continuation, *thereupon, then, now*; comp. Passow l. c. Matth. § 625. p. 1274.

a) Genr. Luke 6, 9 εἶπεν οὖν ὁ Ἰ. πρὸς αὐτούς, *then said Jesus unto them*. John 12, 1. 9. 18. 11. 16. 19, 29 σκεῦος οὖν ἔκειτο ὄξους μεστόν *now there was set a vessel*. 21, 5. Rom. 11, 1. 11. 15, 17. al. (Hdian. 3. 5. 11.) So where, after introductory matter, a transition is made to the thing itself, Matt. 13, 18. Luke 20, 29 ἐπτα οὖν ἀδελφοὶ ἦσαν, comp. v. 28. John 4, 5. 19, 40. Acts 2, 33. 1 Cor. 7, 26. So Palæph. 32. 11.—Also μὲν οὖν, comp. in μὲν no. 1, 2; e. g. with δέ following, Mark 16, 19 ὁ μὲν οὖν κύριος...ἐκείνοι δέ, *so then the Lord*. Acts 1, 6 sq. 8, 4 sq. 19, 38 sq. 23, 18. 31. al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts 23, 22. 26, 4. 9. 1 Cor. 6, 4. Heb. 7, 11. So Xen. An. 1. 7. 17.

b) Joined with a particle of time, or words implying time, Matth. p. 1274. E. g. ὅταν οὖν Matt. 21, 40, but otherwise Matt. 6, 2.

Luke 11, 34 ὅτε οὖν John 2, 22. 19. 6. 8. 23. 30; ὡς οὖν John 4, 1. 40. 20, 11. (Plato Protag. 19. p. 316. a.) Also ἐξάντης οὖν Acts 10, 33; ὅν οὖν ibid. πάλιν οὖν, οὖν πάλιν, John 8, 12. 21. 10, 7. 19. 31. 39; τότε οὖν John 11, 14. 20, 8. (Hdian. 1. 15. 11 οὖν ποτε.) So with participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb; John 6, 14 οἱ οὖν ἄνθρωποι ἰδόντες κτλ. *then those men, when they had seen, etc.* v. 15. 11, 17. 19, 13. Acts 15, 2. Rom. 15, 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. Denoting the *CONSEQUENCE* of one clause upon another, as an effect from a cause, *therefore, then, consequently*, viz.

a) Where any thing is said to be done in consequence of what is previously narrated. a) Genr. Luke 15, 28 ὀργίσθη δέ, καὶ οὐκ ᾔθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν κτλ. John 9, 7. 19, 24. Acts 17, 20. Rom. 9, 19. Eph. 4, 1. 1 Tim. 5, 14. 1 Pet. 2, 7. al. So frequently, espec. in John, in the phrases εἶπεν οὖν, εἶπον οὖν, John 4, 33. 8, 13. 11, 12. 21, 7. al. But such passages may often be referred to no. 1. a. So Diod. Sic. 16. 91 εὐσὺς οὖν Συσίας κτλ. β) In exhortations founded on what precedes; Matt. 5, 48 ἔσεσθε οὖν ὑμεῖς τέλειοι. Mark 13, 35 γρηγορεῖτε οὖν. Luke 6, 36. Acts 3, 19. 13, 38. Rom. 11, 22. 1 Cor. 16, 11. Col. 3, 5. Heb. 4, 1. James 5, 7. al. So Eurip. Orest. 647 or 648. Luc. Conv. 36. γ) Where the consequence is connected with a conditional or causal clause, e. g. εἰ οὖν, *if therefore*, Matt. 5, 23. Luke 4, 7. Rom. 2, 26. John 6, 62; εἰ οὖν Matt. 6, 23. Luke 16, 11. John 18, 8; εἴτε οὖν 1 Cor. 10, 31. So ἐπεὶ οὖν Heb. 2, 14. 4, 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb, Matth. § 565. 2. Buttm. § 144. 2. Acts 17, 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κτλ. Rom. 5, 1. 2 Cor. 7, 1. Heb. 4, 14. 1 Pet. 4, 1.

b) Illative, expressing an inference or conclusion from what precedes. a) Genr. Matth. 3, 10 ἡ ἀβὴν...κεῖται· πᾶν οὖν δένδρον κτλ. Mark 10, 9. Luke 20, 44. John 3, 29. 8, 38. Rom. 6, 4. Heb. 9, 23. James 4, 17. 3 John 8. al. Also in ἄρα οὖν, for which see in ἄρα no. 1. c. β. So Xen. Mem. 1. 2. 10. β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow in οὖν. Matth. § 625. p. 1272. So Matth. 1, 17 παῖσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ κτλ. John 7.

13. 12, 17, comp. v. 9 sq. Also Luko 3, 18. John 20, 30. So Xen. Mem. 1. 1. 16. γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in εἰ I. 2. g. β. Matt. 7, 11 εἰ οὖν ὑμεῖς οἰδᾶτε κτλ. John 13, 14. Acts 11, 17.

c) Where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to *I say*, Lat. *inquam*, or the like; Passow s. v. Matth. p. 1273 sq. Winer § 57. p. 523. So Matt. 7, 24 πᾶς οὖν ὅστις κτλ. comp. v. 21. 10, 32 comp. γ. 22. Mark 3, 31 comp. v. 21. John 6, 24 comp. v. 22. 18, 12 comp. v. 3. 1 Cor. 8, 4 comp. v. 1. Gal. 3, 5 comp. v. 2. Heb. 4, 11 comp. v. 6.—Xen. Mem. 1. 1. 20 comp. § 1. Cyr. 5. 1. 3 comp. 2.

d) In interrogative sentences, referring back to a previous assertion, supposition, or other circumstances; genr. Matt. 13, 28 *ἐλεῖς οὖν ἀπέλθοντες συλλέξομεν αὐτά*;—After interrog. particles: τί οὖν, Matt. 17, 10 τί οὖν οἱ γραμματεῖς λέγουσιν κτλ. where οὖν according to some may refer to the circumstances of the transfiguration, comp. v. 3. 4; better as referring to v. 9. Matt. 19, 7. Mark 12, 9. Luke 3, 10. John 1, 21. Rom. 3, 1. 4, 1. 1 Cor. 14, 15. 26; πόθεν οὖν Matt. 13, 27. 56; πῶς οὖν Matt. 12, 26. 26, 54. John 6, 42. 9, 19. Rom. 10, 14. So πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. +

οὐπω, adv. (οὐ, enclit. πω,) *not even yet, not yet*, comp. οὐ init. So before a pres. Matt. 24, 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John 2, 4. 8, 57. Heb. 2, 8. Before a praet. John 3, 24. 7, 39. 11, 30. Heb. 12, 4; οὐπω οὐδέεις Acts 8, 16. So c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12; c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15, 17 οὐπω νοεῖτε; ὅτι κτλ. 16, 9. Mark 8, 17. Comp. in οὐ no. 7. +

οὐρά, *us, ἡ, the tail* of an animal, Rev. 9, 10 bis. 19 bis. 12, 4. Sept. for *זנב* Deut. 28, 13. Job 40, 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

οὐράνιος, *a, on*, Att. and in N. T. οὐράνιος, *ὁ, ἡ, (οὐρανός,) heavenly, of or from heaven, dwelling in heaven*; as ὁ πατήρ ὁ οὐράνιος, *heavenly Father*, Matt. 6, 14. 26. 32. 15, 13; [5, 48. 18, 35. 23, 9]; στρατιὰ οὐράνιος *heavenly host*, angels, Luke 2, 13, comp. in οὐρανός no. 4. Also as from heaven, *ἄνω* οὐρ. Acts 26, 19.—2 Macc. 7, 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

οὐρανόθεν, adv. (οὐρανός,) *from heaven*. Acts 14, 17. 26, 13.—Hom. Il. 1. 195,

208. Jos. de Macc. § 4. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phryn. p. 93, 94.

οὐρανός, οὐ, ὁ, Plur. οὐρανοί, *ων, οἱ*, in imitation of Heb. *שָׁמַיִם*, *heaven, the heavens*. Plur. οἱ οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν; less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10, 20. 11, 2. 12, 33. 21, 26. Acts 2, 34. 7, 56; and not at all in the writings of John including the Apocalypse, nor in James.—Pr. the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, Heb. *רָקִיעַ*, Sept. *σπερέωμα*, Vulg. *firmamentum*, the firmament, Gen. 1, 8. 14; and poetically as resting on columns, 2 Sam. 22, 8. Job 26, 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2, 4; and likewise the region underneath and next the firmament, the atmosphere, where the clouds are gathered and the birds fly, Gen. 1, 20. 26.—In N. T.

1. Pr. and genr. *heaven*, as including the visible heavens and their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8, 5 *εἶτε ἐν οὐρανῷ, εἶτε ἐπὶ τῆς γῆς*. Heb. 12, 26. 2 Pet. 3, 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, *the heaven and the earth*, the universe, Matt. 5, 18. Mark 13, 31. Luke 10, 21. Acts 4, 24. Rev. 10, 6. 14, 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1, 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. Sept. and *שָׁמַיִם וָאָרֶץ* Gen. 1, 1. 2, 1. So τὸ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24, 31. Mark 13, 27; ὑπὸ τὸν οὐρανόν *under heaven*, i. e. on earth, Acts 4, 12; οἱ ὑπὸ τὸν οὐρ. Acts 2, 5. Col. 1, 23. (Plato Tim. p. 23. d.) So ἡ ὑπ' οὐρανόν sc. *χώρα*, i. q. the earth or region of the earth, Luke 17, 24 *ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ.* i. e. from one part of the earth to another. Further, οἱ νῦν οὐρανοί 2 Pet. 3, 7, and ὁ πῶτος οὐρανός Rev. 21, 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί* 2 Pet. 3, 13. Rev. 21, 1. Sometimes more than one heaven is spoken of, Eph. 4, 10. Heb. 4, 14. 7, 26; see more fully below in no. 4. So genr. Hom. Il. 18. 483. Hes. Theog. 517. Xen. Ec. 19. 9.—Trop. *ὑψωθῆναι ἕως τοῦ οὐ*



ρανοῦ, Lat. *ad cælum efferrī*, to be exalted to heaven, to be highly distinguished, renowned, Matt. 11, 23. Luke 10, 15. Prægn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18, 5 in later edit. Comp. ἀρῆσθαι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin.

2. Spec. *heaven*, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed; Mark 13, 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11, 12. Sept. and חַמְצָה Gen. 1, 14. 15. 17. So Hom. Il. 6. 108. Xen. Mem. 4. 3. 8.—Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7, 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24, 29. Mark 13, 25. Luke 21, 26, *the host* or *hosts of heaven*, i. e. the sun, moon, and stars; so Sept. and חַמְצָה חַמְצָה Is. 34, 4. Jer. 33, 22. Zeph. 1, 5; comp. Heb. Lex. art. חַמְצָה no. 2. a. β. Further, the stars are said πῖπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24, 29. Rev. 6, 13. 8, 10. 9, 1; comp. Is. 34, 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain (Is. 40, 22. Ps. 104, 2), is likewise said to be rolled together as a scroll, Rev. 6, 14; comp. Heb. 1, 10 sq. Is. 1. c.—Trop. Luke 10, 18 ἐξέωρον τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. 14, 12, the lightning being emblematic of swiftness; for the sense, q. d. *the power of Satan is broken*, comp. John 12, 31. Rev. 12, 7–9. 20, 2. 3. Others here refer οὐρανός to the atmosphere or air, of which Satan is said to be prince; see in ἀήρ and δαμόνιον no. 2.

3. Spec. also of the *lower heaven*, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, and where the birds fly. E. g. of clouds, Matt. 16, 2 πυρῥάξει γὰρ ὁ οὐρ. v. 3. Luke 12, 56. Matt. 24, 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26, 64. Mark 14, 62; of rain and hail, Rev. 16, 21; of lightning or fire from heaven, Luke 9, 54. 17, 29. Rev. 20, 9; of signs, prodigies, Matt. 16, 1. Mark 8, 11. Luke 11, 16. 21, 11. Acts 2, 19. Rev. 12, 1. 3. Also of birds, Matt. 6, 26 εἰς τὰ πετενὰ τοῦ οὐρανοῦ. 8, 20. Luke 8, 5. 9, 58; comp. Gen. 1, 20. 26. 28. 30. So Thuc. 2. 77 ὄψωρ πολλὸν οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλείσαι τὸν οὐρανόν, to shut up the heavens, i. e. to withhold rain, Luke 4, 25. Rev. 11, 6, i. q. חַמְצָה חַמְצָה Sept. συνέχειν τὸν οὐρ. Dent. 11, 17. 2 Chr. 6, 26; comp. Gen. 7. 11. Is. 24, 19 et ibi Gesen. Comm.

4. Oftener, *heaven*, the heavens, of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. a) Genr. e. g. of God, Matt. 5, 34 μήτε ἐν τῷ οὐρανῷ, ὅτι ἁρόνος ἐστι τοῦ θεοῦ. 23, 22. Acts 7, 49. Heb. 8, 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11, 13. 16, 11. (1 Macc. 3, 18.) κύριος τοῦ οὐρ. Matt. 11, 25. Luke 10, 21. (Sept. Gen. 24, 3.) κ. ἐν τοῖς οὐρ. Eph. 6, 9. Col. 4, 1. Also ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5, 16. 45. 48. 6, 1. 10, 32. Mark 11, 25. 26. Luke 11, 2; ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11, 13. Of the Messiah, the Son of God, as coming from heaven, John 3, 13. 31. 6, 33. 38. 41; or as returning thither after his resurrection, Mark 16, 19. Luke 24, 51. Acts 1, 10. 11; whence he will again come to judge the world, 1 Thess. 1, 10. 4, 16. 2 Thess. 1, 7. Of the Holy Spirit, Matt. 3, 16. John 1, 32. 1 Pet. 1, 12. [1 John 5, 7.] Of angels, Matt. 18, 10. 24, 36. Mark 12, 25. Luke 22, 43. Gal. 1, 8. al. (Gen. 21, 17. 22, 11.) Hence the angels are called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. 19, 14, comp. Heb. חַמְצָה חַמְצָה and Sept. of angels, 1 K. 22, 19. 2 Chr. 18, 18. Ps. 148, 2. Heb. Lex. חַמְצָה no. 2. a. Of the righteous after death, as the seat of their final and glorious reward, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. 6, 20 θησαυροὶ ἐν οὐρανῷ. Luke 10, 20. 12, 33. 2 Cor. 5, 1. Col. 1, 5. 1 Pet. 1, 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. 9, 23. 24. Rev. 11, 19. 14, 17. 15, 5. 16, 17; and there also the new Jerusalem is prepared and adorned, Rev. 3, 12. 21, 2. 10.—Hence to be or to be done ἐν τῷ οὐρανῷ, i. q. among or by those who dwell in heaven, Luke 15, 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6, 10 γενησὶτω τὸ βῆλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. 16, 19, 18. Luke 11, 2. Also τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. 1, 10. Col. 1, 16. 20; and so Eph. 3, 15 πάντα παρτρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. 12, 12. 18, 20; comp. Sept. and Heb. Is. 49, 13. Ps. 96, 11.—In various phrases etc. e. g. a) to look up to heaven, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14, 19. Mark 6, 41. 7, 34; ἀνείκειν εἰς τὸν οὐρ. Acts 1, 10. 7, 55; ἐμβλέπειν εἰς τὸν οὐρ. Acts 1, 11; ἐπάραι τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18, 13 John 17, 1. β) to ascend or be taken up

into heaven, ἀνιβαίνειν εἰς τὸν οὐρ. John 3, 13. Acts 2, 34; ἀναληφθῆναι εἰς τὸν οὐρ. Mark 16, 19. Acts 10, 16; ἀνασπᾶσθαι Acts 11, 10; ἀπέρχεσθαι Luke 2, 15; πορεύεσθαι 1 Pet. 3, 22. γ) to come or be sent from heaven, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1, 12; ἔρχεσθαι ἐκ οὐρ. John 3, 31; καταβαίνειν ἐκ v. ἀπ' οὐρ. John 6, 33. 38. 1 Thess. 4, 16; καθίστασθαι ἐκ τοῦ οὐρ. Acts 11, 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. 12, 25; φωνὴ ἐκ τῶν οὐρανῶν Matt. 3, 17, comp. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3, 22. al. δ) Also heaven is said to be opened, so as to let pass in or out, to lay open the interior, e. g. οἱ οὐρ. ἀνεόχθησαν, ὁ οὐρ. ἀνεφγῶς, οἱ οὐρ. ἀνεφγμένοι, Matt. 3, 16. Luke 3, 21. John 1, 52. Acts 7, 56. 10, 11. Rev. 4, 1. 19, 11; οἱ οὐρ. σχιζόμενοι Mark 1, 10.

b) Spec. ἕως τρίτου οὐρανοῦ, into the third heaven, 2 Cor. 12, 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. the highest heaven, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4; comp. Eph. 4, 10. Heb. 4, 14. 7, 26. Comp. also Heb. מַלְאָכֵי הַשָּׁמַיִם, Sept. ὁ οὐρανός τοῦ οὐρανοῦ, Deut. 10, 14. 1 K. 8, 27. Eccus. 16, 18. So the pseudo-Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβαρήσας Luc. Philopat. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe seven heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. 12, 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in v. 4.

c) Meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. heaven, as being the abode of God, is often put for God himself; e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ θεοῦ, Matt. 21, 25. Mark 11, 30. 31. Luke 20, 4. 5; δεδομένον ἐκ τοῦ οὐρ. John 3, 27; ἡμαρτον εἰς τὸν οὐρανὸν Luke 15, 18. 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. 3, 2. 4, 17. 5, 3. 10. al. elsewhere ἡ βασιλ. τοῦ θεοῦ or the like, see in βασιλεία no. 3. So Chald. מַלְאָכֵי, Sept. ἐξουσία οὐράνιος, Dan. 4, 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. 21, 25. Luke 15, 18 +

Οὐρβανος, οὐ, ὁ, Urbani, or u. of a Christian at Rome, Rom. 16, 9

Οὐρίας, ου, ὁ, Urias, Heb. הַיְהוָה (flame of Jehovah) Uriah, pr. n. of the husband of Bathsheba, Matt. 1, 6; see 2 Sam. 11, 3 sq.

οὖς, ὠτός, τό, an ear, Plur. τὰ ὠτα the ears; Mark 7, 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. 8, 18. Luke 22, 50. Acts 7, 57. 1 Cor. 12, 16. Sept. for הָאָזְנוֹת, Ex. 29, 20. Deut. 15, 17. So Hlian. 7. 3. 7. Xen. Mem. 1. 4. 5.—In phrases, e. g. ὁ ἔχων ὄτα v. εἴ τις ἔχει οὖς ἀκούειν, ἀκούεω, i. e. whoever hath ears to hear and understand, let him hear and attend! Matt. 11, 15. 13, 9. 43. Mark 4, 9. 23. 7. 16. Luke 8, 8. 14, 35. Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. So ταῖς εἰς τὰ ὠτα, to let sink into the ears, to fix deep in the mind, Luke 9, 44; comp. Ex. 17, 14. Also to come εἰς τὰ ὠτά τινος, to or into the ears of any one, to be heard, Luke 1, 44. Acts 11, 22. James 5, 4. (Sept. Ps. 18, 7. Is. 5, 9.) So λαλεῖν v. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12, 3. Matt. 10, 27. (Ex. 11, 2.) Or to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4, 21. (Sept. Josh. 20, 4. Judg. 17, 2.) Spec. ὄτα εἰς δέησιν, i. q. ὄτα τοῦ θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. 3, 12, quoted from Ps. 34, 16 where Sept. for הָאָזְנוֹת; comp. 2 Chr. 6, 40. Neh. 1, 6. For Matt. 13, 15 bis, and Acts 28, 27 bis, see in art. βαρέως. Rom. 11, 8 see in μὴ I. 4. b. Acts 7, 51 see in ἀπερίτμητος.—Poetically, οὖς as the organ of hearing is put for the person who hears; Matt. 13, 16 μακάριοι... τὰ ὄτα ὑμῶν, ὅτι ἀκούει. 1 Cor. 2, 9. Comp. in καρδία no. 1. a. γ.

οὐσία, as, ἡ, (εἰμί, part. ὢν, οὖσα,) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1; being, life, Soph. Trach. 913 ἅπας οὐσία.—In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15, 12. 13. So Tob. 14, 18. Pol. 20. 5. 14. Xen. Mem. 2. 8. 3.

οὔτε, conj. (οὐ, enclit. τε,) a continuative, and not, also not, i. e. neither, nor, not even; referring commonly to a part of a proposition or clause, and thus differing from οὐδέ q. v. Buttm. § 149. m. 15. Kühner § 321. 2. c. Winer § 59. 6.

1. As introducing a neg. clause, with or without a preceding negation, neither, nor e. g. οὔτε γὰρ, Luke 20, 36. Acts 4, 12

(Idian. 3. 5. 11.) So οὐτε...καί, as John 4, 11 κύριε, οὐτε ἀντίλημα ἔχεις, καὶ τὸ φρέαρ κτλ. 3 John 10; see espec. in καὶ το. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε...οὐτε, neither...nor, before different parts of a clause, Matt. 6, 20. Luke 20, 35. John 5, 37. Acts 15, 10. Gal. 5, 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts 25, 8. Rom. 8, 38. 39. 1 Cor. 6, 9. 10. Rev. 9, 20. 21.—After another negative, as οὐ...οὐτε John 1, 25. Rev. 20, 4. 21, 4; οὐδέ...οὐτε Gal. 1, 12. 1 Thess. 2, 3.

2. Spec. *not even*; Mark 5, 3 καὶ οὐτε ἀλῦσεσιν οὐδεὶς ἡδυνάτο αὐτὸν δῆσαι. Luke 12, 26. 1 Cor. 3, 2 Rec. So Hdian. 4. 6. 1 οὐδέ τις ἦν φειδὼν ἡλικίας, οὐτε μέχρι νηπίων.—But Mss. in Mark and Luke 1. c. and later edit. in 1 Cor. 1. c. read οὐδέ. +

Οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that*; pr. for ὁ αὐτός, ἡ αὕτη, τὸ αὐτό, *this same*, Buttm. § 76. 2, and n. 1.

1. Pr. as referring to a person or thing before mentioned, i. e. to something preceding; Buttm. § 127. 1. b. Kühner § 303. 1. Matth. § 470. 1. a) Pr. to that next preceding, Luke 1, 32 Ἰησοῦν· οὗτος ἔσται μέγας. 2, 25. John 1, 2 θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κτλ. 3, 2. 6, 71. Acts 1, 14. 10, 36. Rom. 14, 18 ἐν τούτοις. 1 Tim. 6, 8. 2 Pet. 2, 20. 1 John 5, 6. 20. al. sarp. (Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.) Neut. Plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12, 4. [John 15, 17.] So κατὰ ταῦτα i. q. οὕτω Luke 6, 23. 26, where later edit. read κατὰ ταῦτά. Comp. Winer § 23 pen. So Xen. An. 7. 6. 11. b) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse; Winer § 23. 1. Matth. 1. c. Matt. 3, 3 οὗτος γὰρ ἔστιν, sc. Ἰωάννης in v. 1. Luke 13, 2, comp. v. 1. John 1, 42. 11, 37 καὶ οὗτος even *this man*, Lazarus. 21, 24. Acts 4, 11 οὗτος ἔστιν ὁ λίθος, sc. Χριστός. 7, 19. Gal. 4, 26. 2 John 7. So Xen. Mem. 1. 2. 14. c) As referring generally to the preceding discourse; Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark 4, 13, comp. v. 2 sq. Luke 1, 29, 24, 21. John 2, 11. Acts 19, 17. Rom 11, 27. 1 John 2, 1. 26. So Xen. Cyr. 1. 3. 15.

2. As referring to or introducing what follows, with emphasis, as in Engl. *this*, i. q. *the following*; Passow 1. c. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3, 17 τοῦτο δὲ λέγω· διαζήκην κτλ. 1 John 4, 2;

or with a Subst. Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2, 12. Acts 8, 32 ἡ δὲ περιοχὴ...ἦν αὕτη· ὡς κτλ. 1 Cor. 9, 3. Or followed by a noun simply, as the predicate, 2 Cor. 13, 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5, 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24, 16. 26, 16. James 1, 27; comp. Winer 1. c. Matth. § 472. b. (Plato Apol. Soc. 29. p. 38. c.) Inf. c. art. Rom. 14, 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. (Plato Apol. Soc. 24. p. 35. c. Xen. Cte. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12, 24; ἐν τούτῳ 2 Cor. 5, 2.—Also before ὅτι and ἵνα, comp. in ὅτι I. 1, and ἵνα III. 1. f. Winer § 23. 4; e. g. before ὅτι, John 21, 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος...ὅτι ὁ μαθητὴς κτλ. Acts 20, 29. Rom. 6, 6. 1 Cor. 1, 12. 1 John 1, 5. al. sarp. (Xen. Cyr. 2. 1. 25.) Before ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14, 9. 1 Pet. 3, 9. 4, 6; διὰ τοῦτο ἵνα John 1, 31. 2 Cor. 13, 10. 1 Tim. 1, 16; or after a word of command, John 15, 17. 1 John 3, 23. 4, 21; or genr. John 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε κτλ. v. 39. 40. 17, 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κτλ. 1 John 4, 17. 5, 3. al.

3. Put *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow 1. c. Matth. § 471. 12. a) Genr. Matt. 3, 17 οὗτος ἔστιν ὁ υἱὸς μου κτλ. 17, 5. Mark 9, 7. Luke 9, 35. Matt. 17, 20. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14, 22. 24. 1 Cor. 11, 24. 25. al. Mark 12, 43. 14, 69. John 1, 15. 7, 46. Acts 2, 7. Matt. 8, 9 ἡ σοφία αὕτη. 26, 34 ἐν ταύτῃ τῇ νυκτί. Luke 12, 26 καιρὸν τούτου. 21, 6. Acts 1, 5. al. sarp. So Sept. for πη 1 Sam. 29, 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time; Luke 24, 21 τρίτην ταύτην ἡμέραν ἄγει, see in ἄγω no. 3. 2 Cor. 13, 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp. Winer § 38. 5. n. 1. Matth. § 470. 8. Sept. τρίτην τοῦτο for ὁ τρίτος ἡμέραν Num. 22, 28. 32. 33. So Luc. D. Mort. 13. 3 ἐν βασιλῶνι κείμεν τρίτην ἡμέραν ταύτην. Hdt. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. b) In admiration, Matt. 8, 27 ποταπὸς ἔστιν οὗτος, ὅτι κτλ. 12, 23. Luke 4, 22. John 6, 14. c) More usually in contempt or aversion, i. q. Engl. ‘this fellow,’ or the like; Matt. 9, 3 οὗτος βλασφημεῖ. 12, 24. 13, 54. Mark 6, 2. 3. Luke 5, 21. John 6, 42. Acts 7, 40. al. Also τοῦτο 1 Cor. 5, 2. 3. So Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

4. Inserted for emphasis: a) After the subject or object of a verb, i. e. *between*

this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. 21, 42 λίθον ὃν... οὗτος ἐγενήθη κτλ. Luke 8, 21. Acts 4, 10. Rom. 7, 10. 1 Cor. 6, 4. 1 Pet. 2, 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in no. 5; Matt. 5, 19 ὃς ἂν ποιήσῃ... οὗτος μέγας κλησ. κτλ. where in the preced. clause οὗτος is omitted. Mark 3, 35. Luke 9, 24. John 1, 33. Rom. 8, 30. Phil. 4, 8. al. ssep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13, 20 ὁ δὲ... σπαρείς... οὗτός ἐστιν κτλ. Mark 12, 40. Luke 9, 48. John 6, 46. Acts 17, 6. So Pol. 1. 67. 12. Dem. 522. 20. b) In apodosis after εἰ, Rom. 8, 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3, 17. Philem. 18. James 3, 2. 1 Pet. 2, 20. Comp. Winer § 139. 3. Matth. § 610. fin. c) After a parenthesis or intervening sentence, when the writer again returns to the leading subject; Acts 7, 35 bis, τοῦτον τὸν Μωϋσῆν... τοῦτον ὁ θεὸς κτλ. comp. v. 31. So v. 37. 38.—AEL. V. H. 3. 17 Ξενοφῶν... οὗτος ἐκεῖνος ἦν.

5. Where οὗτος is followed by a relative sentence, οὗτος... ὅς, i. q. *this who, he who, that which*; Luke 9, 9 τίς δέ ἐστιν οὗτος, περὶ οὗ κτλ. 1 Pet. 5, 12. 1 John 5, 9.—But both before and after a relative οὗτος is frequently omitted; and the relative then implies it, and stands for *he who, that which*, Engl. *what*; see in ὅς A. 4. Matth. § 473. b.

6. As strengthened by αὐτός, i. e. *αὐτοὶ οὗτοι, these men themselves, δεικτικῶς* for 'they themselves,' Acts 24, 15. 20. Oftener Neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2, 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6, 18; with relat. ὃ... αὐτὸ τοῦτο Gal. 2, 10; comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows; before an infin. c. τὸ, 2 Cor. 7, 11; ὅτι Phil. 1, 6; ἵνα Eph. 6, 22. Col. 4, 8; ὅπως Rom. 9, 17.—Also αὐτὸ τοῦτο, *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1, 5; comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. So Xen. An. 1. 9. 21; αὐτὰ ταῦτα Plato Protag. 310. e.

7. After καί, as καὶ οὗτος, often genr. in the foregoing senses, e. g. and *this man*, and *he*, Luke 16, 1; *he also* 20, 30; *δεικτικῶς* Luke 22, 56. 59.—Spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connection of two circumstances, οὗτος is thus joined with

καί, and then always refers back to the former; see Matth. § 470. 6. Buttm. § 150. m. 16. Viger. p. 177. So 1 Cor. 2, 2 εἰ καὶ Ἰ. Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. (Hdrot. 6. 11. Xen. Ag. 1. 2.) Oftener Neut. καὶ τοῦτο, Rom. 13, 11 καὶ τοῦτο εἰδότες comp. v. 8. 1 Cor. 6, 6. Eph. 2, 8; καὶ ταῦτα, 1 Cor. 6, 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ ταῦτα ἀδελφούς. Heb. 11, 12. So Plur Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med Xen. CEC. 11. 3.

8. In distribution, τοῦτο μέν... τοῦτο δέ, pr. *as to this... as to that*, i. q. *partly... partly*, Heb. 10, 33. See in μέν no. 3. b Matth. § 288. n. 2.—Hdrot. 3. 106. Isocr p. 44. d. Dem. 474. 25.

9. Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, Buttm. § 128. n. 5. Matth. § 471. 13; so after καὶ ὥς John 8, 28; altern. with οὕτως Mark 2, 8; ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6, 11. As referring to what follows, Luke 18, 11 ταῦτα προσήχετο· ὁ θεὸς κτλ.—Soph. Ajax 1346. Hom. Il. 11. 694.

10. In *gender* and *number*, the use of οὗτος exhibits some anomalies of syntax e. g. a) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b Matth. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. comp. above in no. 4. Luke 8 14. 15. So Matt. 7, 12. Gal. 4, 24. b) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matth. 21, 42 et Mark 12, 11 παρὰ κυρίου ἐγένετο αὕτη (i. e. τοῦτο), quoted from Ps. 118, 23 where Sept. for Heb. רָחֵץ. For the Heb. idiom, see Gesen. Lehrs. p. 661. +

οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος,) *in this manner, on this wise*, i. e. *so, thus*; to which corresponds relat. ὥς, Buttm. § 116. 7, and n. 7. On the final s, see Buttm. § 26. 4. Winer § 5. 1. b.

1. Pr. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. a) With a preced. relat. adv. as... so, e. g. καὶ ὥς... οὕτως, Rom. 12, 5, comp. v. 4. 1 Cor. 12 12 καὶ ὥς... οὕτως, Luke 11, 30. John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; ὥς... οὕτως Acts 8, 32. Rom. 5, 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7, 14. 1 Thess. 2, 7. 8. (Xen. Cyr. 8. 2. 12.) So ὥς περ... οὕτως Matt. 12 40. John 5, 21. Rom. 6, 4. 1 Cor. 11 12

a. Further, καθ' ὅσον... οὕτως Heb. 9, 27. 28; ὁν τρόπον... οὕτως 2 Tim. 3, 8; κατὰ τὴν ὁδὸν... οὕτως Acts 24, 14; ᾧ [ὡς]... οὕτως Acts 3, 18, comp. Matth. ἰ 480. c. p. 899. b) Alone, and as referring generally to the preceding discourse. Matt. 3, 15 οὕτω γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πάσαν δικ. i. e. by being baptized, comp. v. 13. Matt. 5, 12. 6, 30 comp. v. 29. 30. Matt. 9, 33. 17, 12, 18, 14. Luke 1, 25. John 11, 48. 1 Cor. 2, 11. 7, 26. 40, comp. v. 24. Rev. 2, 15. al. sarp. Interrog. John 18, 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) Also εἰ ταῦτα οὕτως ἔχει, i. e. so as they appear, are reported, Acts 7. 1. 17, 11; comp. in ἔχω no. 5. So Ceбет. Tab. 4. Xen. An. 7. 7. 51. c) In emphatic affirmation or prohibition, οὕτως ἔσται, so shall it be; Matt. 12, 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. 13, 49. 24, 39; οὐχ οὕτως ἔσται ἐν ὑμῖν Matt. 20, 26. Mark 10, 43; with ἔσται impl. Luke 12, 21. 22, 26. So Hom. Od. 16. 31. ib. 21. 257.

2. As referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word. a) With a following relat. adv. so... as, e. g. οὕτως... καθώς, Luke 24, 24 καὶ εὗρον οὕτω καθώς καὶ αἱ γυναῖκες εἶπον. Rom. 11, 26; οὕτως... ὡς, John 7, 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ. 1 Cor. 4, 1. James 2, 12. (Xen. Cyr. 2. 3. 3.) So οὕτως... ὥστε c. inf. Acts 14, 1. (Xen. Mem. 1. 2. 1.) οὕτως... ὁν τρόπον Acts 1, 11; καθ' ὅν τρ. 27, 25. b) Alone, e. g. as followed by direct narration or quotation, Matt. 1, 18 τοῦ ἱ. Χρ. ἡ γέννησις οὕτως ἦν· μνηστευθείσης κτλ. 2, 5 οὕτω γὰρ γέγραπται... καὶ σὺ Βηζαλέμ. John 21, 1. Heb. 4, 4. Rev. 9, 17. Or followed by an infin. 1 Pet. 2, 15. Also by ὅτι of quotation, Luke 19, 31. Acts 7, 6. 13, 34; comp. in ὅτι A. 4. Or by ἵνα, 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε.

3. Put δεικτικῶς, see in οὗτος no. 3. Acts 21, 11 τὸν ἄνδρα... οὕτω δήσουσιν ἐν Ἱερουσ. κτλ. Rom. 9, 20. With the idea of aversion, 1 Cor. 5, 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in οὗτος no. 3. c.

4. Inserted for emphasis: a) After participles, before the following verb, like οὗτος, see in οὗτος no. 4. a. Matth. ἰ 610. p. 1235. Buttm. ἰ 144. n. 13; e. g. Acts 20, 11 ὁμιλήσας ἄχρις αὐτῆς οὕτως ἐξῆλθεν. 27, 17. Perh. John 4, 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς... ἐκατίετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκατίετο, so he sat, wearied as he was; but Chrysost. ἀπλῶς ὡς ἔτυχε, just as it happened. So Hdol. 6. 104 fin. Plato

Gorg. p. 457. a. Xen. Cyr. 2. 1. 1. b) In apodosis, after εἰ, ὅτι, comp. Matth. 1. c. So after εἰ, 1 Thess. 4, 14. Rev. 11, 5 εἰς αὐτοὺς ζέλει ἀδικῆσαι, οὕτω δέ αὐτοὺς ἀποκτανεῖν. But both these passages may be perhaps better referred to no. 1. b, above. (Xen. Cyr. 8. 1. 3 in most ed.) With ὅτι causal, Rev. 3, 16 οὕτως, ὅτι χλῖ- ἀρὸς εἶ, ... μέλλω σε ἔμεσαι ἐκ τοῦ στόματός μου, for ὅτι... οὕτως μέλλω κτλ. So Hdol. 9. 6, c. ἐπεὶ.

5. Spoken of degree, extent, so, so much, to such a degree, in such a manner; so with adjectives and adverbs, Heb. 12, 21 οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. 16, 18; οὕτω ταχέως Gal. 1, 6. Interrog. Mark 7, 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 4, 40 τί δειλοί ἐστε οὕτω; Gal. 3, 3. So Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16; c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John 4, 11 εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς. Followed by ὥστε c. Indic. John 3, 16. Interrog. Matt. 26, 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι; are ye then so unable? 1 Cor. 6, 5.—Xen. Cyr. 1. 3. 11; c. ὥστε Luc. D. Deor. 2. 1; interrog. ib. 5. 2. +

οὐχ, see in οὐ.

οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis. Buttm. ἰ 117. 2.

1. Genr. John 13, 10 ἀλλ' οὐχὶ πάντες but *not all*, i. e. by no means all. v. 11. 1 Cor. 6, 1; οὐχί... ἀλλὰ 1 Cor. 10, 29. 2 Cor. 10, 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

2. In neg. answers, *no, nay, by no means*, comp. in οὐ no. 6; only as followed by ἀλλά, Luke 1, 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κτλ. 12, 51. 13, 3. Rom. 3, 27. So Sept. for כִּי לֹא Gen. 18, 15. 19, 2.—Xen. Cyr. 1. 3. 4.

3. Often in neg. questions, *nonne? is not? are not?* implying an affirmative answer, comp. in οὐ no. 7. Matt. 5, 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20, 13. Luke 12, 6. 17, 17. John 11, 9. Rom. 3, 29. al. Luke 17, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; yea will he *not* rather say to him? Sept. for כִּי לֹא Gen. 40, 8. Judg. 4, 6.—Xen. Cyr. 8. 3. 46; ἀλλ' οὐχὶ ib. 2. 2. 19. +

ὀφειλέτης, *ou, ó, (ὀφείλω,)* 1. a debtor, Matt. 18, 24 εἰς ὅφ. μυρίαν ταλάντων. Trop. of one indebted for favours, Rom. 15, 27. So Plut. C. Mar. 12. Plato Legg. 736. d.

2 Trop. a debtor, one morally bound to the performance of any duty; so c. infin

Gal. 5, 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. With dat. and inf. Rom. 8, 12; inf. impl. Rom. 1, 14 Ἑλληνί τε καὶ βαρβάρους . . . ὀφειλέτης εἰμί, sc. εὐαγγελίσασθαι v. 15. So c. dat. Soph. Ajax 590.

3. From the Aramaean, *a debtor, a delinquent*, one who fails in the performance of duty; Matt. 6, 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke 13, 4 comp. v. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. חַוְּבָלֵי debtors for Heb. חַוְּבָלֵי sinners, Ps. 1, 1. Onk. חַוְּבָלֵי for חַוְּבָלֵי Gen. 18, 23. See Buxt. Lex. Ch. 715.

ὀφειλή, ἥς, ἥ. (ὀφείλω,) *indebtedness, debt*; Matt. 18, 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Trop. *a due, duty, obligation*, Rom. 13, 7. 1 Cor. 7, 3 in later edit.—Etymol. Magn. as from Xen. Vect. See Sturz Lex. Xenoph. sub v. Lob. ad Phryn. p. 90.

ὀφείλημα, ατος, τό, (ὀφείλω,) *what is owed, a debt*, Sept. Deut. 24, 10. 1 Macc. 15, 8. Phryn. ed. Lob. p. 463, ὀφείλημα · ὃ ἐδανεῖσθό τις.—In N. T. trop.

1. *a due, duty, obligation*. Rom. 4, 4 οὗ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα. Plato Legg. 717. b.

2. From the Aramaean, *a delinquency, fault, sin*. Matt. 6, 12 ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11, 4. So Targ. חַוְּבָלֵי *debt*, for Heb. חַוְּבָלֵי *sin*, Ps. 25, 18. al. Comp. Buxt. Lex. Chald. 715, and in ὀφειλέτης no. 3.—Greek writers said ἀφίημι τινὶ τὰ χρέα, Luc. Saturnal. 5. Ael. V. H. 14. 24.

ὀφείλω, f. ὀφειλήσω, 1. *to owe, to be indebted*; pr. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18, 28 bis, ὃς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια κτλ. Luke 7, 41. 16, 5. 7. Rom. 13, 8. Philem. 18. Sept. for חַוְּבָלֵי Hiph. Deut. 15, 2. Is. 24, 2. So Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, *what is owed, a debt, due*, Matt. 18, 30. 34. So Xen. An. 7. 7. 34.

2. Trop. *to owe, to be bound, obligated*, sc. to the performance of any duty, i. q. *I ought, I must*; so of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23 16 ὅς ἂν ὁμολογῇ . . . ὀφείλει sc. ἀποδοῦναι. v. 18. Elsewhere c. inf. Luke 17, 10 ὃ ὀφείλομεν ποιῆσαι, πεποιθήκαμεν. John 13, 14. 19. 7 ὀφείλει ἀποθανεῖν *he ought to die*.

Rom. 15, 1. 27. 2 Cor. 12, 14. Eph. 5, 28. 2 Thess. 1, 3. 2, 13. 1 John 2, 6. 3, 16. 4, 11. 3 John 8. Particip. 1 Cor. 7, 3 Rec. So Wisd. 12, 15. Pol. 6. 37. 5. Thuc. 4. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17, 29. 1 Cor. 7, 36 καὶ οὕτως ὀφείλει γίνεσθαι, 11, 7. 10. 2 Cor. 12, 11. Heb. 2, 17, 3. 12. Or of what is from the nature of the case necessary, *I must or should*, 1 Cor. 5, 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. 9, 10.

3. From the Aramaean, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11, 4. See in ὀφειλέτης no. 3, and ὀφείλημα no. 3.

ὄφελον, epic and later form for Att. ὠφελον aor. 2 of ὀφείλω, pr. *I ought*, but used only in the sense of wishing, *would that, ulinam*; see Passow ὀφείλω no. 2. b. [II. 2.] In earlier Greek writers it is still a verb, c. c. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plato Rep. 432. c. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Butt. § 150. m. 20.—In later writers and N. T. ὄφελον is an indec. particle of wishing, or interject. *O that! would that! ulinam*, c. c. Indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Butt. 1. c. So 1 Cor. 4; 8 καὶ ὄφελόν γε ἐβασιλεύσατε. 2 Cor. 11, 1. Gal. 5, 12. Rev. 3, 15. Sept. for חַוְּבָלֵי Ex. 16. 3; חַוְּבָלֵי Num. 14, 2. 20, 3; חַוְּבָלֵי 2 K. 5, 3. So Arr. Epict. 2. 18. 15; comp. Luc. Philopseude. 1 fin.

ὄφελος, εος, ους, τό, (ὀφέλλω,) *furtherance, advantage, profit*, 1 Cor. 15, 32 τί μοι ὄφελος; James 2, 14. 16. Sept. for חַוְּבָלֵי Job 15, 3.—Diod. Sic. 13. 53. Xen. Mem. 3. 1. 9.

ὀφθαλμοδουλεία, ας, ἥ, (ὀφθαλμός, δουλεία,) *eye-service*, rendered only under the master's eye, Eph. 6, 6. Col. 3, 22.—Not found elsewhere.

ὀφθαλμός, οῦ, ὁ, (ὄφθαλμος, Part. aor. ὀφθαλμός,) *an eye*; Plur. οἱ ὀφθαλμοί, *the eyes*.

1. Pr. and genr. Matt. 5, 29 ὁ ὀφθ. σοι ὁ δεξιός. v. 38. Mark 8, 25. Luke 24, 16. Acts 9, 18. 1 Cor. 12, 16. 15, 52 ἐν ῥιπῇ ὀφθαλμοῦ. Rev. 3, 18. al. Sept. for חַוְּבָלֵי Gen. 29, 17. 48, 10. (Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.) Spec. ὀφθ. ἀπλοῦς, ὀφθ. πονηρός, i. e. *sound, or unsound, diseased*, Matt. 6, 22. 23; but ὀφθ. πονηρός see also below in no. 2. For acc. τοὺς ὀφθαλμοὺς in phrases after the verb

ἀνοίγω, διανοίγω, ἐξορύσσω, ἐναίρω, καμύω, see under these verbs respectively. For 1 Pet. 3, 12, see in ἐπί III. 1. b. β. For 2 Pet. 2, 14, see in μοιχάλης. For Heb. 4, 13, see γυμνός no. 4.

2. Poet. the eye, as the organ of seeing, is put for the person who sees; Matt. 13, 16 μακάριοι οἱ ὄφθ. Luke 2, 30 εἶδον οἱ ὄφθ. μου κτλ. 10, 23. Rev. 1, 7. Sept. and Heb. Deut. 3, 21. Is. 30, 20. sæp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person; e. g. envy, as Matt. 20, 15 ὁ ὄφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; Mark 7, 22 ὄφθ. πονηρός, ἀπ' evil eye, envy. So Heb. יָרָא יָרָא, Sept. βάσκανος, Prov. 23, 6. 28, 22; comp. Heb. Lex. יָרָא no. 1. So Ecclus. 14, 10 ὄφθ. πονηρός φθονερός.

3. Trop. eye of the mind, the power of perceiving and understanding; so ὄφθ. τῆς διανοίας Eph. 1, 18 Rec. others ὄφθ. τῆς καρδίας. Elsewhere absol. Luke 19, 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26, 18, comp. in ἀνοίγω no. 4. b. John 12, 40. Rom. 11, 8. 10. al. (Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.) By Hebr. ἐν ὀφθαλμοῖς τινος Matt. 21, 42 et Mark 12, 11, see in ἐν no. 1. c; ἀπέναντι τῶν ὄφθ. Rom. 3, 8, see in ἀπέναντι no. 2. +

ὄφεις, εὼς, ὁ, a serpent; Matt. 7, 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16, 18 et Luke 10, 19 comp. Ps. 91, 13. Luke 11, 11. 1 Cor. 10, 9. Rev. 9, 19. Of the brazen serpent, John 3, 14. Sept. for ὤφη Gen. 3, 1. Ex. 4, 3. (Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.) As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10, 16; in a bad sense, 23, 33. Comp. Gen. 3, 1. Psalt. Salom. 4, 11 ὡς ὄφεις διὰ λέσαι σοφίαν.—Hence symbolically for Satan, 2 Cor. 11, 3; in allusion to Gen. 3, 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2, 23. 24. Act. Thom. §§ 31, 32. Also Rev. 12, 9 ὁ ὄφεις ὁ ἀρχαῖος... ὁ Σατανᾶς. v. 14. 15. 20, 2; comp. in δράκων.

ὀφρύς, ὄος, ἡ, brow, pr. eye-brow, Sept. Lev. 14, 9. Xen. Mem. 1. 4. 6.—In N. T. the brow of a hill, edge of a precipice, Luke 4, 29; see in Ναζαρέθ. So Hom. II. 20. 151. Pol. 7. 6. 3. Plut. Mor. II. p. 201.

ὀχλῶ, ὦ, f. ἦσω, (ὄχλος.) pr. to harass with crowds, to mob, c. acc. Hdot. 5. 41. Æschyl. Prom. 1001.—In N. T. genr. to harass, to vex, only Pass. Luke 6, 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5,

16. So Tob. 6, 7. Hdtian. 6. 3. 9. Plut. de Tranq. anim. 8 fin.

ὀχλοποιέω, ὦ, f. ἦσω, (ὄχλος, ποιέω,) to gather a crowd, to raise a mob, intrans. Acts 17, 5.—Not found elsewhere.

ὄχλος, ου, ὁ, 1. a crowd, throng, multitude; pr. a confused multitude, populace, opp. to δῆμος a regular assembly, Plato Polit. 304. c. So Sing. Matt. 9, 23 ἰδὼν... τοῖς ὄχλον θορυβούμενον. v. 25. Mark 2, 4. Luke 5, 1. John 5, 13. Acts 14, 14. al. sæp. So πολλὸς ὄχλος Matt. 14, 14. Mark 6, 34; ὄχλος πολλὸς Matt. 20, 29. Mark 4, 1; ὁ πολλὸς ὄχλος Mark 12, 37; ὁ πλείστος ὄ. Matt. 21, 8; πάνπολις ὄ. Mark 8, 1; πᾶς ὁ ὄ. Matt. 13, 2. Mark 4, 1; ὁ τοσούτος Matt. 15, 33; ὁ ἱκανὸς Mark 10, 46; οἱ μυριάδες τοῦ ὄ. Luke 12, 1. Sept. for יִצְחָק 1 K. 20, 13; עַם Num. 20, 20. So Luc. Amor. 12. Xen. Cyr. 7. 5. 39; πολλὸς ὄ. ib. 6. 1. 1; ὁ πᾶς ὄ. Æl. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes: Matt. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 7, 28. Mark 10, 1. Luke 4, 42. 5, 3. John 7, 12. Acts 8, 6. al. So ὁ. πολλοί Matt. 4, 25. Luke 5, 15; πάντες οἱ ὄ. Matt. 12, 23. Sept. for יִצְחָק Ez. 16, 40. So Æl. V. H. 14. 8. Hdtian. 7. 12. 11.—Once Plur. οἱ ὄχλοι of throngs or multitudes out of different nations, and thus i. q. nations, tribes; Rev. 17, 15 λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. So Hdtian. 7. 7. 2.

2. Spec. the common people, the rabble, plebs; Matt. 14, 5 ἐφοβήθη τὸν ὄχλον. 21, 26. Mark 12, 12. John 7, 12. 49 comp. 48. Acts 16, 22. 24, 12. Plur. οἱ ὄχλοι Matt. 21, 46. Acts 17, 13.—Ecclus. 7, 7. Luc Herod. 8. Xen. Hell. 1. 4. 13.

3. Genr. a multitude, a great number, c. genit. of a class, Luke 5, 29 ὄχλος τελευτῶν πολὺς. 6, 17. Acts 1, 15. 6, 7. With ἐκ c. gen. John 12, 9; ὁ. ἱκανὸς Acts 11, 24. 26. 19, 26 μετέστησεν ἱκανὸν ὄχλον.—So c. gen. Jos. Ant. 3. 4. 1. Luc. Nocyom. 4. Xen. An. 4. 1. 20.

4. Meton. a mob, tumult, uproar; Luke 22, 6 ἄτερ ὄχλου. Acts 24, 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· παραχῆς Xen. Hell. 4. 4. 11. +

ὀχύρωμα, ατος, τό, (ὀχυρώω, ὀχυρός, ἔχω,) a fortress, strong-hold, pr. Sept. for יִצְחָק Josh. 19, 29. Is. 34, 13; יִצְחָק 2 K. 22, 2. Xen. Hell. 3. 2. 3.—In N. T. trop. of strong arguments or imaginations with which one fortifies himself against the gospel, 2 Cor. 10, 4; comp. v. 5 and 1 Cor. 3, 20. So Sept. for יִצְחָק Prov. 21, 22; יִצְחָק Prov. 10, 29.

**οψάριον**, ου, τό, dim. from τὸ ὄψων, (ἔψω,) Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7, 8. Xen. Cyr. 4. 5. 4; later espec. *fish*. Sept. for ִּשְׁתֵּי נֶמֶץ Num. 11, 22. Plut. Symp. 4. 4. 2, πολλῶν ὄντων ὄψων, ἐκνεύνηκεν ὁ ἰχθύς μόνον, ἢ μάλιστα γὰρ, ὄψων καλεῖσθαι. Thuc. 1. 138. See Dict. of Antt. art. *Opsonium*.—Hence in N. T. τὸ ὄψάριον, *a fish*; John 6, 9 δύο ὄψάρια (comp. Luke 9, 13). John 6, 11. 21, 9. 10. 13. So Plut. de tuend. Sanit. 7. Athen. IX. p. 385. b, ἰχθύος μεγάλου... καὶ εἰπόντος τινὸς ἥδιστον εἶναι ὄψάριον κτλ.

**ὄψέ**, adv. (kindr. ἔπομαι, ὅπως,) *late*, after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὄψέ μετὰ πολλὸν χρόνον, βραδέως. Also c. gen. ὄψέ ἡλικίας, *late in life*, Ael. V. H. 2. 23; ὄψέ τῆς ἡμέρας Thuc. 4. 93; absol. *late in the day or evening*, *late evening*, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἔσπερα· ἡ μετὰ τὴν δύσιν ἡλίον ὥρα· ὄψέ δέ, ἡ μετὰ πολλὴ τῆς δύσεως, καὶ καθόλου μετὰ πολλὸν γρόνον.—Hence in N. T.

1. Absol. *late*, *late evening*; Mark 11, 19 καὶ ὅτε ὄψέ ἐγένετο. Put for the evening watch, Mark 13, 35; see in φυλακή no. 4. Sept. for ִּשְׁתֵּי נֶמֶץ Gen. 24, 11. See above.

2. With a genit. i. q. *at the end of*, *at the close of*, *after*. Matt. 28, 1 ὄψέ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κτλ. *at the end of the sabbath*, i. e. after the sabbath, the sabbath being now ended, i. q. Mark 16, 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 5. b.—Philostr. Vit. Apoll. 4. 18 ὄψέ μυστηρίων *after the mysteries*. Philostr. de Ludis Pythiis, εἶτα τὴν ἰγώνιον παρέχειν τὴν γυμνὴν, ὄψέ τούτων. ib. ὄψέ τῶν Τρωϊκῶν. Wetst. ad loc.

**ὄψιμος**, ου, ὁ, ἡ, adj. (ὄψέ,) *late*, *latter*. James 5, 7 ὥς ἂν λάβῃς ὑετὸν πρώϊμον καὶ ὄψιμον, *the early and latter rain*; i. e. the first or autumnal showers, which begin to fall in Palestine after the middle of October at the beginning of the rainy season; and the latest or vernal showers, which fall in March and April before the harvest; see Bibl. Res. in Pal. II. p. 97. Sept. for ִּשְׁתֵּי נֶמֶץ דְּהִיּוֹת Deut. 11, 14. Jer. 5, 24. Joel 2, 23.—Hom. Il. 2. 325. Diod. Sic. 1. 10. Xen. Cœc. 17. 4, 5. It is strictly poetic for ὄψιος, but is used by later prose writers, Lob. ad Phryn. p. 51, 52.

**ὄψιος**, α, ου, (ὄψέ,) 1. *late*, Mark 11, 11 ὄψίας ἥδη οὕσης τῆς ὥρας, i. e. it being now late evening; comp. in ὄψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

2. Subst. fem. ἡ ὄψία (sc. ὥρα) *evening* pr. *late evening*. The Hebrews reckoned *two evenings*; so in the phrase בֵּינָם בֵּינָם between the two evenings, as marking the interval or portion of the day during which the paschal lamb was to be killed, Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5; and also the evening sacrifice was to be offered, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark; Reland de Samar. § 22, in Diss. Misc. T. II. But the Pharisees and Rabbinites, according to the Mishnah (Pesach 5. 3), held the first evening to commence with the declining sun; and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord; the hour of evening sacrifice and prayer being then the *ninth* hour, or 3 p. m. Acts 3, 1; and the paschal lamb being regularly killed between the ninth and eleventh hours, Jos. B. J. 6. 9. 3. A like distinction of two evenings was made by the Greeks, viz. δειλὴ πρωῒα, δειλὴ ὄψια, Hidot. 8. 6, 9. Hesych. δειλὴ πρωῒα· ἡ μετ' ἄριστον ὥρα· δειλὴ ὄψια, ἡ περὶ δύσιν ἡλίου. Eustath. ad Od. 17. p. 285, ἡ ὄψια δειλὴ, τὸ περὶ ἡλίου δυσμῆς· δειλὴ πρωῒα, τὸ εὐδὺς ἐκ μεσημβρίας. See Heb. Lex. art. ִּשְׁתֵּי נֶמֶץ. Gr. Harm. p. 211 sq.—In N. T. ἡ ὄψια marks: a) The *former evening*, δειλὴ πρωῒα, in Matt. 14, 15 (comp. v. 23 et Mark 6, 35). Matt. 27, 57. Mark 4, 35. 15, 42. b) The *latter evening*, δειλὴ ὄψια, in Matt. 8, 16 et Mark 1, 32. Matt. 14, 23 comp. 15. Matt. 16, 2. 20, 8. 26, 20. Mark 6, 47. 14, 17. John 6, 16. 20, 19.

**ὄψις**, εως, ἡ, (ὄψομαι,) *the sight*, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14; *a sight*, *appearance*, thing seen, Jos. Ant. 14. 15. 11. Xen. An. 6. 1. 9.—Hence in N. T. *aspect*, *looks*, i. e.

1. *the visage*, *face*, *countenance*; John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. 1, 16 ἡ ὄ. αὐτοῦ ὡς ὁ ἥλιος. Sept. for ִּשְׁתֵּי נֶמֶץ Gen. 24, 16. 29, 17.—Ael. V. H. 4. 28. Dem. 413 pen.

2. *external appearance*, *show*, John 7, 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

**ὄψωνιον**, ου, τό, (ὄψωνέω; ὄψων, ὠνέομαι,) Lat. *opsonium*, pr. 'whatever is bought to be eaten with bread,' see in ὄψάριον, and comp. ὄψωνέω Ael. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in rations of meat, grain, fruit; see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq



Plut. of Antt. art. *Stipendium*. Adam's Rom. Ant. p. 393.—Hence in N. T. τὸ ὀψώνιον, *a stipend, wages, rations*, pr. of soldiers, Luke 3, 14 ἀρκείσῃς τοῖς ὀψωνίοις ὑμῶν.

1 Cor. 9, 7. (1 Macc. 3, 28. Pol. 6 39. 12 Dion. Hal. Ant. 9. 17.) Trop. and genr. *wages, recompense*, 2 Cor. 11, 8. Rom. 6, 23 τὰ ὀψ. τῆς ἀμαρτίας.

## II.

παγιδεύω, f. εὔσω, (παγίς,) *to lay a snare for, to snare, to trap*; pr. Sept. Ecc. 9, 12.—In N. T. trop. *to ensnare, to entangle*, e. g. by difficult and perplexing questions, c. acc. Matt. 22, 15 ἵνα παγιδέωσιν αὐτὸν ἐν λόγῳ. So Symm. Prov. 6, 2 ἐπαγιδεύῃς ἐν ῥήμασι στόματός σου, for Heb. חֲשֹׁבֵי. Sept. 1 Sam. 28, 9.

παγίς, ἰδος, ἡ, (πήγνυμι,) pr. 'any thing which fixes and holds fast.'—In N. T.

1. *a snare, trap, gin*; Luke 21, 35 ὡς παγίς γὰρ ἐπιλεύσεται, *as a snare shall it come upon them*, i. e. suddenly, unexpectedly. Sept. for Πῃ Ecc. 9, 12. Am. 3, 5. So Ecclus. 27, 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

2. Trop. παγίς τοῦ διαβόλου, *snare of the devil*, i. e. wile, stratagem, 1 Tim. 3, 7. 2 Tim. 2, 26; absol. 1 Tim. 6, 9.—Spec. *a cause of destruction*, Rom. 11, 9 γενήσῃ-τω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69, 23 where Sept for Πῃ; also Josh. 23, 13. Is. 24, 18. So 1 Macc. 5, 4.

πάθημα, ατος, τό, (πάσχω, παθεῖν,) *what is suffered, suffering*, i. q. πάθος.

1. Pr. *evil suffered, affliction, distress*; once Sing. Heb. 2, 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. *a suffering even unto death*, the genit. being explanatory. (Xen. Hi. 1. 36.) Elsewhere only Plur. τὰ παθήματα, *sufferings, calamities*, Rom. 8, 18. 2 Cor. 1, 5 καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, i. e. *the sufferings of Christ as the mystical head of the church, of whom Christians are members, with whom they suffer*; comp. Phil. 3, 10. Rom. 8, 17. Also 2 Cor. 1, 6. 7. Phil. 3, 10. Col. 1, 24. 2 Tim. 3, 11. Heb. 2, 10. 10, 32. 1 Pet. 1, 11. 4, 13. 5. 1. 9. So Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

2. Meton. *passion, an affection of mind, emotion*; Gal. 5, 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7, 5.—Plut. Pomp. 8 fin. Xen. Cyr. 3. 1. 17.

παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) *liable to suffering*, Plut. Pelop. 16 τὸ ζηγόν καὶ παθητόν. Id. Numa 8.—In N. T. *destined to suffer*; Acts 26, 23 λέγων. ἐὶ παθητὸς ὁ Χριστός, *that Christ must needs*

suffer, i. e. according to the prophets κύριε. Luke 24, 26.

πάσος, εος, ους, τό, (πάσχω, παθεῖν,) *suffering, affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33.—In N. T. *passion*, i. e. *affection of mind, emotion, espec. lust, concupiscence*. Rom. 1, 26 πάθη ἀτιμίας, *vile affections*, infamous lusts, Col. 3, 5. 1 Thess. 4, 5. So Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5; genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

παιδαγωγός, οὔ, ὁ, (παῖς, ἀγωγή, ἄγω,) *a pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed at the age of six or seven years, who watched over their physical and moral training, and accompanied them to the public schools and elsewhere, or provided them with teachers, but did not himself instruct them; i. q. ἐπίτροπος q. v. Plut. de Puer. educ. § 7. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Dict. of Antt. art. *Pædagogus*. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. *a tutor, guardian*, with the idea of authority, 1 Cor. 4, 15. Trop. of the Mosaic law, Gal. 3, 24. 25.

παιδάριον, ἰον, τό, (dim. παῖς,) *a boy, lad*, John 6, 9. Matt. 11, 16 Rec. Sept. for παιδῆ Gen. 42, 22; 722 Gen. 22, 5. 12.—Pol. 10. 47. 7, 9. Plato. Conv. 207. d; of a servant boy Æl. V. H. 2. 2.

παιδεία, ας, ἡ, (παιδεύω,) *the training of a child*, Æschyl. Theb. 18. Plato Phæd. 107. d.—In N. T. genr.

1. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ. κυρίου, i. e. *such training as the Lord approves and requires*, 2 Tim. 3, 16 π. ἡ ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

2. By Hebr. *correction, chastisement*, Heb. 12, 5. 7. 8. 11. Sept. and 722 Prov. 3, 11. 22, 15.—Ecclus. 18, 14. See in παιδεύω no. 2.

παιδευτής, οὔ, ὁ, (παιδεύω,) *a teacher, master, tutor*, pr. of boys, Plut. de Puer. educ. § 7. Plato Legg. 835. a.—In N. T.

1. Genr. *a teacher, instructor*. Rom. 2

24 παιδευτὴν ἀφρόνων.—Eccles. 13, 19. Plā - Rep. 492. d.

2. By Hebr. *a corrector, chastiser*, Heb. 12, 5. Sept. for כִּנּוּי Hos. 5, 2.—Psalt. Salom. 8, 35. See in παιδεύω no. 2.

παιδεύω, f. εἶσω, (παῖς,) *to bring up or rear a child*, Soph. Fragm. 433 αὐτὴν ἐπαιδεύσε γάλα.—In N. T. and genr.

1. *to train up, to educate, to teach*; so c. dat. of thing or manner, Pass. Acts 7, 22 ἐπαιδεύθη Μωϋσῆς πάση σοφίᾳ Αἰγυπτίων. So c. κατὰ 22, 3, see in ἀκριβεία. (Jos. c. Apion 1. 4 γράμμασιν ἐπαιδεύθησαν. So c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.) Spec. *to teach, to admonish*, by word or deed, c. acc. of pers. 2 Tim. 2, 25 ἐν πράσσει παιδεύοντα. Tit. 2, 12. Pass. c. inf. 1 Tim. 1, 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2, 10. So Wisd. 6, 25. Ael. V. H. 1. 34. Xen. Hell. 6. 3. 11.

2. By Hebr. *to correct, to chastise, to chasten*, e. g. as children, Heb. 12, 7. 10. (Sept. and כִּנּוּי Prov. 19, 18. 29, 17.) Spoken of chastening from God by afflictions, calamities, 1 Cor. 11, 32. 2 Cor. 6, 9. Rev. 3, 19. Heb. 12, 6; comp. Prov. 3, 12. (Sept. and כִּנּוּי Lev. 26, 18. Jer. 10, 24.) Hence of prisoners, *to scourge*, Luke 23, 16. 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16, 22.—This use of the word is found only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδέ τις τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ Σεῖα γραφῇ τοῦτο εἰρίσκεται.

παιδιόθεν, adv. (παῖς, παιδίον,) *from a child, from childhood*, Mark 9, 21.—So παιδίζεν, Synes. de Prov. p. 91. c. Joann. Zonar. IV. 184. a. Earlier writers said ἐκ παιδός Xen. Cyr. 5. 1. 2; or ἐκ παιδίου Sept. Is. 46, 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phryn. p. 93.

παιδίον, ov, τό, (dim. παῖς,) *a little child*, either male or female; Plur. τὰ παῖδια, *little children*.

1. Pr. and genr. e. g. of a child or children recently born, *a babe, infant*; Luke 18, 16. 17 τὰ παῖδια, comp. v. 15 where it is τὰ βρέφη. Matt. 19, 13. 14. Mark 10, 13. 14. 15. John 16, 21. Also of those more advanced, Matt. 11, 16 in later edit. 14, 21. 15, 38. 18, 2. 3. 4. 5. Mark 7, 28. Luke 7, 32. 9, 47. 48. 11, 7. Sept. for יֶלֶד Gen. 30, 26. 1 Sam. 1, 2; יֶלֶד Gen. 45, 19. So Hldian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. *a male child, boy*, e. g. recently born, Matt. 2, 8. 9. 11. 13 bis. 14. 20 bis. 21. Luke 1, 59. 66. 76. 80. 2, 17. 21. 27. 40. Heb. 11, 23. (Sept. for יֶלֶד Ex. 2, 8. 9.)

Also more advanced, Mark 9, 24. 36. 37. John 4, 49, comp. v. 47. Sept. for יֶלֶד Gen. 21, 14. 15; יֶלֶד Gen. 21, 17. 18. Sc. Ael. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Also of a female child, *a girl, maiden*, partly grown, Mark 5, 39. 40 bis. 41.

2. Trop. 1 Cor. 14, 20 μὴ παῖδια γίνεσθαι φρεσίν, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2, 13. 14; comp. Is. 8, 18. So in direct address, Voc. παῖδια, *children*, q. d. *carissimi*, John 21, 5. 1 John 2, 13 [14]. 18.

παιδίσκη, ης, ἡ, (dim. παῖς,) *a girl, young maiden*, free-born Sept. Ruth 4, 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a handmaid, bond-maid, a female slave or servant*, Matt. 26, 69. Mark 14, 66. 69. Luke 12, 45. 22, 56. John 18, 17. Acts 12, 13. 16, 16. Gal. 4, 22 ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς δευτέρας. v. 23. 30 bis. 31. Sept. for פִּתְיָא Gen. 21, 10; חֲמִישָׁה Gen. 16, 1. 2; espec. 1 Sam. 25, 41. So Dem. 1351. 3. Hdor. 1. 93. See Phryn. et Lob. p. 239.

παίζω, f. παίζομαι, (παῖς,) aor. 1 ἔπαισα, later form ἔπαιξα, Butt. § 114; pr. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10.—In N. T. *to play, to sport*, with singing, leaping, dancing, as connected with worship; 1 Cor. 10, 7 ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν. Quoted from Ex. 32, 6 where Sept. for פִּתְיָא. Sept. also for פִּתְיָא Judg. 16, 25. 2 Sam. 6, 5. So Hom. Od. 23. 147. Hes. Scut. 277. 282. Aristoph. Ran. 410.

παῖς, παιδός, ὁ, ἡ, *a child, male or female; a boy, youth; a girl, maiden*; Plur. οἱ παῖδες, *children*; spoken of all ages from infancy up to full grown youth; see Matt. 2, 16, also Acts 20, 12 comp. v. 9.

1. Pr. and genr. Matt. 2, 16 ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ . . . ἀπὸ διετούς καὶ κατωτέρω. 21, 15. Sing. ὁ παῖς Matt. 17, 18. Luke 2, 43. 9, 42. John 4, 51 ὁ παῖς σου ἤν, comp. v. 46 where it is υἱός. Acts 20, 12, comp. v. 9 where it is νεανίας. Also ἡ παῖς Luke 8, 51. 54, comp. v. 42 where it is συγάτηρ ὡς ἐτών δώδεκα. Sept. genr. for יֶלֶד 2 K. 2, 24; ὁ π. for בֶּן Prov. 4, 1; ἡ π. for יֶלֶד Ruth 2, 6; נַעֲרָה Gen. 24, 28. 57. 34, 12.—Jos. Ant. 9. 7. 5 καὶ ἄρρενες αὐτῶ καὶ θηλείαι παῖδες ἐγένοντο. Xen. Mem. 4. 8. 20; ὁ παῖς Hldian. 1. 17. 6. Xen. Cyr. 1. 3. 1; ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

2. Like Engl. *boy*, Lat. *puer*, put for *a servant*, e. g. a) Pr. and genr. i. q. δεῦ

λος, *a servant, slave*, Matt. 8, 6. 8. 13, comp. v. 9 where it is δοῦλος. Luke 7, 7, comp. v. 3. 12, 45. 15, 26. Sept. for עֲבָד Gen. 9, 26. 27. 26, 15. So Ael. V. II. 4. 22. Xen. Mem. 3. 13. 6. b) *an attendant, minister*, as of a king, Matt. 14, 2 εἶπεν [Ἡρώδης] τοῖς παισιν αὐτοῦ. Sept. and εἶπεν Gen. 41, 38. Jer. 36, 24. So 1 Macc. 1, 6. Diod. Sic. 17. 36. c) ὁ παῖς τοῦ θεοῦ, *the servant of God*, i. q. יהוה עֲבָד, see Heb. Lex. עֲבָד no. 2; spoken of a *minister or ambassador* of God, called and beloved of God and sent by him to perform any service; e. g. of David, Luke 1, 69. Acts 4, 25; of Israel, Luke 1, 54, comp. Sept. and עֲבָד Is. 41, 8. 9. 44, 1. 2. 45, 4. Also of Jesus the Messiah, Matt. 12, 18 ἰδοὺ ὁ παῖς μου, in allusion to Is. 42, 1 where Sept. and עֲבָד; also Acts 3, 13. 26. 4, 27. 30. Sept. and עֲבָד Is. 49, 6. 52, 13. al.

παῖω, f. παύσω and παῖσω, *to strike, to smite*, e. g. with the fist, a rod, sword; c. acc. Matt. 26, 68. Luke 22, 64. Mark 14, 47 et John 18, 10 ἐπαύσε τὸν δοῦλον. Sept. for עָרַב Num. 22, 28. 2 Sam. 20, 10. So Hldian. 4. 13. 11. Xen. Cyr. 7. 3. 6.—Of a scorpion, *to strike, to sting*, Rev. 9, 5.

Πακατιανή, ἡς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription 1 Tim. 6, 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 144, 149.

πάλαι, adv. 1. *long ago, of old, formerly*; Matt. 11, 21. Luke 10, 13. Heb. 1, 1 παῖλαι ὁ θεὸς λαλήσας τοῖς πατράσιν. Jude 4. Hence οἱ παῖλαι as adj. *the old, former*, 2 Pet. 1, 9; comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hldian. 1. 1. 1. Xen. Vect. 4. 2; c. art. Xen. Mem. 1. 6. 14.

2. Of time just past, as related to the present moment, *now long, already long, a while*; Mark 15, 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ παῖλαι ἀπέθανεν.—Hldian. 7. 5. 1. Plat. Phædo § 27. p. 79. c. Xen. Cyr. 8. 7. 1.

παλαιός, ὁ, ὄν, (πάλαι.) *old, aged*, not new.

1. In age or time, *old, former, not recent*, e. g. οἶνος Luke 5, 39 bis; ζυμὴ 1 Cor. 5, 7. 8; διαθήκη 2 Cor. 3, 14; ἐντολή 1 John 2, 7 bis; ὁ παλ. ἄνθρωπος Rom. 6, 6. Eph. 4, 22. Col. 3, 9; see in ἄνθρωπος no. 3. b. Sept. for עָרַב Lev. 25, 22.—2 Macc. 6, 21. Hldian. 5. 5. 16 Xen. Mem. 2. 1. 33.

2. From use, *old, worn out*, e. g. ἱμάτιον Matt. 9, 16. Mark 2, 21 bis. Luke 5, 36 bis; ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 37; genr. Matt. 13, 52. Sept. for עָרַב Josh. 9, 4. 5. Jer. 38, 11.—Soph. Œd. R 290. Lys. 179. 37.

παλαιότης, ητος, ἡ, (παλαιός,) *oldness antiquatedness*; Rom. 7, 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ comp. in γράμμα no. 2. d.—Of extreme old age, second childhood, Eurip. Helen. 1065. Æschin. 33. 34.

παλαιῶ, ὦ, f. ὥσω, (παλαιός,) *to make old*; Pass. *to wax old, to become old*; pr. in age, Act. Sept. Job 9, 5. Pass. Athen. I. p. 33. a, οἶνος πεπαλαιωμένος. Luc. Philopatr. 22.—In N. T. from use, Pass. *to wax old, to be worn out*; Luke 12, 33 βαλάντια μὴ παλαιούμενα. Heb. 1, 11 quoted from Ps. 102, 27. Heb. 8, 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. 3, 4. So Sept. Pass. for עָרַב Deut. 29, 5. Josh. 9, 13. Ps. 102, 27. Is. 50, 9.—Trop. *to make old or antiquated, to declare obsolete*, e. g. a law or covenant, c. acc. Heb. 8, 13 πεπαλαίωκε τὴν πρώτῃν sc. διαθήκην. Comp. Lat. antiquare legem Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

πάλη, ης, ἡ, (πάλλω,) *a wrestling*, pr. Ael. V. H. 4. 15. Xen. An. 4. 8. 27.—In N. T. trop. *struggle, conflict*, Eph. 6, 12.

παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) *new birth, regeneration, reproduction*, Luc. Musc. encom. 7. Plut. de esu Carn. 2. 4.—Hence in N. T.

1. Trop. in a moral sense, *new birth*, i. e. *regeneration*, a change by grace from a carnal nature to a christian life, from sinful to holy affections, Tit. 3, 5. Comp. in ἀνακαίνωσις, ἀναγεννάω, γεννάω.

2. Spec. *renovation, restoration, restitution*, pr. from decay or ruin to a former state, equiv. to ἀποκατάστασις q. v. In N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in βασιλεία no. 3. Matt. 19, 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3, 21.—Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος, i. e. the re-occupation of Judea after the exile. So Cicero calls the restoration of his dignity and fortune παλιγγενεσία, ad Att. 6. 6.

πάλιν, adv. *back, back again, again*, pr. as implying a return back to a former place

state, act, or the like, i. q. *re-* in Lat. and Engl.

1. Of place, espec. after verbs of motion, *back, again*; Mark 2, 1 καὶ πάλιν εἰσῆλθεν εἰς Καπ. 5, 21. John 6, 15 ἀνεχώρησεν πάλιν εἰς τὸ ὄρος. 11, 7. 14, 3 πάλιν ἔρχομαι *I come again, I will return.* Acts 18, 21. 2 Cor. 1, 16. 13, 2 ἐὰν ἔλθω εἰς τὸ πάλιν. Phil. 1, 26 διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Gal. 1, 17. 4, 9. al. So Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—Also λαμβάνειν πάλιν, *to take back again*, John 10, 17. 18. Acts 10, 16. (Xen. An. 4. 2. 13.) Acts 11, 10; οἰκοδομεῖν πάλιν Gal. 2, 18.

2. Of time, *again, another time, once more.* a) Genr. Matt. 4, 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. 20, 5. Luke 23, 20. John 4, 13. 16, 16. Acts 27, 28. Rom. 8, 15. Heb. 5, 12. 6, 6. James 5, 18. al. sēp. Pleonast. πάλιν ἐκ δευτέρου, Engl. *again the second time*, Matt. 26, 42. Acts 10, 15. (Æl. V. H. 1. 4. Hidian. 6. 7. 1. Xen. Cyr. 1. 3. 15.) Also, *at another time*, genr. John 1, 35. 8, 12. 21. Acts 17, 32. Including also perhaps the idea of place, i. q. ‘*again in another place*,’ Matt. 4, 7. John 12, 39. Rom. 15, 10. 11. 12. Heb. 2, 13. b) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*; Matt. 5, 33 πάλιν ἠκούσατε. 13, 44 sq. 18, 19. Luke 13, 20. John 12, 22. 1 Cor. 12, 21. Heb. 1, 5. 6. 2, 13. al. (Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.) Also where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4, 7. 2 Cor. 10, 7. Gal. 5, 3. 1 John 2, 8. So Hidian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. +

παμπληθεῖ, adv. (παμπληθής; πᾶς, πῶς,) *the whole multitude together, all at once*, Luke 23, 18.—Plato Crit. 111. a, si sana lect. Suid. παμπληθεῖ καὶ παμπληθές, ἀντὶ τοῦ πολὺ.

πάμπολος, παμπόλλη, πάμπολυ, (πᾶς, πόλος,) *very much, very great, vast*, Mark 8, 1 παμπόλλου ὄχλου ὄντος.—Jos. Ant. 7. 5. 3. Luc. Hermot. 61. Xen. Cyr. 1. 1. 3.

Παμφυλία, as, ἡ, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2, 10. 13, 13. 14, 24. 15, 38. 27, 5. See Strabo 14. p. 667. Plin. II. N. 5. 26. Rosenm. Bibl. Geogr. I. 193.

πανδοχεῖον, ου, τό, (πανδοχεύς,) pr. ‘*place where all are received*,’ i. e. *an inn* in the East a *menzil* or *meddfeh*, *khlân*, *caravanserai*, Luke 10, 34. Comp. in κατάλυμα, and see Bibl. Res. in Pal. II. p. 122. III. p. 431.—Epict. Ench. 11. Luc. Philopat. 9. Pol. 2. 15. 5. The better Attic form was πανδοκτεῖον, see Phryn. et Lob. p. 307.

πανδοχεύς, ἑως, ὁ, (πάνδοκος; πᾶς, δέχομαι,) pr. ‘*one who receives all*,’ i. e. *the keeper of an inn or caravanserai, a host*, Luke 10, 35; see in πανδοχεῖον.—Pol. 2. 15. 6. Plut. de San. tuend. 15. The more Attic form was πανδοκεύς, see Phryn. et Lob. p. 307.

πανήγυρις, ιδος, ἡ, (πᾶς, ἄγυρις, ἀγορά,) pr. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games or sacrifices; hence genr. *a high festival, public convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. 12, 23 καὶ μυριάσιν, ἀγγέλων πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων κτλ. *and to countless throngs*, even the joyful assembly of angels, sc. as hymning the praises of God around his throne; comp. Rev. 5, 11 sq. Ps. 148, 2. Dan. 7, 10. Sept. for מִרְיָדֵי Ez. 46, 11. Hos. 2, 11; מִרְיָדֵי Am. 5, 21.

πανοικί, adv. (πᾶς, οἶκος,) *with all one's household*, Acts 16, 34. Sept. Vat. for מִבְּיָה Ex. 1, 1.—Jos. Ant. 4. 4. 4. Æschin. Dial. Soc. 2. 1. Plato Eryx. 392. c. The Atticists hold this to be a later form instead of πανοικία and πανοικισία, Lob. ad Phryn. p. 514 sq.

πανοπλία, as, ἡ, (πάνοπλος; πᾶς, ὅπλον,) *panoply, complete armour*, offensive and defensive, Luke 11, 22. Trop. of spiritual armour, Eph. 6, 11. 13.—Sept. 2 Sam. 2, 21. Æl. V. H. 3. 24. Thuc. 3. 114.

πανουργία, as, ἡ, (πανούργος,) *shrewdness, cunning, craftiness*, Luke 20, 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν. 1 Cor. 3, 19. 2 Cor. 4, 2. 11, 3. Eph. 4, 14. Sept. for מְרִמָּה Josh. 9, 4. So Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for מְרִמָּה Prov. 1, 4. Æl. V. H. 2. 40.

πανούργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον,) pr. ‘*doing every thing*,’ hence *shrewd, cunning, crafty*, 2 Cor. 12, 16. Sept. for מְרִיב Job 5, 12. So Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense *wise*, Sept. for מְרִיב Prov.

13, 1; פְּרִיֹם Prov. 14, 8. 15; also Ecclus. 21, 12. 20.

πανταχῇ, adv. (πᾶς,) *every where*, i. q. πανταχοῦ, for which it is read Acts 21, 28 Lachm.—Soph. Œd. Col. 122. Plato Phæd. 109. b.

πανταχοῦθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1, 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16, 20. Luke 9, 6. Acts 17, 30. 21, 28. 24, 3. 28, 22. 1 Cor. 4, 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2. See Buttm. § 116. n. 5.

παντελής, ἑός, οὗς, ὅ, ἡ, adj. (πᾶς, τέλος,) *wholly ended, all complete*; hence *genr. perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπωλεία. Diod. Sic. 15. 17. Plato Legg. 698. a.—In N. T. only εἰς τὸ παντελής, *pr. to completeness, i. e. adverbially, completely, entirely, perfectly*, Heb. 7, 25; μὴ εἰς τὸ παντελής, *not at all*, Luke 13, 11. See in εἰς no. 3. b. So Jos. Ant. 6. 2. 3. Œl. V. H. 12. 20.

πάντη, adv. (πᾶς;) *every where*, Pol. 6. 23. 14. Xen. Hell. 1. 3. 21.—In N. T. of manner, *in every way, in all ways*; Acts 21, 3 κατορθωμάτων γινομένων... διὰ τῆς σῆς προνοίας πάντη καὶ πανταχοῦ. So Pol. 25. 5. 9. Xen. Hell. 4. 7. 5.

πάντοθεν, adv. (πᾶς,) *from every side or quarter*; hence *on every side, round about*, Luke 19, 43. Heb. 9, 4. John 18, 20 Rec. Mark 1, 45 Lachm.—Ecclus. 51, 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

παντοκράτωρ, ὁ, (πᾶς, κρατέω,) *the Omnipotent, the Almighty, only of God*, 2 Cor. 6, 18. Rev. 1, 8. 4, 8. 11, 17. 15, 3. 16, 7. 14. 19, 6. 15. 21, 22. Sept. where Heb. מְלִיכָא 2 Sam. 5, 10. 7, 26. 27; for מְלִיכָא Job 5, 17. 8, 5.—Wisd. 7, 25. 2 Macc. 1, 25. Anth. Gr. IV. p. 151.

παντότε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26, 11. Mark 14, 7. Luke 15, 31. 18, 1. John 6, 34. 2 Cor. 2, 14. al. sæp.—Wisd. 19, 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Only in later writers, for the earlier ἐκάστοτε, Sturz de Dial. Mac. n. 187 sq. Lob. ad Phryn. p. 103. †

πάντως, adv. (πᾶς,) *wholly, altogether, entirely*; 1 Cor. 5, 10 καὶ οὐ πάντως. 9, 10. 16, 12. So Œl. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.—Spec. *by all means, at all events, assuredly*; Luke 4, 23 πάντως ἐρείτέ μοι. Acts 18, 21 δεῖ με πάντως τὴν ἰσοτὴν ποιῆσαι εἰς Ἱερουσ. 21, 22. 28, 4.

1 Cor. 9, 22 ἵνα πάντως τινὰς σώσω. In a neg. reply, *emphat. Rom. 3, 9 οὐ πάντως, not at all, not in the least*. So Tob. 14, 8. Œl. V. H. 1. 32. Plato Gorg. 497. c; in a reply, Xen. Cyr. 8. 4. 10.

παρά, a prep. governing the genitive, dative, and accusative, with the primary signif. *beside, near by*; expressing thus the relation of immediate vicinity or proximity. See Passow in παρά. Buttm. § 147. n. 1. Kühner § 297. Matth. § 588. Winer § 51. p. 437 sq.

I. With the GENITIVE, where as combined with the force of the genitive itself, it has the sense *from beside, from near, from with, Fr. de chez*, comp. Buttm. § 132. 3. In prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the side or presence of any one; thus taking the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 438.

1. Pr. after verbs of motion, as of going, coming, sending, and the like, *from with, from*; Mark 14, 43 παραγίνεται Ἰούδας... καὶ ὄχλος πολλὸς... παρὰ τῶν ἀρχιερέων. Luke 8, 49. John 15, 26. 17, 8. So after εἶναι, *to be from, to come from*, John 6, 46. 7, 29; impl. 1, 14. Of things, Luke 6, 19 δύναιμι παρ' αὐτοῦ ἐξῆλθεν, *a virtue went out from him*.—Sept. Is. 57, 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

2. Trop. after verbs of asking, receiving, or those which imply these ideas, *from*; e. g. after verbs of asking, seeking, and the like, Matt. 2, 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20, 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark 8, 11. Luke 12, 48. John 4, 9. Acts 3, 2. 9, 2. James 1, 5. al. So Œl. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hearing or learning *from* any one, John 1, 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24, 8. 28, 22. Gal. 1, 12. 1 Thess. 2, 13. 2 Tim. 1, 13. 2, 2. 3, 14 παρὰ τίνος ἔμαζες. 2 John 4. al. sæp. So Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6.—After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one; Matt. 18, 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς. (Xen. An. 7. 2. 25.) Mark 12, 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κτλ. Luke 6, 34. John 5, 34. Acts 7, 16 ᾧ ὤνησας Ἀβραάμ... παρὰ τῶν υἱῶν Ἑμμόρ. 9, 14. 26, 12. Rom. 11, 27. Eph. 6, 8. 2 Pet. 1, 17. Rev. 3, 18. al. sæp. So Luc. D. Deor. 5. 2. Œl. V. H. 9. 25. Xen. Cyr. 8. 2. 25.—After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17, 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστί. Acts 26, 22

2 John 3. So of hospitality or gifts, Luke 10, 7. Phil. 4, 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. Hell. 3. 1. 6.) Or *genr. to come, to be derived or possessed, from any one*, Mark 5, 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) Also of persons, *οἱ παρὰ τινας* *those from near any one*, i. e. his kindred, relatives, Mark 3, 21. So Jos. Ant. 1. 10. 5. Luc. Tox. 51.

3. Trop. c. *gen. of pers. as the source, author, director, from whom any thing proceeds, is derived.* a) *Genr.* Matt. 21, 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118, 22 where Sept. for רִאשִׁי. Luke 1, 45. 2, 1 ἐγγλᾶε δόγμα παρὰ Καίσαρος. John 1, 6. Comp. Matth. § 588. So Luc. D. Mort. 1. 3. Plato Menex. 236. e. Xen. Hell. 2. 1. 27. b) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Buttm. § 134. 3. Winer § 51. p. 438. So Luc. D. Deor. 4. 2. Plato Conv. 175. e. Xen. An. 1. 9. 1.

II. With the DATIVE, both of person and thing, expressing rest or position *by the side of, near by, at, with*; and with a dat. Plur. *among*; see Passow, Buttm. Matth. l. c. Winer § 52. p. 470.

1. Of *Place*, after verbs implying rest or remaining in a place. a) *Genr. and c. dat. of thing*, John 19, 25 ἐστίκεισαν δὲ παρὰ τῷ στανῶ τῷ Ἰησοῦ. With dat. of pers. as indicating place, Matt. 6, 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κτλ. 22, 25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί, i. e. *with or among us*. 28, 15. John 1, 40. 8, 38. 14, 17. 23. 17, 5 bis [δύνα] παρὰ σεαυτῶ . . ἢ εἶχον παρὰ σοί. Acts 10, 6. 1 Cor. 16, 2 παρ' ἐαυτῷ τιζέτω, *with himself*, Fr. chez soi, at home. Acts 21, 16 παρ' ᾧ ξενισθόμεν. Col. 4, 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. 4, 13. Rev. 2, 13. al. So Jos. Ant. 1. 11. 2 ἐκαθίστο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. b) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in ἐν no. 4; so in Engl. *by, with*. Luke 9, 47 Ἰησοῦς . . ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἐαυτῷ. 19, 7. Comp. Matth. § 588. b. So Xen. An. 2. 5. 27 si sana lect.

2. With dat. of *Person*, the reference being to the person himself without regard to place. a) *Pr. and genr. with, among*, Matt. 21, 25 οἱ δὲ διελογίζοντο παρ' ἐαυτοῖς. Luke 1, 30 εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. 2, 52. 2 Cor. 1, 17. 1 Pet. 2, 20. So Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr.

8. 2. 28. b) Trop. *with or before any one*, i. e. in his sight, presence, judgment, he being judge, Acts 26, 8. Rom. 2, 13 δίκαια παρὰ τῷ Θεῷ. 11, 25. 1 Cor. 3, 19. Gal. 3, 11. James 1, 27. 1 Pet. 2, 4. 2 Pet. 3, 8. So 2 Pet. 2, 11 παρὰ κυρίου *before the Lord*, as judge. (Jos. Ant. 7. 4. 2. Ael. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19, 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ Θεῷ πάντα δυνατόν. *Of moral qualities which are with any one, i. e. belong to his character*, Rom. 2, 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. 9, 14. Eph. 6, 9. James 1, 17. So Sept. Job 12, 13. Dem. 318. 13 εἰ δ' οὖν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τολιαιότης. c) Trop. 1 Cor. 7, 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ, *with God*, i. e. in union and fellowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ v. 22.

III. With the ACCUSATIVE, pr. expressing motion *alongside of, near by, near to*; see Passow, Buttm. Matth. l. c. Winer § 53. g.

1. *Pr. implying motion along or by the side of any thing, i. e. near, by, along*, after verbs of motion; c. acc. of thing, Matt. 4, 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea, along the sea-shore*. Matt. 13, 4. Mark 2, 13. 4, 15 οἱ παρὰ τὴν ὁδὸν (σπεύρονται) *by the way-side*. Luke 8, 5. So Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

2. Expressing motion *to a place*, i. e. place whither, *to the side of, near by, near to, at*, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. 15, 29 μεταβάς . . ἤλθε παρὰ τὴν θάλασσαν, *he came near by (to) the sea, approached the sea*. v. 30 ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke 8, 41. Acts 4, 35. 7, 58.—Hom. Il. 1. 347 τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Plato Phaed. 116. b. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἰσόδος.

3. Sometimes also with the idea of rest or remaining *near a place, near, by, at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in εἰς no. 4. a) *Pr. after verbs of rest or remaining*, Matt 13, 1 ἐκάθητο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark 5, 21. Luke 5, 1. 7, 38 στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. 10, 39. Ellipt. with a verb impl. Mark 4, 1. Acts 22, 3. Heb. 11, 12. So Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. b) Trop. of the ground or reason *by, or along with which a conclusion follows, by*

*reason of, because of*, Lat. *propter*, e. g. *παρὰ τοῦτο*, *thereby, therefore, on this account*; 1 Cor. 12, 15. 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; comp. Matth. Winer l. c. Sept. for *בְּכִיבִיבִי* Deut. 23, 5. So π. τοῦτο Plat. Camill. 28. Xen. Mag. Eq. 1. 5; παρ' ὅ Jos. B. J. 3. 3. 5; genr. Pol. 1. 32. 4. Dem. 645. 22.

4. Denoting motion *by or past* a place, i. e. *along by, by, beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν βασιλῶνα δεῖ παρίεσθαι.—In N. T. only trop. as implying a failure to reach the exact point of aim, a going *beside or beyond* the mark, a *miss*; comp. Passow, Winer l. c. a) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18, 13 παρὰ τὸν νόμον, pr. *aside from the law*, contrary to law. Rom. 1, 26 παρὰ φύσιν. 4, 18 παρ' ἐλπίδα. 11, 24. 16, 17. Gal. 1, 8. 9. So Jos. Ant. 6. 13. 2. Hdian. 6. 3. 6. Xen. Mem. 1. 1. 18. b) i. q. Engl. *beside*, in the sense *except, save*, 2 Cor. 11, 24 τεσσαράκοντα παρὰ μίαν forty stripes *save one*. So Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτῶν παρὰ τριάκοντ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. c) i. q. Engl. *past*, in the sense *beyond, besides, more than*; so genr. Heb. 11, 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age, beyond the usual age*. (Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν.) More commonly i. q. *more than, above, beyond*; so genr. Luke 13, 2 ἀμαρτωλοὶ παρὰ πάντας. v. 4. Rom. 1, 25. 12, 3 παρ' ὃ δεῖ φρονεῖν. 14, 5 see in κρίνω no. 1. Heb. 1, 9. (Diod. Sic. 12. 13 init. Plato Ion 539. c. Xen. Mem. 1. 4. 14.) Also after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. 588. p. 1174; e. g. Luke 3, 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον *nothing more beyond what is appointed*, i. q. *no more than* is appointed. Heb. 1, 4. 2, 7. 9. 3, 3. 9, 23. 11, 4. 12, 24. (1 Esdr. 4. 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. 3, 11 θεμέλιον ἄλλον. παρὰ τὸν κείμενον, *other . . than*; comp. Matth. l. c. So Plato Phæd. 42. p. 93. α, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκείνα ἢ ποιῇ ἢ πάσχη.

NOTE. In composition παρὰ implies: a) Nearness, proximity, *alongside of, beside, near, by*; as παρακαθίζω, παρίστημι, παραβιάσσιος. b) Motion or direction *to the side of, near by, near to, by*; as παραβάλλω, παραδίδωμι, παρέχω, παρατείνω. c) Motion *along by or past* any place, a going *beyond*; as παράγω, παρέρχομαι, παραπλέω. d) Trop. a going *beside or beyond*, going *amiss*, i. q. Engl. *mis-*, i. e. *wrongly, falsely*

as παρακούω, παραθεωρῶ; or like Lat. *præter*, *trans*, implying transgression, violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω. +

παραβαίνω, f. βήσομαι, aor. 2 παρήβην, (βαίνω,) pr. *to go by the side of, to accompany*, sc. as one of the warriors in a chariot Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40 *to pass by or over in silence*, Dem. 298. 11. —Usually and in N. T. only trop. *to go aside from, to overstep, to transgress*, c. accus. Matt. 15, 2, 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ. Absol. 2 John 9. Prægn. Acts 1, 25 ἐξ ἧς [ἀποστολῆς] παρέβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression; so Sept. c. ἐκ for *בְּכִיבִיבִי* Ex. 32, 8. Sept. genr. for *בְּכִיבִי* Num. 14, 41. Josh. 7, 11. 15. —Dem. 624. 1. Xen. Mem. 4. 4. 21.

παραβάλλω, f. βαλῶ, (βάλλω,) *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, τὶ ἐν τινι Mark 4, 30.—So τὶ τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198; τὶ πηλὲς τι Xen. Mem. 2. 4. 5.

2. Intrans. or with ἐαυτόν impl. *to throw oneself near*, i. e. *to betake oneself any whither, to go or come to a place, to arrive at*; see Buttm. 5130. n. 2. 5113. 2. Matth. 5496. Winer 539. 1. Espec. by ship, as a nautical term, c. εἰς Acts 20, 15 παρεβάλομεν εἰς Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

παραβάσις, εως, ἡ, (παραβαίνω,) *transgression*, e. g. τοῦ νόμου Rom. 2, 23; absol. 4, 15. 5, 14. Gal. 3, 19. 1 Tim. 2, 14 Heb. 2, 2. 9, 15. Sept. for *בְּכִיבִיבִי* Ps. 101 3.—2 Macc. 15, 10 π. τῶν ὄρκων. Plut. Mor. II. p. 152.

παραβάτης, ου, ὁ, (παραβαίνω,) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, e. g. τοῦ νομοῦ Rom. 2, 25. 27. James 2, 11; absol. Gal. 2, 18. James 2, 9. So Symm. for *בְּכִיבִיבִי* Ps. 17, 4. Ez. 18, 10.

παραβιάζομαι, f. ἀσσομαι, Mid. depon. (βιάζω,) *to force, to do violence to*, contrary to nature and right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. Reisk. X. p. 118 pen. *μη παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν*.—In N. T. *to compel, to constrain*, by overmuch entreaty, c. acc. Luke 24, 29. Acts 16, 15. Sept. for *בְּכִיבִיבִי* 2 K. 2, 17; *בְּכִיבִי* 1 Sam. 28, 23.

**παρὰβουλευομαι**, f. εὔσομαι, Mid. depon. (παράβολος, παραβάλλομαι,) to expose oneself, to venture; Phil. 2, 30 Grb. παραβουλευόμενος τῇ ψυχῇ exposing himself as to his life, regardless of his life; for the dat. see Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβουλευόμενος· εἰς θάνατον ἑαυτὸν ἐκδούς. See Wetstein N. T. not. crit. in loc.

**παρὰβολή**, ἡς, ἡ, (παραβάλλω,) pr. a placing side by side, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60.—In N. T. trop.

1. a comparison, similitude; Mark 4, 30 ἐν ποίᾳ παραβολῇ παραβαλόμεν αὐτήν; Heb. 11, 19 ἐν παραβολῇ, i. e. figuratively. So AEL. V. H. 3. 33. Pol. 1. 2. 2.—Spec. an image, figure, symbol; i. q. τύπος, Heb. 9, 9 ἦτις [ἡ] παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ; comp. v. 11.

2. Spec. a parable, a short discourse or comparison, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. E. g. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν. v. 31. 33. 53. 15, 15. 21, 33. 45. Mark 4, 10. 13 bis. 7, 17. 12, 12. Luke 5, 36. 6, 39. 8, 9. 11. 12, 16. 41. 13, 6. 15, 3. 18, 1. 9. 19, 11. 20, 9. 19. 21, 29; ἐν παραβολαῖς ἐν παραβολῇ, through or by means of parables, Mark 4, 11. Luke 8, 10; λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13, 3. 10. 13. 34. 22, 1. Mark 3, 23. 12, 1; διδάσκειν ἐν παραβολαῖς Mark 4, 2; εἶπε διὰ παραβολῆς Luke 8, 4; dat. of manner, Mark 4, 33. Also χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. 13, 34. Mark 4, 34; ἀπὸ τῆς συκῆς μάθετε τὴν παραβολὴν, i. e. drawn from the fig-tree, Matt. 24, 32. Mark 13, 28. With gen. of the object whence the parable is drawn, Matt. 13, 18 π. τοῦ σπείροντος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14, 7, comp. v. 7-11. 12-14. 16-24. Sept. and Heb. בְּפָרָה Ez. 17, 2. 24, 3.

3. In a wider sense, figurative discourse, a dark saying, apothegm, i. e. obscure and of deep meaning; Matt. 13, 35 ἀνοίξω ἐν παραβολαῖς τὸ σόφια μου, quoted from Ps. 78, 2 where Sept. for בְּפָרָה a sententious didactic poem; comp. Prov. 1, 6. Ecc. 12, 9.—Hence i. q. a proverb, adage, Luke 4, 23. Sept. and בְּפָרָה 1 Sam. 10, 12. Ez. 18, 2.

**παρὰβουλευομαι**, f. εὔσομαι, (βουλεύω,) to misconsult, to not regard, a doubtful form, c. dat. Phil. 2, 30 Rec. where other editions and Mss. read παραβουλευομαι q. v. Not found elsewhere.

**παράγγελία**, as, ἡ (παράγγελλω,) announcement, declaration, exclamation, by authority, Xen. Hell. 2. 1. 4.—In N. T. a command, charge, precept, e. g. from magistrates, c. dat. emphat. Acts 5, 28 οὐ παράγγελία παρήγγειλαμεν ὑμῖν; 16, 24. Or as pertaining to religion, 1 Thess. 4, 2 παράγγελίας ἐδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1, 5. 18. So genr. Pol. 6. 27. 1.

**παράγγελλω**, f. γελῶ, (ἀγγέλλω,) to bring or send word near to any one, to pass the word along, to announce, Hdian. 1. 5. 3. Xen. Hell. 2. 1. 4.—Hence in N. T. and comm. to give the word, to command, to charge; also παράγγελλω μὴ, to forbid; c. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ὡς and the like. α) With dat. and accus. 2 Thess. 3, 4 ἃ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κτλ. c. dat. impl. 1 Cor. 11, 17. 1 Tim. 4, 11. 5, 7 ταῦτα παράγγελλε, ὡς κτλ. So Xen. Cyr. 4. 2. 19. Lac. 13. 5. β) With dat. and infin. see for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer § 45. 8. E. g. infin. aor. Mark 8, 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. [Matt. 15, 35.] Luke 5, 14. 8, 29. 56. Acts 10, 42. 16, 18. 23, 22. 1 Cor. 7, 10. Inf. pres. Luke 9, 21 αὐτοῖς παρήγγειλε μηδεὶ λέγειν τοῦτο. Acts 1, 4. 4, 18. 5, 28. 40. 16, 23. 17, 30. 23, 30. 2 Thess. 3, 6. 1 Tim. 1, 3. 6, 17; with acc. and inf. pres. 1 Tim. 6, 13; dat. impl. Acts 15, 5. So aor. Jos. c. 5, 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31; pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. Inf. c. acc. Xen. An. 1. 2. 1. γ) Further, with dat. and ὡς, see in ὡς III. 1. a. Mark 6, 8. 2 Thess. 3, 12; dat. and καὶὼς 1 Thess. 4, 11; with λέγων before the express words Matt. 10, 5.

**παράγινομαι**, f. γενήσομαι, (γίνομαι,) Pres. and Impf. to become near, to become present, i. e. to come, to approach, to arrive, Matt. 3, 1. 13. Mark 14, 43; Impf. once John 3, 23; elsewhere only Aor. 2 παρεγενόμην, to be near, to be present, i. e. to have come or arrived; see in γίνομαι.

1. Genr. and absol. John 3, 23 παρεγίνοντο καὶ ἐβαπτίζοντο. Luke 14, 21. 19, 16. Acts 11, 23 ὅς παραγενόμενος καὶ ἰδὼν. 25. 7. 1 Cor. 16, 3. al. Sept. for בָּיָא Gen. 26. 32. Ex. 2, 16. 17. smp. So AEL. V II. 12



1 int. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. εἰς c. acc. of place, Matt. 2, 1. John 8, 2. Acts 13, 14. 15, 4. (Sept. Josh. 24, 11. Hdot. 2. 4.) With ἐπὶ c. acc. of place, Matt. 3, 13 (Plut. Mor. II. p. 35); ἐπὶ c. acc. of pers. to come upon or against any one, Luke 22, 52. (Sept. Josh. 10, 9. Thuc. 2. 95.) With πρὸς c. acc. of pers. Luke 7, 4. 11, 6. Acts 20, 18. So Sept. Ex. 2, 17. 18, 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. 3, 13; ἐξ ὁδοῦ Luke 11, 6; παρὰ τῶς Mark 14, 43.

2. Spec. to come or appear publicly, e. g. John the Baptist, Matt. 3, 1; Jesus, Luke 12, 51. Heb. 9, 11.—1 Macc. 4, 45. Test. XII Patr. p. 745. +

παράγω, f. ἄγω, (ἀγω,) to lead ὀνγ near, to lead by or past, Xen. Hell. 4. 5. 11.—Hence in N. T.

1. Mid. παράγομαι, to pass along, to pass away; absol. 1 John 2, 8 ἡ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2, 17 ὁ κόσμος παρόγεται. Only in N. T.

2. Intrans. παράγω, to pass along, to pass by, comp. in ἄγω no. 2. Matt. 20, 30 ἀκούσαντες οὗτοὶ Ἰησοῦς παράγεται. Mark 2, 14. 15, 21. John 9, 1. Sept. for עָבַר 2 Sam. 15, 18. Ps. 129, 8. So Pol. 5. 18. 4.—Spec. to pass on by, to pass away, Matt. 9, 9 καὶ παράγων ὁ Ἰησοῦς ἐκείθεν. v. 27. John 8, 59. Trop. i. q. to disappear, to perish, 1 Cor. 7, 31 τὸ ἐγγύμα τοῦ κόσμου τοῦτον παράγει. Sept. and עָבַר Ps. 144, 4. So Xen. Cyr. 5. 4. 44.

παραδειγματίζω, f. ἴσω, (παρέδειγμα, παραδείκνυμι,) to make an example of, to put to open shame, c. acc. Matt. 1, 19 ὃν θέλων αὐτὴν παραδειγματίζει. Heb. 6, 6 coupled with ἀναστραφῶ. So Sept. for חִקְקֵי Num. 25, 4.—Plut. de Curiosit. 10. Pol. 29. 7. 5.

παράδεισος, ου, ὁ, paradise, comp. Sanscr. paredīṣa, a region of beauty; Armen. parden, a garden or park around the house, planted with grass, herbs, trees, for use and ornament, see Schröder Diss. Thesaur. Ling. Armen. præmiss. p. 56. In the Heb. form פָּרַדִּיזָה and Gr. παράδεισος, it is applied to the pleasure gardens and parks with wild animals around the country residences of the Persian monarchs and princes, Neh. 2, 8; comp. Ecc. 2, 5. Cant. 4, 13. Xen. Cyr. 1. 3. 14. Hell. 4. 1. 33. Eccl. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7.

3. Hence in Sept. of the garden of Eden, παράδεισος for Heb. גֶּן Gen. 2, 8 sq. Jos. Ant. 1. 1. 3. See Heb. Lex. גֶּן. Rosennu Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. paradise is put for the abode of the blessed after death, viz.

1. The inferior paradise, or the region of the blessed in Hades, Luke 23, 43; see art. ἄδης. Comp. Jos. Ant. 18. 1. 3.

2. Spec. ὁ παράδεισος τοῦ θεοῦ, the paradise of God, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12, 4, i. q. ὁ τρίτος οὐρανός in v. 3; see in οὐρανός no. 4. b. So Rev. 2, 7, where the imagery is drawn from Gen. 2, 8 sq.—Psalt. Salom. 14, 2. Test. XII Patr. p. 586 αὐτὸς. [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

παραδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to take near or to oneself, i. e. to receive to oneself, pr. from the hands of any one, Xen. Cyr. 7. 3. 1.—In N. T. trop. to receive, to admit, to approve, e. g. things, c. acc. Mark 4, 20 τὸν λόγον. Acts 16, 21 ἔξη. 22, 18. 1 Tim. 5, 19. Sept. for קָבַץ Ex. 23, 1. (Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.) Also persons, Acts 16, 4 Lachm. By Hebraism, to delight in, Heb. 12, 6 υἱὸν ὃν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. 3, 12 where Sept. for קָבַץ.

παραδιατρίβη, ης, ἡ, (διατριβή, διατριβω,) misemployment, useless occupation, busy meddling; 1 Tim. 6, 5 Rec. This reading has less authority than διαπατριβή, though some prefer it; see Tittm. de Synon. N. T. p. 233. Winer § 16. 4. n.

παραδίδωμι, f. παραδώσω, (δίδωμι,) to give near or over to any one, to deliver over or up, into the possession or power of any one.

1. Of persons, to deliver over with evil intent into the power or authority of others; e. g. to magistrates for trial, condemnation, c. acc. et dat. Matt. 5, 25 μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ. Mark 15, 1 παραδωκαν αὐτὸν τῷ Πιλάτῳ. Luke 20, 20. John 19, 11; dat. impl. Matt. 27, 18. Acts 3, 13. (Dem. 515. 6.) To lictors or soldiers for punishment or ward, Matt. 5, 25 καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ. 18, 34 παρέδωκεν αὐτὸν τοῖς βασιλευσιν. 20, 19 et Luke 18, 32 τοῖς ἔθνεσιν, i. e. the Roman soldiers. Acts 12, 4; with εἰς final, Matt. 20, 19. With acc. and εἰς final, Luke 24, 20 παρ. αὐτὸν εἰς κρίμα θανάτου, i. e. to be

punished with death. With *ἵνα*, Matt. 27, 26 Ἰησοῦν παρίδωκεν, *ἵνα* σταυρωθῇ. Mark 15, 16. (Dem. 1327. ult. Xen. An. 4. 2. 1.) Also in general to the power and pleasure of one's enemies; c. acc. et dat. Matt. 26, 15 καὶ ὑμῖν παρὰδῶσω αὐτόν. Luke 23, 25. Mark 10, 33. 1 Tim. 1, 20; acc. simpl. Matt. 10, 4 Ἰούδας ὁ καὶ παρὰδούς αὐτόν. 24, 10. Mark 3, 19. 14, 11. Luke 22, 21. ul. Pass. Matt. 4, 12. Mark 1, 14. (1 Macc. 14, 33. Ceb. Tab. 9. Xen. Hell. 2. 4. 41.) Instead of dat. put with *εἰς συνέδρια*, *unto* (before) *councils*, Matt. 10, 17. Luke 21, 12. (Dem. 1230. 18.) Also *εἰς χεῖράς τινος*, *into the hands* (power) of any one, Matt. 17, 22. Mark 14, 41. Luke 24, 7. Acts 21, 11. With *εἰς* final, Matt. 24, 9. 26, 2 ὁ υἱὸς τοῦ ἀνθρ. παρίδοται *εἰς* τὸ σταυρωθῆναι. Acts 8, 3 *εἰς φυλακὴν*. Mark 13, 12 et 2 Cor. 4, 11 *εἰς θάνατον*, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. 4, 25. 8, 32. 1 Cor. 11, 23; also where Jesus is said *ἐαυτὸν παρίδόναι*, Gal. 2, 20. Eph. 5, 2. 25. (Act. Thom. § 52.) Once genr. *τινά τιμιν*, 1 Cor. 5, 5.

2. Of persons or things delivered over to do or suffer any thing, *to give up or over*, *to surrender*, *to permit*, c. acc. Acts 15, 26 ἀνθρώποις παρὰδεδόκοι τὰς ψυχὰς αὐτῶν, *men who have given up* (jeoparded) *their lives*. So c. acc. et *ἵνα*, 1 Cor. 13, 3 *ἐὰν παρὰδὲ τὸ σῶμά μου ἵνα καθύσωμαι*. Sept. for Chald. דָּן Dan. 3, 28. (Luc. Tim. 12. Plut. Mor. II. p. 32. Xen. Cyr. 3. 3. 47.) Of persons given over to follow their passions or appetites; with acc. and dat. of thing, Eph. 4, 19 *ἐαυτοὺς παρὰδωκαν τῇ ἀσελγείᾳ*. Acc. and infin. Acts 7, 42; acc. and *εἰς τι* *into any thing*, i. e. *into the power or practice of it*, Rom. 1, 24. 26. 28. So Eccles. 23, 6.

3. Of persons and things delivered over to the charge, care, kindness of any one, *to give up or over*, *to commit*, *to intrust*, mostly c. acc. et dat. Matt. 11, 27 πάντα μοι παρὰδῶκε ὑπὸ τοῦ πατρὸς. 25, 13. Luke 4, 6. 10, 22. Acts 27, 1 παρὰδιδόν τὸν Παῦλον. ἑκατοντάρχη κτλ. 1 Pet. 2, 23. 2 Pet. 2, 4. (Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παρὰδιδόναι *τινὰ τῇ χάριτι τοῦ θεοῦ*, *to commit* (commend) *to the favour of God*, Acts 14, 26. 15, 40; παρὰδιδόναι τὸ πνεῦμα sc. τῷ θεῷ, *to give up the ghost*, John 19, 30, comp. Ps. 31, 5. Ecc. 12, 7.—Spec. *to deliver up*, *to render up*, e. g. τὴν βασιλείαν τῷ θεῷ 1 Cor. 15, 24. So Xen. Hell. 2. 3. 7.

4. Of things delivered orally or by writing, i. q. *to deliver*, *to declare*, *to teach*, c. acc.

et dat. expr. or impl. Mark 7, 13. 1 Luke 1, 2 Acts 6, 14 τὰ ἔθη ἀπαρὰδωκεν ὑμῖν Μωϋσῆς 16, 4. 1 Cor. 11, 2. 23 δ καὶ παρὰδωκα ὑμῖν 15, 3. 2 Pet. 2, 21. Jude 3. Pass. Rom. 6 17. *εἰς ὃν παρὰδῶκετε τύπον διδαχῆς*, for *εἰς τὸν τύπον διδ.* ὃν παρὰδῶκετε, see Buttm. § 131. 5, and § 134. 6. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

5. Intrans. or with *ἐαυτὸν* impl. see in παρὰβάλλω no. 2, *to deliver up oneself*, *to yield oneself*, e. g. as the harvest presents itself for the sickle; Mark 4, 29 *ὅταν δὲ παρὰδῶ ὁ καρπός*. +

παρὰδοξος, ου, ὅ, ἡ, adj. (δόξα,) *paradoxical*, *strange*, pr. aside from opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19.—In N. T. *strange*, *wonderful*, Luke 5, 26. So Eccles. 43, 25. Hdian. 1. 1. 5. Plut. Alex. M. 17.

παρὰδοσις, εως, ἡ, (παρὰδιδωμι,) *delivery*, the act of delivering over from one to another, Thuc. 1. 9; *the surrender* of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53.—In N. T. meton. 'any thing orally delivered,' a *recept*, *ordinance*, *instruction*.

1. Of precepts or doctrines delivered down from age to age, *tradition*, *traditional law*; Matt. 15, 2 παρὰβαίνουσιν τὴν παρὰδοσιν τῶν προφητῶν. v. 3. 6. Mark 7, 3. 5. 8. 9 13. Gal. 1, 14. Col. 2, 8. See Jos. Ant. 13. 10. 6.—Pol. 12. 6. 1. Plato Legg. 803. a.

2. Genr. *a precept*, *doctrine*, 1 Cor. 11, 2 καὶ ὡς παρὰδωκα ὑμῖν, τὰς παρὰδόσεις κατέχετε. 2 Thess. 2, 15. 3, 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

παρὰζήλω, ὦ, f. ὥσω, (ζήλω,) pr. *to make miszealous*, i. e. *to make jealous*, *to provoke to jealousy or emulation*, trop. of Israel whom God would make jealous of their own high privileges and cause to set a right value upon them, by bestowing like privileges on other nations; c. acc. Rom. 10, 19 παρὰζήλωσω ὑμᾶς ἐν' οὐκ ἔσται, quoted from Deut. 32, 21 where Sept. for אֲזַכְּךָ יְהוָה. Rom. 11, 11. 14. Also in respect to God, *to provoke God to jealousy and wrath* by rendering to idols the homage due to him alone, 1 Cor. 10, 22. Sept. for אֲזַכְּךָ 1 K. 14, 22; דָּחַקְתָּ Ps. 37, 1. 7. 8. So Eccles. 30, 3.

παρὰθαλάσσιος, α, ου, (θάλασσα,) *by the sea-side*, *on the sea-coast*; Matt. 4, 13 *εἰς Καπερν. τὴν παρὰθαλάσσιαν*. Sept. יוֹר דַּהַר פְּרָשָׁה-בַּיַּר 2 Chron. 8, 17.—Pol. 1. 20. 6. Xen. Hell. 1. 1. 24.

παρὰθεωρέω, ὦ, f. ὥσω, (θεωρέω,) *to look at a thing beside another*, *to compare*, Xen. Mem. 4. 8. 7.—In N. T. *to look by or*

beyond any thing, to overlook, to neglect; Russ. Acts 6, 1 ὅτι παρεξωροῦντο αἱ χῆραι αὐτῶν. So Dem. 1414. 22 Diod. Sic. 35. T. VI. p. 218.

**παραθήκη**, ης, ἡ, (παρτίζημι,) a deposit, trust, something committed to one's charge, 2 Tim. 1, 12; also 1 Tim. 6, 20 et 2 Tim. 1, 14 in later edit. for παρακαταθήκη in Rec. Sept. for ἡνῆρξ Lev. 6, 2. 4.—Hidot. 9. 45. Pol. 33. 12. 4, 9. The Atticists regard this as a later form for the earlier παρακαταθήκη, Lob. ad Phryn. p. 312.

**παραίνω**, ὦ, f. ἑσω, (αἰνώ,) pr. to praise by or before any one; hence to recommend, to exhort, to admonish, absol. Acts 27, 9; c. acc. et inf. Acts 27, 22 παραίνω ἡμᾶς εὐθυμεῖν.—2 Macc. 7, 25. Luc. Pisc. 51; c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

**παραιτέομαι**, οὔμαι, f. ἴσομαι, Mid. depon. (αἰτέω,) to ask at the hands of any one, to beg of or from, to obtain by asking, Pind. Nem. 10. 56. Hidot. 1. 24, 90.—In N. T. to beg off from any thing, to avert by entreaty, to deprecate.

1. Genr. to entreat that something may not take place; c. inf. Acts 25, 11 οὐ παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. Followed by μή c. inf. Heb. 12, 19; comp. in μή I. no. 4.—Jos. Vit. § 29 θανεῖν οὐ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

2. Spec. to excuse oneself, to beg off from an invitation, absol. Luke 14, 18 ἤρξαντο . . παραιτεῖσθαι πάντες. Pass. particip. perf. as Pass. ib. ἔχε με παρηγμένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 Κίννας . . ἐδόκει ὑπὸ Καίσαρος ἐπὶ δειπνον καλεῖσθαι· παραιτούμενος κτλ. Plato Prot. 358. a.

3. Spec. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12, 25 bis, μὴ παραιτήσῃς τὸν λαλοῦντα κτλ. 1 Tim. 4, 7. 5, 11. So Jos. Ant. 3. 8. Philo 2 Alleg. p. 87. a. Diog. Laert. 4. 42.—Also, to avoid, to shun, c. acc. 2 Tim. 2, 23. Tit. 3, 10. So 2 Macc. 2, 31. Philo in Flacc. p. 968. d.

**παρακαθίζω**, f. ἴσω, (καθίζω no. 2,) to sit down by or at, to seat oneself near, with παρά c. acc. Luke 10, 39. Sept. for צוֹרֵךְ Job 2, 13.—Arr. Epict. 2. 6. 23. Mid. id. Xen. Cyr. 5. 5. 7.

**παρακαλέω**, ὦ, f. ἑσω, (καλέω,) to call to one's side or presence, to call for; not found in John's writings.

1. Pr. to call for, to invite, c. acc. Acts 28, 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ἡμᾶς, ἰδεῖν κτλ.—Æl. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

2. to call for or upon for aid, to invoke c. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. Hell. 2. 4. 17.—Hence in later usage and N. T. genr. to entreat, to beseech, c. acc. Matt. 18, 32. Acts 16, 39. 2 Cor. 12, 18. Along with the accus. expr. or impl. are also put other adjuncts, e. g. Part. λέγων or the like, Matt. 8, 5 προσήλθεν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες. Mark 1, 40. 5, 23. Acts 16, 15, 25, 2. Also with acc. and inf. aor. Mark 5, 17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κτλ. Acts 8, 31. 9, 38. 19, 31. 24, 4; acc. et inf. c. τοῦ 21, 12. (1 Macc. 9, 35. Arr. Epict. 1. 10. 10; inf. pres. Xen. Cyr. 4. 5. 53.) Also c. ἵνα, Mark 5, 18. Luke 8, 31. 1 Cor. 16, 12. 2 Cor. 12, 8; c. ὅπως Matt. 8, 34. (Plut. Demetr. 38 pen.) So c. περί τινος Philem. 10; comp. Jos. Ant. 1. c. See Suid. παρακαλεῖν . . ἄκρον γὰρ τὸ δεσφαί. Thom. Mag. p. 684.

3. to call upon to do any thing, to exhort, to admonish, c. acc. of pers. Acts 15, 32 Ἰούδας καὶ Σίλας . . παρεκάλεσεν τοὺς ἀδελφούς. 1 Cor. 14, 31. 2 Cor. 10, 1. 1 Thess. 2, 11. 1 Tim. 5, 1. Heb. 3, 13. (1 Macc. 12, 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.) Also with acc. and further adjuncts; e. g. with the express words, 1 Cor. 4, 16. 1 Pet. 5, 1; with inf. pres. Acts 11, 23 παρεκάλει πάντας . . προσμένειν τῷ κυρίῳ. Phil. 4, 2 bis. 1 Pet. 2, 11. (Plut. Mor. II. p. 22. Tauchn.) With inf. aor. Acts 27, 33 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12, 1. 2 Cor. 2, 8. Eph. 4, 1. Heb. 13, 19. (Hidian. 6. 9. 10.) With ἵνα 1 Cor. 1, 10. 2 Cor. 8, 6. 1 Thess. 4, 1.—Absol. c. acc. of pers. impl. Luke 3, 18. Rom. 12, 8 ὁ παρακαλῶν. 2 Cor. 5, 20. 13, 11. Tit. 1, 9. Heb. 10, 25; c. λέγων Acts 2, 40. Also c. inf. pres. 1 Tim. 2, 1; inf. et acc. 2 Cor. 6, 1. So ταῦτα δίδασκε καὶ παρακαλεῖ 1 Tim. 6, 2. Tit. 2, 15.

4. to exhort in the way of consolation, encouragement, i. q. to console, to comfort, c. acc. of pers. Matt. 2, 18 ῥαχὴλ κλαίουσα . . καὶ οὐκ ἤθελε παρακληθῆναι. 5, 4. 2 Cor. 1, 4 ter; ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ ἐλπίσει κτλ. v. 6. 2. 7. 7. 1 Thess. 3, 7. 4, 18. So παρ. τὰς καρδίας ὑμῶν, Eph. 6. 22. Col. 2, 2. 4, 8. 2 Thess. 2, 17; comp. in καρδία no. 1. a. γ. Sept. often for עֲרַךְ Gen. 24, 67. 37, 34. Deut. 32, 36. al.—Spec. to make glad, Pass. to be glad, to rejoice, Luke 16, 25. Acts 20, 12. +

**παρακαλύπτω**, f. ψω, (καλύπτω,) to cover over, to veil, by putting any thing before or behind an object; c. g. τοὺς ὀφθαλμοὺς.

μύς Sept. for מִלְכָּה Ez. 22, 26. Mid. id. Plut. Pomp. 60.—In N. T. trop. Luke 9, 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν. So Plato Rep. 503. a.

**παρακατάσκη**, ης, ἡ, (παρακατατίθημι,) *a deposit, trust, something committed to one's charge*, 1 Tim. 6, 20 and 2 Tim. 1, 14 Rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312.—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Xen. An. 5. 3. 7.

**παράκειμαι**, f. σομαι, (κείμεν,) *to lie near, to be adjacent*, Hdian. 3. 4. 11. Xen. An. 7. 3. 22.—In N. T. trop. *to be at hand, to be present, prompt*, Rom. 7, 18, τὸ γὰρ ἔλεον παράκειται μοι. v. 21. So pr. Judith 3, 2, 3.

**παρακλήσις**, εως, ἡ, (παρακαλέω,) *pr. a calling for, invitation*, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι.—In N. T.

1. *entreaty, persuasion*; 2 Cor. 8, 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17 comp. v. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7. 2. Thuc. 4. 61.

2. *exhortation, admonition*; Rom. 12, 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. 14, 3. 1 Tim. 4, 13. Heb. 12, 5. 13, 22. So 2 Macc. 7, 24. Diod. Sic. 15. 56. Æschin. 16. 33.—Spec. *instruction, teaching*, i. e. hortatory, Acts 13, 15 εἰ ἐστὶ λόγος ἐν ὑμῶν παρακλήσεως. 15, 31. 1 Thess. 2, 3. So Acts 4, 36 υἱὸς παρακλήσεως, i. q. Aram. מְבַרְכֵּן בָּרְכָא Barnábas, where παρακλήσις is then equiv. to προφητεία.

3. *consolation, comfort*; Rom. 15, 4 ἵνα διὰ... τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1, 4. 5. 6 bis. 7. 7, 4. 7. 13. Phil. 2, 1. 2 Thess. 2, 16. Philem. 7. Heb. 6, 18; ὁ θεὸς τῆς παρακλήσεως Rom. 15, 5. 2 Cor. 1, 3. So Sept. for מְנַחֵם Is. 57, 18; מְנַחֵם Jer. 16, 7. Is. 66, 11. (1 Macc. 12, 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and comfort,' Acts 9, 31 ἡ π. τοῦ ἁγίου πνεύματος.—Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2, 25; so Sept. for מְנַחֵם Nah. 3, 7. So the Rabbins מְנַחֵם often as a name of the Messiah, see Lightfoot Hor. Heb. ad Joh. 14, 16.—Spec. *solace, joy, cause of joy*, Luke 6, 24.

**παράκλητος**, ου, ὁ, ἡ, adj. (παρακαλέω,) *pr. called to one's aid, assisting*; hence as Subst.

1. Lat. *advocatus, an advocate, intercessor*, who pleads the cause of any one before a judge; 1 John 2, 1 εἰς τὴν ἀμαρτίαν, παρά-

κλητον ἔχομεν πρὸς τὸν πατέρα, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. מְנַחֵם or מְנַחֵם for גִּבּוֹר מְנַחֵם intercessor, angel of intercession, Job 33, 23.

2. *a consoler, comforter*, bestowing spiritual aid and consolation; spoken of the Holy Spirit, the *Paraclete*, John 14, 16. 26 15, 26. 16, 7.

**παρακοή**, ης, ἡ, (παρακούω,) *a mishearing, what is heard amiss*, Plato Ep. 341. b.—In N. T. *neglect to hear, disobedience*; Rom. 5, 19 διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου. 2 Cor. 10, 6. Heb. 2, 2. So Just. Mart. de Resurr. p. 213, ἀποστρέφοντες τὴν τοῦ ἀντρ. παρακοήν.

**παρακολουθέω**, ῶ, f. ἴσω, (ἀκολουθεῶ,) *to accompany side by side, to follow closely*, c. dat. Diod. Sic. 20. 29. Xen. Conv. 8. 23.—In N. T. trop.

1. *Of things, to accompany any one*, i. q. *to be done by him*, c. dat. Mark 16, 17 σημεία δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει.—Comp. 2 Macc. 8, 11.

3. *to follow out closely in mind, to trace out, to examine*, c. dat. Luke 1, 3 παρακπᾶσι ἀκριβῶς.—Pol. 1. 12. 7. Dem. 285 21.

3. *to follow, to conform unto*, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4, 6. 2 Tim. 3, 10.—2 Macc. 9, 27.

**παρακούω**, f. σω, (ἀκούω,) *to mishear, to hear amiss*, Æl. V. H. 5. 9. Pol. 7. 11. 9. Plato Prot. 330. e.—In N. T. *to neglect to hear, not to obey*, c. gen. Matt. 18, 17 bis, εἰδὲν δὲ παρακούσῃ αὐτῶν κτλ. Sept. for שָׁמַעְתִּי Is. 45, 12; שָׁמַעְתִּי Esth. 3, 8. So Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

**παρακύπτω**, f. ψω, (κύπτω,) *to stoop down by or to any thing, to bend forward in order to look at any thing more closely*; absol. Luke 24, 12 παρακύψας βλέπει τὰ δσόνια. John 20, 5; with εἰς τι, John 20, 11 παρέκυνσεν εἰς τὸ μνημεῖον. Sept. for שָׁמַעְתִּי Prov. 7, 6. 1 Chr. 15, 29. So Ecclus. 21, 23 εἰς οἰκίαν. Luc. Tim. 13; absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.—Trop. *to look into, to know*, c. εἰς, James 1, 25. 1 Pet. 1, 12.

**παραλαμβάνω**, f. λήψομαι, (λαμβάνω,) Aor. 3 pers. Plur. παρελάβσαν 2 Thess. 3. 6, see Buttm. § 103. m. 25; *to take with or to oneself*; also *to receive with or to oneself*; comp. in λαμβάνω.

1. *to take to oneself*, e. g. a city, *to take in possession, to seize*, Xen. Hell. 4. 8. 11.—In N. T. only of persons, *to take to or*

with oneself, as an associate, companion; c. accus. Matt. 1, 20 *μη φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου*. v. 24. (Sept. Cant. 8, 2.) Matt. 17, 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ*. 20, 17. 26, 37. Mark 4, 36. 5, 40. 9, 2. 10, 32. Luke 9, 10. 28. 11, 26. 18, 31. Acts 15, 39. Also with εἰς c. acc. of place, Matt. 4, 5. 8. 27, 27; μετὰ c. gen. of pers. Matt. 12, 45. 18, 16. Mark 14, 33; πρὸς c. acc. of pers. John 14, 3. Sept. for *πρὸς*, c. εἰς Num. 23, 14; c. μετὰ Gen. 22, 3. So Hdlan. 3. 14. 17. Xen. Cyr. I. 4. 15; c. εἰς Ael. V. H. 2. 18.—Part. παραλαβών is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in λαμβάνω no. 1. a. Acts 16, 33 *καὶ παραλαβὼν αὐτοὺς ... ἔλυσεν ἀπὸ τῶν πληγῶν*. 21, 24. 26. 32. 23, 18. So too the verb itself with καὶ before another verb; Matt. 2, 13 *παράλαβε τὸ παιδίον καὶ φεύγε*. v. 14. 20. 21. John 19, 16. So Sept. and *πρὸς* 1 Sam. 17, 31. 57. See Heb. Lex. art. *πρὸς* no. 1.—Trop. of those whom Christ will take with him, or receive into favour at his coming, Pass. Matt. 24, 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. v. 41. Luke 17, 34. 35. 36. Also of a teacher, i. q. to receive, to acknowledge, to embrace and follow his instructions, John 1, 11; comp. in λαμβάνω no. 1. e.

2. to receive with or to oneself, what is given, imparted, delivered over; see λαμβάνω no. 2; e. g. to receive (take) from another into one's own hands, Xen. Cyr. 7. 2. 14.—In N. T.

a) Pr. to receive in charge, as an office, dignity, e. g. διακονίαν Col. 4, 17; βασιλείαν Heb. 12, 28. Sept. for Chald. *ܠܕܢܐ* Dan. 5, 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. Hell. 6. 4. 35.

b) Trop. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7, 4 *ἀπὸ παραλαβὸν κρατεῖν*. 1 Cor. 15, 1. 3. Gal. 1, 9. Phil. 4, 9 *ἀ καὶ ἐμάθετε καὶ παραλάβετε*. Col. 2, 6 *τὸν Χριστὸν μετὼν*. for the gospel of Christ. With acc. and ἀπό τινος 1 Cor. 11, 23; παρά τινος Gal. 1, 12. 1 Thess. 2, 13. 4. 1. 2 Thess. 3, 6.—Routh Fragm. Patr. I. 464, *τὴν πίστιν ἣν ἐξ ἀρχῆς παραλάβομεν*. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

παράlegung, f. ξω, (λέγω,) to lay beside or near; Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237.—In N. T. Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλέω;

so c. acc. depending on *παρί* in *εμπροσθ* Butt. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Acts 27, 8. 13 *παραλέγοντο τὴν Κρήτην*.—Diod. Sic. 13. 3 *κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν*. ib. 14. 55.

παράλλιος, ου, ὅ, ἰ, dj. (παρά, ἄλς,) in Gr. writers also παράλιος, α, ου, near or by the sea, *maritime*. Luke 6, 17 *ἀπὸ τῆς παραλίου [χώρας] Τύρου*, i. e. the sea-coast. Sept. for *ἐν τῇ* Gen. 49, 13; *ἐν* Josh. 11, 2. 3.—Jos. c. Ap. 1. 12 *τὴν παράλιον Φοινίκης κατοικοῦντες*. Pol. 3. 39. 3. Tluc. 2. 56.

παράλλαγή, ἡς, ἡ, (παράλλεσσω,) a passing from hand to hand, transfer, Aeschyl. Agam. 490.—In N. T. change, alternation, vicissitude, e. g. of celestial bodies, trop. James 1, 17 *παρ' ὧ [ἐξ ὧ] οὐκ ἐν παραλλάγῃ*, see in ἀποσκίασμα. So Plotin. Enn. 6. 6. 3 *ἡμερῶν πρὸς νύκτας τῇ παραλλάγῃ*.

παράλογίζομαι, f. ἴσομαι, Mid. depon. (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25.—In N. T. pr. to deceive by false reasoning; hence genr. to deceive, to circumvent, c. acc. of pers. Col. 2, 4 James 1, 22. Sept. for *πρὸς* Josh. 9, 2 1 Sam. 19, 17. So Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8. Pol. 1. 11. 4.

παράλυτικός, ὅ, ὄν, (παράλυσις, παράλυω,) paralytic, palsied, Matt. 4, 24. 8, 6. 9, 2 bis. 6. Mark 2, 3. 4. 5. 9. 10. [Luke 5, 24.] —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Vetteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video."

παράλυσω, f. ὕσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for *ἐκ* Lev. 13, 45. Pol. 8. 6. 9. Diod. 13. 106 *τὰ σάκκια*.—In N. T. to dissolve, i. e. genr. to relax, to enfeeble; only Perf. part. Pass. παραλυμένος, η, ου, relaxed, enfeebled, feeble. 1. Pr. Heb. 12, 12 *παραλυμένα γόνατα*, in allusion to Is. 35, 3 where Sept. for *ἰσχυρά*. Sept. for *ἰσχυρά* Gen. 19, 11.—Pol. 20. 10. 9. Diod. Sic. 20. 72; comp. Plato Ax. 367. b.

2. Spec. paralyzed, paralytic, i. q. παραλυτικός q. v. Luke 5, 18. 24. Acts 8, 7 *πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ*. 9, 33.—1 Macc. 9, 55. Aeschin. Dial. Soc. 3. 9. Aristot. Eth. N. 1. 13. 15.

παράμενω, f. νῶ, (μίμνω,) to remain near, by with any one; so with π ἰς τινα

**1 Cor. 16, 6** πρὸς ὑμᾶς δὲ τυχὸν παραμένω.  
Absol. Heb. 7, 23 κωλύεσθαι παραμένειν,  
i. e. in the priest's office. (Judith 12, 7.  
Plut. Romul. 15. Xen. Mem. 3. 2. 3.)  
Trop. *to continue in any thing, to persevere therein*, absol. James 1, 25. So Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

**παρὰμνέομαι**, οὔμαι, f. ἴσομαι, Mid. depon. (μνέομαι, μῦθος.) *to speak beside or with any one, kindly, soothingly*, i. q. *to soothe, to pacify*, Plut. Agesil. 37. Xen. Cyr. 3. 1. 23.—Hence in N. T.

1. *to exhort, to encourage*, c. acc. expr. or impl. 1 Thess. 2, 11 παρακαλοῦντες ὑμᾶς καὶ παρὰμνύμενοι. 5, 14.—2 Macc. 15, 9. Plut. Camill. 31. Xen. Hell. 4. 8. 28.

2. *to console, to comfort*, c. acc. John 11, 19 ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

**παρὰμνία**, as, ἡ, (παρὰμνέομαι,) exhortation, encouragement, Xen. Ag. 5. 3.—In N. T. *consolation, comfort*, 1 Cor. 14, 3. So Wisd. 19, 12. Ael. V. H. 12. 1 fin. Plato Ax. 365. a.

**παρὰμνιδιον**, ἰον, τό, (παρὰμνέομαι,) exhortation, encouragement, Plato Legg. 773. e.—In N. T. *consolation, comfort, solace*, Phil. 2, 1. So Wisd. 3, 18. Luc. D. Marin. 9. 1. Thuc. 5. 103. Comp. Lob. ad Phryn. p. 517.

**παρὰνομέω**, ᾧ, f. ἴσω, (παράνομος, νόμος,) *to act aside from law, to violate law, to transgress*, absol. Acts 23, 3. Sept. for פָּרַחֵי Ps. 119, 51.—Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

**παρὰνομία**, as, ἡ, (παρὰνομέω,) violation of law, transgression, 2 Pet. 2, 16. Sept. for פָּרַחֵי Ps. 37, 7.—Pol. 1. 7. 4. Thuc. 4. 98.

**παρὰπικραίνω**, f. ἀνῶ, (πικραίνω,) aor. 1 παρὲπικράνα, comp. Buttm. § 101. 4; found only in Sept. and N. T. pr. *to show bitterness with or towards any one, to deal bitterly with*, Sept. Lam. 1, 20 παρὰπικραίνουσα παρὲπικράνῃην. Ostener i. q. *to im-bitter, to provoke*, e. g. God by disobedience, Sept. c. acc. for מְרִירָה to rebel, Ps. 5, 12. 78, 17. 40. 56. Ez. 20, 13. 21.—Hence in N. T. absol. *to provoke God*, Heb. 3, 16. So Esdr. 6, 15.

**παρὰπικρασμός**, οῦ, ὁ, (παρὰπικραίνω,) an imbittering, provocation, e. g. of God by disobedience, Heb. 3, 8. 15. Sept. for מְרִירָה Ps. 95, 8 Not found in the classics.

**παρὰπίπτω**, f. πεσοῦμαι, (πίπτω,) aor. 2 παρέπεσον, *to fall beside or at the side*, Plut. Lysand. 25; *to fall in with, to meet*, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10; *to fall aside from, to swerve or deviate from*, e. g. τῆς ὁδοῦ Pol. 3. 54. 5; comp. Buttm. § 132. 4.—Hence in N. T. trop. *to fall away from the path of duty, from the faith, to apostatize*, absol. Heb. 6, 6. Sept. for בָּזָז Ez. 18, 24. 20, 27. So Pol. 12. 7. 2 τῆς ἀληθείας. Xen. Hell. 1. 6. 4.

**παρὰπλέω**, f. εὔσομαι, (πλέω,) *to sail by or past a place*, e. g. τὴν Ἑφεσον Acts 20, 16; for the acc. depending on παρὰ, see Buttm. § 147. n. 9. Matth. § 426. Winer § 46. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

**παρὰπλήσιον**, adv. (neut. of παρὰπλήσιος, πλησίος,) *near by, nigh to*, trop. c. dat. Phil. 2, 27 ἡς ἐξήνεσε παρὰπλήσιον θανάτῳ.—Absol. Pol. 4. 40. 10. Thuc. 7. 19.

**παρὰπλησίως**, adv. (παρὰπλήσιος,) pr. *near to, nigh by*; and hence *like, in like manner*, Heb. 2, 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

**παρὰπορεύομαι**, f. εὔσομαι, Pass. depon. (πορεύομαι,) *to go near or by the side of any one, to accompany*, Pol. 10. 29. 4. Dion. Hal. 7. 9.—In N. T. *to pass by, to pass along by*, intrans. Mark 11, 20 καὶ πρῶτ' ἀπαπορεύόμενοι, εἶδον τὴν συκὴν κτλ. Part. οἱ ἀπαπορεύόμενοι, *the passers-by*, Matt. 27, 39. Mark 15, 29. With διά c. gen. of place through which, Mark 2, 23 διὰ τῶν σποριμῶν. 9, 30. Sept. for מִדְּבָרָא Gen. 37, 27. Josh. 6, 7; c. διά for ἐν Deut. 2, 4. So Pol. 2. 27. 5. Plut. Camill. 32.

**παράπτωμα**, atos, τό, (παρὰπίπτω,) a misfall, mishap, Diod. Sic. 19. 100.—In N. T.

1. *a falling aside or away from right, truth, duty, a lapse, error, fault*; pr. unintentional, arising from ignorance or inadvertence. Matt. 6, 14 εἰς τὸν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11, 25. 26; also Matt. 18, 35. Rom. 11, 11. 12. Gal. 6, 1. Sept. for פְּשָׁעָא Ps. 19, 13; Chald. מִדְּבָרָא Dan. 6. 22.—Pol. 9. 10. 6.

2. By Hebr. genr. for transgression, sin. Rom. 4, 25 ὅς πεπεσεν διὰ τὰ παραπτώματα ἡμῶν. Rom. 5, 15. 16. 20. 2 Cor. 5, 19. Eph. 1, 7. 2, 1. 5. Col. 2, 13 bis. James 5, 16. Of Adam's transgression and fall, Rom. 5, 15. 17. 18. (Wisd. 10, 1.) Sept. for מִצַּל Ez. 14, 13; מִצַּל Ez. 3, 20; מִצַּל Job 36, 9. Ez. 14, 11.—Act. Thom. § 38. 56.

**παρὰρρέω**, f. **ρεύσομαι**, (ρέω,) Pass. aor. 2 **παρέρρην** in signif. like the Act. Butt. § 114 **ρέω**; to flow near, to flow by, pr. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4; trop. to glide away, to escape from the mind, Symm. Prov. 4, 21. Luc. Disp. c. Hes. 5 εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παρὰρρύνεν λάτρη. Plato Legg. 781. a; of a person, to glide along, to slip in by stealth, as a thief, Plut. de Solert. Animal. § 13 med. **παρὰρρύνεις γὰρ ἄνθρωπος εἰς τὸν νεὸν τοῦ Ἀσκληρπιού**.—In N. T. once of persons, trop. to glide aside, to miss, to fail of any thing; absol. Heb. 2, 1 δὲ ἡμᾶς προσέχειν τοῖς ἀκουσέσιν, μήποτε παρὰρρύνωμεν, lest we glide aside, lest we fail to profit by the things heard (τοῖς ἀκουσέσιν) and so miss of the great salvation; parall. with ἀμελήσαντες σωτηρίας v. 3; comp. Heb. 4, 1. So Sept. **νίε, μὴ παρὰρρύνῃς, τήρησον δὲ ἐμὴν βουλὴν**, for Heb. **יִשְׁרָאֵל**, Prov. 3, 21. So too Clem. Alex. Pædag. III. p. 246 **ἵνα μὴ παρὰρρύνῃσι τῆς ἀληθείας διὰ χανούτητα**. Eupol. ap. Stob. Serm. 4. p. 53 **μῖνεται τε καὶ παρὰρρεῖ τῶν φρενῶν τῷ σὺ λόγῳ**.—Others, to glide aside, to stumble and fall, to perish; so Chrysost. **μὴ παραδόνῳιεν, τούτεστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν**. But this sense is not supported by any usage.

**παράσημος**, ου, ό, ή, adj. (σῆμα,) **by-marked**, having a mark, sign, stamp; e. g. as bad, of false stamp, base, so of coin, Dem. 766. 6. Plut. de Adul. et Amic. 24; trop. of pers. **notorious**, so **ρήτωρ** Dem. 307. 26; also as good, trop. of pers. **noted, distinguished**, Plut. Brut. 2. Hdian. 5. 8. 15.—Hence in N. T. of a ship, **having a sign, badge, emblem**; Acts 28, 11 **ἐν πλοίῳ . . . παρὰσημῳ Διοσκουρίοις, in a ship . . . badged with the Dioscuroi**, having Castor and Pollux as its sign or emblem. So Neut. **τὸ παράσημον** as Subst. **the sign, badge, emblem of a ship**, by which it was distinguished from others; commonly a picture or image on the prow, and different from the **tutela** or figure of the tutelar god of the ship upon the stern; though sometimes the **parasemon** and **tutela** would seem to have been the same, as in the present case; comp. Potter's Gr. Ant. II. p. 123 sq. Adam's Rom. Ant. p. 401. Dict. of Antt. art. **Navis** no. 1, 2. Plut. Sept. Sap. Conv. 18 pen. **πυθόμενον τοῦ τε ναυκλήρου τοῦνομα . . . καὶ τῆς νεὸς τὸ παράσημον**.

**παρὰσκευάζω**, ἀσώ, (σκενάζω,) to make ready before or for any one, to prepare at hand, e. g. food, absol. Acts 10, 10 **ἐγένετο δὲ πρόσπεινος . . . παρὰσκευαζόντων δὲ ἐκείνων**. So 2 Macc. 2, 27 **συμπόσιον**. Hdor. 9. 82 **δείπνον**. Xen. Cyr. 4. 5. 1, 2.—Mid. or

Pass. to prepare oneself, to be **prepared, ready**, 2 Cor. 9, 2. 3; **εἰς πολέμον** 1 Cor. 14, 8. Sept. for **יָצַד** Jer. 50, 42. So Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9.

**παρὰσκευή**, ἡς, ή, (σκευή,) a making ready at hand, preparation, 2 Macc. 15, 21 **τῶν ὅπλων**. Jos. B. J. 1. 11. 8 **τοῦ δείπνου**. Hdian. 8. 5. 7.—In N. T. in the Jewish sense, **the preparation**, i. e. the day or hours before the sabbath or other festival, when preparation was made for its celebration, the eve of the sabbath, Matt. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 14. 31. 42. So Jos. Ant. 16. 6. 2 **ἐν σάββατον ἢ τῇ πρὸ ταύτης παρὰσκευῇ**. The same is called **προσάββατον** Mark 15, 42. Judith 8, 6; and **προεόρτιον** Philo de Vit. contempl. p. 616. See Gr. Harm. p. 219.

**παρὰτεινώ**, f. **ένω**, (τείνω,) to stretch out along, near, by; to extend near, Sept. Gen. 49, 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48.—In N. T. trop. to extend, to prolong to continue, in time, c. acc. Acts 20, 7 **παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου**. So Jos. Ant. 1. 3. 9 **τὸν χρόνον**. Polyæn. 3. p. 265, **τὸν ἀκροβολισμὸν ἄχρι δειλῆς παρέτεινε**. Intrans. of time Diod. Sic. 2. 18. Plut. X Orat. Vit. 5.

**παρὰτηρέω**, ῶ, f. **ήσω**, (τηρέω,) 1. **to watch closely**, e. g. the actions of any one with sinister intent, c. acc. Mark 3, 2 **παρὰτήρουν αὐτόν, εἰ τοῖς σάββατον θεραπεύσει αὐτόν**. Luke 6, 7. 14, 1. 20, 20; so **τὰς πύλας** Acts 9, 24. Sept. for **שָׁרַף** Ps. 37, 12.—Pol. 17. 3. 2; genr. Xen. Mem. 3. 14. 4.

2. Of times, to observe carefully, to keep superstitiously, e. g. **ἡμέρας, μήνας**, Gal. 4 10.—Jos. Ant. 3. 5. 5 **τὰς ἐβδομάδας**.

**παρὰτήρησις**, εως, ή, (παρὰτηρέω,) close watching, accurate observation. Luke 17, 20 **οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρὰτήρησεως, not with observation**, i. e. not so that its progress may be watched.—Arr. Epict. 3. 16. 16. Pol. 16. 22. 8. Diod. Sic. 1. 28.

**παρὰτίθημι**, f. **τίσω**, (τίθημι,) 1. to put or place near any one, e. g.

a) Of food, to set or lay before any one, c. acc. of thing and dat. of pers. expr. or impl. Mark 6, 41 **ἵνα παρατίθωσιν αὐτοῖς**. 8, 6 bis. 7. Luke 9, 16. 10, 8. 11, 6 **οὐχ ἔχω ὁ παρατίθω αὐτῷ**. Acts 16, 34 **τράπεζαν**. Pass. 1 Cor. 10, 27 **πάν τὸ παρὰτιθέμενον ἡμῖν ἐσθίετε**. Sept. for **יָצַד** Gen. 18 8: **יָצַד** Gen. 24, 33.—Luc D. Deo. 24. 1. Xen. Conv. 2. 2 **δείπνον**.

b) Trop. as a teacher, *to set or lay before, to propound, to deliver*, c. acc. et dat. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. c. ὅτι Acts 17, 3. Sept. for עֲבָדָהּ Ex. 19, 7. 21, 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

2. Mid. *παρὰ τίς εμαι*, aor. 2 *παρέζεμην*, aor. 2 imper. *παράσου* 2 Tim. 2, 2, not *παρασοῦ*, comp. Butt. m. 19; pr. *to place for oneself with any one*, i. q. *to give in charge, to commit, to intrust*, c. acc. et dat. Luke 12, 48 καὶ ὃς παρέξεντο πολὺ. 1 Tim. 1, 18. 2 Tim. 2, 2. 1 Pet. 4, 19. Also Luke 23, 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 6 where Sept. for פָּרַדְתִּיךָ So Tob. 4, 1. Pol. 33, 12. 3. Diod. Sic. 17, 23.—Spec. *to commend, to commend*, c. acc. et dat. Acts 14, 23 *παρέξεντο αὐτοὺς τῷ κυρίῳ*. 20, 32.—Jos. Ant. 4. 8. 2 med. *παρὰ τίς εμενος ὑμᾶς νόμῳ σωφροσύνης*.

*παρатуγχινω*, aor. 2 *παρέτυχον*, (τυγχάνω,) *to happen near, to fall in with any one*, Part. οἱ *παρὰ τυγχάνοντες*, Acts 17, 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

*παρὰντικά*, adv. (αὐτίκα, αὐτός,) pr. *at this very instant, instantly, forthwith*; equiv. to *παρ' αὐτὰ τὰ πράγματα* v. τὰ γινόμενα, Tob. 4, 18. Pol. 1. 60. 1; comp. Tittm. de Synon. N. T. v. 184. Herm. ad Vig. p. 781. Iob. ad Phryn. p. 47.—In N. T. once c. art. ὁ, ἡ, τὸ *παρὰντικά*, as adj. *instant, present, momentary*, 2 Cor. 4, 17; comp. Butt. m. 125. 6. So Dem. 72. 16 ἡ *παρὰντίχ' ἡδονή*. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

*παράφέρω*, aor. 2 *παρήνεγκον*, (φέρω,) *to bear along to, to bring on before*, c. g. food, Xen. Cyr. 1. 3. 6; *to bear along by, to bear away*, as does a stream, Act. Diod. Sic. 17, 55; Pass. Hdtan. 8. 4. 7. Diod. Sic. 18. 35.—Hence in N. T.

1. Act. trop. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark 14, 36 *παρήνεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο*. Luke 22, 42. Comp. Matt. 26, 39, 42, where it is *παρέρχεσθαι*.—Plut. Arat. 43 τότε μὲν οὖν *παρήνεγκε τὸ ῥήθην*. Xen. Ven. 5. 27.

2. Pass. pr. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων *παρὰφερόμεναι*, i. e. driven rapidly along. So Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα... *παρὰφερόμενος μόλις ἤψατο τῆς Ἀδρίας*.—Trop. *to be borne or carried away in mind*; Heb. 13, 9 διδασκαίς ποικίλαις... *μὴ παρὰφέρουσε*. So Plut. Timol. 6 οὕτως αἱ κρίσεις... *λείπονται*

καὶ *παρὰφέρονται ῥάδιως ὑπὸ κτλ.* Ael. V. H. 9. 41.—In both these examples Rec. has *περιφέρουμαι* q. v.

*παρὰφρονέω*, ὦ, f. ἦσω, (φρονέω,) pr. *to think amiss*, i. e. *to be beside oneself, to be foolish, to act foolishly*; absol. 2 Cor. 11, 23 *παρὰφρονῶν λαλῶ*.—Sept. Zech. 7, 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

*παρὰφρονία*, as, f. ἡ, (παρὰφρονέω,) a *being beside oneself, folly, madness*, 2 Pet. 2, 16.—Not found elsewhere.

*παρὰχειμάζω*, f. ἄσω, (χειμάζω,) *to winter near or at a place, with a person*, intrans. Acts 27, 12. 28, 11. 1 Cor. 16, 6. Tit. 3, 12.—Dem. 909. 14. Diod. Sic. 19. 34. Pol. 2. 64. 1.

*παρὰχειμασία*, as, ἡ, (παρὰχειμάζω,) a *wintering near or at a place*, Acts 27, 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

*παρὰχρήμα*, adv. (pr. *παρὰ τὸ χρήμα*.) lit. 'with the thing itself,' i. e. *on the spot, forthwith, straightway*; Matt. 21, 19 καὶ ἐξηράνθη *παρὰχρήμα ἡ συκὴ*, i. e. immediately after being cursed. v. 20. Luke 1, 64. 4, 39. 5, 25. 8, 44. 47. 55. 13, 13. 18, 43. 19, 11. 22, 60. Acts 3, 7. 5, 10. 9, 18. 12, 23. 13, 11. 16, 26. 33. Sept. for עֲבָדָהּ Num. 6, 9. Is. 30, 13.—Ael. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

*πάρδαλις*, εως, ἡ, (πάρδος,) a *leopard*, Rev. 13, 2. Sept. for עֲבָדָהּ Is. 11, 6. Jer. 5, 6.—Ael. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

*παρεδρένω*, f. εὔσω, (πάρεδρος, ἔδρα, ἔζομαι,) *to sit near*, i. q. *to wait near, to serve*; c. dat. τῷ *ὑποσταστηρίῳ* 1 Cor. 9, 13 Lachm. for *προσεδρένω*.—Pol. 29. 11. 10. Dem. 572. 10.

*πάρειμι*, f. ἐσομαι, (εἰμί,) *to be near by, to be present, to have come*, absol. John 7, 6 ὁ καιρὸς ἐμὸς οὕτω *πάρεστιν*. 11, 28 ὁ διδάσκαλος *πάρεστι*. Acts 10, 21. 17, 6. 1 Cor. 5, 3 bis. 2 Cor. 10, 2. 11. 13, 2. 10. Rev. 17, 8 in later edit. So 2 Pet. 1, 12 *ἐν τῇ παρουσίᾳ ἀληθείᾳ*, i. e. the truth which is with you, which ye have received. With ἐν c. dat. of time Luke 13, 1. (Xen. Cyr. 1. 2. 4.) With εἰς c. acc. of pers. Col. 1, 6, comp. in εἰς no. 4; ἐπὶ c. gen. of pers. *before whom*, Acts 24, 19; ἐφ' ὃ v. ἐφ' ὃ of purpose Matt. 26, 50; ἐνώπιόν τινος Acts 10, 33; πρὸς c. acc. Acts 12, 20. 2 Cor. 11, 8. Gal. 4, 18. 20. Sept. for עֲבָדָהּ Num. 22, 20. Lam. 4, 18. (Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23; c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2; ἐπὶ v. acc. Xen. Ag. 1. 32.) Part. τὸ *παρόν*, the present time, Heb. 12, 11 πρὸς τὸ παρόν. So Jos. Ant. 6



5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, c. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. 1, 9 ὃ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. 2, 8 Lachm. (Wisd. 31, 1.) Hence Part. τὰ παρόντα, things which one has, i. e. property, fortune, condition, Heb. 13, 5 ἀρκοῦμενοι τοῖς παροῦσιν. So Phocylid. 4 ἀρκέσθαι παροῦσι, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.—For Part. παρειμένος see in παρήμι.

παρεισάγω, f. ξω, (εἰσάγω,) to lead in by one's side, to introduce, Diod. Sic. 1. 87. ib. 3. 2.—In N. T. to lead or bring in by stealth, to smuggle in, c. acc. e. g. τὰς αἰρέσεις into the church, 2 Pet. 2, 1. So Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

παρεισακτος, ου, δ, ἡ, adj. (παρεισάγω,) brought in by stealth, smuggled in, e. g. into the church, Gal. 2, 4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρεισακτον· ἀλλότριον.

παρεισδύνω, f. ύω, (εἰσδύνω,) aor. 2 -έδυν, to go or come in by stealth, to creep in unawares, e. g. into the church, Jude 4.—Jos. B. J. 1. 24. 1. Hdian. 7. 9. 18; trop. b. 1. 6. 2. Plut. Agis 3.

παρεισέρχομαι, (έρχομαι,) aor. 2 παρείσῃλον.

1. to go or come in beside or with any thing, to enter in therewith, thereby, thereto; Rom. 5, 20 νόμος δὲ παρείσῃλθεν (εἰς τὸν κοσμόν), but the law entered in thereunto, (v. 12 ἡ ἁμαρτία εἰσῃλθε.) i. e. the law supervened upon the state of transgression from Adam to Moses; comp. Gal. 3, 19.—Test. XII Patr. p. 608 γίνεται μέση, καὶ παρεισέρχεται ἡ ἀναισχυρνία. Philo de Temul. p. 243. c, ἄγνοια...μήτε φῶς μήτε λόγον παρεισελθεῖν ἑώσα. Id. de Opif. p. 34. d.

2. to go or come in by stealth, to enter unawares, e. g. into the church, absol. Gal. 2, 4 οἵτινες παρείσῃλθον κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

παρεισφέρω, (φέρω,) aor. 1 παρεισήνεκα, to bear or bring in beside or thereunto, to bring forward therewith, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. to bring forward along with, to exhibit therewith, e. g. σπουδὴν πάναν 2 Pet. 1, 5.

παρέκτος, adv. (ἐκτός,) pr. near by without, out by, found in very late writers and only trop. besides; so c. art. τὰ παρεκτός, the things besides, over and above, 2 Cor. 11, 28 χωρὶς τῶν παρεκτός. Buttm. § 125. 6. Also with a gen. besides, except, Matt. 5, 32 παρεκτός λόγου πορνείας. [19, 9.] Acts 26,

29.—Aquil. for יְהִי־יֵשׁ Deut. 1, 36. Gr. incert. for יְהִי־יֵשׁ Lev. 23, 38. So Pamphil. in Geopon. 13. 15. 7.

παρεμβολή, ἡς, ἡ, (παρεβάλλω, βάλω,) a throwing in beside, interpolation, e. g. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, juxta-array, παράταξις a certain method of drawing up troops, by placing some in the intervals between others, Pol. 10. 21. 5. ib. 11. 32. 6; see AEn. Tactic. 31, in Wetst. ad Act. 21, 24.—Hence in N. T.

1. Meton. an array, for an army, host, as drawn up in battle-array; Heb. 11, 34 παρεμβολὰς ἔκλιναν ἀλλοτρίων, see in κλίνω no. 2. Rev. 20, 9. Sept. for יְהִי־יֵשׁ Ex. 14, 24. Judg. 4, 16.—Pol. 3. 73. 8. AEl. V. H. 14. 46.

2. In late usage, an encampment, pr. juxta-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. a camp, spoken of a standing camp, castra stativa, Engl. quarters, barracks, e. g. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21, 34. 37. 22, 24. 23, 10. 16. 32; see in art. ἱερὸν. Also of the encampments of the Israelites in the desert, Heb. 13, 11; and in the same connection trop. v. 13. See Lev. 4, 12. 21. 16, 27, where Sept. for יְהִי־יֵשׁ; as also 1 Sam. 4, 5. 6. 2 K. 7, 5. 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. J. Cæs. 45. Phrynichus says this use of the word is δεινὸς Μακεδονικόν, ed. Lob. p. 377; comp. Sturz de Dial. Maced. p. 30.

παρενοχλέω, ὦ, f. ἦσω, (ἐνοχλέω,) to trouble besides, further; c. dat. of pers. Acts 15, 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνων. Sept. for יְהִי־יֵשׁ Mic. 6, 3; יְהִי־יֵשׁ Job 16, 3.—1 Macc. 12, 14. Pol. 1. 8. 1. Diod. Sic. 14. 27.

παρεπίδημος, ου, δ, ἡ, adj. (ἐπίδημος, ἐπιδημέω,) a by-resident, sojourner, among a people not one's own, Heb. 11, 13. 1 Pet. 1, 1. 2, 11. Sept. for יְהִי־יֵשׁ Gen. 23, 4. Ps. 39, 13.—Pol. 32. 22. 4 Ἑλλήνες παρεπίδημοι.

παρέρχομαι, f. παρελεύσομαι, (έρχομαι,) aor. 2 παρήλθον; on the fut. see έρχομαι.

1. to come near to any person or thing, to draw near, to come, e. g. to a table or the like; Luke 12, 37 παρελθὼν διακονήσει αὐτοῖς. 17, 7. (Ecclus. 29, 9.) Also in a hostile manner, absol. Acts 24, 7.—Sc genr. Jos. B. J. 3. 8. 2. AEl. V. II 12. 39. Xen. Conv. 1. 7.

2 *to go or pass near, to pass along by.*  
 α) Pr. and absol. Luke 18, 37 *ὅτι ὁ Ἰησοῦς ὁ Ναζ. παρέρχεται.* With acc. of pers. or place, depending on *παρά*, Butt. m. § 147. n. 9. Matth. § 426. 3; so Mark 6, 48. Acts 16, 8 *παρελθόντες δὲ τὴν Μυσίαν.* Also *διὰ τῆς ὁδοῦ* Matt. 8, 28. Sept. for *עָבַר* Ex. 15, 16. Judg. 11, 17. 19. So Xen. An. 2. 4. 25; c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Of time, *to pass by, to be past*, absol. Matt. 14, 15 *ὅ ἡ ὥρα ἤδη παρήλθεν.* Acts 27, 9. 1 Pet. 4, 3 *ὁ παρεληλυθὼς χρόνος.* Sept. for *עָבַר* Job 17, 11. Cant. 2, 11. So Dem. 40. 13. Xen. An. 1. 7. 18.

b) Trop. i. q. *to pass away, to perish*, absol. α) Gen. Matt. 5, 18 *ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ.* 24, 34. 35. Mark 13, 30, 31. Luke 16, 17. 21, 32. 33. 2 Cor. 5, 17. James 1, 10. 2 Pet. 3, 10. Rev. 21, 1. Sept. and *עָבַר* Ps. 37, 36. So Theocr. 27. 8 *τάχα γάρ σε παρέρχεται, ὡς ὕαπ, ἤβη.* Dem. 291. 12. β) Of words, declarations, and the like, *to pass away without fulfilment, to be in vain*; Matt. 5, 18. 24, 35 *ὅ δὲ λόγοι μου οὐ μὴ παρελθῶσι.* Mark 13, 31. Luke 21, 33.

c) Trop. of evils, *to pass away from any one, to be removed, averted*; with *ἀπό* c. gen. of pers. Matt. 26, 39 *παρελθέτω ἀπ' ἡμῶν τὸ πῶτήριον τοῦτο.* v. 42. Mark 14, 35.—Pr. Sept. Cant. 3, 4. Ael. V. H. 13. 38.

d) Trop. *to pass by or over, to neglect, to transgress*, c. acc. see in lett. a; Luke 11, 42 *τὴν κρίσιμ.* 15, 29 *ἐντολήν.* Sept. and *עָבַר* Deut. 26, 13. Jer. 34, 18.—Dion. Hal. Ant. 1. 58. Lys. 107. 42 *νόμον.*

*πάρεσις, εὐς, ἡ, (παρήμι,) a letting pass, pratermission, remission*, in the sense of overlooking, not punishing, Rom. 3, 25; diff. from *ἀφεσις*, which implies pardon, forgiveness; comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 *τὴν μὲν ὀλοσχερῇ πάρεσιν οὐχ εὗροντο.* Comp. *παρήμι* Eccles. 23, 2.

*παρέχω, f. ἔξω, (ἔχω.)* Mid. fut. 2 pers. *παρέξει*, see below in no. 2; *to hold near by, beside any one*, Hom. Od. 18. 317. Il. 18. 556.—Hence in N. T. *to hold out to or towards any one*, e. g.

1. *to present, to offer*, c. acc. Luke 6, 29 *παρέχε καὶ τὴν ἄλλην, sc. σιγάνα.*—Luc. D. Deor. 4. 5. Xen. Mem. 1. 2. 54.

2. Trop. *to present, to occasion, to give, to show, towards or in behalf of any one*; with acc. of thing and dat. of pers. expr. or impl. E. g. *κόπον v. κόπους παρέχειν τῷ, to give one trouble*, i. q. *to trouble,*

*to vex*, see fully in *κόπος* fin. Matt. 26, 10 Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. (Pol. 1. 20. 10 *δυσχερεῖαν παρέχειν.*) Also *ἐργασίαν παρέχειν τινί, to make or bring gain to any one*, Acts 16, 16. (Jos. Ant. 8. 2. 6 *μίσθον.*) Acts 17, 31 *πίστιν πασῶν πᾶσι, Lat. omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. (Jos. Ant. 2. 9. 4. Plut. C. Mar. 17. Pol. 4. 33. 7.) Acts 22, 2 *παρέσχον ἡσυχίαν, they gave silence.* (Sept. for *עָבַר* Job 34, 29. Dion. Hal. Ant. 11. 32.) Acts 28, 2 π. *φιλανθρωπίαν.* 1 Tim. 1, 4. 6, 17. So Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. *παρέχομαι, to do or show for one's self*, for one's own part; Luke 7, 4 *ἀξίως ἔστιν ὃ παρέξει τοῦτο, for whom thou shouldst on thy part do this*, where for 2 pers. fut. *παρέξει* see Butt. m. § 103. m. 18; others read *παρέξῃ.* Acts 19, 24. Col. 4, 1 *τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε, show on your part towards servants what is just.* (Dem. 228. 26. Xen. An. 7. 6. 11.) With two acc. *ἐαυτῶν τι*, Tit. 2, 7 *σεαυτῶν παρεχόμενος τύπον καλῶν ἔργων.* So Xen. Cyr. 8. 1. 39; Act. Plut. de I. i. h. educ. 20.

*παρηγορία*, as, ἡ, (παρηγορέω, παρήγορος, ἀγορεύω,) *an addressing, exhortation*, Apoll. Rh. 2. 1281.—In N. T. *consolation, comfort*, Col. 4, 11. So Jos. Ant. 4. 8. 3. Plut. de Exil. 1.

*παρθένια*, as, ἡ, (παρθένος,) *virginity, virgin age*; Luke 2, 36 *ζήσασα ἔτη μετὰ ἀνδρὸς ἐπὶ ἀπὸ παρθεσίας αὐτῆς*, i. e. with the husband whom she had married as a virgin. Sept. for *עַרְבָּה* Jer. 3, 4.—Ecclus. 15, 2. Diod. Sic. 3. 69 or 70. Plut. Brut. 13.

*παρθένος*, ου, ὁ, ἡ, adj. *virgin*; so *γυνή παρθένος* Hes. Theog. 514; *τῇ παρθένῳ συγατρὶ Αἰγύπτου* Sept. for *חַתָּן* Jer. 46, 11; *ἡ παρθένος γῆ* Jos. Ant. 1. 1. 2; *παρθ. πηγῇ* Aeschyl. Pers. 613.—In N. T.

1. Fem. *ἡ παρθένος*, Subst. a *virgin, maiden.* α) Pr. one who has not known man; e. g. Luke 1, 27 bis, *πρὸς παρθένον μεμνηστευμένην . . . Μαρὴν κτλ.* comp. v. 34. Trop. 2 Cor. 11, 2. Sept. for *חַתָּן* Gen. 24, 16. 1 K. 1, 2. So Hdian. 1. 11. 12, 13. Plut. Romul. 22.—Matt. 1, 23 *ἡ παρθένος ἐν γαστρὶ ἔξει*, quoted from Is. 7, 14 where Sept. for *חַתָּן*; apparently there referring to the youthful spouse of the prophet, comp. Is. 8, 3. 4. 8. 10. 18. 7, 3. 10. 21. So *חַתָּן*, Sept. *νύμφη*, as lamenting for the husband of her youth, Joel 1, 8. Sept. also *νεάνις* for *חַתָּן* Ps. 68, 26; α)

also Aquil. Symm. Theod. in Is. 7, 14. So too ἡ παρζένος for *youthful spouse, bride, νύμφη*, Hom. Il. 2. 514 οὗς τέκεν Ἀστυόχη, *παρζένος αἰδοίη*. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' See Heb. Lex. **נַעֲרָה**. b) Genr. of a marriageable maiden, damsel, Matt. 25, 1. 7. 11. Acts 21, 9. 1 Cor. 7, 25. 28. 34 μεμέμυσται ἡ γυνὴ καὶ ἡ παρζένος, i. q. ἡ ἀγαμος. v. 36. 37. [38] ἡ παρζένος αἰτοῦ, i. q. his virgin daughter, marriageable but unmarried. Sept. and **נַעֲרָה**, Gen. 24, 43; for **נַעֲרָה** Gen. 24, 14. 55. 34, 3 of Dinah after she was defiled. So Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

2. Masc. as adj. Rev. 4, 14 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρζένοι γὰρ εἰσιν, *for they are virgins*, i. e. chaste, pure, free from all whoredom and uncleanness as the symbols of idolatry; see in **ἐχλός** no. 2, and **πορνεῖω**.—Suid. Ἀβελ. οὐτός παρζένος καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quæst. 188. p. 785, τοῦ παρζένου καὶ εὐαγγελιστοῦ Ἰωάννου. So of Joseph, Lib. Asseneth p. 92, 98, in Fabr. Cod. pseud. V. T. Tom. II.

**Πάρδος**, ου, ὁ, a Parthian, spoken of Jews born or living in Parthia, Acts 2, 9. So Jos. Ant. 10. 11. 7. Hldian. 6. 5. 15.—Parthia proper was a region of Persia, on the northeast of Media and Hyrcania, and north of Aria, wholly surrounded by mountains; Plin. H. N. 6. 29. Strabo 11. p. 511 sq. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire, including all the provinces of the former Persian kingdom; and extending to the Euphrates; Plin. 6. 30. Strabo 16. p. 748. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is particularly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See genr. Cellar. Notit. Orb. II. p. 700 sq.

**παρίημι**, f. παρήσω, (ἦμι.) Pass. perf. παρείμαι, Butt. δ. 108. I. 1; to let by, to let pass along, Hdot. 3. 72; trop. to let pass, to prætermitt, to neglect, Luc. Hermot. 15. Xen. Mem. 1. 1. 12; καὶρόν Pol. 1. 33. 5; also to let go loose, to relax, e. g. ropes, τοὺς τεταμένους Aristoph. Eq. 440, comp. 437.—Hence in N. T. trop. Pass. παρίεμαι, to be relaxed, enfeebled; only Part. perf. as χεῖρες παρειμέναι, *hands enfeebled*, hanging down from weariness and despondency,

Heb. 12, 12. Sept. for **נִצָּח** Zeph. 3, 17. —Diod. Sic. 14. 105. Pol. 1. 58. 9. Plate Legg. 931. d.

**παρίστανω**, see in **παρίστημι**.

**παρίστημι**, f. παραστήσω, (ἵστημι,) aor. 2 παρέστην; also Pres. παρίστανω, a later secondary form, Rom. 6, 13. 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Butt. δ. 112. 10. δ. 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in **ἵστημι** init. Butt. δ. 107. II.

I. TRANS. in the Pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Ael. V. H. 12. 1 post med Pol. 3. 113. 8.—Hence in N. T.

1. to place or set before any one, to present, to exhibit; c. acc. et dat. expr. or impl. Acts 23, 33 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2, 22 τῷ κυρίῳ, in the temple. 2 Cor. 4, 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. So with two acc. of object and predic. τινά τι, Acts 1, 5. 9, 41. Rom. 6, 13 bis. 16 ὃ παρίστανει ἐαυτοὺς δούλους. v. 19 bis. 12, 1. 2 Cor. 11, 2. Eph. 5, 27. Col. 1, 22. 28. 2 Tim. 2, 15. Sept. for **נִצָּח** Lev. 16, 7; **נִצָּח** Gen. 47, 2.—Luc. Icarom. 24. Ael. H. An 7. 44. Hldian. 5. 5. 11.

2. to place at hand, to provide, to furnish; c. acc. et dat. Matt. 26, 53 παραστήσει μοι πλείους κτλ. Acts 23, 24 κτήνη.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

3. Spec. to commend, c. acc. et dat. 1 Cor. 8, 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ ζῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαινέσαι ἢ παραστήσαι.

4. Trop. to set forth by arguments, i. e. to show, to prove, absol. Acts 24, 13 οὔτε παραστήσαι δύνανται, περὶ ὧν κτλ.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Œc. 13. 1.

II. INTRANS. in the perf. plupf. and aor. 2 of the Active, and in Mid. to stand near, to stand by.

1. Genr. to stand by, to be present; c. dat. expr. or impl. Acts 1, 10. 9, 39 καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27, 23. Mark 15, 39 ὁ παρεστηκὼς ἐξεναντίας, *who stood by over against him*. John 18, 22. 19, 26, ἐνώπιόν τινος Acts 4, 10. Part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, (Butt. δ. 107. m. 22, 23.) the by-standers, Mark 14, 47. 69. 70. 15, 35. Acts 23, 2. 4. Sept. for **נִצָּח** Gen. 45, 1. 1 Sam. 22, 6. 7; **נִצָּח** Gen. 18, 8. Judg. 3, 19. So Hldian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, to stand by, to aid, c. dat. Rom. 16, 2 καὶ παραστήτω

ἰνῆ. 2 Tim. 4, 17. (Epict. Ench. 32. Dem. 366. 20. Xen. Hell. 6. 5. 33.) Trop. also in a hostile sense, absol. Acts 4, 26 *παρέστησαν οἱ βασιλεῖς τῆς γῆς*, quoted from Ps. 2, 2 where Sept. for *בָּשָׁרָהֶם*; so Ecclus. 51, 3.—Of time, a season, i. q. *to be present, to have come*, Mark 4, 29 *παρέστηκεν ὁ θεοσμός*. So Dem. 255. 25.

2. *to stand by or before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27, 24 *καίσαρι σε δεῖ παραστήναι*. Rom. 14, 10. So genr. Hdian. 1. 4. 1.—Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1, 19 *ἐγὼ εἰμι Γαβριὴλ ὁ παρεστῆκώς ἐνώπιον τοῦ θεοῦ*. With dat. Luke 19, 24 comp. v. 13. Sept. and *בְּנֵי מַצָּע* Deut. 1, 38. 1 Sam. 16, 21. 22. So Luc. D. Deor. 24. 1 *δεῖ... παρεστάναι τῷ Διῷ*.

*Παρμενᾶς*, ᾱ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

*πάροδος*, ου, ἡ, (ὁδός,) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16.—In N. T. in action, *the way by, a passing by*; 1 Cor. 16, 7 *ἐν παροδῷ, by the way*, in passing. So Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

*παροικέω*, ὦ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen. Vect. 1. 5.—In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, *παροικος*; i. ἐν, Luke 24, 18 *σὺ μόνος παροικεῖς ἐν Ιερουσαλήμ*; with εἰς, Heb. 11, 9 *παρέκρηεν εἰς τὴν γῆν*, i. e. he came and sojourned; comp. in εἰς no. 4. Sept. for *גָּרָה* Gen. 20, .; *גָּרָה* Gen. 24, 37. So Dio Chrys. 46. p. .21. ὁ, πολλὸν γὰρ κρείττον φυλάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν.

*παροικία*, as, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. 12, 3.—In N. T. *a sojourning, residence* in a foreign land without the right of citizenship, Acts 13, 17 *ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ*. Sept. for *הַגֵּרָה* Ezra 8, 34. (Wisd. 19, 10.) 'Trop. of human life, 1 Pet. 1, 17; comp. Heb. 11, 13. Sept. and *גָּרָה* Ps. 119, 54.

*παροικος*, ου, ὁ, ἡ, adj. (οἶκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235.—In N. T. ὁ *παροικος*, Subst. *a by-dweller, sojourner*, without the rights of citizenship, *a foreigner*, Acts 7, 6. 29 *παροικος ἐν γῇ Μαδιάμ*. So Sept. for *גָּרָה* Gen. 15, 13. Ex. 2, 22. (Ecclus. 29, 26. 27.) Trop. of human life, 1 Pet. 2, 11; comp. 1, 17. Also in respect to the church and kingdom of God, Eph. 2, 19.

*παροιμία*, as, ἡ, (παροιμος, οἶμος,) pr. 'what is by the way'; hence, *a by-word, by speech*, e. g.

1. Pr. *a proverb, adage*, 2 Pet. 2, 22 *τὸ τῆς ἀληθείας παροιμία*. Symmach. for *בְּשָׁרָה* Ez. 12, 22.—Luc. D. Mort. 8. 1. AEL. V. H. 12. 22. Plato Soph. 231. c.

2. In John's Gospel. i. q. *παρὰβολή*, which word is not used by John; comp. in *παρὰβολή*. E. g. a) Genr. *figurative discourse, dark saying*, i. e. obscure and full of deep meaning, John 16, 25 bis, *ἐν παροιμίαις λαλεῖν*. v. 29; comp. in *παρὰβολή* no. 3. Sept. and *בְּשָׁרָה* of short and sententious maxims, Prov. 1, 1. 25, 1. So Ecclus. 6, 35. 39, 3. b) *a parable*, in the usual sense, John 10, 6; comp. in *παρὰβολή* no. 2.

*παροινος*, ου, ὁ, ἡ, adj. (οἶνος,) *by wine*, i. e. spoken of what takes place by or over wine, revelry, as *τὰ παροίνα (μέλη) drinking-songs*, Boeckh Pind. Fr. p. 555.—In N. T. of persons, pr. *sitting long by wine, given to wine*, 1 Tim. 3, 3. Tit. 1, 7. So Luc. Tim. 55. Lysias 101. 20.

*παροίχομαι*, f. *χίσομαι*, (οἶχομαι,) perf. *παρόχημαι*; *to go along by, to pass along*, Hom. Il. 4. 272.—In N. T. of time, *to pass away*, only Part. perf. *παροχημένος, by-gone*; Acts 14, 16 *ἐν ταῖς παροχημέναις γενεαῖς*. So Jos. Ant. 8. 12. 3. Hdot. 2. 14. Xen. An. 2. 4. 1.

*παρομοιάζω*, f. *άσω*, (ὁμοιάζω,) pr. *to be nearly like*; genr. *to be like, to resemble*, c. dat. Matt. 23, 27. See in *ὁμοιάζω*.

*παρόμοιος*, ου, ὁ, ἡ, adj. (ὁμοιος,) pr. *nearly like*; genr. *like, similar*, Mark 7, 8. 13 *παρόμοια τοιαῦτα πολλά*.—Poll. On. 9. 130 *παρόμοιος* 'παρ' ὀλίγον ὅμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. Hell. 3. 4. 13.

*παροξύνω*, f. *υνῶ*, (ὀξύνω, ὀξύς,) *to sharpen by or on any thing, to whet*, e. g. *τὴν μάχαιραν* Sept. for *ἵψ* Deut. 32, 41; *to sharpen by or along with*, i. e. with and for some other act or purpose, trop. *τὸν ἥχον* Plut. Marcell. 20. Trop. *to sharpen the mind, temper, courage of any one, to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. trop. *to provoke, to stir up, to rouse to anger, indignation*, only Pass. or Mid. Acts 17, 16 *παρωξύνετο τὸ πνεῦμα αὐτοῦ κτλ.* 1 Cor. 13, 5. Sept. for *סִיפָה* Deut. 9, 18; *הִפָּח* Deut. 1, 34. So Dem. 10. 24. Thuc. 6. 56.

*παροξυσμός*, οῦ, ὁ, (παροξύνω,) pr. *a sharpening*, i. e. trop.

1. *provocation, incitement, to action or*

feeling: Heb. 10, 24 εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων.

2. a *paroxysm* of anger, *sharp contention*, angry dispute, Acts 15, 39. Sept. for פָּרוֹךְ Deut. 29, 28. Jer. 32, 37.—Dem. 1105. 24.

**παροργίζω**, f. ἴσω, (ὀργίζω,) Att. fut. παροργιῶ Buttm. § 95. 7 sq. Winer § 13. 1. c; *to make angry by or along with* something else, *to provoke thereby, therewith*; c. acc. Eph. 6, 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. [Col. 3, 21.] Rom. 10, 19 quoted from Deut. 32, 21 where Sept. for פָּרוֹךְ, as also Judg. 2, 12. 1 K. 14, 15.—Ecclus. 3, 16, 4, 2. 3. Pass. Dem. 805. 19. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350.

**παροργισμός**, οὗ, ὁ, (παροργίζω,) *provocation*, Sept. for פָּרוֹךְ 1 K. 15, 30. 2 K. 23, 26.—In N. T. a *being provoked, anger, wrath*, Eph. 4, 26. So Sept. for פָּרוֹךְ Jer. 21, 5. Not found in classic writers.

**παροτρύνω**, f. ὠθῶ, (ὀτρύνω,) *to urge on by or along with* something else, *to stir up, to incite*, thereby, therewith; c. acc. Acts 13, 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15.

**παρουσία**, as, ἡ, (παίρειμι,) pr. *the being or becoming present*, e. g.

1. *presence*; 2 Cor. 10, 10 ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. Phil. 2, 12.—Hdian. 1. 3. 13. Dem. 674. 24. Plato Phæd. 100. d.

2. a *coming, advent*, *genr.* 1 Cor. 16, 17. 2 Cor. 7, 6 ἐν τῇ παρουσίᾳ τίτου. v. 7. Phil. 1, 26 παρουσία πάλιν πρὸς ὑμᾶς, a *coming again, return*. So 2 Macc. 15, 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the coming of Christ for the destruction of the Jewish state and Jewish dispensation, Matt. 24, 3. 27. 37. 39; also to judgment, to receive the saints to their reward, 1 Cor. 15, 23. 1 Thess. 2, 19. 2 Thess. 2, 8. 2 Pet. 3, 4. 1 John 2, 28; *παρ. τοῦ κυρίου* 1 Thess. 3, 13. 4, 15. 5, 23. 2 Thess. 2, 1. James 5, 7. 8. 2 Pet. 1, 16. In a like sense, 2 Pet. 3, 12 *παρ. τῆς τοῦ θεοῦ ἡμέρας*.—Of the *coming* i. e. *manifestation* of the man of sin, 2 Thess. 2, 9; *comp.* v. 3.

**παροψίς**, ἰδος, ἡ, (ὀψων,) a *side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. b. Pollux Onom. 6. 56. Xen. Cyr. 1. 3. 4.—In later usage and N. T. a *side-plate*, i. e. a *plate, platter, dish*, pr. in which dainties are served up. Matt. 23, 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26. So Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9 The Atticists

condemn this use of the word, I'hryn. et Lob. p. 176. Sturz Lex. Xen. s. v.

**παῤῥησία**, as, ἡ, (πᾶν, ῥῆσις,) pr. 'the speaking out all,' *freespokenness*, as characteristic of a frank and fearless mind; hence meton. and *genr.*

1. *freeness, frankness, boldness*, as *ci* speech, demeanour, action; Acts 4, 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν, i. e. his freespokenness, boldness. 2 Cor. 3, 12. So Sept. Prov. 13, 5. Diod. Sic. 1. 53. Dem. 1397. 1. Plato Conv. 222. c.—In adverbial phrases, e. g. παῤῥησίᾳ, i. q. *freely, frankly, boldly*, John 7, 13. 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8, 32. John 10, 24. 11, 14. 16, 25, 29; also of actions, *openly*, done in the sight of all, not privately, John 11, 54 οὐκέτι παῤῥησίᾳ περιπατεῖ κτλ. 18, 20. So ἐν παῤῥησίᾳ, *in or with boldness*, i. q. *freely, boldly*, Eph. 6, 19. Phil. 1, 20; also *openly, publicly*, opp. ἐν κρυπτῷ, John 7, 4. Col. 2, 15 ἐδειγμάτισεν ἐν παῤῥησίᾳ (Wisd. 5, 1.) Also μετὰ παῤῥησίας *with boldness*, i. q. *freely, boldly*, Acts 2, 29 4, 29. 31. 28, 31. So 1 Macc. 4, 18. Luc Hermot. 51. Dem. 95. 28.

2. Spec. as implying frank reliance, *confiding hope*, i. q. *confidence, assurance*. 2 Cor. 7, 4 πολλή μοι παῤῥησία πρὸς ὑμᾶς κτλ. Eph. 3, 12. 1 Tim. 3, 13. Philem. 8. Heb. 3, 6. 4, 16. 10, 19. 35. 1 John 2, 28. 3, 21. 4, 17. 5, 14.—Jos. Ant. 5. 1. 13 παῤῥησίαν λαμβάνει πρὸς τὸν θεόν. Diod. Sic. 14. 65.

**παῤῥησιάζομαι**, f. ἀσομαι, Mid. depon. (παῤῥησία,) *to be freespoken; to speak freely, openly, boldly; to be free, frank, bold*, in speech, demeanour, action; e. g. joined with verbs of speaking, Acts 13, 46 παῤῥησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. 19, 8. 26, 26. *Genr.* and with ἐν, e. g. of place, ἐν τῇ συναγωγῇ Acts 18, 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6, 20; or of person, παῤῥησ. ἐν θεῷ, i. e. in faith and trust in God, 1 Thess. 2, 2, *comp.* 1, 1; also ἐν τῷ ὀνόματι τινος, *in one's name*, by one's authority, Acts 9, 27. 28. With ἐπὶ τῷ κυρίῳ Acts 14, 3, see in ἐπὶ Π. 3. c. a.—Sept. Job 22, 6. Luc. Tim. 11. Plato Gorg. 487. d; with ἐν of place Plut. Marcell. 20; πρὸς τινα Xen. Cyr. 5. 3. 8.

**πᾶς**, πᾶσα, πᾶν, *Genr. παντός, πᾶσης παντός, all*, Lat. *omnis*.

1. With the idea of oneness, a totality, *all, the whole*, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also is put

with the article where a definite number is implied, or without the article where the number is indefinite. See in δ, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277.

A) SING. a) Before a Subst. with the article, Matt. 6, 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8, 32 πάντα ἡ ἀγέλη. Mark 5, 33. Luke 1, 10 πᾶν τὸ πλῆθος. 4, 25. John 8, 2 πᾶς ὁ λαός. Acts 1, 8. Rom. 3, 19. 4, 16. al. sarp. So with the names of cities or countries, meton. for the inhabitants, Matt. 3, 5. Mark 1, 5. Luke 2, 1. al. (Hdian. 6. 4. 1. Ael. V. H. 6. 11. Xen. Ag. 1. 25.) With proper names, sometimes without the article, Matt. 2, 3. Acts 2, 36. Rom. 11, 26; comp. Winer § 17. 10. a. b) After a Subst. c. art. John 5, 22 τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. Rev. 13, 12. Comp. in δ, ἡ, τό, I. c. Buttm. § 127. 9. c) Rarely between the art. and Subst. where πᾶς is then emphatic, comp. in δ, ἡ, τό, I. c. Buttm. I. c. Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16.

B) PLUR. a) Before a Subst. or other word, viz. a) Subst. c. art. implying a definite number, Matt. 1, 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ. 4, 8. Mark 3, 28. Luke 1, 6. Acts 5, 20. Rom. 1, 5. al. sarp. Comp. Winer § 17. 10. b. Buttm. § 127. 9. Matth. § 265. 2. (Xen. An. 5. 3. 9.) Without art. where the idea of number is then indefinite, Winer, Matth. I. c. E. g. πάντες ἄνθρωποι all men, all mankind, indef. Acts 22, 15. Rom. 5, 12. 18. al. (Æschin. 1. 18.) So πάντες ἄγγελοι Θεοῦ, all angels of God, Heb. 1, 6; πάντα ἔζη Rev. 14, 8. Comp. Winer, Matth. I. c. β) Particip. c. art. as Subst. Matt. 4, 24 πάντας τοὺς κακῶς ἔχοντας. 11, 28 πάντες οἱ κοιπῶντες. Luke 1, 66. 71. John 18, 4. Acts 2, 44. al. sarp. So Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. γ) Before other words and periphrases with the art. in place of substantives, e. g. Pron. possess. as πάντα τὰ ἐμὰ Luke 15, 31; Preposit. with its case, Matt. 5, 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5, 9. John 5, 28. Acts 4, 24. al. Adv. Col. 4, 9.

b) After a Subst. or other word. a) Subst. c. art. as definite, comp. Winer Buttm. Matth. I. c. Matt. 9, 35 τὰς πόλεις πάρας σ. of that region. Luke 12, 7. Acts 16, 26. Phil. 1, 13. Rev. 8, 3. (Hdian. 3. 1. 3. Xen. Mem. 1. 1. 19 fin.) Without art. with a pr. name, Acts 17, 21 Ἀθηναῖοι δὲ πάντες. So genr. Hdian. 4. 2. 5. β) Particip. c. art. as Subst. Acts 20, 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. 5, 9. γ) Before other words or periphrases with the

art. in place of a Subst. e. g. Pron. possess. as τὰ ἐμὰ πάντα John 17, 10; Preposit. with its case, Gal. 1, 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3, 15. Col. 4, 7. Mark 5, 26.

c) Between the art. and subst. as emphatic, Acts 19, 7. 21. 27. 37. Comp. Buttm. § 127. 9.

d) Joined with a Pronoun pers. or demonstr. either before or after it, as ἡμεῖς πάντες John 1, 16; πάντες ἡμεῖς Acts 2, 32; π. ὑμεῖς Matt. 23, 8; ὁ π. Luke 9, 48; οὗτοι π. Acts 1, 14; π. αὐτοὺς Acts 4, 33; αὐτ. π. 1 Cor. 15, 10; ταῦτα πάντα Matt. 4, 9. Luke 12, 30. 31; π. ταῦτα Mark 7, 23. al. sarp.

e) Absol. a) With art. οἱ πάντες, they all, i. e. all those definitely mentioned, Mark 14, 64 οἱ δὲ πάντες κατέκριναν αὐτὸν κτλ. Rom. 11, 32. 1 Cor. 10, 17. Eph. 4, 13. Phil. 2, 21. al. sarp.—Neut. τὰ πάντα all things, i. q. αα) the universe, the whole creation, Rom. 11, 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8, 6. Eph. 3, 9. Col. 1, 16. Heb. 1, 3. Rev. 4, 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5, 17. 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all created rational beings, all men, i. q. οἱ πάντες, Gal. 3, 22. Col. 1, 20. 1 Tim. 6, 13; put also for all the followers of Christ, Eph. 1, 10. 23. al. ββ) Genr. all things before mentioned or implied, e. g. the sum of one's teaching Mark 4, 11; all the necessities and comforts of life, Acts 17, 25. Rom. 8, 32. So 1 Cor. 9, 22. 12, 6 comp. v. 5. 6. 2 Cor. 4, 15. Eph. 5, 13. Phil. 3, 8 comp. v. 7. Col. 3, 8. al. γγ) As predicate of a pr. name, e. g. ὁ Θεὸς τὰ πάντα ἐν πᾶσιν, all in all, i. e. in all persons or beings, above all, supreme, 1 Cor. 15, 28. Col. 3, 11. β) Without art. πάντες, all, i. q. πάντες ἄνθρωποι, all men. Matt. 10, 22 μισούμενοι ὑπὸ πάντων. Mark 2, 12. 10, 44. Luke 2, 3 ἐπορεύοντο πάντες, all went, i. e. all the inhabitants of Judea. 3, 15. John 2, 15. 24.—Neut. πάντα, all things, Matt. 8, 33 ἀπὸ ἀγγέλων πάντα. Mark 4, 34. Luke 3, 20. John 4, 25. 45. Acts 10, 39. 1 Cor. 16, 14 πάντα ἡμῶν i. e. all your actions, whatever ye do. Heb. 2, 8. James 5, 12. al. sarp. Accus. πάντα as adv. as to or in all things, in all respects, wholly, Acts 20, 35. 1 Cor. 9, 25. 10, 33. 11, 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα as to all things, in all respects, Acts 3, 22. Col. 3, 20. Heb. 2, 17. (2 Macc. 1, 17.) εἰς πάντα id. 2 Cor. 2, 9; ἐν πᾶσιν, in all things, in all respects, 2 Cor. 11, 6. Eph. 1, 23. 1 Tim. 3, 11. 2 Tim. 2, 7. Tit. 2, 9. 1 Pet. 4, 11. a. sarp

2. SING. *πᾶς* without the art. implies plurality, *all* taken singly, *every*, *each one* of all, i. q. *ἕκαστος*, comp. Butt. § 127. 9. Winer § 17. 10. a. a) With nouns, Matt. 3, 10 *πάν οὖν δένδρον μὴ ποιοῦν καρπὸν*, 4, 4. Mark 9, 49. Luke 2, 23. 4, 13. 37. 10, 1. John 1, 9. 2, 10. al. sæpiss. b) Before a *relat. Pron.* it is intensive, e. g. *πᾶς ὅστις*, i. q. *ὅστις* but stronger, see in *ὅστις* A. 2. b. Matt. 7, 24 *πᾶς ὅστις ἀκούει* *every one who*soever. Col. 3, 17. 23; *πᾶς ὃς* *id.* Acts 2, 21. Rom. 10, 13. 1 Cor. 6, 18; *πᾶς ὃς* Gal. 3, 10; *πάν ὃ* Rom. 14, 23; meton. John 6, 37. 39. 17, 2. c) Before a *Participle*, e. g. with the art. where the particip. c. art. may be rendered *he who*, and becomes a subst. expressing a class; see in *ὁ, ἡ, τό*, D. b. β. Winer § 17. 10. a. Matt. 5, 22 *πᾶς ὁ ὀργιζόμενος*, *every one who is angry*. Luke 6, 47. John 6, 45. Acts 10, 43. Rom. 2, 10. al. sæp. So after the particip. e. g. *τῶ ἔχοντι παντί* Matt. 25, 29: Without the art. where the participial sense then remains, as Matt. 13, 19 *παντός ἀκούοντος* *every one hearing*. 2 Thess. 2, 4. In Luke 11, 4 some Mss. have the art. Winer § 17. 10. n. d) Absol. Mark 9, 49 *πᾶς γὰρ πυρὶ ἀλισθήσεται*, Heb. 2, 9 *διὰ παντός* *sc. χρόνου*, *continually*, see in *διαπαντός*. So *ἐν παντί* *in every thing*, in every respect, 1 Cor. 1, 5. 2 Cor. 4, 8. 6, 4. 7, 5. 11. 16. 11, 9. Eph. 5, 24. Phil. 4, 6. 12.

3. SING. collect. *all*, i. e. *of all kinds*, *of every kind and sort*, including every possible variety, i. q. *παντοδαπός*, *παντοίος*, Herm. ad Vig. p. 727. Passow s. v.

a) Genr. Matt. 4, 23 *ἑραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*. Acts 7, 22 *πάσῃ σοφίᾳ Αἰγυπτίων*. Rom. 1, 18. 29. 2 Cor. 1, 4. Col. 3, 16. 1 Pet. 2, 1. al.—Pol. 1. 15. 6 *τῆς πάσης ἀλογίας πλήρης*. Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) Spec. *all possible*, i. q. *the greatest*, *utmost*, *supreme*; Matt. 28, 18 *ἐδῶκε μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*. Acts 5, 23. 17, 11 *μετὰ πάσης προθυμίας*. 23, 1. 2 Cor. 12, 12. Phil. 1, 20. 2, 29. 1 Tim. 2, 2. 2 Tim. 4, 2. James 1, 2. 1 Pet. 2, 18. Jude 3.—Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 *εἰς πάντα κίνδυνον ἦλθον*.

4. With a negative, e. g. *οὐ πᾶς*, *οὐ πάντες*, *not every one*, *not all*, the negative here belonging to *πᾶς* and merely denying the universality, see in *οὐ* no. 5. c. Matt. 7, 21 *οὐ πᾶς ὁ λέγων*. 19, 11 *οὐ πάντες*. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al.—But *πᾶς*... *οὐ*, where *οὐ* belongs to the verb, is by Hebr. i. q. *οὐδέίς*, *not one*, *no one*, *nothing*, *none*, see fully in *οὐ* no. 1. c. Luke 1, 37. Rom.

3, 20. Gal. 2, 16. 1 John 2, 21. Rev. 22 3; so Acts 10, 14 *οὐδέποτε ἔφαγον πᾶν κρέον*. 2 Pet. 1, 20. Also *πᾶς... μὴ*, 1 Cor. 1, 29 *ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ*. Eph. 4, 29. Rev. 7, 1; and so *πᾶς... οὐ μὴ* Rev. 21, 27. See οὐ l. c. Winer § 26. 1. Comp. Heb. בְּכָל לֵב Gesen. Lebrg. p. 831. Heb. Lex. art. בְּכָל no. 3. So c. *μὴ*, 1 Macc. 5 42 *μὴ ἀφήτε πάντα ἄνθρωπον παρεμβαλεῖν*. Ecclus. 20, 30. +

*πάσχα*, τό, indec. *the passover*, i. q. Heb. פֶּסַח and Aram. נִחְבֵּץ (a passing over, a sparing), Sept. usually for פֶּסַח, as Ex. 12, 11. 21. al. But Sept. in 2 Chr. *φασέκ*, 30, 15. 35, 1. 11; Josephus *φάσκα*, Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the evening following the 14th day of the month Nisan (Num. 33, 3), which began with the new-moon of April, or, according to the Rabbins, of March, *between* the two evenings; see in *ὁψία* no. 2. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23, 4 sq. Num. 9, 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of red wine usually mingled with one fourth part of water; the third of which was called *כּוּס הַבְּרָכָה*, *the cup of blessing*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16; comp. Matt. 26, 27. See espec. Lightfoot Hor. Heb. ad Matt. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Gr. Harm. p. 214.—In N. T. τὸ *πάσχα* is spoken of the victim, the supper, and the festival.

1. *The paschal lamb, passover*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12, 3 sq. 27) between the two evenings after the 14th of Nisan; see in *ὁψία* no. 2. According to Josephus the number of lambs provided at Jerusalem in his time, was 256,500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 15th day of Nisan, B. J. 6. 9. 3. a) Pr. as *ζῆειν τὸ πάσχα*, *to kill the passover*, Mark 14, 12. Luke 22, 7. Sept. for *הָחֵסֶה* Ex. 12, 21; *הָחֵסֶה* Deut. 16, 2. 5. 6. b) Trop. of Christ, 1 Cor. 5, 7.

2. *The paschal supper, passover*, which was eaten on the evening following the 14th of Nisan, and was itself the commencement of the seven days' festival of unleavened bread; so *ἐτοιμάζειν τὸ πάσχα*, *to make ready the*

passover, Matt. 26, 19. Mark 14, 16. Luke 22, 8, 13; φαγεῖν τὸ πάσχα, *to eat the passover, to celebrate the paschal supper*, Matt. 26, 17. Mark 14, 12, 14. Luke 22, 11, 15; ποιεῖν τὸ πάσχα *id.* Matt. 26, 18. Once in reference to the first institution, Heb. 11, 28.—Sept. Num. 9, 5. 33, 3. Josh. 5, 10, 11.

3. *The paschal festival, passover*, i. e. the festival of unleavened bread, τὰ ἄζυμα, which began with the paschal supper and continued seven days, until the close of the 21st day of Nisan; Ex. 12, 15 sq. Lev. 23, 5 sq. comp. Num. 28, 17. Deut. 16, 3, 4. Jos. Ant. 3, 10, 5; see Gr. Harm. p. 212. So Matt. 26, 2. Mark 14, 1. Luke 2, 41 τῇ ἑορτῇ τοῦ πάσχα. 22, 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John 2, 13, 23, 6, 4, 11, 55 bis. 12, 1, 13, 1, 18, 39, 19, 14. Acts 12, 4. Meton. John 18, 28 φαγεῖν τὸ πάσχα, i. e. the sacrifices offered on the first day of the passover, the Chagiga, etc. see Gr. Harm. p. 218, comp. p. 213. Sept. 2 K. 23, 22, 23. Ez. 45, 21.—Jos. B. J. 2, 1, 3 τῆς τῶν ἁζύμων ἐνοστάσις ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in ἁζύμος no. 2. Jos. B. J. 5, 3, 1.

πάσχω, f. πείσσομαι, aor. 2. ἔπαθον, perf. πέπονθα; *to suffer*, in the most general sense, pr. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil.

1. Of good, *to be affected by, to experience*, i. e. to have happen to oneself, to receive; c. acc. Gal. 3, 4 τοσαῦτα ἐπάθετε εἰκῇ; i. e. nave ye experienced such things, such blessings, in vain? comp. v. 5.—Theocr. Id. 15, 138. Jos. Ant. 3, 15, 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλικῶν ἐργεσιῶν μεταλαβόντες κτλ. Xen. Mem. 2, 2, 3 ἀγαθά.

2. Of evil, *to suffer*, to be subjected to evil, to calamity, pr. with κακῶς, κακὸν τι, Matt. 17, 15 καὶ κακῶς πάσχει. Acts 28, 5. (Ael. V. H. 13, 17. Hidian. 3, 2, 10. Xen. Hell. 4, 5, 17.) Absol. in the same sense, *to suffer*, 1 Cor. 12, 26 εἴτε πάσχει ἐν μέλος. 1 Pet. 2, 20, 23, 3, 17, 4, 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2, 18, where comp. Meleag. οἶδα παθὼν ἔλκειν, in Anthol. Gr. I. p. 14. So Hidian. 4, 13, 1. Xen. An. 1, 9, 8.—With an acc. of manner, Butt. h. 131, 7, 8; e. g. πολλὰ, τὰ αὐτὰ, ταῦτα, ᾧ, etc. Mark 9, 12. Luke 13, 2. 2 Cor. 1, 6. 2 Tim. 1, 12. Rev. 2, 10; by attract. Heb. 5, 8. (Ecclus. 38, 16. Xen. Mem. 2, 1, 5.) With a preposit. marking source, manner, cause;

e. g. ἀπὸ τίνος, Matt. 16, 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κτλ. Mark 8, 31. Luke 9, 22; ὑπὸ τίνος, Matt. 17, 12 μέλλει πάσχειν ὑπ' αὐτῶν. Mark 5, 26, 1 Thess. 2, 14; διὰ τινα Matt. 27, 19; διὰ τι 1 Pet. 3, 14. (2 Macc. 7, 32.) ὑπὲρ τίνος, Acts 9, 16. Phil. 1, 29. 2 Thess. 1, 5. With an adv. 1 Pet. 2, 19 ἀδίκως. 4, 15, 5, 10.—Spoken of the suffering and death of Christ; Luke 22, 15 πρὸ τοῦ με παθεῖν. 17, 25 πολλὰ. 24, 26 ταῦτα. v. 46 οὕτως. Acts 1, 3, 3, 18, 17, 3. Heb. 9, 26, 13, 12. 1 Pet. 2, 21 ἔπαθεν ὑπὲρ ἡμῶν. 3, 18 περὶ ἁμαρτιῶν. 4, 1 ὑπὲρ ἡμῶν.—So genr. Hidian. 5, 7, 1. Isæus 35, 19. Plato Conv. 232, e.

Πάταρα, ὠν, τά, Palara, a maritime city of Lycia in Asia Minor, east of the river Xanthus, Acts 21, 1. It was celebrated for an oracle of Apollo, who was hence called Palareus, Hor. Od. 3, 4, 64. Virg. Æn. 4, 144, where see Heyne Excurs. II. Strabo 14, p. 980, 981. Plin. 5, 28.

πατάσσω, f. ἄζω, pr. intrans. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7, 216. Soph. Phil. 748.—Later and in N. T. trans.

1. *to strike, to smile*, e. g. with violence, so as to wound, c. acc. Matt. 26, 51 πατάξει τὸν δούλον τοῦ ἀρχιερέως. Luke 22, 50; with ἐν of instrum. v. 49. Sept. for חָבַח Ex. 21, 12, 18 sq. So Pol. 11, 18, 4 Thuc. 8, 92. Xen. Eq. 7, 5.—Also more gently, i. q. *to touch, to tap*, c. acc. Acts 12, 7 τὴν πλευρὰν τοῦ Πέτρου.

2. From the Heb. *to smile*, i. q. *to kill, to slay, to destroy*. a) Pr. and c. acc. Acts 7, 24 πατάξας τὸν Αἰγύπτιον. Rev. 19, 15. (Ex. 2, 12.) Matt. 26, 31 et Mark 14, 27 πατάξω τὸν ποιμένα, quoted from Zech. 13, 7 where Sept. for חָבַח; as also Ex. 12, 12. 2 Chr. 33, 25. See Heb. Lex. חָבַח Hiph. no. 2. b) Trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity; spoken only of God or his angel, Acts 12, 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11, 6. Sept. for חָבַח Gen. 19, 11. Num. 14, 12; חָבַח Ex. 12, 23. So 2 Macc. 9, 5. See Heb. Lex. art. חָבַח no. 1. cc.

πατέω, ὦ, f. ἴσω; (πάτος;) *to tread with the feet*.

1. Trans. c. acc. *to tread down, to trample* under foot, i. q. *to profane and lay waste*; Rev. 11, 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι. Luke 21, 24. Sept. for חָבַח Is. 1, 12. So Luc. de Merc. cond. 17. Hidian. 8, 5, 24. Xen. Cyr. 7, 1, 37.—Spec. *to tread out*, e. g. grapes, τὴν ληνόν, Rev. 14, 20, 19, 15, comp. in ληνός. Sept. and חָבַח Neh. 13,



15. Is. 16, 10. So Anacr. Od. 17. 14. Xen. Œc. 18. 4 τὸν σίτον.

2. Intrans. *to tread*, *to plant the foot*; c. ἐπάνω, Luke 10, 19 πατεῖν ἐπάνω ὀφθαλμῶν, *to tread upon serpents*, i. e. without harm. Sept. for לָכַךְ לִבְשׁ Is. 32, 20; also for לָכַךְ לִבְשׁ *to walk*, Is. 42, 5.

πατήρ, τέρος, τρός, ὁ, *a father*, Lat. *pater*; comp. Buttin. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. 1. Pr. *a father*, genitor, by whom one is begotten, Matt. 2, 22 ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ. 19. 5. Mark 5, 40. Luke 2, 48. John 4, 53. Heb. 7, 10. al. sarp. (Xen. Cyr. 3. 1. 14, 15.) Plur. οἱ πατέρες, *parents*, both father and mother, Heb. 11, 23 Μωϋσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ. Eph. 6, 4, comp. v. 2. So Parthen. Erot. 10 παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα. Luc. Tox. 8.—Of a reputed father, Luke 2, 48.

2. Of a remoter ancestor, i. q. *forefather*; also as the head or founder of a tribe or people, *a patriarch*. Sing. Matt. 3, 9 πατέρα ἔχομεν τὸν Ἀβραάμ. Mark 11, 10. Luke 1, 32. 73. John 4, 12. Acts 7, 2. Rom. 4, 17. 18. al. sarp. Trop. in a spiritual and moral sense, c. g. of Abraham, Rom. 4, 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. v. 12. 16. Also trop. of Satan as *the father* of wicked and depraved men, John 8, 38. 41. 44 bis. Sept. for אָב Gen. 17, 4. 5. 19, 37. (Trop. 1 Macc. 2, 54.) Plur. οἱ πατέρες, *fathers*, i. e. *forefathers*, ancestors, Matt. 23, 30 ἐν ταῖς ἡμέραις τῶν πατέρων. v. 32. Luke 6, 23. 26. John 7, 22. Acts 3, 13. Rom. 9, 5. Heb. 1, 1. al. Sept. and דִּבְרֵי Deut. 1, 11. 1 K. 8, 21. So Jos. c. Apion. 1. 31. Idian. 2. 15. 2.

3. As a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father; c. g. in direct address, Luke 16, 24 πάτερ Ἀβραάμ. v. 27. 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23, 9 καὶ πατέρα μὴ καλεῖσθε ὑμῶν ἐπὶ τῆς γῆς. 1 Cor. 4, 15; comp. Phil. 2, 22. 1 Thess. 2, 11. Sept. and אָב of prophets, 2 K. 2, 12. 6, 21. 13, 14. Comp. Schoettg. Hor. Heb. p. 745 sq.—Plur. voc. πατέρες, *fathers*, as an honorary title of address, Buttin. § 129 a. 1. Winer § 23. 1; c. g. used towards elder persons, 1 John 2, 13. 14; also towards magistrates, members of the Sanhedrim, Acts 7. 2. 22, 1. (Plut. Romul. 13 πατέρες συγγεγραμμένοι, Lat. *patres conscripti*, i. e. senators.) With the art. οἱ πατέρες id. Eph. 6, 4. Col. 3, 21; see Buttin. § 129 a. 2. Winer l. c.

4. Trop. c. gen. of thing, *the author* source, *beginner* of any thing. Rom. 4, 12 πατήρ περιτομῆς, i. e. Abraham. John 8, 44 οὗ ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. Sept. and אָב Job 38, 28.—Platc Menex. 10. p. 240. c. πατέρες τῆς ἐλευθερίας.

B) Of God, as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 καὶ αὐτὸς [θεὸς] πατήρ τοῦ παντὸς ἀνθρώπων γένους. Diod. Sic. 5. 72. Hom. Od. 4. 341.—In N. T. God is called *Father* in various relations.

1. By the Jews, John 8, 41 ἓνα πατέρα ἔχομεν, τὸν θεόν, v. 42. So Sept. and אָב Is. 63, 16. 64, 8.—Wisd. 2, 16.

2. By Christians and all pious persons, who are also called τέκνα θεοῦ John 1, 12. 11, 52. Rom. 8, 16. al. Thus Jesus in speaking with his disciples calls God πατήρ σου v. ὑμῶν. e. g. Matt. 6, 4 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. v. 6. 8 ὁ π. ὑμῶν. v. 15. 18. 10, 20. 29. 13, 43. Luke 6, 36. 12, 30. 32; once in John, 20, 17. With the further adjunct, ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς Matt. 5, 16. 45. 48. 6, 1. 9. 7, 11. Mark 11, 25. 26. Luke 11, 2; ὁ οὐράνιος Matt. 6, 14. 26. 32; ὁ ἐπουράνιος Matt. 18, 35; ὁ ἐξ οὐρανοῦ Luke 11, 13.—So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν and the like; Rom. 1, 7 εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 4. Eph. 1, 2. Phil. 1, 2. 4, 20. al. sarp. Hence absol. in the same sense, Rom. 8, 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν Ἀββὰ, ὁ πατήρ. Gal. 4, 6. Eph. 2, 18. Col. 1, 12. James 1, 27. 3, 9. 1 John 2, 1. 15. 16. 3, 1. al. sarp. Comp. Ps. 89, 26. So Heb. 12, 9 τῷ πατρὶ τῶν πνευμάτων, in antith. with τοῖς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of *our* spirits, our spiritual Father; comp. Num. 16, 22. 27, 16.

3. Spec. God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God; see in υἱός. So where *the Father* and Son are expressly distinguished, as Matt. 11, 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κτλ. 28, 19. Mark 13, 32 οὐδεὶς οἶδεν... οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 5. 26. 10, 22. John 1, 14. 18. 3, 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5, 26. 1 Cor. 8, 6 εἰς θεός ὁ πατήρ... καὶ εἰς κύριος Ἰ. Χρ. 1 Thess 1, 1. Heb. 1, 5. 1 Pet. 1, 2. 1 John 1, 3. 2, 22. 4, 14. 2 John 3. 9. al.—Where Jesus calls God πατήρ μου, e. g. Matt. 11, 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16, 27. Mark 8, 38. Luke 2, 49. John 10,

18. 25. 29. Rev. 2, 27. 3, 5. 21. al. sæp. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7, 21. 10, 32. 33. 12, 50; ὁ οὐράνιος Matt. 15, 13. Absol. in the same sense, Matt. 24, 36 οὐδεὶς οἶδεν... εἰ μὴ ὁ πατήρ μόνος. Mark 14, 36. Luke 10, 21. 22, 42. 23, 34. John 4, 21. 23. 6, 27. 37. 44 sq. 10, 17. 13, 1. 3. 14, 6. Acts 1, 4. Rom. 6, 4. al. sæpiss.—Also John 17, 25 πάτερ δίκαιε, καὶ ὁ κόσμος κτλ. see fully in καὶ no. 1. f. a.—The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15, 6. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 3, 14. Col. 1, 3. 1 Pet. 1, 3. Rev. 1, 6. al. Absol. 1 Cor. 15, 24 ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί. Gal. 1, 1. Eph. 5, 20. Col. 3, 17. 2 Pet. 1, 17. Jude 1. al. sæp. So Eph. 1, 17 ὁ θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, the Father of glory, gen. of qual. who dwells in glory, comp. Acts 7, 2. 2 Cor. 1, 3 ὁ π. τοῦ κυρίου ἡμῶν Ἰ. Χρ. ὁ πατήρ τῶν οἰκτιρμῶν.

4. Trop. c. gen. of thing, James 1, 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φώτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change; comp. Job 38, 28. †

**Πάτμος**, ου, ἡ, *Palmos*, Rev. 1, 9, now *Patimo* or *Palmosa*, a small sterile island of the Ægean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see *Iren.* 5. 30. *Euseb. H. E.* 3. 14.—*Strabo* 10. p. 488. *Plin. H. N.* 4. 23. *Pococke Descr. of the East II.* ii. p. 31. *Schubert's Reise III.* p. 425 sq.

**πατραλῴας**, ου, ὁ, (πατήρ, ἀλοιῶν.) Att. πατραλοίας, a smiler of his father, a parricide, 1 Tim. 1, 9; comp. in μητραλῴας.—*Thom. Mag.* p. 695. *Pollux On.* 6. 152 πατραλῴας καὶ πατραλοίας. Attic form, *Aristoph. Nub.* 1327. *Dem.* 732. 14. *Plato Phædo* § 62.

**πατριά**, ἄς, ἡ, (πατήρ,) paternal descent, lineage, *Hdot.* 3. 75; a family, race, caste, *Hdot.* 1. 200.—In N. T.

1. a family, Heb. מִשְׁפָּחָה, as the subdivision of a Jewish tribe, φυλή, כְּבָד, which family comprehended several households, οἶκοι, בֵּית אָבוֹת, see Heb. Lex. no. 11. Luke 2, 4 ἐξ οἴκου καὶ πατρὶός Δαβὶδ. Trop. *Epil.* δ. 15. Sept. and מִשְׁפָּחָה Ex. 6, 15. 1 Sam. 9, 21. al.—*Judith* 8, 2. *Jos. Ant.* 6. 4. 1. ib. 7. 14. 7.

2. In a wider sense, for a tribe, people, nation, like φυλή. Acts 3, 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12, 3

where Heb. מִשְׁפָּחָה, Sept. φυλή. *Sept. πατριαὶ τῶν ἔθνων* for מִשְׁפָּחָה 1 Chr. 16, 28. Ps. 22, 28. 96, 7.

**πατριάρχης**, ου, ὁ, (πατριά, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7, 4; the sons of Jacob as heads of the twelve tribes, Acts 7, 8. 9. (*Jos. de Macc.* § 16 fin.) So of David as the head of a family, πατριά, מִשְׁפָּחָה, Acts 2, 29; comp. Luke 2, 4 and see in πατριά no. 1. Sept. for מִשְׁפָּחָה 1 Chr. 9, 9. 2 Chr. 19, 8; comp. 1 Chr. 27, 22.

**πατρικός**, ἡ, ὄν, (πατήρ,) paternal, pertaining to one's father, e. g. ξένος Pol. 2. 48. 4; φίλος Xen. Hell. 6. 5. 4.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. παραδόσεις Gal. 1, 14. So Luc. Abdic. 23. *Dem.* 410. 10. *Diod. Sic.* 1. 88 p. ἱερωσύνα.

**πατρίς**, ἰδος, ἡ, adj. (πάτριος, πατήρ,) pr. father-land, native country, 2 Macc. 4, 1. *Dem.* 296. 15. Xen. Cyr. 1. 2. 7.—In N. T. one's paternal city, native place, home, e. g. Nazareth as the city of Jesus, because he was brought up there, Matt. 13, 54. 57. Mark 6, 1. 4. Luke 4, 23. 24. John 4, 44 see in γὰρ no. 1. b. Trop. of a heavenly home, Heb. 11, 14, comp. v. 16.—*Jos. Ant.* 6. 4. 6 εἰς Ῥαμαζὰν πόλιν· πατρίς γὰρ ἦν αὐτῷ. *Hdian.* 8. 3. 2.

**Πατρόβας**, α, ὁ, *Patrobus*, pr. n. of a Christian at Rome, Rom. 16, 14.

**πατροπαράδοτος**, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι,) delivered down from one's fathers, ancestral. 1 Pet. 1, 18 ἀναστροφὴ πατρον. i. e. a way of life derived from one's ancestors.—*Dion. Hal. Ant.* 5. 48. *Diod. Sic.* 17. 2. 4.

**πατρώος**, ῥα, ῥον, (πατήρ,) paternal, pertaining to one's father, e. g. φίλοι Luc. Tim. 12. *Hdian.* 3. 15. 13; *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. νόμος Acts 22, 3; ἔθνος Acts 28, 17. 24, 14 λατρεύω τῷ πατρί ὡς θεῷ i. e. our ancestral God, the God whom our fathers worshipped and made known to us.—So νόμος 2 Macc. 6, 1; θεός Jos. Ant. 2. 13. 1. *Plut. Alcib.* 2. Xen. Cyr. 8. 7. 17.

**Παῦλος**, ου, ὁ, *Paulus, Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13, 7. See in ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles

originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3, 5; but born at Tarsus in Cilicia, Acts 21, 39. 22, 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16, 37. 22, 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. p. 673), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles among nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel; Acts 22, 3, comp. 5, 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards sometimes supported himself, Acts 18, 3. 20, 34; see Pirke Aboth c. 2. § 2, comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 238 sq. [Engl. p. 211].—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers; and, after being detained for two years or more at Cesarea, was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28, 30. Later accounts, mostly traditionary and doubtful, relate that he was soon after set at liberty; and, that after new journeys and labours in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. See Clem. Rom. Ep. ad Cor. § 5. Neander ib. I. p. 429 sq. [404 sq.] See gener. Neander ib. p. 104 sq. [90 sq.] Hemsen's Leben Pauli, Götting. 1830. For the chronology of Paul's life and the probable dates of his epistles, see Neander l. c. passim. Hemsen p. 744. De Wette Einl. ins N. T. passim.—Acts 13, 9. 13. 18, 5. 19, 11. 23, 1. Rom. 1, 1. 1 Cor. 1, 1. +

παύω, f. παύσω, comp. Eng. to pause

1. Trans. to make pause or cease, to refrain from any thing, with acc. and ἀπό c. gen. 1 Pet. 3, 10 παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34, 14 [13] where Sept. c. ἀπὸ for בִּין נִצֵּר.—So c. ἐκ Eurip. Electr. 987 παῦσον ἐκ κακῶν ἐμέ The usual Greek construction is with acc. and gen. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

2. Mid. intrans. to pause, to cease, to refrain, from any thing; so c. gen. of thing, 1 Pet. 4, 1 πέπνυται ἀμαρτίας hath ceased from sin. Buttm. § 132. 4. Winer. § 30. 6. For this use of the Pass. perf. see Buttm. § 136. 3. Sept. c. gen. for עָנָה Ex. 32, 11. Josh. 7, 26. So Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—With a particip. instead of infin. Buttm. § 144. 6. Winer § 46. 1. Luke 5, 4 ὥς δὲ ἐπαύσατο λαλῶν, as in Engl. when now he left speaking. Acts 5, 42 οὐκ ἐπαυσάντο διδάσκοντες, they ceased not teaching. 6, 13. 13, 10. 20, 31. 21, 32. Eph. 1, 16. Col. 1, 9. Heb. 10, 2; part. impl. Luke 11, 1. Sept. for הִתְנַחֵם Gen. 11, 8; מָלַךְ Gen. 18, 33. So Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. to cease, to come to an end, Luke 8, 24. Acts 20, 1. 1 Cor. 13, 8 εἴτε γλῶσσαι, παύσονται. Sept. for הִתְנַחֵם Ex. 9, 34. 35. So Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ή, Paphos, a maritime city of Cyprus near the western extremity of the island, the station of a Roman proconsul, Acts 13, 6. 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. See Strabo 14. p. 683. Pococke Descr. of the East, II. i. p. 225.

παχύνω, f. πυνώ, (παχύς,) to make fat, Xen. Œc. 12. 20; Pass. to become fat and thick, Luc. Ver. Hist. 22. Xen. Conv. 2. 17.—In N. T. trop. in Pass. to become gross, dull, callous, as if from fat; Matt. 13, 15 et Acts 28, 27 ἐπαχύνῃ γὰρ ή καρδία τοῦ λαοῦ τούτου, quoted from Is. 6, 10 where Sept. for חֲבִיטִין; comp. Deut. 32, 15. So Philostr. Vit. Apollon. 1. 8 παχύνει ροῦν. Comp. παχύς τὴν διανοίαν Ael. V. H. 13. 15. Hdian. 2. 9. 15.

πέδη, ης, ή, (πέζω,) a fetter, shackle for the feet; Plur. πέδαι, fetters, Mark 5, 4 bis διὰ τὸ αὐτὸν πολλὰς πέδαις καὶ αἰλίσσειν δεδέσθαι κτλ. Luke 8, 29. Sept. for הִתְנַחֵם 2 Sam. 3, 34; מָלַךְ Ps. 105, 18 —Pol. 3. 82. 8. Xen. An. 4. 3. 8

πεδινός, ἡ, ὄν, (πεδιόν, πείδον,) *plain*, *level*, of the ground; Luke 6, 17 ἔστη ἐπὶ τόπου πεδινού, *he stood upon a level place*, i. e. upon the plain. Sept. for רָשָׁף Deut. 4, 43; יָרָבָא Josh. 9, 1.—Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

πεζεύω, f. εὔσω, (πέζα,) *to foot it, to travel on foot*, i. e. by land and not by water, intrans. Acts 20, 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέξευσεν ἡ στρατιά.

πεζῆ, adv. (dat. fem. of adj. πεζός,) *on foot*, Matt. 14, 13. Mark 6, 33. For this dat. as adv. see Butt. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 10. 16. 13. Xen. Cyr. 4. 3. 22.

πειδαρχέω, ὦ, f. ἦσω, (πείδαρχος; πείδομαι, ἀρχή,) *pr. to obey a ruler*, one in authority; hence *genr. to obey*, c. dat. τῷ θεῷ Acts 5, 29. 32; absol. Tit. 3, 1. So Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—Spec. *to obey or follow one's advice*, c. dat. of pers. Acts 27, 21. So Pol. 3. 4. 3. Diod. Sic. 1. 27.

πειδός, ἡ, ὄν, (πείσω,) a form elsewhere unknown, i. q. πείσανος or πίζανος, *persuasive, winning*; 1 Cor. 2, 4 οὐκ ἐν πεισίοις ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κτλ. Some suppose it to be a contraction or corruption of πείσανος; more prob. it belonged to the language of common life. Others read by conject. οὐκ ἐν πεισίοι ἀνθρωπίνης σοφίας, as if from subst. πείσῳ, but against analogy.

πειδά, ὅος, οὗς, ἡ, (πείσω,) *pr. n. Piho*, Lat. *Suadia*, the goddess of persuasion, Hdt. 8. 111. Pollux On. 4. 22, 142.—In N. T. *persuasion, persuasive discourse*, in Mss. 1 Cor. 2, 4, see in πεισός. So Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

πείσω, f. πείσω, perf. 2 πέποιθα; Pass. perf. πέπεισμαι, Pass. aor. 1 ἐπέισην; *to persuade*, *pr. to move by kind words and motives*.

I. ACT. *to persuade*. 1. Genr. e. g. to the belief and reception of the truth, i. q. *to convince*, and in this sense mostly *de conatu*; *pr. with acc. of pers.* Acts 18, 4 ἔπειθε τοὺς Ἰουδαίους κτλ. i. e. *he sought to persuade and convince them*. 2 Cor. 5, 11. Also with two acc. of pers. and thing, Acts 28, 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Butt. § 131. 5. So with acc. of pers. impl. Acts 19, 8 πείθων [αὐτοὺς] τὰ περὶ κτλ. Also *to persuade to error*, absol. Acts 19, 26. So τινά Wisd. 16, 8. Ael. V. H. 9. 14 ἐμὲ μὲν οὖν το λεχθέν οὐ πείθει. Diod. Sic. 4. 26; τινά τι Xen. CEC. 26. 15; τί Thuc. 3. 43

πείσαι τὰ δεινότερα. Xen. Mag. Eq. 3. 3.—With acc. of pers. c. infin. *to persuade to do any thing, to induce*, Acts 13, 43 ἔπεισοι αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26, 28 So Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—Spec. *to instigate*, c. acc. of pers. and ἵνα, Matt. 27, 20; acc. impl. Acts 14, 19.

2. *to persuade, to conciliate, to bring over to kind feelings*. a) Genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τὰς καρδίας 1 John 3, 19, comp. v. 20; see in ἔρι II. 3. c. So Sept. 1 Sam. 24, 8. Xen. Hell. 1. 7. 7 τὸν δῆμον, comp. § 4, 5. b) i. q. *to win over, to make friends with, to conciliate*, c. acc. of pers. Gal. 1, 10 ἀνθρώπους πείσω, ἡ τὸν θεόν; parall. is ζητῶ ἀρέσκειν. (Xen. Ath. 2. 11.) Prob. by presents, bribes, Matt. 23, 14. Acts 12, 20 πείσαντες τὸν Βλαστόν. So 2 Macc. 4, 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρημασι πείθει τὸν Ἀντώνιον. Xen. Hell. 7. 3. 4.

II. PASS. and MID. *to let oneself be persuaded, to be persuaded*. Hence

1. Genr. e. g. of any truth, i. q. *to be convinced, to believe*, absol. Luke 16, 31 οὐδὲ εἰς τις ἐκ νεκρῶν ἀναστή; πεισθήσονται. Acts 17, 4. Heb. 11, 13 Rec. With dat. of thing Acts 28, 24; c. inf. 26, 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1; c. dat. Xen. Cyr. 1. 5. 3.) Pass. perf. πέπεισμαι as pres. *I am persuaded, convinced*, see Butt. § 113. 7; so c. inf. et acc. Luke 20, 6; c. ὅτι, Rom. 8, 38. 14, 14. 15, 14. 2 Tim. 1, 5. 12; c. acc. τὰ Heb. 6, 9; comp. Butt. § 134. 6. So c. inf. 2 Macc. 9, 27; c. ὅτι Xen. CEC. 15. 6; c. τοῦτο Xen. Cyr. 8. 7. 19.—Also *to be persuaded to do any thing, to be induced*, absol. but c. inf. impl. Acts 21, 14 μὴ πεισομένου δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κτλ. So c. inf. Xen. Cyr. 5. 1. 8.

2. Spec. *to assent to, to obey, to follow*, c. dat. of person, Matth. § 362. n. 2. Acts 5, 36. 37. 40. 23, 21. 27, 11 ὁ δὲ ἐκ. τῷ κυβερνήτῃ... ἐπέιστο μάλλον. Rom. 2, 8. Gal. [3. 1.] 5. 7. Heb. 13, 17. James 3, 3.—Ael. V. H. 3. 23. Hdt. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. PERF. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Butt. § 113. n. 3. II. Hence

1. *to be confident, assured*, c. acc. et inf. Rom. 2, 19 πέποιθās τε σεαυτὸν ὁδηγόν εἶναι κτλ. With ὅτι Heb. 13, 18. Phil. 2, 24; τοῦτο ὅτι Phil. 1, 6. 25; ἐπὶ τινα ὅτι in respect to any one, 2 Cor. 2, 3. 2 Thess. 3, 4; εἰς τινα ὅτι, id. Gal. 5, 10. With the further adjunct ἐν κυρίῳ in or through the Lord. Gal. 5, 10. Phil. 2, 24. 2 Thess. 3,

4.—Sept. genr. for פִּצָּץ Prov. 10, 9. Deut. 33, 28; comp. Job 12, 6.

2. *to confide in, to rely upon*, c. dat. Phil. 1, 14. Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. 10, 7 ἐαυτῷ. Sept. for פִּצָּץ Prov. 14, 16. 2 K. 18, 20; פִּצָּץ Is. 28, 17. (2 Macc. 8, 18. Dion. Hal. Ant. 3. 50. Hdt. 9. 88.) With ἐν c. dat. *to trust or have confidence in* any thing, Phil. 3, 3 ἐν σαρκί. v. 4; ἐπὶ τινι id. Mark 10, 24. Luke 11, 22. 18, 9. 2 Cor. 1, 9. Heb. 2, 13. (Sept. for פִּצָּץ 2 K. 18, 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.) So ἐπὶ τινι id. Matt. 27, 43. Sept. for פִּצָּץ 2 K. 18, 21. 22.

πεινώ, ὦ, f. ἄσω, aor. 1 ἐπεινασα; the Attic contraction was πεινῶ, ἦς, ἦ; but later writers have πεινῶ, ἦς, ἦ, inf. πεινᾶν; see Lob. ad Phryn. p. 61; 204. Winer § 13. 3; comp. Buttm. § 105. n. 5.

1. *to hunger, to be hungry*, absol. Matt. 4, 2 νηστεῖσαι ἡμέρας τεσσαράκοντα... ὑπέρτερον ἐπεινασε. 12, 1. 3. 21, 18. 25, 35. 37. 42. 44. Mark 2, 25. 11, 12. Luke 4, 2. 6, 3. Rom. 12, 20. (Prov. 25, 22.) 1 Cor. 11, 21. 34. Rev. 7, 16. Sept. and רָעַב Prov. 25, 22. 2 Sam. 17, 29.—So πεινᾶν Jos. Ant. 10. 11. 6. Plut. Aristid. 25; πεινῶ Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

2. Trop. *to famish, to be without food*, i. q. *to be poor, needy*, Luke 1, 53 πεινῶντας ἐνέπλησεν ἀγαθῶν. 6, 21. 25. 1 Cor. 4, 11. Phil. 4, 12. Sept. and רָעַב Ps. 107, 9; רָעַב Jer. 31, 12. 25.—Ecclus. 4, 2.

3. Trop. *to hunger after* any thing, *to long for*; c. acc. τὴν δικαιοσύνην Matt. 5, 6; comp. in διψᾶω no. 2. Winer § 30. 7.—Absol. of longing after spiritual nourishment, alimēt, John 6, 35. So Ecclus. 24, 21; c. gen. Xen. Eccl. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

πεῖρα, as, ἦ, (πειράω,) *a trial, essay*, Pind. Nem. 3. 122.—In N. T. only in the phrase πείραν λαμβάνειν τινός, pr. *to take (make) trial of* any thing, i. q. πειράζω; comp. in λαμβάνω no. 1. f. E. g.

1. *to make trial of, to attempt, τῆς θαλάσσης*, Heb. 11, 29. Sept. for פִּצָּץ Deut. 28, 56.—Hdt. 2. 2. 1. Xen. Mem. 1. 4. 18.

2. *to have trial of, to experience, τῶν ἐμπαιγμῶν* Heb. 11, 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

πειράζω, f. ἄσω, (πείρα,) *to make trial of, to try*, e. g.

1. Of actions, i. q. *to attempt, to assay*, τ. infin. Acts 16, 7 πείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι. 24, 6. Sept. for פִּצָּץ

Judg. 6, 39.—2 Macc. 2, 23. Jos. B. J. 1. 8. 4. Polyb. Fragm. 60.

2. Of persons, i. q. *to tempt, to prove, to put to the test*, c. acc. a) Genr. and in a good sense, in order to ascertain the character, views, feelings of any one; Matt. 22, 35, comp. Mark 12, 28–34. John 6, 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν. 2 Cor. 13, 5 ἐαυτοὺς πειράζετε. Rev. 2, 2. Sept. for פִּצָּץ 1 K. 10, 1; פִּצָּץ Ps. 17, 3. So Jos. B. J. 1. 10. 4. Plut. Cleom. 7. b) In a bad sense, with ill intent, Matt. 16, 1 πειράζοντες ἐπηρώτησαν αὐτόν. 19, 3. 22, 18. Mark 8, 11. 10, 2. 12, 15. Luke 11, 16. 20, 23. John 8, 6. Spec. *to try one's virtue, to tempt, to solicit to sin*; Gal. 6, 1 ἵνα μὴ πειρασθῇς καὶ σύ, lest thou also be tempted, yield to temptation. James 1, 13 tor. 14 Rev. 2, 10; espec. of Satan, Matt. 4, 1 πειρασθῆναι ὑπὸ τοῦ διαβόλου. v. 3. Mark 1, 13. Luke 4, 2. 1 Cor. 7, 5. 1 Thess. 3, 5 bis. c) From the Heb. where God is said *to try, to prove*, by adversity, to try the faith and confidence of Christians in him; 1 Cor. 10, 13 ὃς οὐκ ἔδωκε ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε. Heb. 2, 18 bis. 4, 15. 11, 17. 37. Rev. 3, 10. Sept. and פִּצָּץ Gen. 22, 1. Ex. 20, 20. (Wisd. 11, 9.) Vice versa, men are said *to prove or tempt* God, by doubting and questioning his power and aid, by murmuring against him, etc. Acts 5, 9 πειράσαι τὸ πνεῦμα κυρίου. 15, 10 τί πειράζετε τὸν θεόν; 1 Cor. 10, 9. Heb. 3, 9 οὐκ ἐπειρασάν με οἱ πατέρες ὑμῶν, quoted from Ps. 95, 9 where Sept. for פִּצָּץ, as also Ex. 17, 2. 7. Is. 7, 12. So Wisd. 1, 2.

πειρασμός, οὐ, ὅ, (πειράω,) 1. *trial, proof*, a putting to the test; only of persons. a) Genr. *trial* of one's character and faith; 1 Pet. 4, 12 πρὸς πειρασμὸν ὑμῶν, i. e. to try or prove you. So Ecclus. 6, 7. 27, 5 πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. v. 7. b) *trial* of one's virtue, *temptation, solicitation to sin*, espec. from Satan, Luke 4, 13. 1 Tim. 6, 9.

2. From the Heb. *trial, temptation*, comp. in πειράζω no. 2. c. a) Of a state of trial into which God brings his people by adversity and affliction, in order to excite and prove their faith and confidence in him; Matt. 6, 13 et Luke 11, 4 μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, i. e. bring us not into a state of trial, lay not trials upon us. Matt. 26, 41. Mark 14, 38. Luke 8, 13. 22, 40. 46. 1 Cor. 10, 13 bis. James 1, 2. 12. 1 Pet. 1, 6. 2 Pet. 2, 9. Sept. and פִּצָּץ Deut. 7, 19. 29, 2. (Ecclus. 2, 1. 36, 1.) Meton. i. q. *adversity, affliction, sorrow*, Luke 22, 38. Acts 20, 19 δουλεύων τῷ κυρίῳ μετὰ

βακρύων καὶ πειρασμῶν. Gal. 4, 14. Rev. 3, 10. b) Vice versa, *temptation* of God by man is distrust in God, complaint and murmuring against him; comp. in *πειράζω* no. 2. c. Heb. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ θεοῦ, quoted from Ps. 95, 8 where Sept. for *ἡμέρα*; as also Ex. 17, 7. Deut. 9, 22.

*πειράω*, ὦ, f. ἴσω, to try; usually and n N. T. Mid. *πειράομαι*, to try for oneself, for one's own part; to attempt, to assay to do any thing; c. infin. Acts 9, 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. 26, 21.—2 Macc. 10, 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

*πεισμονή*, ἡς, ἡ, (πέισω,) *persuasion*, i. e. Pass. *the being persuaded, credulity*; Gal. 5, 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείσεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κτλ. On the paronomasia see Winer § 62. 1 fin. So Eustath. ad Il. α, p. 99. 45. Od. χ, p. 785. 22. Chrysost. ad 1 Thess. 1, 3.—Others take it as Act. *persuasion, act of persuading*, and refer it to the Judaizing teachers. Eustath. ad Il. α, p. 21. 46. ι, p. 637. 5.

*πέλαγος*, εος, ους, τό, *the sea*, pr. *the high or open sea, the deep, the main*, remote from land; intens. Matt. 18, 6 ἐν τῷ πελάγει τῆς θαλάσσης. So Aristot. Probl. sect. 23. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country; Acts 27, 5 τὸ π. κατὰ τὴν Κιλικίαν, *the sea of Cilicia*. So Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

*πελεκίζω*, f. ἴσω, (πέλεκυς,) to *hew with an axe*, Sept. for *ἔσθ* 1 K. 5, 18.—In N. T. to *behead with an axe*, Pass. Rev. 20, 4 τὰς ψυχὰς τῶν πεπελεκισμένων. So Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phryn. p. 341.

*πέμπτος*, η, ου, ord. adj. (πέντε,) *the fifth*, Rev. 6, 9. 9. 1. 16, 10. 21, 20. Sept. for *ἑβδόμη* Gen. 1, 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

*πέμπω*, f. ψω, 1. to *send, to cause to go*, spoken of persons. a) Genr. and c. acc. Matt. 22, 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25 25. Phil. 2, 23. With acc. and also dat. of pers. *to whom*, 1 Cor. 4, 17 ἐπεμψα ὑμῖν Τιμόθεον. Phil. 2, 19; εἰς c. acc. of place, Matt. 2, 8; εἰς τινα *into one's body* Mark 5, 12; πρὸς τινα Acts

25, 21. Eph. 6, 22. Col. 4, 8. Tit. 3, 12. So Xen. An. 4. 6. 19; τινὶ Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22; εἰς Luc. Asin. 45. πρὸς Pol. 2. 11. 4. b) Spec. of messengers, agents, ambassadors; c. acc. Matt. 11, 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16, 24. John 1, 22. 13, 16. 1 Thess. 3, 2. 1 Pet. 2, 14. Pass. part. οἱ πεμφθέντες, *those sent*, the messengers, Luke 7, 10. With εἰς c. acc. of place Luke 16, 27. Acts 15, 22; πρὸς τινα Luke 4, 26. Acts 15, 25; c. infin. of purpose, 1 Cor. 16, 3. Rev. 22, 16 ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι κτλ. (Hdian. 3. 14. 8; εἰς ib. 1. 11. 9; πρὸς ib. 6. 4. 6.) Also acc. of pers. impl. and with εἰς c. infin. of purpose, 1 Thess. 3, 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*; also εἰς c. acc. of place, Acts 10, 32. 20, 17; πρὸς τινα Acts 10, 33. 19, 31. 23, 30. (With εἰς and πρὸς Xen. Cyr. 1. 5. 4.) So Partic. *πέμψας* before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14, 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6, 27. (Hdian. 1. 9. 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de Puer. educ. 14 fin. Xen. Cyr. 3. 1. 5.) Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. acc. et inf. John 1, 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4, 34. 5, 23. 24. 6, 38 sq. 7, 16. 28. Rom. 8, 3. al. sarp. The Spirit, John 14, 26. 15, 26. 16, 7. The apostles as sent out by Jesus, John 13, 20. 20, 21.

2. Of things, to *send, to transmit*. a) Pr. c. acc. of thing and dat. of pers. Rev. 11, 10 δῶρα πέμπουσιν ἀλλήλοις. With acc. of thing impl. τινὶ [τι] εἰς τι Acts 11, 29. Phil. 4, 16. So Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42. b) Trop. to *send upon or among*, c. acc. et dat. 2 Thess. 2, 11 πέμψει αὐτοῖς ὁ θεὸς ἐιργίαν πλάνης. Also to *send forth*, c. acc. e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14, 15. 18.—Wisd. 12, 25. Hom. Il. 15. 109. +

*πένης*, ητος, ὅ, ἡ, adj. (πένομαι,) pr. 'one who works for his daily bread;' hence, *poor, needy*, 2 Cor. 9, 9. Sept. for *ἡνίκ* Ex. 23, 6; *ἡν* Deut. 25, 11.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

*πεινδερὰ*, ἄς, ἡ, (πεινδερὸς,) *a mother-in-law*, e. g. the wife's mother, Matt. 8, 14. Mark 1, 30 ἡ δὲ π. Σίμωνος. Luke 4, 38. Also the husband's mother, in antith. tc *νόμφη*, Matt. 10, 35. Luke 12, 53 bis. Sept. for *ἡνίκ* Ruth 1, 14. 2, 11. 3. 1.—Luc. Alex. 35. Dem. 1123. 1.

πενθερός, οὐ, ὁ, *a father-in-law*, John 18, 13. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Gen. 38, 13. 25;  $\alpha\tau\epsilon\rho\omicron\varsigma$  Ex. 3, 1.—Pollux On. 3. 3. 2. Hom. Il. 6. 170. Soph. Œd. Col. 1302.

πενθέω, ὦ, *f. ἴσω*, (πένθος,) *to mourn, to lament*, i. e.

1. Trans. c. acc. of pers. *to bewail* any one, *to grieve* for him, 2 Cor. 12, 21  $\alpha\tau\epsilon\rho\omicron\varsigma$  πολλούς.—Comm. for one dead, Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Gen. 37, 33;  $\alpha\tau\epsilon\rho\omicron\varsigma$  Gen. 50, 3. Luc. D. Deor. 14. 1. Xen. Hell. 2. 2. 3.

2. Intrans. *to mourn, to lament*, pr. at the death of a friend, joined with  $\alpha\lambda\alpha\iota\omega$ , Mark 16, 10. (Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Gen. 23, 2.) So genr. *to be sad, sorrowful, to mourn*, absol. Matt. 5, 4  $\alpha\mu\alpha\kappa\alpha\rho\iota\omega\ \alpha\iota\ \alpha\tau\epsilon\rho\omicron\upsilon\omicron\tau\epsilon\varsigma$ . 9, 15. Mid. for oneself, 1 Cor. 5, 2; joined with  $\alpha\lambda\alpha\iota\omega$  Luke 6, 25. James 4, 9. Rev. 18, 11. 15. 19;  $\epsilon\pi\iota\ \tau\iota\mu\iota$  18, 11. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Neh. 8, 11. Ez. 7, 27.—Æschin. 84. 14. Plato Phædr. 258. b.

πένθος, εὖς, οὖς, τό, (kindr. πάθος,) *mourning, grief, sadness*, genr. James 4, 9 ὁ γέλως ὑμῶν εἰς πένθος μεταστραφῆτω. Rev. 18, 7 bis. 8. 21, 4. Sept. and  $\alpha\tau\epsilon\rho\omicron\varsigma$  Lam. 5, 15;  $\alpha\tau\epsilon\rho\omicron\varsigma$  Prov. 14, 13.—Wisd. 19, 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

πενυχρός, ἄ, ὄν, (πένομαι,) *like πένης, poor, needy*, Luke 21, 2. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Ex. 22, 25;  $\alpha\tau\epsilon\rho\omicron\varsigma$  Prov. 28, 15.—Pol. 6. 21. 7. Dem. 422. 19. Plato Rep. 578. a.

πεντάκις, adv. (πέντε,) *five times*, 2 Cor. 11, 24.—Sept. 2 K. 13, 19. Plut. Marcell. 1 init.

πεντακισχίλιοι, αι, α, (χίλιοι,) *five thousand*, pr. five times one thousand, Matt. 14, 21. 16, 9. Mark 6, 44. 8, 19. Luke 9, 14. John 6, 10.—Sept. 2 Chr. 35, 9. Xen. Hell. 1. 2. 1.

πεντακόσιοι, αι, α, *five hundred*, Luke 7, 41. 1 Cor. 15, 6. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Num. 1, 21. 33.—Luc. Icarom. 1. Xen. Hell. 1. 4. 21.

πέντε, οἱ, αἱ, τά, card. num. indec. *five*, Matt. 14, 17. 19. 16, 9. 25, 2. Luke 1, 24. Acts 4, 4. al. As an indef. small number 1 Cor. 14, 19. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$ ,  $\alpha\tau\epsilon\rho\omicron\varsigma$ , Gen. 18, 28. Ex. 22, 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. +

πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) *the fifteenth*, Luke 3, 1.—Sept. Num. 28, 17. Plut. adv. Stoic. 45 fin.

πεντήκοντα, οἱ, αἱ, τά, indec. *fifty*, Mark 6, 40 et Luke 9, 14 ἀνὰ πενήκοντα, *by fifties*. Luke 7, 14. 16, 6. John 8, 57.

21, 11. Acts 13, 20. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Gen. 6, 15. Ex. 26, 5.—Luc. D. Marin. 6. 1. Xen. Hell. 1. 4. 21.

ΠΕΝΤΗΚΟΣΤῆ, ἡς, ἡ, (πεντηκοστός,) *a fiftieth part, a species of impost of two per cent*. Dem. 568. 12. ib. 738. 5; see Bæckh Staatsh. d. Ath. I. p. 337. Dict. of Antt. art. *Pentecoste*.—In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; Acts 2, 1. 20, 16. 1 Cor. 16, 8. (Tob. 2, 1. 2 Macc. 12, 32. Jos. Ant. 14. 13. 4. al.) It was so called because celebrated on the *fiftieth* day, ἡ πενήκοντη ἡμέρα, counting from the second day of the festival of unleavened bread or passover; i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23, 15 sq. Deut. 16, 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb.  $\alpha\tau\epsilon\rho\omicron\varsigma$ , Sept.  $\epsilon\beta\delta\omicron\mu\alpha\delta\omega$ , *festival of weeks*, Deut. 16, 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16, 9 sq. and was hence called also  $\alpha\tau\epsilon\rho\omicron\varsigma$ , Sept. ἡμέρα τῶν νέων, *day of the first-fruits*, Num. 28, 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem & keep this festival; Ant. 14, 13. 4. ib. 17. 10. B. J. 2. 3. 1.

ΠΕΠΟΙΨΗΣΙΣ, εὖς, ἡ, (πέπω, πέποιθα,) *trust, confidence*, so in Paul's writings, 2 Cor. 1, 15. 3, 4. 8. 22. 10. 2. Eph. 3, 12;  $\alpha\tau\epsilon\rho\omicron\varsigma$  Phil. 3, 4. Sept. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  2 K. 18. 20. Aquil. et Theod. for  $\alpha\tau\epsilon\rho\omicron\varsigma$  Hos. 2, 18.—Jos. Ant. 1. 3. 1. Philo de Nobil. p. 910. a. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

περ, an enclitic particle, adding force and emphasis to a word; pr. shortened from adv. *πέρι* or its strengthened form *περισσῶς*, Butt. § 117. n. 3. Kühner § 317. 1. Matth. § 594; *much, very, ever*; in N. T. only as joined with a pronoun or particle, see Herm. ad Vig. p. 791. See *ὡςπερ*, *ἐάνπερ*, *εἴπερ*, *ἐπειδήπερ*, *ἥπερ*, *καθάπερ*, *καίπερ*, *ὅσπερ*, *ὥςπερ*.

περαιτέρω, adv. compar. of *πέραν*, *beyond, further*; Acts 19, 39 Lachm. εἰ δέ τ περαιτέρω ἐπισητεῖτε, where Rec. *περὶ ἐτέρων*.—Eurip. Phœn. 1681. Plato Phædr. 107. b.

πέραν, adv. (obs. *πέρα*, *πέρας*;) *beyond, over, on the other side*; as prep. governing the genit. Butt. § 146. 1, 3. So *πέραν τοῦ Ἰορδάνου* Matt. 4, 15. 25. 19, 1. Mark 3, 8. John 1, 28. 3, 26. 10, 40; *πέραν τῆς θαλάσσης* John 6, 1. 17. 22. 25; π. τοῦ *λεγε*

τοῦ Κέδρων John 18, 1. Sept. for כְּבָר Gen. 50, 10. 11. Num. 34, 15. So Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pr. *that beyond, the other side*, i. e. the region beyond, comp. Buttm. § 125. 6, 7; so διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark 10, 1; εἰς τὸ π. τῆς θαλάσσης 5, 1; εἰς τὸ π. τῇ λίμνης Luke 8, 22; absol. Matt. 8, 18. 28. 14, 22. 16, 5. Mark 4, 35. 5, 21. 6, 45. 8, 13. Sept. for כְּבָר Num. 21, 13. Dent. 1, 4. So Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65; c. gen. Xen. An. 3. 5. 2.

πέρας, ατος, τό, (obs. πέρα,) *an end, extremity*, e. g. τῆς γῆς, of the earth, the remotest regions, Matt. 12, 42. Luke 11, 31. Rom. 10, 18. Sept. for אֶרֶץ מִסְרַיִם Ps. 2, 8; גְּבֻלַּת מִצְרָיִם Ps. 61, 3, comp. 19, 5. So Diod. Sic. 3. 53 init. Xen. Ag. 9. 4 τὰ π. τῆς γῆς.—Trop. *an end* to which any thing comes, conclusion, termination; Heb. 6, 16 ἀντιλογίας πέρας. Sept. for מִצְרָיִם Nah. 3, 9. So Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, Pergamus, now Bergamo, a celebrated city of Mysia in Asia Minor, Rev. 1, 11. 2, 12. It was situated near the river Caicus; and was the metropolis of the powerful kingdom of Pergamus, so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes; which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. There was at Pergamus a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2, 13. See Plut. M. Anton. 58. Plin. H. N. 5. 33. ib. 13. 21. Strabo 13. p. 623 sq. O. v. Richter Wallf. p. 488 sq. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, Perga, the metropolis of Pamphylia in Asia Minor, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana; Acts 13, 13. 14. 14, 25.—Strabo 14. 3. 2. p. 667. Plin. H. N. 5. 26.

περί, prep. governing in N. T. the genitive and accusative; in Gr. writers also the dative; with the primary signif. *around, about*, in a local sense, implying a surrounding and inclosing on all sides. So with the dative, e. g. Σώρρακα περί στηθεσσιν ἔδυνε Hom. Il. 3. 332; δακτύλιον περί τῇ χειρὶ φέρειν Plato Rep. 359. d. Comp. Winer § 51. p. 446.

I. With the GENITIVE, where the genit.

then marks the centre *from around* which an action proceeds, *about* which it is exerted; see Passow s. v. Winer l. c. Buttm. § 132. 3. But in prose writers and usually in the poets, περί c. gen. is used only trop. *about, concerning, respecting*; and so in N. T.

1. Where the genit. denotes the object *about* which an action is exerted, as in Engl. to speak or hear *about* or *of* a thing; Matth. § 589. Buttm. § 147. n. 1. So after verbs of speaking, asking, teaching, writing, and the like; e. g. εἶπον, Matt. 17, 13 ὅτι περὶ Ἰωάννου τ. β. εἶπεν αὐτοῖς. John 1, 30. 7, 39; λαλέω Luke 2, 17. 33. 38; λέγω Matt. 11, 7. 21, 45. al. (Xen. Cyr. 1. 5. 13.) ἐρωτάω Luke 9, 45. John 18, 19; διδάσκω 1 John 2, 27; γράφω Matt. 11, 10. John 5, 46; and so Matt. 12, 36. John 1, 7. 8. 6, 41. Acts 1, 1. 16. 7, 52. 1 Cor. 1, 11. 1 Tim. 1, 7. al. sarp. (Plut. Mor. II. p. 25. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1, 7. 2. Cyr. 6. 1. 6.) So after nouns of like signification, where the simple genit. might sometimes stand; Luke 4, 14 φήμη περὶ αὐτοῦ. v. 37 ἡχος περὶ αὐτοῦ. Acts 11, 22. 25, 16. Rom. 1, 3. Heb. 5, 11. So Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. ἀκούω Mark 5, 27. Luke 7, 3. 9, 9; κατήχην Acts 21, 21. 24; ἐπίσταμαι Acts 26, 26; γνωστὸν ἐστὶ 28, 22. So ἀκούω Plut. Mor. II. p. 40. Plato Phaed. 58 init. p. 108. c. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. ζητέω, John 16, 19. 1 Pet. 1, 10; ἐξετάζω Matt. 2, 8; πυνθάνομαι Acts 23, 20; διενθυμέομαι Acts 10, 19; διαλογίζομαι Luke 3, 19; διαπορέομαι Luke 24, 4. Acts 5, 24; δοκεῖ μοι Matt. 22, 42. After like nouns, as ζήτησις John 3, 25. Acts 18, 15. So πυνθ. Luc. Alex. 33. Ceb. Tab. 33; δοκεῖ μοι Luc. D. Deor. 6. 4; σκοπέω Xen. Mem. 1. 1. 15.

2. Where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of, because of*, in Engl. often for. a) Genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as ἐλέγχω, Luke 3, 19 Ἡρώδης... ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος κτλ. John 8, 46. 16, 8. Jude 15; ἐγκαλέω Acts 19, 40. 26, 2; κατηγορέω 24, 13; κρίνομαι 23, 6. al. So κατηγορέω Xen. Hell. 1. 7. 2; κρίνομαι ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. σπλαγχνίζομαι Matt. 9, 36; ἀγαπακτέω Matt. 20, 24. Mark 10, 41; θαυμάζω Luke 2, 18; καυχώμαι 2 Cor. 10, 8. Spec. εὐχαριστέω and the like, 1 Cor. 1. 4. 1 Thess. 1, 2. 2 Thess. 2, 13; εὐχαρ-



στὴν ἀποδιδοίη· 1 Thess. 3, 9. (So χάριν ἀποδιδόναι Diod. Sic. 1. 88.) Also μέλει μοι Matt. 22, 16. Mark 12, 14; μεριμνάω Matt. 6, 28. Luke 12, 26.—Also genr. after various verbs and nouns, e. g. John 10, 33 *περὶ καλοῦ ἔργου οὐ λισσόμεν σε κτλ.* John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται.* Matt. 16, 11. Mark 1, 44. Luke 2, 27. Acts 15, 2, 19, 23 *τάραχος περὶ τῆς ὁδοῦ.* Col. 2, 1. So Hdian. 1. 11. 4. Dem. 10. 16. Xen. Cyr. 2. 1. 22 *φιλονεικίαι περὶ τινος.* b) Where the action is exerted *in favour of* the person or thing denoted by the genitive, i. q. *on account of, in behalf of, for*, e. g. Matt. 4, 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ.* Luke 22, 32 *ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα κτλ.* John 16, 26. Eph. 6, 18. Philem. 10. Heb. 11, 40. 1 Pet. 5, 7 *ὅτι αὐτῷ μέλει περὶ ὑμῶν.* After verbs of offering sacrifice and the like *in behalf of* any one; Matt. 26, 28 *τὸ αἷμά μου... τὸ περὶ πολλῶν ἐκχυνόμενον.* Mark 14, 24. Gal. 1, 4. Heb. 5, 3. So Eurip. Phoen. 534; comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44. c) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words of accusing, Acts 25, 18 *περὶ οὗ... οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον*, comp. v. 27 *τὰς κατ' αὐτοῦ αἰτίας.* ἢ. v. 15 *περὶ οὗ... ἐνεφάνισαν οἱ ἀρχιερεῖς*, comp. v. 2 *κατὰ τινος.* (Comp. Jos. Ant. 14. 10. 12.) So in the phrase *περὶ τῆς ἀμαρτίας*, *περὶ ἁμαρτιῶν*, *on account of sin, for sin*, i. e. *for doing away or expiating sin*; Rom. 8, 3 *τὸν νῦν πέμψας... περὶ ἁμαρτίας.* 1 Pet. 3, 18 *Χρ. ἅπας περὶ ἁμαρτιῶν ἔπαυε.* Also *προσφορά v. ἑστιά περὶ ἁμ.* Heb. 10, 18. 26; *αἷμα* 13, 11; *διασμός περὶ ἁμ.* 1 John 2, 2, 4, 10. Ellipt. *περὶ ἁμαρτίας περὶ ἑστίας περὶ ἁμ.* Heb. 10, 6, 8, comp. v. 26, quoted from Ps. 40, 6 where Sept. for *καὶ* comp. Lev. 5, 8, 9, 10. 2 Chr. 29, 24. See Winer p. 447.

3. Where there is only a more general reference or allusion to the person or thing denoted by the genitive, *concerning, as to, touching, in relation to.* a) Genr. Matt. 18, 19 *ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος κτλ.* Luke 11, 53. John 9, 18 *οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν.* 11, 19, 15, 22. Acts 28, 21 *ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα.* Rom. 15, 14. 1 Cor. 7, 37. Col. 4, 10 *περὶ οὗ ἐλάβετε ἐντολὰς.* Heb. 11, 20. al. s̄ap̄. So Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. b) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22, 31 *περὶ τῆς ἀναστάσεως τῶν νεκρῶν κτλ.* *as to or touching the*

*resurrection of the dead, have ye not read* Mark 12, 26. Acts 28, 22. 1 Cor. 7, 1. 25. 8, 1. 4. 12, 1. 1 Thess. 4, 9. 13. 5, 1. al. Comp. Winer p. 447. Matth. § 589. Sc Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. c. Xen. Mem. 1. 3. 15. c) With neut. art. Plur. *τὰ περὶ τινος*, c. gen. of thing, *the things relating or pertaining to anything*, as *τὰ περὶ τῆς βουσιλείας τ. οὐρ.* Acts 1, 3, 8, 12. 19, 8; also 24, 22. With gen. οἱ pers. i. q. *one's circumstances, state, prospects*, Luke 22, 37. 24, 19, 27. Acts 23, 11. 15. Eph. 6, 22. Phil. 1, 27. Col. 4, 8. So Xen. An. 2. 5. 37. Hell. 7. 4. 1.

4. Spec. from the primary idea of *surrounding* and including, in the phrase *περὶ πάντων*, pr. *including all*, and hence *more than all, above all*, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once, 3 John 2 *περὶ πάντων εὐχομαι σε εὐδοῦσθαι... καὶ ὡς εὐδοῦσθαί σου ἡ ψυχὴ, above all things I wish that thou mayest prosper.* So usually; but taken in connection with the next clause, it is better to render: *as to all things I wish that thou mayest prosper, even as thy soul prospereth*; as above in no. 3. a; see Lücke Comm. in loc. Winer p. 447 sq.

II. With the ACCUSATIVE; where he accus. then marks the object *around or about* which anything moves, comes or finally remains.

1. Of *Place, around, about*, e. g. place whither, after a verb of motion, Luke 13, 8 *ἔως ὅπου σκάνψω περὶ αὐτῇ.* (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*; e. g. with acc. of thing, Matt. 3, 4 *ὁ Ἰωάννης εἶχε... ζώνην δερμ. περὶ τὴν ὀσφύν αὐτοῦ.* Mark 9, 42 *λίθος μυλῆκος περὶ τὸν τράχηλον αὐτοῦ.* Rev. 15, 6. With acc. of pers. Matt. 8, 18 *ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν.* Mark 3, 32. 34. Acts 22, 6. See Buttm. § 147. n. 1. Matth. § 589. c. Winer § 53. i. So c. acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9; pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. οἱ, αἱ, τὰ *περὶ*, c. acc. of place, Mark 3, 8 *οἱ περὶ Τύρου καὶ Σιδῶνα, they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28, 7 *ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον*, i. e. in the parts around, the environs. Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) With acc. of pers. *οἱ περὶ τινά*, of a person and his followers, Mark 4, 10. Luke 22, 49. John 11, 19. Acts 13, 13; see fully in δ, ἡ, τό, E. a.

2. Trop. of that *about* which an action is

exerted, *about*, concerning, respecting, i. q. *περί* c. gen. Winer, Matth. 1. c. a) Of a matter or business *about* which one is occupied; Acts 19, 25 *τοὺς περὶ τοιαῦτα ἐργάτας*, lit. *workmen about like things*, of like occupation. Luke 10, 40 ἡ δὲ Μάρθα *περιεσπῶτο περὶ πολλὴν διακονίαν*. v. 41. 1 Tim. 6, 4. Comp. Viger. p. 656, marg. So ἔχων *περὶ* τι Luc. D. Deor. 19. 2. AEL. V. H. 3. 42; εἶναι *περὶ* τι Diod. Sic. 1. 74. Xen. An. 3. 5. 7. b) Genr. i. q. *as to*, *touching*, 1 Tim. 1, 19 *περὶ τὴν πίστιν ἐνανυήσαν*. 6, 21. 2 Tim. 2, 18. 3, 8. Tit. 2, 7. So Jos. Ant. 5. 7. 8. AEL. V. H. 3. 31. Xen. Mem. 4. 3. 2. c) With art. neut. *τὰ περὶ ἐμέ*, *my circumstances, affairs, state*, Phil. 2, 23. So Xen. Cyr. 6. 1. 54 *τὰ περὶ τοὺς πύργους*. Comp. above in I. 3. c.

3. Of *Time*, i. e. of a point of time not entirely definite, *about*, Matt. 20, 3 *περὶ τὴν ῥῆγιν ὥραν*. v. 5. 6. 9. 27, 46. Mark 6, 48. Acts 10, 9. 22, 6. Comp. Matth. Winer, l. c.—AEL. V. H. 5. 13. Hadian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition *περί* implies in N. T. a) A moving, being, spreading around on all sides as from a centre, *around*, *round about*; as *περιβάλλω*, *περιβλέπω*, *περιέχω*. b) Trop. as *around* and including an object, and therefore *more than*, *over*, *above*; as *περίεμι*, *περιουσία*. c) Emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely*, *very*, *exceedingly*; as *περίλυπος*, *περιπείρω*. +

*περιάγω*, f. *άγω*, (άγω,) 1. to lead *about*; e. g. those whom one takes as companions, c. acc. 1 Cor. 9, 5 *ἀδελφὴν γυναῖκα περιάγειν*. Sept. for *ἡγῆν* Am. 2, 10.—Dem. 958. 15 *τρεῖς παῖδας ἀκολουζοὺς περιάγεις*. Xen. Cyr. 1. 3. 3.

2. Intrans. or with *ἐαυτὸν* impl. see *άγω* no. 2; *to go about*, *to go up and down*, absol. Acts 13, 11. With acc. of place, depending on *περὶ* in composit. Butt. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Matth. 4, 23 *περιήγεν ὅλην τὴν Γαλιλαίαν*, *he went about all Galilee*. 9, 35. 23, 15 *ὅτι περιάγετε τὴν Σάλασσαν καὶ τὴν ἑρῆν*. Mark 6, 6.—So absol. Cebe. Tab. 6; comp. *περιάγων ἐαυτὸν* Plut. Solon 3.

*περιαίρέω*, ὦ, f. *ήσω*, (αἰρέω,) aor. 2 *περιείλον*.

1. to take away what is round *about*; c. acc. Acts 27, 40 *τὰς ἀγκύρας περιελόντες*, *taking (cutting) away the four anchors round about the ship*; comp. v. 29 and see in *εάω* no. 1. So of a veil, Pass. 2 Cor. 3,

16 *περιαίρεῖται τὸ κάλυμμα*, in allusion to Ex. 34, 34 where Sept. for *יִרְבֵּץ*, as also Gen. 41, 42; for *יִרְבֵּץ* Jon. 3, 6. So 2 Macc. 4, 38; ὅπλα Xen. Cyr. 8. 1. 47; *τὰ τεῖχη* Dem. 125. 26. Xen. Hell. 2. 2. 22.

2. Trop. *to take away wholly*, all around Heb. 10, 11 *περιελὲν ἀμαρτίας*, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27, 20 *περιηρέτο πᾶσα ἐλπίς*. Sept. for *יִרְבֵּץ* Zeph. 3, 16; *יִרְבֵּץ* Ps. 119, 39.—Dem. 942 ult. Xen. Cyr. 2. 1. 21.

*περιαστράπτω*, f. *ψω*, (ἀστράπτω,) *to flash around*, *to shine around*, with acc. of pers. Acts 9, 3; see above in *περιάγω* no. 2. Fully with *περὶ τινα* Acts 22, 6; see Butt. § 147. n. 9. Winer § 57. 2.

*περιβάλλω*, f. *βαλῶ*, (βάλλω,) *to cast or throw around*, *to put around*.

1. Genr. *to cast around*, c. acc. et dat. Luke 19, 43 *περιβαλοῦσιν χάρακά σοι*. Sept. for *ἔψψ* Ez. 4, 2.—Pol. 5. 20. 5 οὐτὲ τάφρον οὐτὲ χάρακα τῇ παρεμβολῇ περιέβαλον. AEL. V. H. 6. 12. Xen. Mem. 2. 1. 14.

2. Spec. of clothing, *to throw around*, *to put on*, *to clothe*, e. g. a) Act. c. acc. of pers. expr. or impl. Matth. 25, 36 *γυμνός, καὶ περιεβάλετέ με*. v. 38. 43. (Sept. Is. 58, 7.) With two acc. of pers. and thing, *to put a garment around or upon any one*, *to clothe with* any thing; Luke 23, 11 *περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν*. John 19, 2; see Butt. § 131. 5. Sept. for *ἔψψ* Ez. 18, 7. 16. So *τινά τι* Test. XII Patr. p. 648. Hadian. 2. 8. 10 *τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες*. b) Mid. and Pass. *to put on one's own garments*, *to clothe oneself*, *to be clothed*; absol. Matth. 6, 29 οὐδὲ Σολομὼν... *περιεβάλετο ὡς ἐν τούτων*. Luke 12, 27. Rev. 3, 18. 19, 8. With accus. of garment, comp. Butt. § 135. 5. § 134. 6. Acts 12, 8 *περιβαλοῦ τὸ ἱμάτιόν σου*. Matth. 6, 31. Part. perf. Mark 14, 51 *περιβεβλημένος σινδῶνα*. 16, 5. Rev. 7, 9. 13. 10, 1. 11, 3. 12, 1. (17, 4.) 18, 16. 19, 13. Sept. for *עָבַד* 1 Sam. 28, 8; *עָבַד* 2 K. 19, 1. 2. (1 Macc. 8, 14. AEL. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Ec. 2. 4.) With *ἐν τινι*, Rev. 3, 5 *περιβαλεῖται ἐν ἱματίοις λευκοῖς*. 4, 4. Sept. for *עָבַד* Deut. 22, 12. Ps. 147, 8; comp. Ps. 45, 14.—Once c. dat. of garment, Rev. 17, 4 Rec. *περιβεβλημένη πορφύρα καὶ κοκκίνω*. So Sept. for *עָבַד* 1 K. 1, 1. 11, 29. Wisd. 19, 6; trop. *ὁνειδεῖ* Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

**περιβλέπω**, f. ψω, (βλέπω,) *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2.—In N. T. only Mid. **περιβλέπεται**, f. ψομαι, *to look round about oneself*, c. g.

1. Intrans. *to look around, round about*, absol. Mark 9, 8 **περιβλεψάμενοι**, οὐκέτι οὐδένα εἶδον. 10, 23; c. inf. of purpose Mark 5, 32. Sept. for חָזַק Ex. 2, 12.—Ecclus. 9, 7. Arr. Epict. 3. 14. 3. Plut. Cato Min. 37.

2. Trans. *to look around upon*, c. acc. Mark 3, 5 **περιβλεψάμενος αὐτούς**. v. 34. 11, 11. Luke 6, 10. Sept. for חָזַק Job 7, 8.—Pol. 9. 17. 6.

**περιβόλαιον**, ου, τό, (περιβάλλω,) pr. 'something thrown around'; hence *a covering, garment*, spoken of the outer garment, *manile, pallium*; comp. ἱμάτιον no. 2. Heb. 1, 12 ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, in allusion to Ps. 102, 27 where Sept. for חָזַק; also for חָזַק Ex. 22, 27; חָזַק Ez. 27, 7. So Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61. Plut. Alex. 67.—Spec. *a covering for the head, a veil*, 1 Cor. 11, 15.

**περιδέω**, f. δήσω, (δέω,) Pass. perf. **περιδέδωκα**, *to bind around*; Pass. John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίω περιεδέδετο. Sept. Act. for חָזַק Job 12, 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Plato Legg. 830. b.

**περιδρέμω**, see **περιτρέχω**.

**περιεργάζομαι**, f. ἀσσομαι, Mid. depon. (**περιέργος**, **εργάζομαι**.) pr. *to work all around a thing, to bind around*; Pass. John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίω περιεδέδετο. Sept. Act. for חָזַק Job 12, 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Plato Legg. 830. b.

**περιέργος**, ου, ὁ, ἡ, adj. (ἐργον.) pr. *working all around*, i. e. *doing carefully, sedulously*; comp. in **περιεργάζομαι**.—In N. T. *over-doing*, doing with care and pains what is not worth the pains, i. e.

1. Of persons, *a busy-body, intermeddler*; 1 Tim. 5, 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαραι καὶ περιέργοι.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

2. Of things, τὰ περιέργη, pr. *overwrought, curious*; spoken of *magic arts, sorcery*, Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα παρῄζοντων.—Iren. adv. Haeres. 1. 20. Isidor. III. 139 οἱ τὴν παρὰ Χαλδαίοις περί-

εργον παίδευσιν ἔμαζον οἱ παῖδες οἱ τριῖ καὶ ὁ Δανιήλ. Genr. Dem. 145. 17. Comp. Lat. *curiosus* Hor. Epod. 17. 77.

**περιέρχομαι**, Mid. depon. (ἐρχομαι,) aor. 2 **περιήλθον**, *to go about, to wander up and down*, absol. Acts 19, 13. Heb. 11, 37 Of a ship sailing on an irregular course with unfavourable winds, Acts 28, 13. With acc. of place, dependent on **περί** in composit. see in **περιάγω** no. 2; so 1 Tim. 5, 13 **περιερχόμεναι τὰς οἰκίας**, *going about to houses*, from house to house. Sept. c. acc. for חָזַק Job 1, 7.—Absol. Wisd. 6, 16. Xen. CEC. 6. 13; c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

**περιέχω**, f. ξω, (ἐχω,) aor. 2 **περιέσχον**, intrans. pr. *to have or to hold oneself around, to be around*; comp. in ἐχω no. 5; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15; c. acc. Xen. An. 1. 2. 22.—In N. T. *to inclose, to embrace*.

1. *to clasp around, to seize*, c. acc. of pers. trop. Luke 5, 9 ἄμβλος περιέσχεν αὐτόν.—2 Macc. 4, 16. Jos. B. J. 4. 10. 1; pr. ib. 6. 3. 1. Luc. Tox. 14.

2. *to include, to contain*, as a writing, c. acc. Acts 23, 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον. So 1 Macc. 15, 2. Diod. Sic. 1. 4. Plato Menex. 87. d.—Impers. 1 Pet. 2, 6 διότι περιέχει ἐν τῇ γραφῇ ἰδοὺ κτλ. where supply ἡ περιοχὴ or the like; see Buttm. § 129. 16, 17. So Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

**περιζώννυμι**, f. ζώσω, (ζώννυμι,) *to gird around*, Sept. for חָזַק trop. Ps. 18, 40. 30, 12.—In N. T. only Mid. or Pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the orientals, which they gird up around them while engaged in any business; see in **ἀναζώννυμι**. Mid. absol. Luke 12, 37 **περιζώσεται καὶ ἀνακλιθεὶς αὐτούς**. 17, 8. Acts 12, 8; c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6, 14. Sept. c. acc. for חָזַק Is. 32, 11; חָזַק Jer. 1, 17; c. ἐν for חָזַק Sept. 1 Chr. 15, 27. (1 Macc. 3, 58. Pol. 30. 13. 10.) Pass. perf. part. **περιεζωσμένος**, *girded around*; absol. Luke 12, 35 ἑστῶσαν ὑμῶν αἱ ὁσφύες **περιεζωσμένοι**, i. e. *be ye ready, prepared*; comp. in **ἀναζώννυμι**. Sept. and חָזַק Ex. 12, 11. With acc. of thing or girdle, Buttm. § 134. 6. Rev. 1, 13 **περιεζωσμένον** ... ζώονην χρυσήν. 15, 6. So Diod. Sic. 1. 72.

**περιθήσας**, εως, ἡ, (περιτίθημι,) *a putting around, wearing*, e. g. of golden ornaments, 1 Pet. 3, 3 **περιθήσεις χρυσίων**.—

Comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

**περιύστημι**, f. **περιστήσω**, (ῖστημι.) trans. *to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1.—In N. T. only intrans. in Aor. 2, Perf. and Mid.

1. *to stand around*, absol. John 11, 42 διὰ τὸν ὄχλον τὸν περιεστώτα. Acts 25, 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. i. e. around the tribunal. Sept. for עָסַד 2 Sam. 13, 31.—Judith 6, 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

2. Mid. **περιύσταμαι**, *to stand round about*, at a distance from, so as not to come near; *to stand aloof from, to avoid*, c. acc. depending on **περί** in composit. see in **περιάγω** no. 2. 2 Tim. 2, 16 τὰς δὲ βεβήλους κενοφώνιας περιύστασο. Tit. 3, 9.—Jos. Ant. 1. 1. 4 φεύγει . . . καὶ περιύσταται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

**περικάζαρμα**, ατος, τό, (περικαθαίρω,) i. q. **κάζαρμα**, but stronger, *cleansings, siccations, off-scouring, filth*; Phayorin. περικαζάρματα, ἀντὶ τοῦ ἀποψήγματος, καὶ ὡς περ ἀποσαρώματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment, comp. **scape-goat**; so Sept. for עֶזְרָא Prov. 21, 18 περικάζαρμα δικαίου ἄνομος. Hesych. περικαζάρματα . ἀντίλυτρα, . . . περικαθαίροντες τὰς πολεῖς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state; comp. **κάζαρμα**, Schol. in Aristoph. Plut. 454 καζάρματα ἐλέγοντο οἱ ἐπὶ τῇ καζάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου, θνέμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔξος καὶ περὶ Ῥωμαῖος ἐπεκράτησε. See Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. Dict. of Antt. art. *Sacrificium*. J. Cæss. Bell. Gall. 6. 16. See also art. **περίφημα**.—Hence genr. and in N. T. meton. for a vile and worthless person, a *scape-goat, outcast*, 1 Cor. 4, 13 ὡς περικαζάρματα τοῦ κόσμου, where some Mss. read ὡς περ. v. ὡς περὶ καζάρματα in the same sense. So Arr. Epict. 3. 22. 78; comp. **κάζαρμα** Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7.

**περικαλύπτω**, f. **καλύψω**, (καλύπτω.)

1. *to cover around*, c. acc. τὸ πρόσωπον, *to blindfold*, Mark 14, 65; c. acc. of pers. id. Luke 22, 64. Sept. genr. for ἔκρυψεν 1 K. 8, 7.—Genr. Plato Tim. 34. 6; trop. Plut. de Anim. procreat. 4.

2. *to quite cover, to overlay*, e. g. with gold, Pass. Heb. 9, 4. Sept. for עָבַר Ex. 28, 20.

**περίκειμαι**, f. **κείσομαι**, (κείμει,) *to lie around, to be circumjacent*, e. g. mountains Hdian. 2. 11. 16.—In N. T. *to lie around*, also *to be laid around*, i. q. Perf. Pass. of **περιτίσθαι**, see Buttm. § 109. II. 4; hence

1. *to surround, to encompass*, c. dat. of pers. Heb. 12, 1 περιεκύριον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

2. For Pass. perf. of **περιτίσθαι**, Buttm. 1. c. *to be laid or put around, to be hung around*, as about the neck; Mark 9, 42 εἰ περίκειται λίθος μυλῶκος περὶ τὸν τράχηλον αὐτοῦ. Luke 17, 2. So Hdian. 3. 5. 11. Xen. Eq. 5. 3.—With acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28, 20 τὴν ἄλυσιν ταύτην περίκειμαι, *I am hung around with this chain*, bound with it. Trop. Heb. 5, 2 ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν, *is compassed with infirmity*, clothed with it. So Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17; trop. Theocr. Id. 23. 14 ὕβριν.

**περικεφαλαία**, ας, ἡ, (περικεφάλαιος, κεφαλῇ,) *a head-piece, helmet*, trop. Eph. 6, 17 et 1 Thess. 5, 8, in allusion to Is. 59, 17 where Sept. for עֶזְרָא; also 1 Sam. 17, 5. 2 Chr. 26, 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

**περικρατής**, ἐος, οὖς, ὁ, ἡ, adj. (κρατέω,) *strong round about any thing, all powerful*, Anthol. Gr. I. p. 137 γαμφηλῆσι περικρατέουσιν ἐρμυμόν.—In N. T. *having wholly in one's power, being master of*; hence **περικρατής** γίνεσθαι, *to become master of, to master, to come by*, c. gen. Acts 27, 16 περικρατεῖς γενέσθαι τῆς σκάφης, *to become masters of the boat*, to come by the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17. 30. So Hist. of Sus. 39 in Cod. Alex.

**περικρύπτω**, f. **ψω**, (κρύπτω,) *to hide all around, wholly*; *to hide carefully*, e. g. **ἐαυτήν** Luke 1, 24.—Luc. D. Deor. 10. 8.

**περικυκλόω**, ὦ, f. ὠσω, (κυκλόω,) *to encircle round about, to surround*, e. g. as besiegers a city, Luke 19, 43. Sept. for עֶזְרָא 2 K. 6, 14; עֶזְרָא Josh. 7, 9.—Mid. Aristoph. Av. 346. Xen. An. 6. 3. 11.

**περιλάμπω**, f. **ψω**, (λάμπω,) *to shine around*, c. acc. see in **περιάγω** no. 2; Luke 2, 9. Acts 26, 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

**περιλείπω**, f. **ψω**, (λείπω,) *to leave over*, Pass. *to be left over, to remain over*, i. q. **περιγίνομαι**; comp. in **περί** note. Part. **ο**

περιλειπόμενοι, *those remaining over, the survivors*, 1 Thess. 4, 15. 17.—2 Macc. 1, 31. Hdtian. 2. 1. 16. Pol. 1. 37. 2.

περίλυπος, ου, ό, ή, adj. (λύπη,) *pr. environed with grief, i. e. wholly grieved, very sorrowful*, Matt. 26, 38 περίλυπος ἐστίν ή ψυχή μου ἕως θανάτου. Mark 6, 26. 14, 31. Luke 18, 23. 24. Sept. for תַּלְוִיץ Ps. 42, 6. 12.—Aristot. Eth. 4. 3. Plut. Thes. 20, 26. Isocr. 11. b.

περιμένω, f. νῶ, (μένω,) *pr. to wait round about any thing, i. e. to wait for, to await earnestly*, c. g. τὴν ἐπαγγελίαν Acts 1, 4. Sept. for תַּיִר Gen. 49, 18.—Dem. 1314. 6. Xen. An. 2. 1. 3.

περίξ, (περί strengthened,) *round about*, gen. Pol. 1. 45. 8.—In N. T. as adv. c. art. ό, ή, τὸ περίξ, *surrounding, circumjacent*, comp. Buttm. § 125. 6. Acts 5, 16 τὸ πληθὺς τῶν περὶξ πόλεων. So Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2; genr. Xen. An. 4. 4. 7.

περιοικέω, ᾧ, f. ήσω, (περίοικος,) *to dwell around, c. acc. see in περιάγω* no. 2. Luke 1, 65 τοὺς περιοικοῦντας αὐτοῦς, i. e. their neighbours.—Plut. Pomp. 34 init. Xen. An. 5. 6. 16.

περίοικος, ου, ό, ή, adj. (οἶκος,) *one dwelling around or near, a neighbour*, Luke 1, 58. Sept. for תַּיִר Deut. 1, 7.—Æl. V. H. 3. 1. Thuc. 8. 6, 22.

περιούσιος, ου, ό, ή, adj. (περιουσία, περίεμ,) *over and above, superabundant*, Hesych. περιούσιον· πολὺ, περιττόν.—In N. T. spec. *one's own, peculiar*; as λαὸς περιούσιος Tit. 2, 14, i. q. λαὸς εἰς περιποίησιν 1 Pet. 2, 9. Sept. λαὸς περιούσιος for תַּיִר Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. So Hesych. περιούσιον... περιποίητον. Theophylact. περιούσιος· οἰκείος.

περιοχή, ής, ή, (περίεχω,) *a circumference, circuit, compass*, Jos. B. J. 5. 4. 3. Diocl. Sic. 1. 91; *the contents of a writing, argument*, Hesych. περιοχή· καὶ ὑπόθεσις.—Hence in N. T. the argument or contents within certain limits, *a period, section, passage*, Acts 8, 32 ή δὲ περιοχή τῆς γραφῆς κτλ. So Stobæus in Ecl. Phys. p. 164. a. Dion. Hal. de Thuc. 25. Cic. ad Attic. 13. 25.

περιπατέω, ᾧ, f. ήσω, (πατέω,) *to tread about, to walk about*; hence

1. Genr. *to walk, to be walking*; Matt. 9, 5 ἔγρειραι καὶ περιπάτει. 11, 5 χωλοὶ περιπατοῦσι. Mark 2, 9. 8, 24. 16, 12. Luke 24 17. John 1, 36. Acts 3, 8. 9. 1 Pet. 5, 8. Rev. 9, 20. al. Sept. for תַּיִר Prov. 6, 22. So Æl. V. II. 2. 5. Xen. Mem. 3. 13.

5. Conv. 9, 7.—With an adjunct of place or manner; c. adv. ὅπου Luke 11, 44. John 21, 18; c. adj. γυμνός as adv. Rev. 16, 15. With prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. 21, 24; ἐν c. dat. of place, Mark 11, 27 ἐν τῷ ἱερῷ. John 10, 23. Rev. 2, 1 (Sept. Gen. 3, 8. Ceberet. Tab. 1. Dcm. 1258. 22.) John 7, 1 περιπατεῖ ό ἱ. ἐν τῇ Γαλιλαίᾳ, i. e. went about, remained in Galilee; so John 11, 54; ἐν c. dat. genr. Mark 12, 38 ἐν στολαῖς. John 11, 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτί. 12, 35; trop. John 8, 12. 1 John 1, 6. 7. 2, 11; ἐπὶ c. gen. as ἐπὶ τῆς θαλάσσης Matt. 14, 25. Mark 6, 48. 49. John 6, 19. (Sept. 2 Sam. 11, 2. Eccclus. 9, 13.) Also ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14, 26. 29; μετὰ c. gen. of pers. i. q. *to accompany*, to associate with, John 6, 66. Rev. 3, 4. (Comp. Job 34, 8. Prov. 13, 20.) So παρὰ c. acc. as παρὰ τὴν θάλασσαν Matt. 4, 18. Mark 1, 16.

2. Trop. and from the Heb. *to walk*, i. q. *to live*, to pass one's life; always with an adjunct of manner or circumstances; comp. Heb. תַּיִר Heb. Lex. no. 2. E. g. c. adv. Rom. 13, 13 εὐσχημόναος περιπατήσω. 1 Cor. 7, 17 ὡς. Eph. 4, 1. 17. 5, 8. 15. Phil. 3, 17 οὕτως. Col. 1, 10 ὡς. 2 Thess. 3, 6. 11. (Sept. for תַּיִר 2 K. 20, 3.) With dat. of rule or manner, Winer § 31. 3. b; comp. Buttm. § 133. 4. b. Acts 21, 21 τοῖς ἔθου περιπατεῖν. 2 Cor. 12, 18 τῷ πνεύματι. Gal. 5, 16. With prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5, 7; ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. 10, 3; also of rule or manner, Rom. 6, 4 ἐν καινότητ ζωῆς π. 2 Cor. 4, 2. Eph. 2, 2. Col. 3, 7 Heb. 13, 9; ἐν ἀληθείᾳ 2 John 4. 3 John 3, 4; ἐν Χριστῷ Col. 2, 6. (Sept. for תַּיִר Prov. 8, 20. Ecc. 11, 9.) Also κατὰ c. acc. implying manner or rule, Mark 7, 5 οὐ π. κατὰ τὴν παράδοσιν κτλ. Rom. 8, 1. 4 κατὰ σάρκα. 14, 15. 1 Cor. 3, 3. Eph. 2, 2. 2 John 6. +

περιπείρω, f. περῶ, (πέιρω,) *pr. 'to pu round a spit,' hence to pierce through, transfix*, so that the weapon is wholly surrounded and covered; c. acc. or Pass. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιπείροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diocl. Sic. 16. 80.—In N. T. trop. 1 Tim. 6, 10 ἐαυτοὺς περιέπειραν ὁδύνας πολλὰς. So Philo in Flacc. p. 965. a, [αὐτοὺς] ἀνηκέστοις περιέπειρε κακοίς.

περιπίπτω, (πίπτω,) aor. 2 περιέπεσον, *to fall around any one, to embrace*, Xen. An. 1. 8. 28.—In N. T. *to fall into the midst of any thing*, so as to be wholly surrounded

by it; *i. fall into or among*, c. dat. Luke 10, 30 ληστοῖς περιέπεσεν. James 1, 2 πειρασμοῖς περιέπεσθε. With εἰς τύπον Acts 27. 41. So ληστοῖς περιέπεσε Diog. Laert. 4. 50. AEL. V. H. 13. 46; κακοῖς 2 Macc. 10, 4. Isocr. de Pac. p. 176. a. Plato Legg. 877. c.

περιποιέω, ὦ, f. ἦσω, (ποιέω,) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. CEC. 2. 10; *to preserve*, e. g. *life, τὴν ψυχὴν*, Isocr. p. 408. b. Xen. Cyr. 4. 4. 10.—In N. T. only *Mid. to acquire for oneself, to obtain, to purchase*, c. acc. Acts 20, 28 ἢν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3, 13 βασιμὸν ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 298. Sept. for עָבַד Gen. 31, 18; עָבַד Prov. 6, 32. So Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

περιποιήσις, εως, ἡ, (περιποιέω,) *pr. a making remain over, a laying up*; hence in N. T.

1. Genr. *acquisition*, i. e. a) *an obtaining, gaining possession*, 1 Thess. 5, 9 αἰ: ἐξέτο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς παρακώσιν σωτηρίας. 2 Thess. 2, 14. b) *kleton, the thing acquired, a possession*, 1 Pet. 2, 9 λαὸς εἰς περιποιήσιν, *a people for a possession*, i. e. *peculiar, one's own*, i. q. λαὸς περιούσιος Tit. 2, 14. Eph. 1, 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *for the redemption of his possession*, as in 1 Pet. 2, 9. So Sept. for עֲבָדָה Mal. 3, 17. Aquil. עֲבָדָה.

2. *preservation, a saving of life*; Heb. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. Sept. for עֲבָדָה 2 Chr. 14, 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποιήσις τῷ ἰωσήφ. Comp. in περιποιέω.

περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) *to tear from around any one*, e. g. *fetters* Diod. Sic. 4. 44.—In N. T. only of garments, *to tear off*, e. g. *the clothes of persons about to be scourged, τὰ ἱμάτια* Acts 16, 22. So 2 Macc. 4, 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ἐπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιερρήγνυνον τὰ ἱμάτια, τὰς χεῖρας ἀπήγον ὀπίσω, βάβδοις ἔξωνον τὰ σώματα.

περισπάω, ὦ, f. ἄσω, (σπάω,) *to draw off from around, to draw or strip off*, as *περισπάσας τὸ διάδημα* Plut. de Garrul. 12; τὴν τιάραν Xen. Cyr. 3. 1. 13; *to draw about or away*, e. g. *a stream into other channels*, Plut. Camill. 4; *persons to another object*, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and

N. T. Pass. *περισπᾶσθαι, ὦμαι, trop. to be drawn about in mind, to be distracted, over-occupied, with cares or business*; with περί c. acc. Luke 10, 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. So c. περί Ecclus. 41, 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδὼν ἐστὶ τοῖς τεχνίταις περὶ πολλὰ τῇ διανοίᾳ περισπῶμένους. In this sense found only in late writers, Phryn. et Lob. p. 415.

περισσειά, ας, ἡ, (περισσός,) *more than enough, superabundance*; Rom. 5, 17 τὴν περισσειάν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσὴν, *superabounding grace*. 2 Cor. 8, 2. 10, 15 εἰς περισσειάν adv. *superabundantly, exceedingly*. So of evil *excess, overflow, excrescence*; James 1, 21 περ. τῆς κακίας. Comp. Sept. for עֲבָדָה Ecc. 6, 8; עֲבָדָה Ecc. 1, 3. 5, 8.

περίσσευμα, atos, τό, (περισσέω,) *what is over and above*; e. g.

1. *What is left over, a remainder, residue*; Mark 8, 8 ἦσαν περισσεύματα τῶν κλασμάτων.

2. *What is laid up, superabundance, wealth, affluence*; 2 Cor. 8, 13. 14 καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12, 34 et Luke 6, 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

περισσεύω, f. εὔσω, (περισσός,) *to be over and above, to overgo, to exceed in number or measure*, Xen. An. 4. 8. 11. Conv. 4. 35.—In N. T. *to be more than enough*; hence

1. *to be left over, to remain*; absol. John 6, 12 τὰ περισσεύσαντα κλάσματα. With dat. v. 13 ἃ περισσεύετο τοῖς βεβρωκόσιν. Part. τὸ περισσεύον, *the remainder, residue*, e. g. τῶν κλασμάτων Matt. 14, 20. 15, 37; so τὸ περισσεύσαν c. dat. Luke 9, 17.—Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισσεύη, κατακαίονσι.

2. *to superabound, to abound richly*. a) *Of persons*, i. q. *to have more than enough, to have superabundance*, absol. Phil. 4, 12. 18; c. gen. Luke 15, 17 περισσεύοντων, comp. Buttm. § 132. 10. a. With εἰς τι *to or for any thing*, εἰς πᾶν ἔργον αγαθόν 2 Cor. 9, 8; ἐν τινι *in or in respect to any thing*, Rom. 15, 13. Phil. 4, 12. Col. 2, 7. So c. dat. Sept. Ecclus. 11, 12 πτωχεία περισσεύει. Jer. 30, 10; c. ἐν 19, 24. b) *Of things*, i. q. *to abound, to have abundance*, intens. c. dat. Luke 12, 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ. Part. τὸ περισσεύον τινι, *one's abundance, wealth*, Mark 12, 44. Luke 21, 4. (Tob. 4, 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) With εἰς τινα, *to abound unto any one, to happen*

to him abundantly, Rom. 5, 15. 2 Cor. 1, 5 bis, see in *πάσημα*. So *εἰς τι*, unto any thing, 2 Cor. 8, 2. Also with the idea of increment, to abound more and more, i. q. to increase, to be augmented, c. dat. Acts 16, 5 *ἐπερίσσειον τῷ ἀρεσμῷ*, and with *ἐν τινι* Phil. 1, 9; *διὰ τινος* 2 Cor. 9, 12. Phil. 1, 26. c) Spec. in a comparative sense, to be more abundant, to exceed, to be better, to excel; e. g. foll. by *πλείων* and a gen. Matt. 5, 20 *ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείων τῶν γραμματέων κτλ.* With *ἐν τινι* in or in respect to any thing, 1 Cor. 15, 58 *περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου*. 2 Cor. 3, 9. 8, 7 bis. Absol. Rom. 3, 7 *εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ... ἐπερίσσειεν*, i. e. has been made more conspicuous. 1 Cor. 8 *οὔτε γὰρ ἐὰν φάγομεν, περισσεύομεν*. 14, 12. 1 Thess. 4, 1. 10. So 1 Macc. 3, 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

3. Trans. to make superabundant, to cause to abound, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. 3, 12 *ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ*. Of things, 2 Cor. 9, 8 *δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς*. 4, 15 *ἵνα ἡ χάρις... τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ*, where others take *περισσεύειν* intrans. as above in no. 2. b. Eph. 1, 8. Pass. of persons, to be made to abound, to have more abundantly, Matth. 13, 12. 25, 29.—Aquil. for Hiph. fut. *יִרְבֵּי* Prov. 12, 26 *περισσεύων τὸν πλησίον δίκαιος*.

*περισσός, ἡ, ὢν*, (περί I. 4.) over and above, more than enough.

1. Pr. as exceeding a certain measure, c. gen. more than, Matth. 5, 37 *τὸ δὲ περισσὸν τούτων, whatsoever is more than these*; comp. Matth. § 334. Sept. for *יִרְבֵּי* Ex. 10, 5. 2 K. 24, 31; *יִרְבֵּי* 1 Sam. 30, 9. (Jos. Ant. 10. 4. 2 *τὸ περισσὸν τῶν χρημάτων*. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21.) Also *superfluous*, 2 Cor. 9, 1 *περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν*. So 2 Macc. 12, 44. Hdtian. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. *ὑπὲρ ἐκ περισσοῦ*, see art. *ὑπερ-εκπερισσοῦ*.

2. Genr. *superabundant*, i. e. *abundant*, much, great. a) In the posit. degree adverbially; e. g. neut. *περισσόν*, abundantly, in superabundance, John 10, 10 *ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ᾗσιν*. Also *ἐκ περισσοῦ*, beyond measure, vehemently, Mark 6, 51. 14, 31; comp. in *ἐκ* no. 3. h. So Test. XII Patr. p. 711 *ἐκ περισσοῦ ἐποίησε*. b) Spec. in a comparative sense, *more abundant*, excellent, better, Matth. 5, 47 *τί περισ-*

*σὸν ποιεῖτε*; hence Neut. τὸ *περισσόν* excellence, pre-eminence, Rom. 3, 1. Sept. for Chald. *יִרְבֵּי* Dan. 5, 12. 6, 4. So Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 *ὁ νόμος οὐδὲν ὁράται περιέχων σοφὸν ἢ περιττόν*. c) Comparat. *περισσότερος, η, ον*, more abundant, more, greater e. g. in number, Luke 12, 4; in degree, Matt. 23, 13 *περισσότερον κρίμα*. Mark 12, 40. Luke 20, 47. 1 Cor. 12, 23 bis. 24. 2 Cor. 2, 7; of dignity, more, better, greater, c. gen. Matt. 11, 9. Luke 7, 26.—Neut. *περισσότερον* as adv. more abundantly, more, the more; absol. Luke 12, 48 *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. 10, 8 *ἐὰν καὶ περισσώτερον τι καυχῶμαι κτλ.* Heb. 6 17. 7, 15; with a gen. 1 Cor. 15, 10; with *μᾶλλον* Mark 7, 36, comp. in *μᾶλλον* no. 3. Winer § 36. 3. n. 1.

*περισσότερος*, adv. in the compar. degree, instead of the more usual *περισσότερον*, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more vehemently*; comp. in *περισσός* no. 2. c. The comparison is every where made with something implied; see Winer § 36. 3. Mark 15, 14 Rec. *περισσότερος ἔκραξαν they cried out the more vehemently*, i. e. more than before. 2 Cor. 1, 12 *περισσotέρος δὲ πρὸς ὑμᾶς, more abundantly towards you*, sc. than towards others. 2, 4 *ἢν ἔχω περ. εἰς ὑμᾶς*, sc. than have others. 7, 15. 11, 23 bis. 12, 15. Gal. 1, 14. Phil. 1, 14. Also *the more abundantly, the more*, 1 Thess. 2, 17. Heb. 2, 1. 13, 19; with *μᾶλλον* 2 Cor. 7, 13, comp. in *μᾶλλον* no. 3.—Test. XII Patr. p. 721 *περισσotέρος ἡγάπησαν αὐτοὺς*. Isocr. 35. c.

*περισσῶς*, adv. (*περισσός*), abundantly, exceedingly, vehemently, Matt. 27, 23 *περισσῶς ἔκραγεν*. Mark 10, 26. (15, 14.) Acts 26, 11. Sept. for *יִרְבֵּי* Dan. 8, 9.—2 Macc. 8, 27. Plut. Consol. ad Apollon. 28 fin. Hdtot. 2. 37.

*περιστερὰ*, *ἄς, ἡ, a dove*, pigeon, Matt. 3, 16. 10, 16. 21, 12. Mark 1. 10. 11, 15. Luke 3, 22. John 1, 32. 2, 14. 16. Luke 2, 24 *δύο νεοσσούς περιστερῶν two young doves*, the offering of the poor; see Lev. 5, 7. 14, 22, where Sept. for *יִרְבֵּי* *יִרְבֵּי*; also for *יִרְבֵּי* Is. 38, 14. Neh. 2, 7.—Ael. H An. 3. 15. Xen. An. 1. 4. 9.

*περιτέμνω*, f. *τεμῶ*, (τέμνω,) aor. 2 *περιτέμνο*, to cut around, to circumcise, Mid. to let oneself be circumcised, comp. Buttm. § 135. 8.—In N. T. only in the Jewish sense, to circumcise, to remove the prepuce; c. acc. of pers. Luke 1, 59 *ἡλθον περιτεμεῖν τὸ παιδίον*. 2, 21. John 7, 22.

Acts 7, 8. 15, 5. 16, 3. 21, 21. Mid. Acts 15, 1. 24. 1 Cor. 7, 18. Gal. 2, 3. 5, 2. 3. 6, 12. 13 bis. Pass. perf. part. περιετμημένος 1 Cor 7, 18. Sept. for כָּרַח Gen. 17, 27. 21, 4. Mid. ib. 34, 15. 17. (Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 36.) Trop. in a spiritual sense, i. q. to put away impurity, iniquity; Col. 2, 11 περιετμήθητε περιτομή ἀχειροποιήτω, comp. Rom. 2, 29. Sept. and כָּרַח Dent. 10, 16. Jer. 4, 4. So Philo Abr. I. p. 450.

περιτίζημι, f. περιζήσω, (τίζημι.) 3 plur. pres. περιτίζεσσι Mark 15, 17, see Buttm. § 107. m. 1; to put around, to place around any person or thing; with acc. and dat. expr. or impl. Matt. 21, 33 φράγμα ἀὐτῷ περιζήκεν. Mark 12, 1. Matt. 27, 28 περιζήκεν ἀὐτῷ χλαμύδα. 27, 48 περιζείς [τὸν σπόγγον] καλὰμῳ, i. e. putting it around the end of a rod. Mark 15, 17. 36. John 19, 29. Sept. for כָּרַח Ruth 3, 3; כָּרַח Gen. 27, 16. So Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to put around, to bestow upon, c. acc. et dat. 1 Cor. 12, 23 τοῖς τιμὴν περισσotέραν περιτίζεμεν. Sept. for כָּרַח Esth. 1, 20. Job 39, 19. So Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

περιτομή, ἥς, ἡ, (περιτέμνω.) circumcision, in the Jewish sense, the removal of the prepuce, as the distinctive sign of the Jewish nation from Abraham onwards; practised also by several ancient oriental nations, as the Egyptians and Ethiopians (Hdot. 2. 104. Diod. Sic. 1. 28), and by all Muhammedans; see Gen. 17, 10 sq. Lev. 12, 3. Luke 1, 59. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9.

1. Pr. e. g. a) The act or rite of circumcision, John 7, 22. 23 περιτομήν λαμβάνειν, to receive circumcision, to be circumcised. Acts 7, 8. Rom. 4, 11. Gal. 5, 11. Phil. 3, 5. So Sept. thrice for כָּרַח, כָּרַח, Gen. 17, 12. Ex. 4, 26. Jer. 11, 16. b) The state of circumcision, the being circumcised, Rom. 2, 25 bis. 26. 27. 4, 10 bis, ἐν περιτομῇ ὄν, i. e. being circumcised. 3, 1. 1 Cor. 7, 19. Gal. 5, 6. 6, 15. So οἱ ἐκ περιτομῆς, those of the circumcision, the circumcised, put for the Jews, Rom. 4, 12; for Jewish Christians, Acts 10, 45. 11, 2. Gal. 2, 12. Col. 4, 11. Tit. 1, 10. c) Meton. and collect. ἡ περιτομή, the circumcision, for the circumcised, the Jews, the Jewish people, Rom. 3, 30 ὅς δικαιώσει περιτομήν ἐκ πίστεως. 4, 9. 12. 15, 8. Gal. 2, 7. 8. 9. Eph. 2, 11. Col. 3, 11.

2. Trop. circumcision in a spiritual sense, i. a. the putting away of impurity from the

heart.' Rom. 2, 28. 29 περιτομή καρδίας. Col. 2, 11 bis, περιετμήθητε περιτομή ἀχειροποιήτω... ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3, 3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

περιτρέπω, f. ψω, (τρέπω,) to turn about, e. g. a person, Plato Axiochl. init. p. 364. a. p. 370. b; to turn upside down, to overturn, Wisd. 5, 24. Plut. Marcell. 7. Luc. Contempl. 7.—In N. T. trop. to turn about into any state, to cause to become any thing, to make, c. eis, Acts 26, 24 σὲ εἰς μανίαν περιτρέπει, i. e. turns thee about into madness, makes thee mad. So Jos. Ant. 2. 14. 1 εἰς ὀργὴν περιτραπέν. Comp. Lys. 210. 2.

περιτρέχω, aor. 2 περιέδραμον, (τρέχω,) to run around in a circle, Xen. Œc. 13. 8.—In N. T. to run about in a place; c. acc. Mark 6, 55 περιδραμόντες ὄλην τὴν περίχωρον, comp. for the acc. in περιάγω no. 2. Sept. for כָּרַח Pol. Jer. 5, 1. Am. 8, 12 So Cebet. Tab. 14. Lys. 185. 13. Xen. Hell. 7. 2. 15.

περιφέρω, f. περιόσω, (φέρω,) to bear or carry around, pr. in a circle or at table, Xen. Cyr. 2. 2. 2.—In N. T.

1. to bear or carry about, hither and thither, to various places, c. acc. Mark 6, 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι, see in νέκρωσις no. 1.—2 Macc. 7, 27. Xen. Cyr. 7. 5. 50.

2. Pass. to be carried or driven about, hither and thither; e. g. clouds by the wind, Jude 12 Rec. νεφέλαι ἄντροι ὑπὸ ἀνέμων περιφερόμεναι, but later edit. read παραφερόμεναι, see in παραφέρω no. 2. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4, 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας Heb. 13, 9 Rec. see in παραφέρω no. 2.

περιφρονέω, ὦ, f. ἴσω, (φρονέω,) to think round about a thing, to consider it on all sides, Œl. V. H. 12. 52. Aristoph. Nub 225.—In N. T. to think over a thing, to pass over in thought, to overlook, to despise, c. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2 Tit. 2, 15 μηδεὶς σου περιφρονεῖται, comp. 1 Tim. 4, 12. So Plut. Thes. 1. Plato Ax 372. b.

περίχωρος, ου, ὅ, ἡ, adj. (χωρος,) round about a place, circumjacent, neighbouring, Œl. V. H. 1. 34.—Hence in N. T. fem. ἡ περίχωρος sc. γῆ, the country round about, circumjacent region, Matt. 14, 35. Mark 1



28. 6, 5b. Luke 3, 3. 4, 14. 37. 7, 17. 8, 37. Acts 14, 6. Meton. of the inhabitants, Matt. 3, 5. Sept. for כְּבִיבָה Deut. 3, 13. 14; כְּבִיבָה Gen. 13, 10. So τὰ περίχωρα id. 1 Chr. 5, 16. Palæph. 21. 2.

**περίφημα**, ατος, τό, (περιψάω,) pr. *scrappings, scum, filth*, Hesych. περίφημα· περικατάμαγμα. Also, like περικάζαρμα, an *expialatory victim, ransom*, espec. a human victim, see in περικάζαρμα; so Hesych. περίφημα· ἀντιλύτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐναντιὸν συν-έχοντι τῶν κακῶν (al. πάντων κακῶν)· περίφημα ἡμῶν γένου, ἥτοι σωτηρία καὶ ἀπολύ-τρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίννυντες. Tob. 5, 18 ἀργύριον...περίφημα τοῦ παι-δίου ἡμῶν γένοιτο.—Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrappings, offscouring, scum*, 1 Cor. 4, 13 πάντων περίφημα ἕως ἄρτι. So Symm. for כְּבִיבָה Jer. 22, 23.

**περπερεύομαι**, Mid. depon. (πέρπερος.) *to boast or vaunt oneself*, absol. 1 Cor. 13, 4.—M. Antonin. 5. 5 καὶ τὸ σωματίον κατα-τιᾶσθαι, καὶ ἀρέσκεισθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. a.

**Περσίς**, ἰδος, ἡ, *Persis*, pr. n. of a fe-  
male Christian, Rom. 16, 12.

**πέρυσσι**, adv. (πέρας,) *the past year, a year ago*, Xen. Hell. 3. 2. 7.—In N. T. only with ἀπό, i. e. ἀπὸ πέρυσσι, *from or since a year ago*, 2 Cor. 8, 10. 9, 2; see in ἀπό α. 2. c. β. Lob. ad Phryn. p. 47. So πρὸ πέρυσσι Dem. 467. 14; ἐκ πέρυσσι Luc. Solœc. § 7.

**πετάομαι**, see in πέτομαι.

**πετεινόν**, οὔ, τό, (πετεινός, πέτομαι,) a *bird, fowl*, in N. T. only Plur. τὰ πετεινά, Matt. 6, 26. 8, 20. 13, 4. 32. Mark 4, 4. 32. Luke 8, 5. 9, 58. 12, 24. 13, 19. Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. Plur. for עֲוִי Gen. 1, 26. Deut. 14, 19. 20; Sing. for עֲוִי Ez. 39, 4.—Plur. Palæph. 23. 1. Hldot. 2. 123.

**πέτομαι**, f. πετήσομαι or πτήσομαι, Mid. depon. *to fly*; so with εἰς c. acc. of place whither, Rev. 12, 14 ἵνα πέτῃται εἰς τὴν ἔρημον. Part. πετόμενος, *flying*, in later edit. Rev. 4, 7. 8, 13. 14, 6. 19, 17. Sept. for עָוִי, עָוִי, Gen. 1, 20. Is. 31, 5. So Palæph. 13. 2. Luc. Solœcist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ὦμαι, whence part. πετώμενος, is found in Text rec. in the four passages above quoted; it belonged to the poets and to the later prose; Bittm. § 114 under πέτομαι. Lob. ad

Phr. p. 581. So Diod. Sic. 4. 77 fin. c. c. ap. Luc. D. Marin. 15. 3 παραπετώμενος.

**πέτρα**, ας, ἡ, 1. *a rock, cliff, ledge*, pr. a mass of live rock. Rev. 6, 15 εἰς τὰς πέ-τρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27, 51. 60. Mark 15, 46 see in *μνημεῖον*. On such also houses and villages were founded for security, Matt. 7. 24. 25. Luke 6, 48 bis. Spoken of a soil underlaid with rock, i. q. πετρώδης, Luke 8, 6. 13. Sept. for עָוִי 1 Sam. 13, 6. Is. 2, 21; צִיָּה Prov. 30, 19. Is. 2, 10.—Ceb. Tab. 15. Hldian. 8. 1. 13. Xen. An. 4. 7. 4.

2. Trop. of *firmness and energy of faith*, like a rock, Matt. 16, 18; here said in allu-  
sion to the earnestness of Peter's reply v. 16, and in paronomasia with the pr. n. Πέ-τρος. Comp. Sept. and עָוִי 2 Sam. 22, 2. —Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10, 4 bis; comp. Ex. 17, 6. Num. 20, 8 sq. where Sept. for צִיָּה, עָוִי; see in ἀκολου-  
εῖω. So too of Christ as ἡ πέτρα σκανδά-  
λου, *a rock of offence or stumbling*, i. e. as the occasion of destruction to those who reject him, Rom. 9, 33 et 1 Pet. 2, 8, quot-  
ed from Is. 8, 14 where Sept. for צִיָּה; comp. in λίθος no. 2.

**Πέτρος**, οὔ, ὁ, (πέτρα,) pr. *a piece of rock, a stone*, Luc. Navig. 44. Xen. An. 4. 7. 12; also *a rock*, Soph. Phil. 272. Plato Legg. 843. a. In N. T. only as pr. n. *Peter*, (Aram. עֲרִיָּא Kephās q. v.) the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Beth-  
saida, Matt. 16, 18. John 1, 43. 45. He afterwards lived at Capernaum, and was married, Mark 1, 29. 30, comp. v. 21. Luke 4, 38. This name was given him by Jesus at the first interview, John 1, 43, prob. on account of the boldness and usual firmness of his faith in Jesus as the Messiah. He was of an ardent, impulsive, unequal tem-  
perament; at one time expressing unbound-  
ed devotedness to Jesus, and then denying him; Matt. 26, 33 sq. 69 sq. Although the first to preach the gospel directly to the Gentiles (Acts 15, 7. 14, comp. c. 10), yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2, 11 sq.—In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence some suppose his first epistle was written; but this rests on no historical foundation. A still later tradition relates that he went to Rome, and at last suffered martyrdom in

that city along with Paul; see Neander Gesch. der Pflanz. u. Leit. der Kirche etc. II. p. 460 sq. 472 sq. (Engl. II. 24 sq. 36 sq.) +

πετρῶδης, εος, ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) rock-like, stone-like, having the form of a rock, Diod. Sic. 3. 45.—In N. T. rocky, stony; hence τὸ πετρῶδες, rocky ground, stony soil, Mark 4, 5; τὰ πετρῶδη id. Matt. 13, 5. 20. Mark 4, 16. So Jos. B. J. 2. 6. 1. Plut. Sylla 16. Plato Rep. 612. a. On the form comp. Buttm. § 119. 14. b.

πιγγανου, ου, τό, (πίγγυμι,) rue, a plant, ruta graveolens Linn. Luke 11, 42.—Theophr. H. Plant. 1. 15. Plut. Symp. 3. 1. 3.

πηγή, ἡς, ἡ, 1. a fountain, source, James 3, 11. [12.] Sept. for פַּיִן 1 K. 1, 9. So Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. πηγαὶ ὕδατων, fountains of water, Rev. 8, 10. 14, 7. 16, 4. Sept. and מַיִם מְיֻנִּים Ex. 15, 27; מַיִם מְיֻנִּים 2 K. 3, 19. 25. (Judith 12, 7.) Trop. of life-giving doctrine, John 4, 14; also as an emblem of the highest spiritual enjoyment, Rev. 7, 17. 21, 6; comp. in ζωή no. 1. b. Sept. and מַיִם בְּקֶרֶב Prov. 13, 14. 14, 29. So Ecclus. 21, 13.

2. a well; John 4, 6 bis, ἡ πηγή τοῦ Ἰακώβ κατλ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2, 17.

3. Spec. an issue, flux, πηγή τοῦ αἵματος Mark 5, 29, i. q. ἡ ῥύσις τοῦ αἵμ. Luke 8, 44. So Sept. for מַיִם בְּקֶרֶב Lev. 12, 7.

πήγνυμι, f. πῆξω, to fix, to fasten, to make fast and firm, Luc. Philopatr. 17. Xen. Ven. 6. 7, 9; to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdor. 5. 83.—In N. T. of a tent, to set up, to pitch, Heb. 8, 2 ἡν (σκηρὴν) ἔπηξεν ὁ κύριος. Sept. for נָּחָה Gen. 26, 25. 1 Chr. 16, 1. So Pol. 6. 27. 2. Plato Legg. 817. c.

πηδάλιον, ἰον, τό, (πήδον, πέδον,) a helm, rudder, Acts 27, 40 ἀνέντες τὰς ζευκτηρίας τῶν πηδάλιων. James 3, 4.—Æl. V. H. 9. 40. Xen. An. 5. 1. 11.

πηλίκος, η, ου, pron. correl. how great, quantus, corresponding to ἡλίκος, ηλίκος, Butt. § 79. 5. Gal. 6, 11 ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χεὶρί, ye see with how large an epistle I have written unto you; for Plur. γράμμασιν comp. Acts 28, 21, and see in γράμμα no. 2. Others: with how large letters I have written; or also: with what letters, what a hand; but both less well. Trop. of dignity, Heb. 7, 4. Sept. for כְּבֹדָה Zeph. 2, 6 [2].—Luc. Haley. 2. Pcl. 1. 2. 8.

πηλός, οὔ, ὁ, clay, mire, mortar; John. 9, 6 bis, ἔπυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος κατλ. v. 11. 14. 15. Sept. for חֲמֶר Job 30, 19; חֲמֶר 2 Sam. 22, 43. (Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.) Spec. potter's clay, Rom. 9, 21. Sept. for חֲמֶר Is. 29, 16; חֲמֶר Is. 41, 25. So Pol. 12: 15. 6. Dem. 313. 17.

πήρα, as, ἡ, a bag, sack, wallet, Lat. pera, of leather, in which shepherds and travellers carried their provisions. Matt. 10, 10 μὴ πήραν εἰς ὁδόν. Mark 6, 8. Luke 9, 3. 10, 4. 22, 35. 36.—Judith 13, 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13.

πῆχυς, εως, ὁ, (kindr. παχύς,) Plur. gen. πῆχεων, later contr. πεχῶν John 21, 8. Rev. 21, 17. Xen. An. 4. 7. 16; corap. Lob. ad Phryn. p. 245 sq. Buttm. § 51. n. 5; pr. the fore-arm, from the wrist to the elbow, Æl. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. a cubit, the common ancient measure of length, strictly the distance from the elbow to the tip of the middle finger, but reckoned at 1½ foot; hence the Greek cubit was equal to 1.5169 f. Engl. and the Roman cubit to 1.4562 f. Engl. See Dict. of Antt. art. Cubitus, Measures, and App. Tab. II. Adam's Rom. Ant. p. 503. So Matt. 6, 27 πῆχυν ἔνα. Luke 12, 25. John 21, 8. Rev. 21, 17. Sept. for כַּמָּר Gen. 6, 15. 16.—Jos. B. J. 6. 2. 9. Pol. 5. 89. 9. Xen. An. 4. 7. 16.

πιάζω, f. ἀσώ, (Dor. for πιέζω,) pr. to press, to hold fast; hence to lay hold of, to take, to seize.

1. Of persons, to take one by the hand, c. acc. et gen. of the part, Acts 3, 7 πιάσας αὐτὸν τῆς δεξιᾶς χειρός, comp. Buttm. § 132. 5. e. (Theocr. 4. 35.) In a judicial sense, to take, to arrest, John 7, 30 ἐζήτουν οὖν αὐτὸν πιάσαι. v. 32. 44. 8, 20. 10, 39. 11, 57. Acts 12, 4. 2 Cor. 11, 32. So Ecclus. 23, 21.

2. Of animals, to take in hunting or fishing, to catch, c. acc. John 21, 3 ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν. v. 10. Rev. 19, 20 ἐπιάσθη τὸ θηρίον. Sept. for יָרַק Cant. 2, 15.

πιέζω, f. ἐσώ, (kindr. βιάζω,) to press, to hold fast, e. g. one's hand Pol. 32. 10. 9.—In N. T. to press down, to make compact, e. g. μέτρον Luke 6, 38. Sept. for יָרַק Mic. 6, 15. So Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

πιδανολογία, as, ἡ, (πεισάνος, λόγος,) persuasive discourse, enticing words, Col. 2. 4.—Fabr. Cod. apocr. N. T. III. p. 694 Plato Theæt. 162. e; πιδανολογῶ Diod. Sic. 1. 39.

**πικραίνω**, f. ἀνώ, (πικρός,) pr. to make sharp, acid, bitter; e. g. water, Pass. Rev. 8, 11; comp. Ex. 15, 23. Meton. of the pain caused by bitter and poisonous food or drink, to cause bitter pain, c. acc. Rev. 10, 9 **πικραίνει σου τὴν κοιλίαν**. v. 10. Comp. Sept. and **מַרַר** Hiph. Job 27, 2.—Trop. of the feelings, to imbitter, Pass. to be or become bitter, to be harsh, angry, Col. 3, 19. Sept. Pass. for **קָצַר** Ex. 16, 20. Jer. 37, 14. So Esdr. 4, 31. Dem. 1464. 18.

**πικρία**, as, ἡ, (πικρός,) bitterness, with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew; comp. the Heb. Deut. 29, 17 [18]. 32, 24. Am. 6, 12. Rev. 8, 11. So as a genit. of quality, equiv. to an adj. Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. 12, 15 **ρίζα πικρίας** i. q. **ρίζα πικρά**, comp. Deut. 29, 17 [18]. Acts 8, 23 **εἰς χολὴν πικρίας**, i. q. **χ. πικράν**. (Comp. **πικρόχολος** Anthol. Gr. III. p. 208.) Trop. bitterness of spirit, of speech; Eph. 4, 31 **πάντα πικρία καὶ θυμός**. Rom. 3, 14 **ὃν τὸ στόμα ἀρὰς καὶ πικρίας γέμει**, quoted from Ps. 10, 7 where Sept. for **מַרַר** deccit. Sept. for **מַרַר** Job 7, 11. Is. 38, 17. So Pol. 8. 12. 1. Dem. 1482. 21.

**πικρός**, á, óν, pr. pricking, pointed, sharp, as **πικρὸς οἶστος** Hom. Il. 4. 118, 134; π. **βέλεμα** 22. 206.—Hence genr. and in N. T. of taste, bitter, acid; e. g. opp. to **γλυκὺς**, James 3, 11. Sept. for **מַרַר** Prov. 27, 7. Ex. 15, 23. (Æl. V. H. 1. 34. Xen. An. 4. 4. 13.) Trop. of the feelings, spirit, bitter, harsh, cruel, James 3, 14 **ζῆλον πικρόν**. So Diod. Sic. 1. 78. Pol. 7. 14. 3.

**πικρῶς**, adv. (πικρός,) bitterly; in N. T. of bitter weeping, Matt. 26, 75 et Luke 22, 62 **ἐκλαυσε πικρῶς**. Sept. for **מַרַר** Is. 33, 7; **מַרַר** Pi. Is. 22, 4.—Aristæn. 1. 2. or 22; genr. Arr. Epict. 3. 11. 3. Pol. 9. 34. 1.

**Πίλατος**, ου, ó, Pilate, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in *ἡγεμών* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήμιος*; the second was Marcus Ambivivus; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26; see Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41; Euseb. II. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, purporting to be a full report from Pilate to Tiberius of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. N. T. I. p. 214 sq. ed. Fabric. or I. p. 487 sq. ed. Thilo; see also Thilo's Prolegom. p. cviii sq.—Matt. 27, 2 sq. Mark 15, 1 sq. Luke 13, 1. 23, 1 sq. John 18, 29 sq. 19, 1 sq. Acts 3, 13. 4, 27. 13. 28. 1 Tim. 16, 13. —†

**πιμπλημι**, f. πλήσω, aor. 1 ἐπλησα, Pass. aor. 1 ἐπλήσην, all from obsol. ΠΛΑΩ, whence also the intrans. form πλήσω, not found in N. T. see Buttm. § 114.—To fill, to make full, e. g. aor. 1 ἐπλησα, c. acc. Luke 5, 7; also c. gen. of that with which, Matt. 27, 48. John 19, 29 **πλήσαντες σπόγγον ὄξους**. Pass. c. gen. Matt. 22, 10; comp. Buttm. § 132. 10. a. Sept. for **מִלֵּא** Gen. 21, 19, 24, 16. So Anthol. Gr. IV. 89. Luc. Nigr. 16. Xen. An. 1. 5. 10.—Trop. Pass. aor. 1 ἐπλήσεν, to be filled, to be full, e. g. a) Of persons, to be filled with any thing, to be wholly imbued, affected, influenced, with or by any thing; with gen. of thing, as **τοῦ πνεύματος ἁγίου** Luke 1, 15. 41. 67. Acts 2, 4. 4, 8. 31. 9, 17. 13, 9; **θυμοῦ** Luke 4, 28; **φόβου** 5, 26; **ἀνοίας** 6, 11; also Acts 3, 10, 5, 17. 13, 45. Meton. of a place, Acts 19, 29. Sept. for **מִלֵּא** Gen. 6, 11. 13. Prov. 12, 22. So Ecclus. 37, 27. Comp. Anthol. Gr. IV. p. 28. σοφίης **πληθύνωμενος**. Act. Dem. 1491. 9. b) Of prophecy, to be fulfilled, accomplished; Luke 21, 22 **τοῦ πλησθῆναι τὰ γεγραμμένα**, in later edit. So Heb. **מִלֵּא**, Sept. **πληρωθῆναι**, 1 K. 2, 27. c) Of time, to be fulfilled, completed, to be fully past; Luke 1, 23 **ὡς ἐπλήσισσαν αἱ ἡμέραι τῆς λειτουργίας**. v. 57. 2, 6. 21. 22. So **מִלֵּא**, Sept. **πληρωθῆναι**, Gen. 25, 24.

**πιμπρημι**, f. πρήσω, to set on fire, to burn, Æl. V. H. 12. 23; comp. Buttm. § 114.—In N. T. Pass. only trop to be in-

*flamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28, 6 προσεδόκων αὐτὸν μέλλειν πίμπρασθαι. So AEL. H. An. 3. 18. Luc. Dipsad. 4 ὄφεις... ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.*

*πινακίδιον, ου, τό, (dim. πίναξ,) a small tablet, writing-tablet, pugillaris, Luke 1, 63. Comp. Adam's Rom. Ant. p. 510, 511. Dict. of Antt. art. Tabulae.—Symm. for ρῶρ Ex. 9, 2. Arr. Epict. 3. 22. 74. Plut. Eumen. 1.*

*πίναξ, ακος, ὁ, (πλάξ,) a board, table, spec. a writing-table, tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16; comp. in πινακίδιον.—In N. T. pr. a wooden trencher, and hence a plate, platter, dish, on which food and the like was served up. Matt. 14, 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωαννου. v. 11. 23, 25. Mark 6, 25. 28. Luke 11, 39. So Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.*

*πίνω, f. πίομαι Buttm. § 114. § 95. n. 18; 2 pers. πίεςαι Buttm. § 103. m. 16; aor. 2 ἔπιον, perf. πέπωκα.*

1. *to drink, e. g. of persons, absol. Matt. 27, 34 οὐκ ἤθελε πίνειν. Luke 12, 19. Acts 9, 9. 1 Cor. 11, 25; trop. John 7, 37, comp. in διψάω no. 2. As infin. final, e. g. δοῦναι πίνειν to give to drink, Matt. 27, 34. John 4, 7. 10. Rev. 16, 6; αἰτεῖν πίνειν John 4, 9. Sept. for הָשָׁה Gen. 24, 14. 18 sq. So Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18; as infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: a) Foll. by ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it; Matt. 26, 27 πότερ ἐξ αὐτοῦ sc. τοῦ ποτηρίου, v. 29. John 4, 12. 13. 14. 1 Cor. 10, 4. Rev. 18, 3. 14, 10 καὶ αὐτὸς πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, see espec. in θυμός. Sept. for הָשָׁה Gen. 9, 21. 2 Sam. 12, 3. So AEL. V. H. 1. 4. Xen. Cyr. 4. 5. 4. b) Foll. by ἀπό c. gen. of the drink; Luke 22, 18 οὐ μὴ πῶ ἀπὸ τοῦ γενν. τῆς ἀμπέλου. Sept. for הָשָׁה Jer. 51, 7. c) With accus. of the thing drank, to drink any thing, to use as drink, Luke 1, 15 σίκερα οὐ μὴ πῖν. Rom. 14, 21. 1 Cor. 10, 4; to drink of Matt. 26, 29. Trop. John 6, 53. 54. 56, see in αἶμα no. 1. Sept. for הָשָׁה Ex. 7, 18. 21. 1 K. 13, 18. 16 sq. Is. 5, 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πῖν. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, to drink a cup, e. g. of wine, pr. 1 Cor. 10, 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. 20, 22. 23. 26, 42. Mark 10, 38. 39. John 18, 11; see in ποτήριον.—*

For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in ἐσθίω no. 2. For τρώγειν καὶ πίνειν Matt. 24, 13, see in τρώγω.

2. Trop. of the earth, to drink in, to imbibe, c. acc. Heb. 6, 7 ἡ γῆ ἣ πιούσα τὸν... ὑετὸν. Sept. and הָשָׁה Deut. 11, 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. sal prata biberunt Virg. Ecl. 3. 111. †

*πιότης, τητος, ἡ, (πίων,) ful, fatness; Rom. 11, 17 τῆς π. τῆς ἐλαίας. Sept. for הָשָׁה Judg. 9, 9. Job 36, 16; הָשָׁה Zech. 4, 14.—Luc. Amor. 14.*

*πιπράσκω, (περάω,) perf. πέπρακα. Pass. perf. πέπραμαι, Pass. aor. 1 ἐπράξην; to traffick away, pr. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13, 46 πέπρακε πάντα ὅσα εἶχε. Acts 2, 45. Pass. Matt. 18, 25 ἐκέλευσεν αὐτὸν... πρᾶξῃναι. Mark 14, 5. Acts 4, 34. 5, 4. With gen. of price, Matt. 26, 9 πρᾶξῃναι πολλοῦ. John 12, 5. Buttm. § 132. 10. c. Sept. for הָשָׁה Gen. 31, 15. Lev. 27, 27; c. gen. Deut. 21, 14. So Hdn. 2. 6. 22. Xen. Conv. 4. 1; c. gen. Xen. An. 7. 7. 26.—Trop. Pass. to be sold to or under any one, i. q. to be his slave; ὑπό c. acc. Rom. 7, 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and הָשָׁה 1 K. 21, 25. Is. 50, 1. So 1 Macc. 1, 15. Dem. 215. 6.*

*πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. 1, 17. 5, 14; comp. Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. Lob. ad Phryn. p. 724.—To fall, to fall down; Sept. for Heb. שָׁבַל.*

1. Pr. to fall from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. with ἀπό, to fall from, Matt. 15, 27 ἀπὸ τῆς τραπέζης. Luke 16, 21. Acts 20, 9. Matt. 24, 29 see in οὐρανός no. 2. With ἐκ, to fall out of or from, Luke 10, 18 ἐκ τοῦ οὐρανοῦ. Acts 27, 34. Rev. 8, 10 et 9, 1, see in οὐρανός no. 2. (Sept. and שָׁבַל Job 1, 16.) Also ἐν μέσῳ τῶν ἱκανῶν, among, Luke 8, 7; ἐπὶ c. acc. to fall upon any pers. or thing, Matt. 10, 29 ἐπὶ τὴν γῆν. 13, 5. 7. 8. 21, 44 bis. Mark 4, 5. Luke 8, 6. 8. 20, 18 bis. 23, 30. Rev. 6, 16. 8, 10. Rev. 7, 16 οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ὄμιλος, i. e. the burning sun shall not injure them. Trop. π. ἐπὶ τινα, Rev. 11, 11 Rec. καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κτλ. With εἰς τι, to fall into, among, upon, any thing, Matt. 15, 14 εἰς βόθυνον. 17, 15. Mark 4, 7. 8. Luke 6, 39. 8, 14. John 12, 24. Rev. 6, 13. (Diod. Sic. 4. 77 εἰς θάλασσαν. Xen. Hell. 4. 7. 7.)

With *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13, 4. Mark 4, 4. Luke 8, 5.

2. Of persons, *to fall down*, *to fall prostrate*, absol. Matt. 18, 29 *πεσὼν οὖν ὁ σύνδουλος*, in later edit. Acts 5, 5. Joined with *προσκυνέω*, Matt. 2, 11 *πεσόντες προσεκύνησαν*. 4, 9. 18, 26. Rev. 5, 14. 19, 4. Sept. and *בָּשָׁב* 2 Sam. 1, 2. Dan. 3, 5. 6. (Anthol. Gr. I. p. 92.) Oftener with an adjunct of place or manner, e. g. with *ἐνώπιον τινος* Rev. 5, 8; with *προσκυνέω* 4, 10; with *εἰς* c. acc. *εἰς ἑδαφος* Acts 22, 7, comp. 9, 4; *εἰς τοὺς πόδας τινός* John 11, 32. Matt. 18, 29 Rec. (Diog. Laert. 2. 79.) With *ἐπὶ* c. gen. of place, Mark 9, 20 *ἐπὶ τῆς γῆς*. 14, 35; *ἐπὶ* c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9, 4; *ἐπὶ τοὺς πόδας τινός* 10, 25. (Sept. 1 Sam. 25, 24.) Also *ἐπὶ πρόσωπον*, *upon the face*, Matt. 17, 6. 26, 39. Luke 5, 12; with *παρά τοὺς πόδας* Luke 17, 16; with *προσκυνέω* 1 Cor. 14, 25. Rev. 7, 11. 11, 16. (Sept. and *בָּשָׁב* 1 Sam. 25, 23; *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5; *ἐπὶ στόμα* Xen. Venat. 10. 13.) So too *παρά τοὺς πόδας τινός* Luke 8, 41. Acts 5, 10, comp. Luke 17, 16; *πρὸς τοὺς πόδ.* Mark 5, 22. Rev. 1, 17; *ἔμπροσθεν τῶν ποδῶν*, c. *προσκυνέω* Rev. 19, 10. 22, 8; with *χαμαί* John 18, 6. (Sept. Job 1, 20.) Spoken of those who *fall dead*, *to fall*, *to perish*; Luke 21, 24 *πεσούνται στόματι μαχαίρας*. 1 Cor. 10, 3. Heb. 3, 17. Rev. 17, 10; comp. Acts 5, 5. 10. Comp. Sept. and *בָּשָׁב* Num. 14, 43. Ex. 32, 27. Num. 14, 19. 32. So Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πίστεω* Rev. 2, 5.

3. Of edifices, walls, or the like, *to fall*, *to fall down* in ruins, Matt. 7, 25. 27. Luke 6, 49. 13, 4. Heb. 11, 30. Trop. Luke 11, 17. Acts 15, 16; comp. in *σκηνή*. So in prophetic imagery, Rev. 11, 13. 14, 8 *ἔπεσε, ἔπεσε Βαβυλὼν*. 16, 19. 18, 2. [3.] Sept. for *בָּשָׁב* Is. 21, 9.—Xen. Hell. 5. 2. 5.

4. Of a lot, *to fall to or upon* any one, with *ἐπὶ* c. acc. Acts 1, 26. So Sept. and *בָּשָׁב* Jon. 1, 7. Ez. 24, 6.

5. Metaph. of persons, *to fall into* or *under* any thing, e. g. condemnation, *ὑπὸ κρίσιν* James 5, 12. (Diod. Sic. 19. 8 π. ὑπ' ἐξουσίαν τῶν ἐχθίστων.) Absol. *to fall under temptation*, into sin, i. q. *to transgress*, *to sin*, Rom. 11, 23. 14, 4. 1 Cor. 10, 12. Hence *to fall* into destruction, i. q. *to be made miserable, to perish*, Rom. 11, 11 *μὴ ἔπταισαν, ἵνα πέσωσι*; Heb. 4, 11. Sept. and *בָּשָׁב* Prov. 11, 28. 24, 16. So Ecclus. 1, 27. 2, 7; comp. Hdot. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground*,

*to fail*, Luke 16, 17 *ἡ τοῦ νόμου μίαν λευκαίαν πεσεῖν*. [1 Cor. 13, 8.] Sept. and *בָּשָׁב* Josh. 23, 14. 1 Sam. 3, 19.—Plato Euth. 17. p. 14. d, οὐ χαμαὶ ποτε πεσεῖται, *ὅτι ἂν εἴπης*. Comp. Liv. 2. 31 *irrita cadunt promissa*.

*Πισιδία*, as, ἡ, *Pisidia*, the country of the Pisidae, a district of Asia Minor lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13, 14. 14, 24. See Strabo 12. p. 569. Plin. H. N. 5. 24. Cellarii Not. Orb. II. p. 159 sq.

*πιστεύω*, f. εὔσω, (πίστις,) aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πισπιστεύκειν without augm. Acts 14, 23, comp. Butt. § 83. n. 7. Winer § 12. 12.—*To have faith, to put faith in, to believe, to trust*.

1. As to things, *to have faith, to believe*; so c. infin. Rom. 14; 2 *ὅς μὲν πιστεύει φαγεῖν πάντα*. With *ὅτι* Mark 11, 23. Rom. 10, 9. James 2, 19; absol. ibid. (So c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) Also with the idea of hope and certain expectation, c. inf. Acts 15, 11; *ὅτι* Rom. 6, 8. So Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. with dat. of a person speaking, whose words one believes and trusts; Mark 16, 13 *οὐδὲ ἐκείνοις ἐπίστευσαν*. Joh. 5, 46 *εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί*. Acts 8, 12. 1 John 4, 1; *ὅτι* John 4, 21. (Hdian. 2. 1. 23. Luc. Hermot. 17.) With an adjunct of the words or thing spoken; e. g. dat. Luke 1, 20 *οὐκ ἐπίστευσας τοῖς λόγοις μου*. John 4, 50. Acts 24, 14. 2 Thess. 2, 11. (Hdian. 4. 9. 10.) With *ἐπὶ* c. dat. Luke 24, 25 *ἐπὶ πάντων*. With *ἐν* c. dat. Mark 1, 15 *ἐν τῷ εὐαγγελίῳ*, *in the glad tidings*, i. e. believe and embrace the glad tidings, the gospel; so Sept. c. *ἐν* for *בְּ* יְהוֹשֻׁעַ Jer. 12, 6. Ps. 78, 22. (Dion. Hal. de Comp. verbor. p. 150. ed. Schæf.) With an adjunct of the thing believed, e. g. dat. Acts 13, 41 *ἔργον, ᾧ οὐ μὴ πιστεύσητε*. (Hdian. 8. 3. 10.) With accus. of thing, John 11, 26 *πιστεύεις τούτο*; 1 Cor. 13, 7. 1 John 4, 16. Hence Pass. 2 Thess. 1, 10 *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*, comp. Winer 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) With *εἰς* τι, 1 John 5, 10 *εἰς τὴν μαρτυρίαν*. With *ὅτι* instead of acc. and infin. John 14, 10 *πιστεύεις ὅτι ἐγὼ κτλ.* Rom. 10, 9 *περί τινος, ὅτι* John 9, 18. So c. *ὅτι* Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24, 23. Mark 13, 21. John 12, 47. Acts 8, 13 *καὶ αὐτὸς ἐπίστευσε*, sc. *τῷ Φίλιππῳ τῷ εὐαγγελιζομένῳ*, comp. v. 12.

Acts 15, 7 καὶ πιστεῦσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. 11, 18. So Hdian. 4. 4. 10. Thuc. 1. 1.

2. As to persons, *to have faith in, to believe in or on, to trust in*, e. g. a) In respect to God, *to believe on God, to trust in him*, e. g. as able and willing to help, to listen to prayer; with dat. of pers. and ὅτι, Acts 27, 25 πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται. (So c. dat. Eccus. 2, 6. 8.) With εἰς, John 14, 1 πιστεύετε εἰς τὸν θεόν. Absol. Matt. 21, 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4, 13. Also as faithful to his promises, c. dat. Rom. 4, 3 ἐπίστευσε Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη κτλ. quoted from Gen. 15, 6 where Sept. for יִשְׁמָחֵךְ. Gal. 3, 6. James 2, 23. Rom. 4, 17 καρέναι οὐ ἐπίστευσε θεοῦ, by attract. see in art. εἰς A. 3. b. 8. p. 518. Absol. Rom. 4, 18. Heb. 4, 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5, 24. Acts 16, 34 οἱ πεπιστευκότες τῷ θεῷ, 1 John 5, 10; with εἰς c. acc. pragn. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. n. 1 Pet. 1, 21 τοὺς δι' αὐτοῦ πιστευόντας εἰς θεόν. With ἐπὶ c. acc. id. Rom. 4, 24, comp. Winer l. c. Absol. Luke 8, 12, 13, comp. v. 11. Acts 13, 48.

b) As to a messenger from God, *to believe on and trust in him as coming from God and acting under divine authority*. α) Of John the Baptist, c. dat. αὐτῷ, Matt. 21, 25. 32. Mark 11, 31. Luke 20, 5. β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John 14, 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. 9, 28; absol. 8, 13. Mark 5, 36. John 4, 48. Genr. as a teacher and the Messiah sent from God; c. dat. of pers. John 5, 38 ὃν ἀπέστειλεν ἐκεῖνος, τοῦτ' ἡμεῖς οὐ πιστεύετε. 8, 31. 10, 37. 38. Acts 5, 14. 2 Tim. 1, 12; with ὅτι, John 11, 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. 20, 31. 1 John 5, 1. 5. John 8, 24 εἰ μὴ γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι. 13, 19. 16, 27. 30. 17, 8. 21. al. sarp. So with γινώσκειν John 6, 69. 10, 38.—With εἰς c. acc. of pers. pragn. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer § 31. 2. n. Matt. 18, 6 τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ. Mark 9, 42. John 2, 11. 3, 15. 16. 4, 39. 6, 35. 7, 5. 38. 8, 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. 17, 20. Acts 10, 43. 19, 4. Rom. 10, 14. Gal. 2, 16. 1 Pet. 1, 8; trop. εἰς τὸ φῶς John 12, 36. So with εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in ὄνομα no. 4, i. q. 'to be-

lieve on Jesus and profess his name.' John 1, 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ 2, 23. 1 John 5, 13; with τῷ ὀνόματι αὐτοῦ, id. 1 John 3, 23.—With ἐπὶ c. acc. o. pers. i. q. εἰς τινα, comp. Winer § 31. 2. n. Acts 9, 42. 11, 17, comp. v. 21. So ἐπὶ c. dat. 1 Tim. 1, 16. (Matt. 27, 42.) Trop. Rom. 9, 33 et 1 Pet. 2, 6 τίζημι ἐν Σιών λίθον... καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κτλ. quoted from Is. 28, 16 where Sept. for יִשְׁמָחֵךְ. Pass. 1 Tim. 3, 16 ἐπιστεύθη ἐν κόσμῳ. (Dem. 464. 20. Xen. An. 7. 6. 33.) Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark 15, 32. Luke 22, 67. John 1, 7. 12, 39. Acts 4, 4. 14, 1. 17, 12. 34. Rom. 4, 11. 1 Cor. 1, 21. al. sarp. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, *believers*, Christians, Acts 2, 44. 4, 32. 19, 18. Gal. 3, 22. 1 Thess. 1, 7. 1 Pet. 2, 7. al. 1 Cor. 14, 22 see in σημεῖον no. 2. a.

3. Trans. *to intrust, to commit in trust to any one*; c. acc. et dat. Luke 16, 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John 2, 24. So Wisd. 14, 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, *to be intrusted with any thing, to have committed to one's charge*, c. acc. see Buttm. § 134. 7. Winer § 40. 1. Rom. 3, 2. Gal. 2, 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. 9, 17 οἰκονομία πεπίστευμαι. 1 Thess. 2, 4. 1 Tim. 1, 11. Tit. 1, 3. So Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τῆς ἐν Περγὰμ βιβλιοθήκης. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. +

ΠΙΣΤΙΚΟΣ, ἡ, ὄν, (πίστις,) *causing belief or persuasion*, Xen. Cyr. 1. 6. 10; *faithful, trustworthy, genuine*, γυναικα πιστικὴν Artemid. 2. 33. p. 121.—In N. T. trop. *true, genuine, pure*, e. g. ναρθοῦ πιστικῆς Mark 14, 3. John 12, 3. So Theophylact ad h. l. ὁ ἄδολος καὶ μετὰ πίστεως κατασκευασθείς, and so all the ancient interpreters. See Lücke on John l. c. Winer § 16. 3.

ΠΙΣΤΙΣ, εως, ἡ, (πέζω, πέζομαι,) *faith, belief, trust*, pr. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

I. As in classic Greek. 1. Pr. ar. l. genr. *faith, belief*; Acts 17, 31 πίστιν παρσχὼν πᾶσιν, see in παρέχω no. 2. Rom 14, 22 σὺ πίστιν ἔχεις, *thou hast faith*, i. e. art firmly persuaded. v. 23 bis. Heb. 11, 1. So with the idea of hope and certain expectation, 2 Cor. 5, 7 διὰ πίστεως γὰρ περὶ πατοῦμεν, οὐ διὰ εἶδους. So Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hii. 4. 1.

2. *good-faith, fidelity, sincerity*, Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. 3, 3 τοῦ θεοῦ. Gal. 5, 22. 1 Tim. 1, 19 ἔχω πίστιν, i. e. being faithful, sincere. 2, 7. 2 Tim. 2, 22. 3, 10. Tit. 2, 10 πίστιν πάναν ἀγαθὴν *all good fidelity*. Rev. 2, 19, 13, 10. So in the usage of Sept. for פִּיטוּס 1 Sam. 26, 23. Hab. 2, 4. Prov. 12, 22.—Eccles. 1, 26. Hlian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

II. In N. T. *πίστις* is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, i. e. *gospel faith, Christian faith*, comp. Rom. 3, 22 sq.

1. Of God, i. e. *faith in, on, towards God*, c. g. ἐπὶ θεόν Heb. 6, 1; πρὸς τὸν θεόν 1 Thess. 1, 8; εἰς θεόν, c. ἐλπίς, 1 Pet. 1, 21; c. gen. θεοῦ Mark 11, 22. Col. 2, 12. Absol. Matt. 17, 20. 21, 21. Luke 17, 5. 6; comp. Mark 11, 22. Heb. 4, 2. 10, 22. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, in allusion to Hab. 2, 4 where Sept. for פִּיטוּס fidelity. v. 39. James 1, 6 αἰτεῖτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5, 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3, 7 sq. Heb. 11, 13. So of Abraham, Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11. 12. 13. 14. 16 bis. 19. 20. Heb. 6, 12. Genr. of others, Heb. 11, 3. 4. 5. 6. 7 bis. 8. 9. 11. 13. 17. 20. 21. 22. 23. 24. 27. 28. 29. 30. 31. 33. 39; also Luke 18, 8.

2. Of Christ, *faith in Christ*, e. g. a) As able to work miracles, to heal the sick, and the like; absol. Matt. 8, 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὗρον. 9, 2. 22. 29. 15, 28. Mark 2, 5. 5, 34. 10, 52. Luke 5, 20. 7, 9. 50. 8, 48. 17, 19. 18, 42. Acts 3, 16 bis. So mediately, Acts 14, 9. b) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings; Rom. 3, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connection, absol. v. 27. 28. 30 bis. 31. 1 Cor. 15, 14. 17; genr. Rom. 1, 17 bis, see in ἀποκαλύπτω no. 1. Rom. 5, 1. 2. 9, 30. 32. 10, 6. 17. Gal. 2, 16 bis. 20. 3, 2. 5. 7. 8. 9. 11. 12. 14. 22. 24. 5, 5. 6. Eph. 2, 8. 3, 12 διὰ τ. πίστεως αὐτοῦ Phil. 3. 9 bis. So of the faith of

Abraham, see above in no. 1. c) Genr. as the Messiah and Saviour, the Head of the gospel dispensation; c. εἰς, Acts 20, 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26, 18. Col. 2, 5; ἐν Χριστῷ Gal. 3, 26. Eph. 1, 15. Col. 1, 4. 1 Tim. 1, 14. 3, 13. 2 Tim. 1, 13. 3, 15; τοῦ κυρίου Ἰ. Χρ. James 2, 1. Eph. 4, 13; c. gen. μου Rev. 2, 13, i. e. thy faith toward me. 14, 12. Absol. Mark 4, 40. Luke 8, 25. 22, 32. Acts 6, 5 ἀνδρα πλήρη πίστεως καὶ πν. ἀγ. v. 8. 11, 24. Eph. 3, 17. Col. 2, 7 comp. v. 5. So Eph. 6, 16 θυρεὸν τῆς πίστεως. 1 Thess. 5, 8.

3. Genr. c. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου, the *faith of or in the gospel*, gospel-faith, Phil. 1, 27; ἡ π. τῆς ἀληθείας, *faith in the truth*, in the gospel, 2 Thess. 2, 13.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κτλ. 2 Cor. 4, 13. Phil. 1, 25. 2, 17. 1 Thess. 1, 3. 1 Tim. 1, 5. 6, 11. 12. 2 Tim. 1, 5. 2, 18. Tit. 1, 1. Philem. 6. Heb. 12, 2. James 2, 5. 1 Pet. 1, 5. 7. 9. 5, 9. Elsewhere also *πίστις* marks various predominant traits of Christian character as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. Christian *knowledge*, espec. in Paul and James, Rom. 12, 3 μέτρων τῆς πίστεως. v. 6. 14, 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12, 9. 13, 2. 13. Tit. 1, 13. 2 Pet. 1, 5; also in James, as opp. to ἔργα, James 2, 14 bis. 17. 18 ter. 20. 22 bis. 24. 26. So of the Christian *profession*, the faith professed, Acts 13, 8 ζητῶν διαστρέφει τὸν ἀνύπατον ἀπὸ τῆς πίστεως. 14, 22. 15, 9. 16, 5. 1 Cor. 16, 13. 2 Cor. 1, 24 fin. Gal. 6, 10. 1 Tim. 2, 15. 2 Tim. 4, 7. Oī Christian *zeal*, ardour in the faith, Rom. 1, 8 θεὶ ἡ πίστις ὑμῶν καταγγέλλεται κτλ. 11. 20. 2 Cor. 8, 7. 10, 15. 13, 5. Eph. 6, 23. 2 Thess. 1, 4. 11. Of Christian *love*, as springing from faith, Rom. 1, 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1, 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and morals, practical faith, 1 Tim. 4, 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀνείκῃ. 5, 8. 12. 6, 10. Tit. 2, 2. Of *constancy* in the faith, Col. 1, 23. 1 Thess. 3, 2. 5. 6. 7. 10. Heb. 13, 7. James 1, 3.

4. Meton. the object of Christian faith, the *faith*, the doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, the *gospel*, the *Christian religion*; Acts 6, 7 ὑπήκουον

τη πίστει, were obedient to the faith, embraced the gospel. Rom. 1, 5. 16, 26. Acts 14, 27 *σύρα πίστεως*, i. e. access for the gospel. 24, 24. Rom. 10, 8. 2 Cor. 1, 24 mit. Gal. 1, 23. 3, 23 bis. 25. Eph. 4, 5. 1 Tim. 1, 4. 19. 3, 9. 6, 21. 2 Pet. 1, 1. 1 John 5, 4. Jude 3 *τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει*. v. 20. So Tit. 3, 15 *φιλοῦντας ἡμῶς ἐν πίστει* i. e. in the gospel, as Christians. 1 Tim. 1, 2 *τέκνον ἐν πίστει*. Tit. 1, 4. Emphat. *the true faith*, true doctrine, 2 Thess. 3, 2. 1 Tim. 4, 1. 6. 2 Tim. 3, 8.

ΠΙΣΤΟΣ, ἡ, ἢ, (πέισω,) *faithful*, worthy of faith, belief, trust, i. e.

1. *faithful, trustworthy, true*; 1 Tim. 1, 12 *ὅτι πιστόν με ἡγήσατο*. 2 Tim. 2, 2 *ταῦτα παράβου πιστοῖς ἀνθρώποις*. 1 Pet. 4, 19. Rev. 19, 11. Sept. for *πιστός* 1 Sam. 3, 20; *πιστός* Prov 20, 6. So *ἄλ.* V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit; as *ὁ μάρτυς ὁ πιστός* Rev. 1, 5. 2, 13. 3, 14; see in *μάρτυς*. Sept. for *πιστός* Prov. 14, 5; *πιστός* Ps. 89, 38. Is. 8, 2. (*ἄλ.* V. H. 3. 18 fin. *εἰ τῷ πιστὸς ὁ Χὺς λέγων*. Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. λόγος 1 Tim. 1, 15. 3, 1. 4, 9. 2 Tim. 2, 11. Tit. 1, 9. 3, 8. Rev. 21, 5. 22, 6. Also Acts 13, 34 *τὰ ὅσα Δαβὶδ τὰ πιστά*, see in *ὅσιος* no. 2. So Dem. 377. 27. Thuc. 5. 14 *ἐλπίς πιστή*.

2. *faithful* in duty to oneself and to others, of true fidelity; Col. 4, 9 et 1 Pet. 5, 12 *ἀδελφὸς πιστός*. Rev. 2, 10. Of God as faithful to his promises, 1 Cor. 1, 9 *πιστὸς ὁ θεός*. 10, 13. 1 Thess. 5, 24. 2 Thess. 3, 3. Heb. 10, 23. 11, 11. 1 John 1, 9. Of Christ 2 Tim. 2, 13. (Sept. for *πιστός* Deut. 32, 4; *πιστός* Deut. 7, 9.) Once *πιστὸς δὲ ὁ θεός* as an ostentation or oath, as *God is faithful*, 2 Cor. 1, 18; comp. Heb. *πιστός* *ἡ* *πιστός* Is. 65, 16.—Spec. of servants, ministers, who are faithful in the performance of duty; Matt. 24, 45 *ὁ πιστὸς δούλος*. 25, 21. 23. Luke 12, 42 *ὁ π. οἰκονόμος*. 1 Cor. 4, 2. Eph. 6, 21. Col. 1, 7. 4, 7. Heb. 2, 17. So *π. ἐπ' ὀλίγα* Matt. 25, 21. 23; *ἐν τινι* Luke 16, 10 bis. 11. 12. 19, 17. 1 Tim. 3, 11. Heb. 3, 5; c. dat. of pers. Heb. 3, 2. Sept. for *πιστός* Num. 12, 7. 1 Sam. 22, 14. So *ἡδ.* 2. 8. S. Xen. Cyr. 5. 2. 23.

3. Act. *faithful, believing, trusting*, i. e. firm in faith, confiding, i. q. *ὁ πιστεύων*. John 20, 27 *μὴ γίνου ἄπιστος, ἀλλὰ πιστός*. Gal. 3, 9. So Theogn. 283. Soph. *Œd.* Col. 1031.—With dat. *τῷ κυρίῳ* Acts 16,

15; also *ἐν κυρίῳ*, i. e. faithful to or in the Lord, believing in him, i. q. *a believer, Christian*, 1 Cor. 4, 17. Eph. 1, 1. Col. 1 2; *εἰς θεόν* id. 1 Pet. 1, 21 Lachn. Absol. id. Acts 10, 45. 16, 1. 1 Cor. 7, 25. 2 Cor. 6, 15. 1 Tim. 4, 3. 10. 12. 5, 16 bis. 6, 2 bis. Tit. 1, 6. Rev. 17, 14. Adv. *πιστὸν ποιεῖν*, to do faithfully, in a believing manner, as a Christian, 3 John 5. Sept. for *πιστός* Ps. 101, 6. So *Ecclus.* 1, 14. 1 Macc. 3, 13.

*πιστόω*, ὦ, f. ὥσω, (*πιστός*), pr. to make faithful, trustworthy, e. g. by an oath, *πιστοῦν τινα ὅρκους*, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to be made trustworthy, to give a pledge, to bind oneself, Pol. 18. 22. 6. Hom. *Od.* 15. 436.—In N. T. Pass. aor. 1 *ἐπιστώσῃν*, to be made confiding, believing, to be assured, comp. in *πιστός* no 3; hence i. q. to be assured of, to believe, 2 Tim. 3, 14 *μένε ἐν οἷς ἔμαθες καὶ ἐπιστώσῃς*, by attract. for *ἐν τοῖς αἰ.* So *πιστωθεὶς* Soph. *Œd.* Col. 1039, i. q. *πιστός* ib. 1031.

*πλανάω*, ὦ, f. ἴσω, (*πλάνη*), 1. to make wander, to lead astray; Pass. to wander, to go astray; e. g. of persons, Heb. 11, 38 *ἐν ἐρημίαις πλανώμενοι*. Of flocks, 1 Pet. 2, 25 *ὡς πρόβατα πλανώμενα*. Matt. 18, 12 bis. 13. Sept. for *πλάνη* Gen. 37, 14. Ex. 23, 4. —Cebet. Tab. 6. *ἄλ.* V. H. 5. 7. Xen. An. 1. 2. 25.

2. Trop. to mislead, i. e. a) to deceive, to cause to err; Pass. to err, to mistake, to form a wrong judgment; c. acc. Matt. 24, 4 et Mark 13, 5 *βλέπετε μὴ τις ὑμᾶς πλανήσῃ*. Matt. 24, 5. 11. 24. Mark 13, 6. 1 John 1, 8. 3, 7. Rev. 13, 14. Pass. Matt. 22, 29 *πλανᾶσθε*. Mark 12, 24. 27. Luke 21, 8 *μὴ πλανησῇτε*. John 7, 47. 1 Cor. 6, 9. 15, 33. Gal. 6, 7. Heb. 3, 10. 16. Sept. and *πλάνη* Prov. 12, 27. So Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27. b) to deceive, to seduce, e. g. a people into rebellion, c. acc. John 7, 12 *πλανᾶ τὸ ὄχλον*. Rev. 20, 8. 10. Also to seduce from the truth, Pass. to be seduced, to go astray; 1 John 2, 26 *ἐπὶ τῶν πλανώντων ὑμᾶς*, comp. v. 21. 22. 2 Tim. 3, 13 bis. Pass. James 5, 19 *ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας*. 2 Pet. 2, 15. Part. οἱ πλανώμενοι, those seduced, gone astray, Tit. 3, 3. Heb. 5, 2. Spec. to seduce to idolatry, Rev. 2, 20. 12, 9. 18, 23. 19, 20. 20, 3. Sept. for *πλάνη* 2 K. 21, 9. Ez. 44, 10. 15. So *Ecclus.* 9, 8.

*πλάνη*, ης, ἡ, (kindr. *πλάζω*), a wandering, Sept. Ez. 34, 12. *ἄλ.* V. H. 5. 7.—In N. T. only trop. error, i. e.

1. Genr. delusion, deceit, false judgment



or opinion; 1 Thess. 2, 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2, 11.—Sept. Jer. 23, 17. Diod. Sic. 2, 18. Plato Phaed. 81. a.

2. Meton. error of conduct, perverseness, wickedness, Rom. 1, 27. James 5, 20. 2 Pet. 2, 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for עֲשֵׂה Ez. 33, 10.—Wisd. 1, 12, 12, 24.

3. Act. deceit, fraud, seduction to error and sin; Eph. 4, 14 μεθοδεία τῆς πλάνης. 2 Pet. 3, 17. 1 John 4, 6 τὸ πνεῦμα τῆς πλάνης a spirit of error, i. e. a deceiving spirit, a teacher who seeks to seduce. Also, a deception, fraud, Matt. 27, 64. Sept. for חֲרָצָה Prov. 14, 8.—Hesych. πλάνη· ἀπάτη.

πλανήτης, ου, ὁ, (πλανάω,) a wanderer, roamer, Sept. for part. נָדָה Hos. 9, 17. Xen. Ven. 5, 17.—In N. T. ἀστὴρ πλανήτης a wandering star, planet, trop. of a false teacher, Jude 13, comp. v. 4. So pr. Jos. Ant. 3, 6, 7. Diod. Sic. 1, 81. Xen. Mem. 4, 7, 5.

πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) wandering about; Subst. a wanderer, vagabond, juggler, Athen. 14, p. 615. e.—In N. T. act. deceiving, seducing, 1 Tim. 4, 1 προσέχοντες πνευμασι πλάνοις. Subst. a deceiver, impostor, Matt. 27, 63 ἐκείνος ὁ πλάνος. 2 Cor. 6, 8. 2 John 7 bis.—So adj. Jos. B. J. 2, 13, 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Act. Thom. § 45. Diod. Sic. Tom. VI. p. 199.

πλάξ, ακός, ἡ, any broad and flat surface, e. g. of the sea, πλάκα πόντου βυζείαν Pind. Pyth. 1, 46; comp. Diod. Sic. 5, 36.—In N. T. and genr. a table, tablet, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9, 4 πλάκες τῆς διαθήκης. 2 Cor. 3, 3. Sept. and חֲטָטִים Ex. 31, 17, 32, 14 sq. So Jos. Ant. 3, 5, 4. Luc. Somn. 3.—Trop. 2 Cor. 3, 3 ἐν πλαξὶ καρδίας σαρκίνας, comp. Rom. 2, 15 et Heb. 8, 10. Sept. and חֲטָטִים Prov. 3, 3. Jer. 17, 1.

πλάσμα, ατος, τό, (πλάσσω,) a thing formed, moulded, e. g. by a potter, Rom. 9, 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29, 16 where Sept. for חֲצִצְבֹּת. —Artem. 1, 56. Luc. D. Deor. 6, 4. Trop. a figment, Dem. 1110, 18.

πλάσσω, v. -ττω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95, 3; to form, to mould, e. g. any soft substance, as a potter the clay; absol. Rom. 9, 20 see in πλάσμα. Pass. 1 Tim. 2, 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for יָצָא Gen. 2, 7, 8; חָצַב Is. 29, 16.—Luc. D. Deor. 1, 1. Xen. Mag. Eq. 6, 1.

πλαστος, ἡ, ὄν, (πλάσσω,) formed moulded; trop. feigned, false, deceitful, 2 Pet. 2, 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν. Plate Soph. 219. a.

πλατεῖα, see in πλατύς no. 2.

πλάτος, εως, τό, (πλατύς,) breadth, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for חֶבֶל Gen. 6, 15. Ex. 37, 1. So Hdtian. 8, 4, 2. Xen. Cyr. 7, 5, 8.—Spec. Rev. 20, 9 τὸ πλάτος τῆς γῆς, the breadth of the land, the whole extent of it; comp. Sept. for חֶבֶל Hab. 1, 6.

πλατύνω, f. νῶ, (πλατύς,) Pass. aor. 1 ἐπλατύνην, Pass. perf. πεπλάτυμαι, 3 pers. sing. πεπλάτυνται 2 Cor. 6, 11, see in Buttm. § 101. n. 7.

1. to make broad, to enlarge, c. acc. Matt. 23, 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for חֶבֶלֶל Ex. 34, 24.—Plut. M. Anton. 36. Xen. Cyr. 5, 5, 34.

2. Trop. of the heart or mind, Pass. to be enlarged, 2 Cor. 6, 11 τὸ στόμα ἡμῶν ἀνέφυγε... ἡ καρδία ἡμῶν πεπλάτυνται, our heart is enlarged towards you, so as to receive you all with warm affection, comp. v. 12. So v. 13 πλατύνθητε καὶ ὑμεῖς, be ye also enlarged in your hearts, so as to receive us; comp. in art. ἀντιμοσζία. Comp. Sept. and Heb. בְּחֶבֶלֶל Ps. 119, 32.

πλατύς, εἰα, ὁ, 1. broad, wide, Matt. 7, 13 πλατεῖα ἡ πύλη. Sept. for חֶבֶל Neh. 9, 35.—Hdtian. 4, 1, 4. Xen. Cyr. 5, 3, 36 ὁδὸς πλατεῖα.

2. Subst. ἡ πλατεῖα sc. ὁδός, a broad way, wide street in a city; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12, 19. Luke 10, 13, 26, 14, 21. Acts 5, 15. Rev. 11, 8, 21, 21, 22, 2. Sept. for חֶבֶל Judg. 19, 15, 20. Zech. 8, 4, 5; חֶבֶל Is. 15, 3.—Tob. 13, 17. Artemid. 3, 62. Plut. Thes. 27. id. Dion 46.

πλέγμα, ατος, τό, (πλέκω,) any thing plaited, braided, e. g. πλέγμα βύβλων, the ark or basket in which Moses was exposed Jos. Ant. 2, 9, 4; a net, toil, Xen. Cyr. 1, 6, 28.—In N. T. a braid of hair, braided hair; 1 Tim. 2, 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3, 3 ἐν ἐμπλοκῇ τριχῶν. So Aquil. and Theodot. for חֲרָצָה diadem, Is. 28, 5.

πλείστος, η, ον, (πλείων,) the most, the greatest, very great, the usual superlative to πολὺς, Buttm. § 68, 6; in N. T. only of number, Matt. 11, 20, 21, 8 ὁ πλείστος ὄχλος, a very great multitude. So Jos. Ant. 5, 1, 24. Xen. Ag. 3, 1. Hell. 7, 1, 23.—Neut. τὸ πλείστον adv. at most, 1 Cor. 14, 27; comp. Buttm. § 128. n. 4.

**πλείων**, *onos*, *ó*, *ἡ*, Neut. *πλείον* Matt. 5, 20, 6, 25. Thuc. 7, 63. Xen. Œc. 7, 24, 25; usually Neut. *πλέον* Luke 3, 13. Acts 15, 28. Luc. Parasit. 5. Xen. Cyr. 8, 2, 7; comp. Enttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. *πλείους*, also *πλείονες* Heb. 7, 23. Xen. Hell. 4, 2, 11; accus. *πλείους*, also *πλείονας* Matt. 21, 36. Thuc. 2, 37. Xen. Mem. 3, 13, 5; Neut. acc. *πλείονα* Matt. 20, 10. Xen. Apol. 22.—Pr. *more*, the usual comparative to *πολύς*, comp. Buttm. § 68. 6.

1. Pr. of number, *more*; but also of magnitude, and in comparison expr. or impl. E. g. before a gen. Matt. 21, 36 *πλείονας τῶν πρώτων*, *more than the first* or former ones. Mark 12, 43. Luke 21, 3. John 7, 31. (Diod. Sic. 12, 21.) Before *ἥ*, *than*, Matt. 26, 53 *πλείους ἢ δώδεκα*. John 4, 1. (Diod. Sic. 1, 79. Xen. An. 4, 8, 27.) Before a numeral, *ἥ* is oftener omitted, Acts 4, 22 *ἐτῶν πλείονων τεσσαράκοντα*. 23, 13. 21, 24, 11. 25, 6; comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Socr. 17. d.) Once *πλέον ἢ πέντε* Luke 9, 13; comp. Lob. l. c. Matth. l. c. and § 437. n. 2. (Xen. Cyr. 2, 1, 5, 6.) Before *παρά*, Luke 3, 13; see in *παρά* III. 4. c. Once before *πλήν* c. gen. Acts 15, 28.—Also when the object of comparison is implied, Matt. 20, 10. Luke 11, 53. John 4, 41. 15, 2. Acts 2, 40. 18, 20. 28, 23. Luke 7, 43 *τὸ πλείον the more*, i. e. the greater debt. So Hdtian. 8, 3, 11. Xen. Vect. 4, 32.—Hence genr. and emphat. i. q. *many*, *very many*, Acts 13, 31 *ὅς ὥσπερ ἐπὶ ἡμέρας πλείους*. 21, 10. 24, 17. 25, 14. 27, 20. Also Heb. 7, 23 *οἱ μὲν πλείονες εἰσι ἱερεῖς*, opp. to one. So Xen. Cyr. 1, 1, 1; comp. Xen. Venat. 5, 7.

2. Plur. c. art. *οἱ πλείονες*, *οἱ πλείους*, *the more*, *the most*, *the many*, comp. Matth. § 266. Acts 19, 32 *οἱ πλείους οὐκ ᾔδεισαν κτλ.* 27, 12. 1 Cor. 9, 19 *ἵνα τοὺς πλείονας κερδήσω*, i. e. that I may gain, if not all, yet the greater part. 10, 5. 15, 6. 2 Cor. 2, 6. 4, 15. 9, 2. Phil. 1, 14.—Jos. Ant. 10, 7, 3. Xen. Hell. 2, 3, 34.

3. Trop. of worth, importance, dignity, *more*, *greater*, *higher*; before a gen. Matt. 6, 25 *ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς*. 12, 41. 42 *πλείον Σολομῶνος ὧδε*. Mark 12, 33. Luke 11, 31. 32. 12, 23. Heb. 3, 3 *πλείονα τιμὴν ἔχει τοῦ οἴκου*. Rev. 2, 19. Pleon. with *περισσεύειν*, Matt. 5, 20. Before *παρά* Heb. 3, 3, 11, 4.—Absol. Hdtian. 8, 4, 1. Xen. Cyr. 5, 4, 43. Ag. 2, 24.

4. Neut. *πλείον* as adv. *more*, e. g. ) Before a gen. John 21, 15 *ἀγαπᾷς με*

*πλείον τούτων*; impl. Luke 7, 42. So Hdtian. 5, 2, 7. Xen. Cyr. 8, 2, 7. b) *ἐπὶ πλείον*, *further*, *longer*; spoken of space 2 Tim. 3, 9. Acts 4, 17; before a gen. *ἀσεβείας*, i. e. *further as to or in ungodliness*, 2 Tim. 2, 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1, 9.) Spoken of time, Acts 20, 9, 24, 4. So Pol. 3, 58, 8.

**πλέκω**, f. *ξω*, *to plait*, *to braid*, Lat. *plico*, *plecto*; c. acc. Matt. 27, 29 *πλέξαντες στέφανον ἐξ ἀκανθῶν*. Mark 15, 17. John 19, 2.—Sept. Is. 23, 5. Xen. An. 3, 3, 18.

**πλέον**, see in *πλείων*.

**πλεονάζω**, f. *άσω*, (*πλείων*, *πλέον*.) pi. *to do or be more*, sc. than enough.

1. Of persons, *to do or have more than enough*, *to have an excess*; 2 Cor. 8, 15 *ἐὰν τὸ πολὺ, οὐκ ἐπλεόνασε*, quoted from Ex. 16, 18 where Sept. for *וַיִּתְּנוּ*.—Aristot., Pol. 1, 9, 7.

2. Of things, *to abound more*, *to be abundant*, *to increase*; Rom. 5, 20 bis, *ἵνα πλεονάσῃ τὸ παράπτωμα κτλ.* 6, 1. 2 Cor. 4, 15. 2 Thess. 1, 3. 2 Pet. 1, 8. With *εἰς τι*, *to abound unto any thing*, *to redound*, *to conduce*, Phil. 4, 17. Sept. for *כִּי* 2 Chr. 24, 11; *כִּי* 1 Chr. 4, 27.—Pol. 4, 3, 12. Diod. Sic. 1, 40. Plato Locr. 103, a.

3. Trans. *to cause to abound*, *to increase*, c. acc. 1 Thess. 3, 12 *ὅπως δὲ ὁ κύριος πλεονάσαι* [Opt.]...*τῇ ἀγάπῃ κτλ.* Sept. for *כִּי* Num. 26, 54. Ps. 71, 21.—1 Macc. 4, 35. Pass. Thuc. 2, 35.

**πλεονεκτέω**, *ω*, f. *ήσω*, (*πλέον*, *έχω*.) *to have or claim more than another*, i. q. *πλείον έχω*, Xen. Cyr. 7, 2, 7, 11; *to have an advantage*, *to be superior*, Jos. B. J. proœm. 5. Xen. An. 3, 1, 37; *to be ὁ πλεονέκτης*, *to covet more*, Xén. Cyr. 1, 3, 18; *to take advantage*, *to seek unlawful gain*, Jos. Ant. 2, 11, 2. Xen. Cyr. 1, 6, 31.—In N. T. trans. *to take advantage of any one*, *to make gain of*, *to defraud*, c. acc. 2 Cor. 7, 2 *οὐδὲνα ἐπλεονεκτήσαμεν*. 12, 17, 18. 1 Thess. 4, 6. Pass. 2 Cor. 2, 11. So Act Thom. § 12 *χήρας πλεονεκτοῦντες*. Plut. Marcell. 29. Pass. Xen. Mem. 3, 5, 2.

**πλεονέκτης**, *ον*, *ὁ*, (*πλέον*, *έχω*.) pr. 'one who will have more', i. e. a covetous person, a defrauder for gain, 1 Cor. 5, 10. 11, 6, 10. Eph. 5, 5.—Ecclesi. 14, 9. Pol. 15, 21, 1. Xen. Mem. 1, 5, 3.

**πλεονεξία**, *ας*, *ἡ*, (*πλέον*, *έχω*.) pr. *a having more*, i. e. *advantage*, *superiority*, Jos. Ant. 5, 1, 20. Pol. 2, 19, 3. Xen. Mem. 1, 6, 12.—In N. T. pr. 'the will to have

more, i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark 7, 22 *πλεονεξία*, i. e. covetous thoughts, plans of fraud and extortion. Luke 12, 15. Rom. 1, 29. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 2, 5. 2 Pet. 2, 3. 14. 2 Cor. 9, 5 *οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν*, as bounty and not as covetousness, i. e. not a parsimonious gift; parall. is *φειδομένως* v. 6. Sept. for *פְּרָדָּה* Jer. 22, 17. Hab. 2, 9.—Acl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

*πλευρά*, *as, ή, the side*, pr. of the body, John 19, 34. 20, 20. 25. 27. Acts 12, 7. Sept. *פָּרָא* Num. 33, 55. 2 Sam. 2, 16. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

*πλέω*, f. *πλεύσμαι*, usually uncontracted, Butt. *ή* 105. n. 2; *to sail*, absol. Luke 8, 23. Acts 27, 24: With *εις* c. acc. of place, Acts 21, 3 *ἐπλεύμεν εἰς Συρίαν*. 27, 6; *ἐπὶ* c. acc. Rev. 18, 17 in later edit. With acc. of place *by* or *near* which, i. e. of the way; Acts 27, 2 *πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. to sail along or by the coast of Asia Minor; see Matth. *ή* 409. 4.—Xen. An. 5. 1. 4; c. *εις* Xen. Hell. 1. 1. 8; c. *ἐπὶ* Luc. Alex. 54; c. acc. Pol. 3. 4. 10 *πλεῖν τὰ πελάγη*. Xen. Hell. 4. 8. 6.

*πληγῆ*, *ήs, ή, (πλήσσω)*, 1. a stroke, stripe, blow; Luke 12, 48 *ἄξια πληγῶν*. Acts 16, 23. 2 Cor. 6, 5. 11, 23. Sept. for *פָּצַע* Deut. 25, 3; *פָּצַע* Prov. 29, 15.—Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

2. Meton. a wound, caused by a stripe or blow, Luke 10, 30. Acts 16, 33 *ἐλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν*, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13, 14. v. 3. 12 *ή πληγὴ τοῦ θανάτου*, deadly wound, comp. Winer *ή* 34. 2. Sept. and *פָּצַע* 1 K. 22, 35. Is. 1, 6.—Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

3. From the Heb. like *פָּצַע* a stroke or blow inflicted from God, a plague, calamity. Rev. 9, [18.] 20. 11, 6. 15, 1 *πληγὰς ἐπὶ τὰς ἐσχάρας*. v. 6. 8. 16, 9. 21 bis. 18, 4. 8. 21. 9. 22, 18. Sept. and *פָּצַע* Lev. 26, 21. Deut. 28, 59. 61. 29, 21.—1 Macc. 13, 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6.

*πληθός*, *eos, ous, 1ό, (πίμπλημι, πλήζω)*, pr. fulness; hence

1. a multitude, a great number, Luke 5, 6 *πληθὺς ἰχθύων πολὺ*. John 21, 6. Acts 28, 3. Heb. 11, 12. James 5, 20. 1 Pet. 4, 8. Sept. and *רַב* Gen. 27, 28. Is. 1, 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

2. Of persons, a multitude, throng; c. gen. of class, etc. Luke 2, 13. Acts 4, 32.

6, 2 *τὸ πλήθος τῶν μαθητῶν*. Acts 5, 14 *πλήθῃ ἀνδρῶν κατλ.* i. e. multitudes. So c. gen. impl. Acts 2, 6 comp. v. 5. 23, 7. (Ceb. Tab. 1.) Also *πολὺ πλήθος* c. gen. Luke 6, 17, 23, 27. John 5, 3. Acts 14, 1. 17, 4; *πάν πληθὺς* c. gen. Luke 1, 10. Acts 25, 24; gen. impl. Acts 15, 12 comp. v. 6. 15, 30 comp. v. 22. Acts 6, 5 comp. v. 2; *πάν πληθὺς* c. gen. Luke 19, 37; c. gen. impl. Luke 23, 1 comp. 22, 66; c. gen. of place, Luke 8, 37 *πάν πληθὺς τῆς περιχώρου*. Acts 5, 16. Collect. with a verb plur. Mark 3, 7. 8. Sept. for *רַבִּי* 2 K. 7, 13. Is. 17, 12.—Hdian. 4. 6. 11. Xen. Hell. 4. 4. 12.

3. Spec. the multitude, the people, populace, Acts 14, 4 *τὸ πλήθος τῆς πόλεως*. 19, 9. 21, 22. 36. Sept. and *רַבִּי* Ez. 30, 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

*πληθύνω*, f. *υνῶ*, (*πληθύς, πληζος*), pr. to make full; hence

1. Trans. to multiply, to increase, c. acc. 2 Cor. 9, 10. Heb. 6, 14 bis, *πληθύνων πληθύνῶ σε*, quoted from Gen. 22, 17 where Sept. for Heb. *רַבִּי רַבִּי*, of which Hebrew idiom this is an imitation; comp. Gen. 3, 16. 16, 10. Winer *ή* 46. 7. Gesen. Lehrs. p. 778.—Pass. *πληθύνομαι*, to be multiplied, increased, e. g. in number, Acts 6, 7 *καὶ ἐπληθύνετο ὁ ἀριθμός*. 7, 17. 9, 31. Sept. for *רַבִּי* Deut. 11, 21. Also in magnitude, extent, Matt. 24, 12 *πληθύνῃται τὴν ἀνομίαν*. Acts 12, 24. Sept. for *רַבִּי* Gen. 7, 17. 18. With dat. of person, to be multiplied to any one, to abound to him, 1 Pet. 1, 2 *χάρις ὑμῖν καὶ εἰρήνῃ πληθύνῃ σε*. 2 Pet. 1, 2. Jude 2.

2. Intrans. to multiply oneself, to increase; Acts 6, 1 *πληθύνοντων τῶν μαθητῶν*. Sept. for *רַבִּי* Ex. 1, 20; *רַבִּי* 1 Sam. 14, 19.—Theophr. C. Pl. 1. 19. 5. Hdian. 3. 8. 14.

*πληθύνω*, see *πίμπλημι*.

*πληκτης*, *ου, ό, (πλήσσω)*, a striker, one apt to strike, a quarreler, 1 Tim. 3, 3. Tit. 1, 7.—Plut. Marcell. 1. id. Pyrrh. 30.

*πλημμύρα*, *as, ή, (πλήν, μύρω)*, or prolonged from *πλήμα, πλήμη*, comp. Butt. Ausf. Sprachl. *ή* 7. no. 17,) the flow of the sea, tide, flood-tide; and hence flood, inundation, Luke 6, 48, comp. Matt. 7, 27.—Hesych. *πλημμύρα* τὸ ὄρημα τῆς θαλάσσης, *ή ἐπὶ ῥύσους*. Anthol. Gr. II. p. 135. Plut. Romul. 3.

*πλήν*, prep. and adv. (contr. *πλέον*), pr. more than, over and above; hence besides except, but.

1 In the middle of a clause, e. g. a)

†rep. c. gen. *besides, except*, Mark 12, 32 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, *there is no other besides him*, but he. John 8, 10. Acts 8, 1 πάντες ... πλὴν τῶν ἀποστόλων. 15, 28. 27, 22. Sept. for כִּלְכִּל Deut. 4, 35; עֲרַךְ Is. 45, 14. So Pol. 3. 54. 4. Plut. Mor. II. p. 32. Xen. An. 1. 9. 9. b) Adv. or Conj. *but*; so before ὅτι, Acts 20, 23 μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα κτλ. *except that*, pr. knowing nothing more than that; comp. Butt. n. 2. So πλὴν ὅτι Dion. Hal. de Comp. Verbor. p. 176.

2. Adv. at the beginning of a clause; i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*; Matt. 11, 22. 24 πλὴν λέγω ὑμῖν. 18, 7. 26, 39. 64. Luke 6, 24. 35. 10, 11. 14. 20. 11, 41. 12, 31. 13, 33. [17, 1.] 18, 8. 19, 27. 22, 21. 42. 23, 28. 1 Cor. 11, 11. Phil. 1, 18. 3, 16. 4, 14. Rev. 2, 25. Sept. and עֲרַךְ Num. 22, 35. Judg. 4, 9. So Hdian. 1. 12. 6. Xen. An. 1. 8. 25. —Also where the writer returns after a digression to a previous topic, Eph. 5, 33, comp. v. 25. 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22, 22; comp. in μέν no. 1. b.

πλήρης, eos, ous, ó, ή, adj. (πλέος,) *full, filled*.

1. Pr. of hollow vessels, foll. by a gen. of that *of* or *with* which any thing is *full*, expr. or impl. Butt. n. 132. 10. a. Mark 6, 43 καὶ ἤραν κλασμάτων δώδεκα κοφίνους πλήρεις. 8, 19; impl. Matt. 14, 20. 15, 37. Sept. for כִּלְכִּל Num. 14, 20. Deut. 6, 11. So Hdian. 3. 13. 9. Xen. An. 2. 3. 10. —Of a surface, *full, fully covered*, c. gen. Luke 5, 12 ἀνὴρ πλήρης λέπρας. Sept. and כִּלְכִּל 2 K. 6, 17. 7, 15. So Xen. An. 1. 5. 1 πεδῖον ἀψινθίου πλήρες. CEC. 4. 8.

2. Trop. *full, filled, fully imbued, furnished, abounding* in any thing, c. gen. Luke 4, 1 et Acts 7, 55 πλήρης πνεύματος ἁγίου. John 1, 14. Acts 6, 3. 5. 8. 9, 36 πλήρης ἀγαθῶν ἔργων. 11, 24. 13, 10. 19, 28. Sept. and כִּלְכִּל Is. 51, 20. Jer. 5, 27.—Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

3. Trop. *full, complete, perfect*. Mark 4, 28 σίτος πλήρης. 2 John 8 μισθὸς πλήρης. Sept. and כִּלְכִּל Gen. 41, 7. 22. Ruth 2, 12. —Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸς πλήρης.

πληροφορέω, ὦ, ήσω, (πλήρης, φορέω,) pr. *to bear or bring out fully*, in full measure; hence

1. Of persons, *to give full assurance, to persuade fully*; Pass. *to be fully assured, persuaded*; Rom. 4, 21 πληροφορηθεῖς ὅτι κτλ.

14, 5. [Col. 4, 12.] Sept. for כִּלְכִּל Ecc. 8, 11. —Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοὶς οὐδὲν λόγοις καὶ ὄρκις πληροφορήσαντες Μεγάβζον. Isocr. Trapez. 6 p. 17. 8, si lect. sana.

2. Of things, *to make fully assured, to give full proof of, to accomplish fully*; c. acc. 2 Tim. 4, 5 τὴν διακονίαν σου πληροφορήσον. Pass. v. 17. (Comp. Acts 12, 25. Rom. 15, 19.) Pass. Luke 1, 1 περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *of those things (which are) fully assured among us*, are fully believed.—See Bleek on Heb. 6, 11.

πληροφορία, as, ή, (πληροφορέω,) *full assurance, firm persuasion*, 1 Thess. 1, 5 ἐν πληροφορίᾳ πολλῇ. Col. 2, 2. Heb. 6, 11 πλ. τῆς ἐπιδόσης. 10, 22.—Not found in profane writers.

πληρόω, ὦ, f. ὥσω, (πλήρης,) 1. *to make full, to fill, to fill up*; e. g. a vessel, hollow place, or the like, Pass. Matt. 13, 48 ἦν, ὅτε ἐπληρώθη sc. ἡ σαγήνη. Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for כִּלְכִּל. Trop. c. acc. Matt. 23, 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp. in ἀνυπλήρωώ lett. a. Sept. pr. for כִּלְכִּל Jer. 13, 12. 2 K. 4, 4. So Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2, 2 ἦχος... ἐπληρώσεν ὅλον τὸν οἶκον. With ἐκ c. gen. of thing *from* or *with* which, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς δσμῆς, comp. Matth. 5, 28 πεπληρώκατε τὴν ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer 30. 8. b. Sept. and כִּלְכִּל 2 Chr. 7, 1. Hagg. 2, 8. (Comp. Liban. Epist. p. 721 πᾶσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.) Trop. *πληροῦν τὴν καρδίαν τινός, to fill the heart of any one*, to take possession of it, John 16, 6. Acts 5, 3.

2. Trop. *to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with*, c. acc. and often also with an adjunct of that *with* which any one is filled or furnished. E. g. a) With acc. and gen. Matth. 5, 352. Acts 2, 28 πληρώσεις με εὐφροσύνης. 13, 52. Luke 2, 40 πληρούμενον σοφίας. Rom. 15, 13. 14. 2 Tim. 1, 4 Phil. 1, 11 Rec. see end of lett. d. So Hdian. 4. 5. 17. Plut. Fab. Max. 5. b) With acc. and dat. or Pass. c. dat. Rom. 1, 29 πεπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. 7, 4. Comp. Matth. 5, 352. n. So 2 Macc. 7, 21; pr. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372. c) With ἐν c. dat. instead of

the simple dat. Matth. § 396 n. 2. Winer § 31. 6. Eph. 5, 18 πληροῦσθε ἐν πνεύματι. d) With acc. simply, e. g. πλ. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4, 19. Also πλ. τὰ πάντα Eph. 1, 23 et 4, 10, spoken of Christ as filling the universe with his influence, presence, power. Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound, Phil. 4, 18. Col. 2, 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3, 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, unto all the fulness of God, that the fulness of all heavenly gifts and graces from God may rest upon you. Also Pass. c. acc. Col. 1, 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κτλ. Phil. 1, 11 πεπληρωμένοι καρπὸν (Rec. καρπῶν) δικαιοσύνης. See Buttm. § 134. 5. Kühner § 281. 3. Winer § 40. 1.

3. to fulfil, to perform fully. a) Spoken of duty, obligation, c. acc. Matt. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12, 25 πληρῶσαντες τὴν διακονίαν. Rom. 8, 4, 13, 8. Gal. 5, 14. Col. 4, 17. So 1 Macc. 2, 55. Hdian. 3. 11. 9 π. ἐντολὰς. Pol. 4. 63. 3. b) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13, 27 τὰς φωνὰς τῶν προφητῶν... ἐπλήρωσαν. 3, 18. Often Pass. to be fulfilled, accomplished, to have an accomplishment; Matt. 2, 17 τότε ἐπλήρωσάν τὸ ῥηθῆναι. 27, 9. 26, 54. Mark 15, 28 ἐπληρώθη ἡ γραφή. Luke 1, 20. 4, 21. [21, 22.] 24, 44. Acts 1, 16. James 2, 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in ἵνα II. d. Matt. 1, 22. 2, 15. 4, 14. 21, 4. 26, 56. [27, 35.] Mark 14, 49. John 12, 38. 13, 18. 15, 25. 17, 12. 18, 9. 32. 19, 24. 36. Also ὅπως πληρωθῇ, see in ὅπως II. 2. Matt. 2, 23. 8, 17. 12, 17. 13, 35. Sept. for ἵνα 1 K. 2, 27. 2 Chr. 36, 21. So Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

4. to fulfil, to bring to a full end, to accomplish, to complete. a) Pass. of time, to be fulfilled, completed, ended; Mark 1, 15 πεπληρώται ὁ καιρὸς. Luke 21, 24 ἕχρι πληρωθῶσι καιροί. John 7, 8. Acts 7, 23. 30. 9, 23, 27. Once Act. Rev. 6, 11 Grb. ἕως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in lett. b. Sept. and ἵνα Gen. 25, 24. 29, 21. So Tob. 8, 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. b) Of a business, work, to accomplish, to finish, to complete, c. acc. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9, 31. Acts 13, 25. 14, 26 εἰς τὸ ἔργον, δὲ ἐπλήρωσαν. 19, 21. Rom. 15, 19 πεπληρωκέναι τὸ εὐαγγέλιον, i. e. the preaching of the gospel. Col. 1, 25. (Sept. and ἵνα 1 K. 1, 14.

Comp. Lat. implere messem Pallad. Jun. 2.) Rev. 6, 11 Rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. So Xen. Mag. Eq. 1. 3. c) Spec. to fill out, to complete, to make perfect, c. acc. Matt. 5, 17, opp. καταλῦσαι. Phil. 2, 2 πληρώσατέ μου τὴν χαράν. 2 Thess. 1, 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρά John 3, 29. 15, 11. 16, 24. 17, 13. 1 John 1, 4. 2 John 12; τὸ πᾶσχα Luke 22, 16; ὑπακοή 2 Cor. 10, 6; ἔργα Rev. 3, 2. Of persons, Col. 4, 12 ἵνα σῇτε τέλει καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ. πλήρωμα, ατος, τό, (πληρώω,) fulness, filling.

1. Pr. fulness, that with which any thing is filled, of which it is full, the contents; 1 Cor. 10, 26. 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24, 1 where Sept. for ἵνα, as also Ps. 50, 12. 96, 11. So Mark 8, 20 πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; how many baskets full of fragments? i. q. πόσας σπύριδας πλήρεις, Winer § 34. 2. So Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Spec. a filling up, a supplement, that which fills up; hence i. q. ἐπίβλημα, a patch, Matt. 9, 16. Mark 2, 21.

2. Trop. fulness, i. e. full measure, abundance. a) Genr. John 1, 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3, 19 see in πληρῶω no. 2. d. Eph. 4, 13. Col. 2, 9 τὸ πλήρωμα τῆς θεότητος, i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1, 19. Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Winer I. c. So of a state of fulness, abundance, opp. ἡττημα, Rom. 11, 12. b) Of persons, full number, complement, multitude. Rom. 11, 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of a ship's complement, crew, Pol. 1. 21. Xen. Hell. 5. 1. 11; of the inhabitants of a city, Plato Rep. 371. c.

3. Meton. fulness, for that which is filled with any thing, i. q. τὸ πεπληρωμένον; e. g. of the church of Christ, Eph. 1, 23 ἡ ἐκκλησία, ἥτις ἐστι τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, comp. in πληρῶω no. 2. d.—So of a ship as filled with men, Luc. V. II. 2. 37 ἀπὸ δύο πληρωμάτων ἐμίχοντο. ib. 2. 38. Also Philo de praem. et poen. p. 920, of the soul: γενομένη δὲ πλήρωμα ἀρετῶν.

4. Trop. fulfilment, a fulfilling, full per-

formance, i. q. ἡ πληρώσις, c. g. τοῦ νόμου Rom. 13, 10; comp. πληρώ no. 3. a.—Philo de Abr. p. 387 πλήρωμα ἐπιδίδω.

5. Of time, *fulness, full end, completion*, full period; Gal. 4, 4 ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1, 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὀγδῶκοντα δ' ἔτα ζῆς πλήρωμα ἀνδρὶ μακρότατον προκείμεσθαι.

πλησίον, adv. (πλησίος, πελας, πελάζω,) *near, near by*; c. gen. John 4, 5 π. τοῦ χωρίου, comp. Buttm. § 146. 3. Sept. for פֶּלֶא Deut. 11, 30; פֶּלֶא Deut. 1, 1. (Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.) Trop. εἶναι πλησίον τιος. *to be near any one, to be neighbour to h'm*, i. q. ὁ πλησίον, Luke 10, 29. 36; see Winer § 18. fin.—With the art. ὁ πλησίον, *one near, a neighbour, fellow*, another person of the same nature, country, class. α) Genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19, 18 where Sept. for פֶּלֶא, Matt. 19, 19. 22. 39. Mark 12, 31. 33. Luke 10, 27. Rom. 13, 9. 10. Gal. 5, 14. Eph. 4, 25. James 2, 8. [4, 12.] Heb. 8, 11 Rec. Sept. and פֶּלֶא Ex. 20, 17. Deut. 5, 19 sq. So Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. β) One of the same people or country, *a fellow-countryman*, Acts 7, 27, comp. v. 24. 26. γ) One of the same faith, *a fellow-Christian*, Rom. 15, 2. δ) From the Heb. *a friend, associate*, like פֶּלֶא, opp. ὁ ἐχθρός, Matt. 5, 43. So פֶּלֶא, Sept. φίλος, Job 2, 11. 19. 21. Prov. 17, 17.

πλησμονή, ἡς, ἡ, (πίμπλημι,) *a filling, satisfying*, espec. with food, Sept. for פֶּלֶא Ex. 16, 8; פֶּלֶא Ex. 16, 3. Ael. V. H. 9. 26. Xen. Ag. 5. 1.—In N. T. genr. *fulness, a satisfying, satiety*; Col. 2, 23 πρὸς πλησμονὴν σαρκός. So Plato Legg. 837. c, τὴν περὶ τὸ σῶμα...πλησμονήν.

πλησσω v. -ττω, f. ξω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4.—In N. T. from the Heb. *to smite, to plague*, to afflict with disease, calamity, evil, Pass. Rev. 8, 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. for פֶּלֶא Ex. 9, 32. 33. Ps. 102, 5. Comp. πατάσσω no. 2. b.

πλοῦριον, ου, τό, (dim. πλοῖον,) *a small vessel, boat*, spoken of the fishing boats on the lake of Galilee, Mark 3, 9 comp. 4, 1. Mark 4, 36. John 6, 22 bis. 23. 21, 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20, 13. 38. 21, 2. 3. 27, 2. 6. 10 sq. James 3, 4. al. In the Gospels spok-

en also of the small fishing vessels (boats) on the lake of Galilee, Matt. 4, 21. 22. Mark 4, 1. 36. Luke 5, 2. 3. John 6, 17. 19. al. Sept. for פֶּלֶא Gen. 49, 13. Jon. 1, 3. 4. 5.—Luc. D. Deor. 26. 2. Xen. OEc. 8. 11; ἀλιευτικά πλοῖα Xen. Hell. 5. 1. 23. +

πλῖος, contr. πλοῦς, gen. οὖν, εὐ, but in later writers also gen. πλῖος, Acts 27, 9. Arr. Periopl. Erythr. p. 176, see Lob. ad Phryn. p. 453; *a sailing, navigation, voyage*, Acts 21, 7. 27, 9. 10.—Wisd. 14, 1 Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

πλούσιος, ἰα, ον, (πλοῦτος,) *rich, wealthy*, in N. T. only in masc.

1. Pr. Matt. 27, 57 ἄνθρωπος πλούσιος ἀπὸ Ἀρμαζαίας. Luke 12, 16. 1. 19. Luke 14, 12 μηδὲ γείτονας πλουσίους. 18, 23. 19, 2. Sept. for רִשְׁוֹ 2 Sam. 12, 1. Prov. 28, 11. So Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18.—Subst. ὁ πλούσιος, Plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19, 23. 24 ἢ πλούσιον εἰς τ. βασ. τοῦ 3. εἰσελθεῖν. Mark 10, 25. 12, 41 πολλοὶ πλούσιοι. Luke 6, 24. 16, 21. 22. 18, 25. 21, 1. 1 Tim. 6, 17. James 1, 10. 11. 2, 6. 5, 1. Rev. 6, 15. 13, 16. Sept. and רִשְׁוֹ Prov. 22, 2. 7. Jer. 9, 22. So Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

2. Trop. *rich, prosperous, wanting in nothing*, 2 Cor. 8, 9. Rev. 2, 9. 3, 17. Also *rich in any thing, abundantly in*, with ἐν c. dat. Eph. 2, 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James 2, 5 πλ. ἐν πίστει.

πλουσίως, adv. (πλούσιος,) *richly, abundantly, largely*, Col. 3, 16. 1 Tim. 6, 17. Tit. 3, 6. 2 Pet. 1, 11.—Hdot. 2. 44. Philo de Alleg. II. p. 100.

πλουτέω, ὦ, f. ἦσω, (πλοῦτος,) *1. to be rich*, absol. Luke 1, 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6, 9. With ἀπό of source, Rev. 18, 15; ἐκ Rev. 18, 3. 19. Sept. for רִשְׁוֹ Jer. 5, 27. Hos. 12, 8.—Judith 15, 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28; c. ἀπό Luc. D. Deor. 16. 1.

2. Trop. *to be rich, prosperous, wanting in nothing*; e. g. εἰς τινα, Luke 12, 21 μὴ πλουτῶν εἰς θεόν, *not rich toward God, i. e. laying up no treasure in heaven. Absol.* 1 Cor. 4, 8. 2 Cor. 8, 9. Rev. 3, 17. 18.—Also *to be rich in any thing, to abound*, c. ἐν, 1 Tim. 6, 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10, 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

πλουτίζω, f. ἴσω, (πλοῦτος,) *to make rich, to enrich*; in N. T. only trop. *to bestow richly, to furnish abundantly*; 2 Cor. 6, 16

ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. in be enriched, richly furnished, c. ἐν παντί 1 Cor. 1, 5. 2 Cor. 9, 11.—Sept. Prov. 13, 7. Xen. Mem. 4. 2. 9. Pr. Sept. for רַחֲמַיִם Gen. 14, 23. Xen. Ag. 1. 17.

πλούτος, ου, ό, (kindr. πολύς, πλέων,) also το πλούτος in Mss. see Winer § 9. n. 2.

1. *riches, wealth*; Matt. 13, 22 ἡ ἀπάτη τοῦ πλούτου. Mark 4, 19. Luke 8, 14. 1 Tim. 6, 17. James 5, 2. Rev. 18, 16. Meton. as a source of power and influence, in ascriptions, Rev. 5, 12. Sept. for רַחֲמַיִם 1 K. 3, 11. Prov. 8, 18; יָחַד 28, 8; יָחַד Is. 30, 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.

2. Trop. ό πλούτος τοῦ θεοῦ v. τοῦ Χριστοῦ, i. e. the rich gifts and blessings imparted from God or Christ, Phil. 4, 19. Eph. 3, 8. Also, *good, prosperity, welfare*, Rom. 11, 12 bis. Heb. 11, 26.

3. Trop. *riches, richness, abundance*, usually before the genit. of another noun, where it may be rendered as an adj. *rich, abundant, pre-eminent*; Buttm. § 132. n. 12. Winer § 34. 2. Rom. 2, 4 τὸν πλοῦτον τοῦ χρηστοτήτος, i. q. his rich goodness. 2 Cor. 8, 2. Eph. 1, 7 πλ. τῆς χάριτος. 2, 7. Col. 2, 2. So πλοῦτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9, 23. Eph. 1, 18. 3, 16. Col. 1, 27; comp. in δόξα no. 2. b. Rom. 11, 33 ὁ βάθος πλοῦτον καὶ σοφίας καὶ γνώσεως, O the deep richness both of wisdom and knowledge!—Plato Euth. 13. p. 12. a, τρυφᾷς ὑπὸ πλοῦτον τῆς σοφίας.

πλύνω, f. ὑπό, to wash, to rinse, espec. clothes, c. acc. Rev. 7, 14 ἔπλυναν τὰς στολὰς αὐτῶν. 22, 14 in Mss. Sept. for שָׁבַב Gen. 49, 11. Ex. 19, 10.—Artemid. 2. 4. Plato Charm. 161. e, τὸ ἑαυτοῦ ἱμάτιον. But Xen. Eq. 5. 7 οὐρὰν καὶ χαιτήν πλύνειν.

πνεῦμα, ατος, τό, from πνέω to breathe. I. A *breathing, breath*. 1. Of the mouth or nostrils, a *breathing, blast*, 2 Thess. 2, 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, the destroying power of God; so Sept. and רִיחַ Is. 11, 4; comp. Ps. 33, 6. Of the vital breath, Rev. 11, 11 πνεῦμα ζωῆς, *breath of life*; so Sept. and Heb. רִיחַ Gen. 6, 17. 7, 15. 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Xen. Ven. 7. 3.

2. *breath of air, air in motion, a breeze, blast, the wind*; John 3, 8 τὸ πνεῦμα, ὅπου θέλει, πνέει. Heb. 1, 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104, 4 where Sept. for רִיחַ; as also Gen. 8, 1. Is. 7, 2.—Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14.

II. The spirit of man, i. e. 1. The *vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God comp. Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29.—Matt. 27, 50 ἀφῆκε τὸ πνεῦμα he gave up the ghost, expired. John 19, 30. Luke 23 46 εἰς χεῖράς σου παραβήσομαι τὸ πνεῦμα μου, comp. Ps. 31, 5. Acts 7, 59. Luke 8, 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2, 26. Rev. 13, 15. Sept. and רִיחַ Gen. Ecc. Ps. 11. cc. Gen. 45, 27. Judg. 15, 19. al. So Eccles. 38, 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκεν. Anthol. Gr. IV. p. 284.—Trop. John 6, 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιούν κτλ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15, 45 ἐγένετο ... Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδὰμ [ἐστὶ] εἰς πνεῦμα ζωοποιούν, a *life-giving spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3, 21.

2. The rational *spirit, mind, soul*, Lat. *animus*. a) Genr. as opp. to the body and animal spirit; 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1, 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμα μου. Heb. 4, 12 ἄκρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2, 29. 8, 10 τὸ σῶμα νεκρόν ... τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5, 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4. 5 εἰς ὀλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6, 20. 7, 34. 2 Cor. 7, 1. Phil. 3, 3. Col. 2, 5. 1 Pet. 4, 6. Heb. 12, 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκός. (Comp. Sept. and רִיחַ Num. 16, 22. 27, 16; also Zech. 12, 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8, 16 αὐτὸ τὸ πνεῦμα (τοῦ θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth with or to our spirit, mind. Gal. 6, 18. 2 Tim. 4, 22. Philem. 25. Also Rom. 1, 9. John 4, 23. 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, with a sincere mind; comp. Phil. 3, 3, and see in ἀληθεια no. 1. a. So Wisd. 2, 3 opp. σῶμα. 16, 14 opp. ψυχὴ. Plato Ax. 370. c, εἰ μὴ τι θεῖον ὄντως ἐνῆν πνεῦμα τῇ ψυχῇ. b) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5, 3 πτωχοὶ τῷ πνεύματι poor in spirit, lowly in mind. (Comp. Sept. and רִיחַ Ps. 34, 19.) So of enjoyment, quiet, 1 Cor. 16, 18 ἀνέπαυσαι γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 2, 12. 7, 13;

of joy, Luke 10, 21 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18, 25 et Rom. 12, 11 ζέων τῷ πνεύματι. Luke 1, 17 ἐν πνεύματι καὶ δυνάμει Ἑλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eccclus. 48, 1 ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἐκαίετο, and v. 12 καὶ Ἑλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3, 12 ἀνασθενάξας τῷ πνεύματι αὐτοῦ. John 11, 33, 13, 21. Acts 17, 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and חרר Gen. 26, 35. Is. 65, 14. So Wisd. 5, 3. c) As referring to *disposition, feelings, temper* of mind, Engl. *spirit*. Luke 9, 55 οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς. Rom. 8, 15 πνεῦμα δουλείας a *slavish spirit*, opp. τὸ πν. υἰοθεσίας, see below in III. D. 2. e. Rom. 11, 8. 1 Cor. 4, 21 et Gal. 6, 1 πν. πράότητος, a mild, gentle spirit. 1 Cor. 14, 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι, *my spirit prays*, i. e. *my own feelings* thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis. 16. 2 Cor. 4, 13. 11, 4. 12, 18. Eph. 4, 23. Phil. 1, 27. 2, 1. 2 Ti. 1, 7. 1 Pet. 3, 4. Comp. Sept. and חרר Ez. 11, 19, 18, 31. Num. 5, 30. So Soph. CEd. Col. 612. d) As implying *will, counsel, purpose*; Matt. 26, 41 et Mark 14, 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18, 5 Rec. συνέχισεν τῷ πνεύματι. 19, 21 ἔστω Παῦλος ἐν τῷ πν. 20, 22 see in δέω no. 2. b. β. Sept. and חרר 1 Chr. 5, 26. Ezra 1, 1. So 1 Esdr. 2, 2. e) As including the *understanding, intellect*, Mark 2, 8 ἐπιγινώσκεις τῷ πνεύματι. Luke 1, 80 et 2, 40 τὸ δὲ παιδίον ἤγξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας. 1 Cor. 2, 11. 12 πν. τοῦ κόσμου, comp. πν. τοῦ ἀνθρ. in v. 11. Sept. and חרר Ex. 28, 3. Job 20, 3. Is. 29, 24. So Plato Ax. 370. c. f) For πνεῦμα signifying the *mind* or *disposition* as affected by the Holy Spirit, see below in III. D. 2. e.

III. A *spirit*, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state.

A) Of *created spirits*. 1. The human *spirit, soul*, after its departure from the body and as existing in a separate state; Heb. 12, 23 προσεληλύθατε... πνεύμασι δικαίων τετελειωμένων, i. e. *to the spirits of the just advanced to perfect happiness and glory*. 1 Pet. 3, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορεύεσθαι ἐκήρυξεν, *in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison*, comp. 2 Pet.

2, 4. 5; others refer this to the supposed descent of Christ into Hades after his crucifixion, and his there preaching the gospel. Acts 23, 8. So of the soul of a person re-appearing after death, a *spirit, ghost*, Luke 24, 37. 39. Acts 23, 9.

2. an *evil spirit, demon*, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκαθάρτον, see in ἀκάθαρτος no. 3. E. g. πνεῦμα ἀκάθ. Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2. Also πν. δαιμονίου ἀκαθάρτου Luke 4, 33; πνεύματα δαιμονίων Rev. 16, 14; πνεῦμα ποιηρόν Acts 19, 15. 16, ἀνὰ τὰ πνεύματα ἡονηρά v. 12. 13. Matt. 12, 46. Luke 7, 21. 8, 2. 11, 26; πνεῦμα ἀλλοδον Mark 9, 17. 25; πνεῦμα ἀσθενείας, a *spirit of infirmity*, causing disease, Luke 13, 11, comp. v. 16; πν. πύθωνος, a *spirit of divination*, a soothsaying demon, Acts 16, 16. 18. Absol. Matt. 8, 16. Mark 9, 20. Luke 9, 39. 10, 20. Eph. 2, 2 τὸν ἀρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ἐνεργούντος κτλ. i. e. Satan, the gen. πνεύματος being an anacoluthon for τὸ πνεῦμα. Others here take τοῦ πνεύματος in the sense of *disposition*, as above in II. 2. c; see Winer § 65. 8.—Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάρ.

3. Less often in Plur. of *angels*, as God's ministering spirits; Heb. 1, 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. 1, 4 ἀπὸ τῶν ἐπὶ τὰ πνεύματων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e. the seven archangels, see in ἀρχάγγελος. Rev. 3, 1. 4, 5. 5, 6.—Jo. Ant. 4. 6. 3 ἀγγελοῦ... Σεῖον πνεῦμα.

B) Of *God* in reference to his immateriality; John 4, 24 πνεῦμα ὁ θεός.

C) Of *Christ* in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3, 18 θανάτωσθεις μὲν σαρκί, ζωοποιώσθεις δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1, 20. 21. 22; in which spiritual (pre-existent) nature also he preached (v. 19) through Noah, see above in A. 1. Rom. 1, 4 κατὰ πνεῦμα ἀγιωσύνης, opp. κατὰ σάρκα. 1 Tim. 3, 16 see in δακίω no. 2. a. So too some take πνεῦμα αἰώνιον in Heb. 9, 14, in opp. to the perishable beasts in v. 13, comp. 7, 16. 24; better, the *Holy Spirit, the divine influence*, which rested on Jesus without measure and with an eternal efficacy; comp. John 3, 34, and see below in D. 2. b.—For 1 Cor. 15, 45 see in II. 1; and 2 Cor. 3, 17 see in D. 1. c.



D) Of the Spirit of God, Heb. **רוּחַ יְהוָה**, **רוּחַ יְהוָה**, in N. T. τὸ πνεῦμα τοῦ Θεοῦ v. κυρίου; also τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit; and absol. τὸ πνεῦμα, the Spirit, κατ' ἐξοχὴν; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Acts 16, 7; Χριστοῦ Rom. 8, 9. 1 Pet. 1, 11; Ἰησοῦ Χρ. Phil. 1, 19; τοῦ κυρίου 2 Cor. 3, 17; τοῦ υἱοῦ Θεοῦ Gal. 4, 6. For the Heb. usage, see Heb. Lex. art. **רוּחַ** no. 4. In N. T. this Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son.—The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

1. The Holy Spirit, as existing, as a divine agent, etc.

a) Joined with ὁ Θεός v. ὁ πατήρ, and ὁ Χριστός, ὁ κύριος, ὁ υἱός, with the same or with different predicates. Matt. 28, 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα no. 4. 1 Cor. 12, 4, comp. 5, 6, τὸ δὲ αὐτὸ πνεῦμα... καὶ ὁ αὐτὸς κύριος... ὁ δὲ αὐτὸς Θεός. 2 Cor. 13, 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1, 2 κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἀγαπῶν πνεύματι, εἰς ὑπακοὴν καὶ βαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἀγίῳ προσευχόμενοι, ἐαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5, 7.]

b) Spoken in connection with or in reference to God, ὁ Θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15, 26 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in lett. d. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ Θεός. 1 Cor. 2, 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. v. 11 οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ Θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5, 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ

ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.—As speaking through the prophets of the O. T. Acts 1, 16 γραφήν... ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, comp. 4, 24. 2<sup>η</sup> σὺ ὁ Θεός... ὁ διὰ στόματος Δαβίδ... εἰπὼν, and comp. 3, 21 et Heb. 1, 1. Acts 28, 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσίου, comp. Is. 6, 8. 11 where it is **רוּחַ יְהוָה**. Heb. 3, 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95, 7 where it is **רוּחַ יְהוָה**. Heb. 10, 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31, 31 where it is **רוּחַ יְהוָה**. So Heb. 9, 8, comp. 1, 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7, 51, comp. v. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3, 5. 6. 8 ὁ γεγεννημένος ἐκ τοῦ πνεύματος, comp. John 1, 13 ἐκ τοῦ Θεοῦ ἐγεννήθησαν.—Where τὸ πνεῦμα is said to dwell in or be with Christians, as Rom. 8, 9 εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐγγεραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν... διὰ τὸ ἐνοικεῖν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3, 16 οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; 6, 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν. 2 Tim. 1, 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6, 16 ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός· ὅτι ἐνοικήσω ἐν· αὐτοῖς κτλ. comp. John 14, 23. Eph. 2, 22.—Where τὸ πνεῦμα and ὁ Θεός are interchanged; as 1 Cor. 12, 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts; comp. v. 7 where it is ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. So Eph. 6, 17 μίχαιρα τοῦ πνεύματος, ὃ ἐστι ῥῆμα Θεοῦ.

c) Spoken in connection with or in reference to Christ; e. g. joined with ὁ Χριστός in emphatic affirmation, Rom. 9, 1 ἀλήθειαν λέγω ἐν Χριστῷ· οὐ ψεύδομαι... ἐν πνεύματι. In a solemn obtestation, Rom. 15, 30 παρακαλῶ δὲ ὑμᾶς... διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6, 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάζεσθε, ἀλλ' ἐδικαίωζεσθε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. 2 Cor. 3, 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (comp. v. 8), οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. v. 18. Heb. 10, 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in lett. b, with John 14, 23. 15, 4. 2 Cor. 13, 5. Eph. 3, 17.—Also where τὸ πνεῦμα τὸ ἅγιον

said to descend, *σωματικῶς* εἶδει, upon Jesus after his baptism, Luke 3, 22. Matt. 3, 16. Mark 1, 10. John 1, 32, 33.

d) As coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in lett. b; or as communicating a knowledge of future events, Acts 10, 19 *εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσιν σε.* 20, 23. 21, 11. 1 Tim. 4, 1. Or as directing or impelling to any act, Acts 11, 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2, 7 *ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.* v. 11. 17. 29. 3, 6. 13. 22. 14, 13. 23, 17 *καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου,* i. e. the Spirit and the whole church. So 1 Cor. 2, 10, comp. above in lett. b.—As speaking through the disciples when brought before rulers, etc. Matt. 10, 20. Mark 13, 11. Luke 12, 12. As qualifying the apostles powerfully to propagate the Gospel, *λήψεσθε δυνάμιν ἐπελδούτος τοῦ ἁγ. πν.* ἐφ' ὑμᾶς Acts 1, 8; or aiding in building up and comforting the churches, 9, 31; or directing in the appointment of church-officers, 20, 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2, 13 *ἐν διδασκαίᾳ πνεύματος ἁγίου (λόγους) ἡν ὡς ἐλάλουν, suggested by the Holy Spirit.* v. 14. *ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ.* Emphat. as the Spirit of the Gospel, 2 Cor. 3, 17; see above in lett. c, and comp. in no. 2. c, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14, 17. 26 *ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον... ἐκεῖνος ὑμᾶς διδάξει πάντα.* 15, 26 *ὁ παράκλητος... τὸ πνεῦμα τῆς ἀληθείας,* i. e. that divine Spirit who will impart the knowledge of divine truth; as 16, 13 *τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.* Rom. 8, 14 *ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.* v. 16 *αὐτὸ τὸ πνεῦμα κτλ.* v. 26 bis. 27. 14, 17. 15, 13. 16. 2 Cor. 1, 22 et 5, 5 *ἀρραβὼν τοῦ πνεύματος.* Eph. 3, 16. 5, 18. 1 Thess. 1, 6. 2 Thess. 2, 13. James 4, 5 see in ἐπιποσέω. 1 Pet. 1, 22.—So where any one is said to grieve the Holy Spirit; Eph. 4, 30 *μὴ λυπείτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἑσφραγίσθητε,* i. e. by whose gifts and influences ye are strength-

ened and confirmed; comp. Is. 63, 10 where Sept. for *וְהָיָה*.

2. Meton. the *Holy Spirit*, put for the effects and consequences of the agency and operations of the Spirit of God, i. e. a *divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts 1, 8.—Spoken

a) Of that physical procreative energy exerted in the miraculous conception of Jesus; Luke 1, 35 *πνεῦμα ἁγίου ἐπελεύσεται ἐπὶ σέ,* where it is i. q. *δύναμις ὑψίστου* in the next clause. Matt. 1, 18. 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4, 29.

b) Of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4, 1 *Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης,* comp. 3, 22. John 3, 34 *οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα,* i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1, 2. Matt. 12, 18 *ἀγαπητός μου... ὁ θεὸς τὸ πνεῦμα μου ἐπ' αὐτόν,* quoted from Is. 42, 1 where Sept. for *וְהָיָה*. Luke 4, 18 *πνεῦμα κυρίου ἐπ' ἐμέ,* quoted from Is. 61, 1 where Sept. for *וְהָיָה*. Acts 10, 38 *Ἰησοῦν... ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.* 1 John 5, 6 bis. 8 *τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα,* i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9, 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4, 1. Mark 1, 12. Luke 4, 1 *ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,* and afterwards to return into Galilee Luke 4, 14.—As enabling him to cast out demons; Matt. 12, 28 *εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,* comp. Luke 11, 20 where it is *εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια.* In this connection τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12, 31. 32. Mark 3, 29. Luke 12, 10; comp. Matt. 12, 28. Mark 3, 30.

c) Of that divine influence by which prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος, in or through the Spirit*, i. e. by inspiration; Matt. 22, 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ;* Mark 12, 36. So 2 Pet. 1, 21 *ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν.* 1 Pet. 1,

11 τὰ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. 1, 10. 4, 2, 17, 3, 21, 10; also Rev. 19, 10, see in *μαρτυρία* no. 2. b.—Of the inspiration resting upon John the Baptist, Luke 1, 15; Zacharias 1, 67; Elizabeth 1, 41; Simeon 2, 25. 26. 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice; John 7, 39 bis, τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος... οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη, comp. John 16, 13. 14. So Luke 11, 13. Rom. 5, 5. 1 Cor. 12, 3 bis, οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. 3, 3 ἐπιστολὴ... ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζώοντος. Gal. 5, 5. Tit. 3, 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνωσως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως. Heb. 6, 4. 1 Pet. 4, 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *βαπτίζω* no. 2. b. Matt. 3, 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Mark 1, 8. Luke 3, 16. John 1, 33. For Acts 1, 5 et 11, 16, see below in lett. d. (So τὸ ἅγιον πνεῦμα Wisd. 9, 17.) Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3, 6 bis. 8; comp. v. 17, and above in no. 1. d.

d) Of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20, 22 ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον, comp. v. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christian teachers were endowed with high supernatural qualifications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1, 5 et 11, 16, comp. 1, 8. 1 Cor. 12, 13 bis, comp. v. 8. 9.—Acts 2, 4 bis, καὶ ἐπλήρυσαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέrais ψαλμοῖς, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. as the Spirit impelled them. 2, 17. 18, quoted from Joel 3, 1. 2 [2, 28. 29], where Sept. for יְהוָה Acts 2, 33 Ἰησοῦς... τὴν αὐτῶν ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβόντων

παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο. v. 38. 5, 32. 8, 15. 17. 18. 19. 9, 17. 10, 44. 45. 47. 11, 15. 24. 13, 9. 15, 8. 19, 2 bis, εἶπε πρὸς αὐτοὺς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, i. e. they did not know that the Holy Spirit had yet been given. Acts 19, 6. Rom. 15, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2, 4. 7, 40. 12, 7. 8 bis. 9 bis. 14, 2. 32 καὶ πνεύματα προφητῶν προφηταὶ ὑποτάσσεται, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1, 13. Gal. 3, 2. 3. 5. 14. 1 Thess. 1, 5. 4, 8. 5, 19 (comp. 2 Tim. 1, 6). Heb. 2, 4. 1 Pet. 1, 12.—So as prompting to or restraining from particular actions or conduct; Acts 8, 29. 39 πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, i. e. the divine influence, affluency, which rested on Philip, hurried him away, comp. Matt. 4, 1; so Acts 13, 2. 4. 15, 28. 16, 6. 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4, 8 τότε Πέτρος πληροῦς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. v. 31. 6, 3 ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας. v. 5. 10, comp. v. 8.—As the medium of divine communications and revelations, Acts 11, 28 Ἀγabus ἐσίμανε διὰ τοῦ πνεύματος κτλ. 21, 4. Eph. 3, 5.—As the source of support, comfort, Christian joy and triumph, Acts 7, 55. 13, 52. Eph. 5, 18. Phil. 1, 19.—Plur. πνεύματα, spiritual gifts, 1 Cor. 14, 12.

e) Of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit, which corrects, elevates, ennobles, sanctifies their views and feelings; fills the mind with peace and joy; and is the pledge and foretaste of everlasting happiness. E. g. α) As opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling, imperfect, sinful; John 3, 6 τὸ γεγεννημένον ἐκ τῆς σαρκός, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικόν ἐστὶ, is spiritual, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our carnal natures and unrenewed hearts, but following those

holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2. 4. 5 bis. 6. 9 ἐν πνεύματι. v. 13. 1 Cor. 6, 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύμα ἔστιν, i. e. through the influence of the Spirit such an one has the same disposition and the same temper of mind with Christ. Gal. 5, 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. v. 17 bis. 18. 22. 25 bis. 6, 8 bis. β) Genr. Rom. 8, 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3, 17. Rom. 7, 6. 8, 15 ἐλάβετε πνεῦμα υἱοθεσίας a spirit of sonship, i. e. a filial spirit. v. 23. 1 Cor. 2, 12. 2 Cor. 6, 6. Gal. 4, 6 (comp. Rom. 8, 15). Eph. 1, 17 δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, a spirit of wisdom and illumination, imparted through the Holy Spirit. 2, 18. 22. 4, 3. 4. [5, 9.] Col. 1, 8. 1 Tim. 4, 12. 1 John 3, 24. 4, 13. Jude 19.

3. Meton. of a person or teacher acting or professing to act under the inspiration of the Holy Spirit, by divine inspiration, i. q. πνεύματα προφητῶν 1 Cor. 14, 34, οἱ λαοῦντες ἐν πνεύματι 1 Cor. 12, 3. So 1 Cor. 12, 10 διακρίσεις πνεύματων the trying of spirits or teachers, i. e. the judgment as quickened by the Holy Spirit, including not only the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not. 1 John 4, 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάετε τὰ πνεύματα. v. 2 bis. 3. 6 bis. 1 Thess. 4, 1. 2 Thess. 2, 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

πνευματικός, ἡ, ὄν, (πνεῦμα,) belonging to the breath, breathing, as ὁ πν. τόπος the breast, Theophr. Fr. 7. 12. ib. 10. 7; windy, Theophr. Caus. Pl. 4. 12. 5; spiritual, mental, opp. σωματικόν, Plut. de tuend. San. præc. 13.—In N. T.

1. spiritual, pertaining to the nature of spirits, see πνεῦμα III. A. 1 Cor. 15, 44 bis, σῶμα πνευματικόν a spiritual body, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. v. 46 bis.—Abstr. for concr. Eph. 6, 12 τὰ πνευματικὰ τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Winer § 34. n. 3. Matth. § 415. 5. So τὰ ληστικά for τοὺς ληστές Polyaeen. 5. 14.

2. spiritual, as pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in πνεῦμα III. D. a) Of persons, spiritual, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the

Holy Spirit, i. Cor. 2, 15. 3, 1 ὑμῖν ὡς πνευματικοῖς. 14, 37. Gal. 6, 1. b) Of things spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. 15, 27 1 Cor. 2, 13 bis, πνευματικοῖς πνευματικὰ συγκρίνοντας, see in συγκρίνω no. 1. 1 Cor. 9, 11. Eph. 1, 3. Col. 1, 9. 1 Cor. 12, 1 et 14, 1 τὰ πνευματικὰ spiritual gifts, miraculous powers. Eph. 5, 19 et Col. 3, 16 ᾠδαί, πνευματικαῖς in spiritual songs, composed in the Spirit, on spiritual and religious subjects. Rom. 7, 14 ὁ νόμος πν. ἔστιν, the law is spiritual, both as proceeding from the Holy Spirit and as adapted to the spiritual nature and wants of man. Rom. 1, 11 χάρισμα πνευματικόν, some spiritual gift, i. e. a gift pertaining to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit; comp. in v. 12, and see in πνεῦμα III. D. 2. e.—Also of things in a higher and spiritual sense, i. e. not literal, not corporeal, including also a reference to the Holy Spirit; 1 Pet. 2, 5 bis, οἶκος πνευματικός... πνευματικὰς θυσίας. 1 Cor. 10, 3. 4 bis, βρῶμα πνευματικόν ἔφαγον, πόμα πν. ἔπιον, κτλ. spiritual food, spiritual drink, i. e. supernatural, given by miraculous power, and intended to affect their faith and spiritual life; comp. vv. 1. 2. 5.

πνευματικῶς, adv. (πνευματικός,) spiritually, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2, 14. Also Rev. 11, 8 ἵπτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically, not literally.—Clem. Rom. Ep. ad Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

πνέω, f. πνέσομαι, aor. 1 ἔπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220; to breathe, to breathe out, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2; trop. Plut. Aristoph. et Menand. comp. 1.—In N. T. to blow, only of the wind, absol. Matt. 7, 25. 27 καὶ ἔπνευσαν οἱ ἄνεμοι. Luke 12, 55. John 3, 8. 6, 18. Rev. 7, 1. Acts 27, 40 τῇ πνεύσει sc. αἵρα. Sept. for צָפָה Ps. 147, 18; צָפָה Is. 40, 24. So Palaph. 47. 2. Xen. An. 4. 5. 3.

πνίγω, f. ξω, to choke, to strangle, e. g. by drowning, Pass. Mark 5, 13. So Jus. Ant. 10. 7. 5. Plut. de Liber. educ. 13. Xen. An. 5. 7. 25.—Spec. to seize by the throat, to throttle, to choke, c. acc. Matt. 18, 28 κρατήσας αὐτὸν ἐπνίγε. So Antiph. 125. 39. Aristoph. Nub. 1376. Camp. ἀγχα Luc. D. Mort. 19. 1. ib. 22. 1.

πυλίκτος, ἡ, ὄν, (πνίγω,) *strangled*, pr. 4then. 4. p. 147. d, κεφάλαιον . . . πυλίκτος ἐρίφου παρέθηκε.—In N. T. meton. τὸ πνικτόν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15, 20. 29. 21, 25. This was forbidden to the Jews, Lev. 17, 13. 14; comp. 7, 26. 27. Deut. 12, 16. 23.

πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

1. *a breathing, breath* of life, respiration, Acts 17, 25 ζῶν καὶ πνοήν. Sept. for פְּנוּיָה Gen. 2, 7. Is. 42, 5.—2 Macc. 7, 9. Hom. Il. 23. 380. Soph. El. 719.

2. *breath* of air, *a blast, wind*, Acts 2, 2. Sept. for פְּנוּיָה Job 37, 10.—Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

ποδῆρης, εος, ους, ὁ, ἡ, adj. (πούς, obs. ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1, 13 ἐνδεδυμένον ποδῆρη sc. ἐσθήτα. Sept. for פְּדִיָּה Ex. 28, 4.—Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδῆρη.

πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

1. Pr. of place, *whence?* from what place or quarter? Matt. 15, 33 πόθεν ἡμῖν ἐν ἔρημῇ ἄρτοι τοσούτοι κτλ. Mark 8, 4. John 4, 11. 6, 5. Rev. 7, 13. Also indirect, as often in N. T. comp. Winer § 61. 2. n. Luke 13, 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. v. 27. John 3, 8. 8, 14 bis. Trop. of state, condition, indir. Rev. 2, 5. Sept. for פְּדִיָּה Num. 11, 13. Gen. 29, 4. Judg. 19, 17.—Hom. Od. 16. 57. Plato Parm. 137. a. Xen. Ec. 16. 8.

2. Of the source, author, cause, also of manner, *whence? how?* Matt. 13, 27 πόθεν οὖν ἔχει ζιζάνια; v. 54. 56. 21, 25. Mark 6, 2. John 1, 49. 19, 9 πόθεν εἶ σύ; James 4, 1. Indirect, Luke 20, 7 μὴ εἰδέναι πόθεν. John 2, 9. 7, 27 bis. 28. 9, 29. 30. Sept. and פְּדִיָּה 2 K. 6, 27. (Dem. 241. 17. Xen. Conv. 2. 5.) Spoken in surprise, admiration, Luke 1, 43 καὶ πόθεν μοι τοῦτο, ἵνα κτλ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12, 37 καὶ πόθεν νῦν αὐτοῦ ἐστι; So AEL. V. 11. 13. 2. Dem. 749. 10.

ποία, ας, ἡ, (Dor. for πῶα, Ion. ποίη,) *grass, herb, herbage*; so some James 4, 14 ποίη γὰρ ἡ ζωὴ ὑμῶν, comp. 1, 10. Better ποία as fem. of ποῖος q. v.—Theocr. Idyll. 5. 34; ποίη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phryn. p. 496.

ποιέω, ὦ, f. ἴσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποίηκειν, without augm. Mark 15, 7, see Buttm. § 83. n. 7. Aor. 1

Op. 3 pers. plur. ποιήσαιαν Luke 6, 11 see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, implying action as completed or as continued. Sept. usually for פָּעַל.

1. *to make*, i. e. *to form, to produce, to bring about, to cause*, pr. of something external to oneself, something tangible, corporeal, obvious to the senses; see Passow s. v. init. Here the Middle is sometimes used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 6, 7, 8, and espec. n. 4. Matth. § 492. Winer § 39. 6.

a) Genr. α) Pr. and c. acc. Matt. 17, 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. John 9, 11 πηλὸν ἐποίησε. 18, 18 ἀνθρακῖαν πεποιηκότες. 19, 23. Acts 7, 40 θεοῦς. v. 43. 9, 39 ἱμάτια. 19, 24. Rom. 9, 20. Heb. 12, 13. Rev. 13, 14. With ἐκ c. gen. of material, John 2, 15 ποιήσας φραγέλιον ἐκ σχοινίων. 9, 6. Rom. 9, 21. With κατὰ τι of manner, model, Acts 7, 44. Heb. 8, 5. Mid. Acts 1, 1 τὸν μὲν πρῶτον λόγον ἐποηισάμην περὶ πάντων κτλ. see above. Sept. for פָּעַל Gen. 6, 14 sq. Ex. 25, 9; c. ἐκ Gen. 6, 14. So Hdtan. 1. 11. 2. Xen. Mem. 2. 7. 5; c. ἐκ An. 4. 5. 14. β) Of God, *to make*, i. q. *to create*, c. acc. Acts 4, 24 ὁ ποιήσας τὸν οὐρανὸν κτλ. 7, 50. 14, 15. 17, 24. Heb. 1, 2. 12, 27. Rev. 14, 7. So Luke 11, 40; c. dupl. acc. Matt. 19, 4 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς. Mark 10, 6 Sept. for פָּעַל Gen. 1, 7. 16. 25. 31; נָרַב Gen. 1, 1. 1, 1. 21. 27. Is. 42, 5.

b) Trop. of a state or condition, or of things abstract and incorporeal, and genr. of such things as are produced by an act of the mind or will; *to make*, i. e. *to cause, to bring about, to occasion*; see Passow. α) Genr. e. acc. Luke 1, 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts 15, 3 ἐποίουν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 24, 12 ἐπιστάσιν ποιούντα ὄχλου. Rom. 16, 17. 1 Cor 10, 13. Eph. 2, 15 ποιῶν εἰρήνην. 4, 16. Heb. 8, 9. Mid. Rom. 15, 26. Heb. 1, 3. So Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. 5. 30. Xen. Mem. 4. 4. 14. β) Spec. ποιεῖν with its accus. like Engl. *to make*, often forms here a periphrasis for the kindred verb. So Act. ἐκδίκησιν ποιεῖν *to make defence of one's cause*, i. q. ἐκδικεῖν to defend, to right, Luke 18, 7. 8. Acts 7, 24; comp. Luke ib. v. 3. 5. Sept. for פָּעַל פָּעַל Mic. 5, 15. (Pol. 3

8. 10.) ἐνέδραν ποιεῖν *to make an ambush*, i. q. ἐνεδρεῖν *to lie in wait*, Acts 25, 3. (Palaph. 1. 10. Xen. Hell. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy, to gratify*, Mark 15, 15. (Pol. 32. 7. 13.) μονὴν ποιεῖν *to make one's abode*, i. q. μένειν *to abide, to dwell*, John 14, 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way, to go*, i. q. ὁδοποιεῖμαι, Mark 2, 23, comp. in ὁδός no. 2. a; πόλεμον ποιεῖν *to make war or fight*, i. q. πολεμεῖν *to war, to fight*; construed by Hebr. c. μετὰ τινος instead of the dat. Rev. 11, 7. 12, 17. 13, 7. 19, 19. Sept. for ἡψψ ἡψψ Gen. 14, 2; συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλεύεσθαι *to consult together*, Mark 3, 6. 15, 1. (Plato Prot. 313. b.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts 23, 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιεῖν *to make a combination, conspiracy*, i. q. συστρέφεσθαι *to combine*, Acts 23, 12. Sept. for ἡψψ Am. 7, 10; comp. συστρέφομαι for ἴρ 2 Sam. 15, 31. 2 K. 21, 22.—Mid. often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιεῖν *to make delay* pr. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25, 17. (Polyb. Spic. Fragm. T. V. p. 44. Schweigh.) δεήσεις ποιεῖν *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5, 33. Phil. 1, 4. 1 Tim. 2, 1; ἐκβάλλειν ποιεῖν *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts 27, 18. (Pollux On. 1. 99.) κοπετὸν ποιεῖν *to make lamentation*, i. q. κόπτεσθαι *to lament*, Acts 8, 2. (Comp. πένθος π. Sept. Gen. 50, 10. Hdot. 2. 1.) λόγον ποιεῖν *to make account of*, i. q. λογίζεσθαι, Acts 20, 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνείαν ποιεῖν, i. q. μνησκα, see in μνεία; μνήμην ποιεῖν, see in μνήμη; πορείαν ποιεῖν *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13, 22. (2 Macc. 3, 8. Xen. An. 6. 2. 11.) πρόνοιαν ποιεῖν *to make provision for*, i. q. προνοεῖν *to provide for*, Rom. 13, 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1; comp. Dem. 1433. 5.) σπουδὴν ποιεῖν *to make diligence, to give diligence*, i. q. σπουδάζειν, Jude 3; so Pol. 1. 46. 2. Plut. de Liber. educ. 7.

c) Spec. of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*, c. acc. Luke 5, 29 ἐποίησε δοχὴν μεγάλην. 14, 12 ἐταν ποιῆς ἄριστον κτλ. v. 13. 16; c. dat. of pers. *to or for whom, in honour of whom*, Matt. 22, 2. Mark 6, 21. John 12, 2. Sept. π. δοχὴν μεγ. for Heb בֵּית הַחֵמֶשׁ הַשְּׁנִי Gen. 21, 8. Sc

c. dat. 1 Esdr. 3, 1; δαίπνον ποιεῖν Xen. Cyr. 3. 3. 25.—Hence of a festival, i. q. *to keep, to hold, to celebrate*; Matt. 26, 18 πρὸς σε ποιῶ τὸ πάσχα. Acts 18, 21. In the sense of *instituting*, Heb. 11, 28. Sept. and ἡψψ genr. Ex. 12, 48. Josh. 5, 10. So Jos. Ant. 2. 15. 3 π. τὰς θυσιῶν. Xen. Hell. 7. 4. 28 ποιεῖν τὰ Ὀλύμπια.

d) Also i. q. *to make exist, to cause to be*, pr. spoken of generative power, *to beget, to bring forth, to bear*; as παῖδας ποιεῖν Dem. 1312. 7, i. q. παιδοποιεῖν, see Lob. ad Phryn. p. 200. In N. T. a) Of trees and plants, *to make grow, to bear or bring forth fruit, to yield*; as καρπὸν v. καρπούς ποιεῖν Matt. 3, 10. 7, 17 sq. 13, 23. 26. Luke 3, 9. Rev. 22, 2, al. Trop. Matt. 3, 8. 21, 43. Luke 3, 8. James 3, 12 μὴ δύναται σκῆ ἑλαίας ποιῆσαι. So of branches, i. q. *to shoot forth*, Mark 4, 32. Once of a fountain, James 3, 12 οὐτε ἄλκυον γλυκὺ ποιῆσαι ὕδωρ. Sept. for ἡψψ of plants, Gen. 1, 11. 12. Is. 5, 2. 4. So Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. β) Trop. of persons, *to make for oneself, to get, to acquire, to gain* c. acc. Luke 12, 33 ποιήσατε ἑαυτοῖς βαλάντια... θησαυροὺν ἀνέκλειπτον ἐν τοῖς οὐρ. 16. 9 φίλους. John 4, 1 μαθητάς. Sept. and ἡψψ Gen. 11, 4. (Diod. Sic. 11. 39 δόξαν μεγ. Xen. Cyr. 5. 5. 12 φίλους.) In a pecuniary sense, *to gain, Engl. to make*, Matt. 25, 16 ἐποίησεν ἄλλα πεντε τάλαντα. Luke 19, 18. So Pol. 2. 62. 12. Dem. 1045. 5.

e) Causat. *to make do or be any thing, to cause to do or be*; Passow no. 1. c. Herm. ad Vig. p. 759. a) With an acc. and infin. Matt. 5, 32 ποιῇ αὐτὴν μοιχῶσθαι. Mark 1, 17. 7, 37 τοὺς κωφοὺς ποιῇ ἀκούειν. 8, 25. Luke 5, 34. John 6, 10. Acts 17, 26. Rev. 13, 13; also inf. c. τοῦ, Acts 3, 12 πεποιήκοσι τοῦ περιπατεῖν αὐτόν, see in ὁ, ἦ, τέ. II. G. 3. b. γ. Comp. Winer § 45. 4. p. 378. Matth. § 540. So genr. Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. β) With ἵνα c. Srjunct. *to make or cause that*, see in ἵνα III. I. d. John 11, 37 οὐκ ἔδυνάτο οὗτος ποιῆσαι ἵνα οὗτος μὴ ἀποθάνῃ. Col. 4, 16. Rev. 13, 15. By attract. ποιῶσιν αὐτοὺς ἵνα κτλ. Rev. 3, 9. 13, 12. 16 Comp. Buttm. § 151. I. 6.

f) Causat. *to make be or become any thing, to cause to be or become so or to make into any thing*; with two accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. a) With a Subst. as predicate; e. g. of things, Matt. 21, 13 αὐτὸν (οἶκον) ἐποίησαν σπλάγιον ληστῶν. John 4, 46 ἔβου ἐποίησα

τὸ ὄδωρ οἶνον. 1 Cor. 6, 15. Heb. 1, 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4, 19 ποιήσω ὑμᾶς ἀλειτουργοὺς ἀνθρώπων, comp. Mark 1, 17 fully π. ὑμᾶς γενέσθαι ἀλειτουργοὺς. Matt. 23, 15 ποιείτε αὐτὸν υἱὸν γενένης. Luke 15, 19. Sept. for ἱπὶ Gen. 27, 37. So to make, q. to constitute, to appoint; John 6, 15 ἵνα ποιήσωσιν αὐτὸν βασιλέα. Acts 2, 36. Rev. 1, 6, 3, 12, 5, 10; with predic. impl. Heb. 3, 2, comp. v. 1; with ἵνα instead of acc. Mark 3, 14 καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ. Sept. for ἱπὶ Ex. 18, 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) Spec. to make, i. q. to declare, to give out as any one. John 8, 53 τίνα σεαυτὸν ποιεῖς; 10, 33 ποιεῖς σεαυτὸν θεόν. 19, 7. 12. 1 John 1, 10. So Jos. Ant. 2. 11. 2 ποιεῖται αὐτὸν υἱόν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. β) With an Adj. as predicate; e. g. of persons, Matt. 20, 12 ἵσους ἡμῖν αὐτοὺς ἐποίησας. 28, 14. John 16, 2. Rev. 12, 15. In the sense of declaring, John 5, 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2, 14 ὁ ποιήσας τὰ ἀμφότερα ἐν. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to assume, Matt. 12, 33 ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κτλ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 759. So Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας... ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the kindred verb; e. g. Act. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26, 73 (Xen. An. 3. 5. 17); ἐκθετον ποιεῖν, i. q. ἐκτείναναι, to expose infants, Acts 7, 19; εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3, 3. Mark 1, 3. Luke 3, 4; comp. John 1, 23; λευκόν v. μέλαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαίνειν, Matt. 5, 36; ἐγὼ ποιεῖν to make whole, to heal, i. q. ὑγιαίνειν, John 5, 11. 15. 7, 23. (Palaph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12, 16. Mark 3, 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Μῖδ. βέβαο i. o. v. ποιεῖσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1, 10. γ) With an Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause to go out, to put forth; comp. Viger. p. 283. n. Acts 5, 34 ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι. So Ael. V. H. 10. 3 τὰ τῶν περδίκων νεύττια, ἐπεὶ δὲ τὰ τῶν πιδάσ ἔξω

ποίησεν τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἐξέβαλέων τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow s. v.

a) With an acc. of thing, and without reference to a person as the remote object; comp. below in lett. d. a) With acc. of pron. or the like, to do, genr. Matt. 5, 47 τί περισσὸν ποιεῖτε; Mark 11, 3 τί ποιεῖτε τοῦτο; 14, 8 ὁ ἔσχεν αὐτὴν, ἐποίησε. Luke 6, 2. 3. Matt. 8, 9 ποιήσον τοῦτο, καὶ ποιεῖ. Luke 7, 8. 20, 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John 19, 24. Acts 1, 1. 14, 15. 1 Cor. 7, 36. 15, 29. Gal. 2, 10 αὐτὸ τοῦτο ποιῆσαι. Eph. 6, 9. Phil. 2, 14 πάντα ποιεῖτε. Col. 3, 17. 1 Tim. 5, 21 μηδὲν ποιών. James 4, 15. al. With a participle following, Mark 11, 5 τί ποιεῖτε λύοντες τὸν πῶλον, as in Engl. *what do ye loosing the colt?* Acts 11, 30. 21, 13. Sept. genr. for ἱπὶ 1 K. 7, 23. 2 K. 6, 21. sarp. So Hdian. 4. 8. 10 τί τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα Μῆμ. 1. 3. 1. β) With acc. of a Subst. commonly of particular deeds, acts, works, done repeatedly or continuedly, to do, to perform, to execute, to work; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8, 39. 41; τὰ πρῶτα ἔργα Rev. 2, 5; τὰ ἔργα τοῦ θεοῦ i. e. the works which God requires, John 10, 37. 38; ἔργον εὐαγγελιστοῦ 2 Tim. 4, 5; π. ἔλεος to do mercy, to show mercy, James 2, 13; π. ἐλεημοσύνην to do alms, to give alms, Matt. 6, 2. 3. Acts 10, 2. 24, 17; π. δικαιοσύνην id. Matt. 6, 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7, 22. 13, 58; ἔργα John 5, 36. 10, 25; κράτος Luke 1, 51; σημεῖα John 2, 11. 23. 4, 54. 6, 30. 11, 47; τέρατα καὶ σημεῖα Acts 6, 8. 7, 36. 15, 12; genr. Matt. 9, 28. Acts 14, 11. al. Sept. and ἱπὶ Ex. 4, 17. Ps. 72, 18. 77, 15.—Also of the will, precept, requirement of any one, to do, to perform, to fulfil; as Matt. 21, 31 τίς ἐκ τῶν δύο ἐποίησε τὸ ἐλεῆμα τοῦ πατρὸς; 23, 3. Mark 6, 20 καὶ Ἡρώδης... πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17, 9. 10. John 2, 5. Acts 16, 21. Eph. 2, 3. Rev. 17, 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5, 19. 7. 21 ὁ ποιών τὸ ἐλεῆμα τοῦ πατρὸς μου. v. 24. 26. Luke 6, 46. 8, 21. John 7, 19 τὸν νόμον. Acts 13, 22. Rev. 22, 14. Of that which one asks, entreats, promises; John 14, 13 ὅτι ἂν αἰτήσῃτε... ἐγὼ ποιῶ. v. 14. Rom. 4, 21 ὁ ἐπηγγέλται, δυνατὸς ἐστὶ καὶ ποιῆσαι. Eph. 3, 20. 1 Thess. 5, 24; with

dat. *ci pers* Mark 10, 35 ἵνα ὁ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4, 28. Rom. 9, 28 λόγον συντεταγμένον ποιήσει κύριος the Lord will execute his word decreed, the judgment threatened. 2 Cor. 8, 10. 11. Gal. 5, 17, Eph. 3, 11. γ) Spoken of a course of action or conduct, *to do*, i. q. *to execute*, *to exercise*, *to practise*; e. g. κρίσιν ποιεῖν *to do judgment*, *to act as judge*, i. q. κρίνειν, John 5, 27. Jude 15. (Xen. Hell. 4. 2. 6, 8.) Also τὴν ἐξουσίαν τινὸς ποιεῖν, *to exercise the power of any one*, Rev. 13, 12. Spec. of right, duty, virtue; Rom. 2, 14 τὰ τοῦ νόμου ποιῇ. 10, 5; τὴν ἀληθείαν John 3, 21. 1 John 1, 6; τὴν δικαιοσύνην 1 John 2, 29. 3, 7; ποιῶν χρηστότητα Rom. 3, 12. Also Matt. 19, 16 τί ἀγαθὸν ποιήσω; John 5, 29. 8, 29 τὰ ἀρεστά. Rom. 7, 19. Eph. 6, 8. James 4, 17 καλὸν ποιεῖν. 3 John 5. So Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and תִּשְׁפָּע Ps. 14, 3. Gen. 18, 19. al. δ) Of evil deeds or conduct, *to do*, *to commit*, *to practise*, e. g. ἀμάρτημα 1 Cor. 6, 18; τὴν ἀμαρτίαν John 8, 34. 2 Cor. 11 7. 1 John 3, 4; τὴν ἀνομίαν Matt. 13, 41. 1 John 3, 4; ἄξια πληγῶν Luke 12, 48; αὐτὰ Rom. 1, 32. 2, 3; βδέλυγμα Rev. 21, 27; τ. ἔργον τοῦτο 1 Cor. 5, 2. 3 John 10; τὰ μὴ καζήκοντα Rom. 1, 28; οὐδὲν ἐναντίον τινι Acts 28, 17; κακὸν Matt. 27, 23. Luke 23, 22; κακά Rom. 3, 8. 1 Pet. 3, 12; πονηρά Luke 3, 19; φόνον Mark 15, 7; ψεύδος Rev. 22, 15; genr. John 7, 51. 18, 35. Acts 21, 33. 1 Tim. 1, 13. al. Sept. and תִּשְׁפָּע Ps. 51, 6. Gen. 34, 7. al. So Hdian. 1. 16. 13 μηδὲν ἀνίξιον. Luc. Pisc. 9 πολλά ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρὸν τι ποιεῖν.

b) Intrans. *to do*, *to act*, e. g. a) Absol. i. q. *to be active*, *to work*, Matt. 20, 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13, 5 ἐδόξῃ αὐτῷ ἐξουσία ποιῆσαι μῆνας κτλ. Sept. and תִּשְׁפָּע Ruth 2, 19; comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. Others refer both these passages to lett. e, below. β) With an adv. of manner, *to do so* and *so*, *to act* in any manner, e. g. καλῶς Matt. 12, 12. 1 Cor. 7 37; and so c. particip. Acts 10, 33 καλῶς ἐποίησας παραγενόμενος. Phil. 4, 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειπών.) With κρείσσον 1 Cor. 7, 38; οὕτω John 14, 31. 1 Cor. 16, 1; φρονιμῶς Luke 16, 8; ὡς Matt. 1, 24. 28, 15. Also κατὰ τι ποιεῖν Matt. 23, 3. Luke 2, 27; πρὸς τι Luke 12, 47. So Dem. 17. 9 ὡν καλῶς ποιοῦντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 ἐδ' ἐποίησαν.

c) Spec. ποιέω, like Engl. *to do*, is often

used in the latter member of a sentence instead of repeating the verb of the preceding member; see Passow s. v. E. g. with acc. of thing, Matt. 5, 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισοῦν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke 6, 10. Rom. 12, 20 ἐὰν διψᾷ, πότισε αὐτόν· τοῦτο γὰρ ποιῶν κτλ. Heb. 6, 3. With an adv. as οὕτω, Matt. 5, 47 ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς... οὐχὶ καὶ οἱ ἔθνηκοὶ οὕτω ποιοῦσιν; 24, 46 comp. 45. Luke 9, 15. Acts 12, 8; ὁμοίως ποιεῖν Luke 3, 11. 10, 37; ὡς, Matt. 6, 2 μὴ σαλπίσῃς ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke 9, 54; ὡσαύτως Matt. 20, 5; καὶ ὡς 1 Thess. 5, 11.—So c. acc. Dem. 1148. 13 ῥάδιως ἐπιτορήσῃς, ὅπερ καὶ ἄλλοις πεποιήκε. Luc. de Merc. cond. 7 ὥς ποιήσουσι.

d) Spoken in reference to a person, *to do to or as to any one*, i. e. either *for* or *against* him; the person being the remoter object.

a) With acc. of person, also c. acc. of thing; Matt. 27, 22 τί οὖν ποιήσω Ἰησοῦν; Mark 15, 12. With an adv. εἰ ποιεῖν τινα, Engl. *to do one good*, Mark 14, 7; comp. Buttm. § 131. 5. Matth. § 415. So Xen. Mem. 2.

2. 8 αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εἰ ποιάσι. β) With dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one*, in his behalf, c. acc. oi thing. Matt. 20, 32 τί θέλετε ποιήσω ὑμῖν. Mark 5, 19 ὅσα σοι ὁ κύριος πεποιήκε. v. 20. Luke 1, 49. John 9, 26. 12, 16; acc. impl. Matt. 25, 40. 45. With an adv. Matt. 5, 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15, 8. Luke 1, 25. John 13, 15. Sept. and תִּשְׁפָּע Gen. 21, 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ... ποιήσω, καὶ ξένῳ καὶ ἀστῳ. Xen. Mem. 3. 10. 8.) Also against any one, to his detriment, c. acc. of thing, Acts 9, 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John 15, 21. Heb. 13, 6. With an adv. Matt. 21, 36. Luke 2, 48. Sept. and תִּשְׁפָּע Gen. 20, 9. (Dem. 855. 15. Xen. Ec. 2. 9.) Or, genr. in respect to any one, in his case; c. acc. of thing, Matt. 7, 12. 21, 40. Mark 9, 13. Acts 4, 16; c. adv. Matt. 7, 12. Luke 6, 23. 26. 31. Comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τινα.

γ) With ἐν c. dat. of pers. *to do in respect to any one*, in his case; c. acc. of thing; Matt. 17, 12 Ἠλίας ἤδη ἦλκε... ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠξέλησαν. Luke 23, 31. Comp. Winer § 31. 6. So Sept. Gen. 40, 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἑτερείων τι ποιήσῃς ἐν ἐμοί. δ) With μετά c. gen. of pers. *to do with any one*, by Hebraism; see in μετά 1. 2. c. e. Luke 1, 73



ποίησαι ἔλκος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. Sept. for עָצַר Gen. 24, 12. 14. Ps. 119, 65. So Tob. 12, 6. Judith 8, 26.

e) Spec. with an accus. of time, pr. intrans. to do or act for a certain time, or as in comm. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts 15, 33 ποιήσαντες δὲ χρόνον. 18, 23. 20, 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11, 25 νυκτῆμερον ἐν τῷ βυζῷ πεποίηκα. James 4, 13. Perhaps Matt. 20, 12. Rev. 13, 5; better as above in no. 2. b. a. Sept. for עָצַר Ecc. 6, 12.—Sept. Prov. 13, 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281. n; contra, Stallbaum ad Plat. Phileb. p. 158. +

ποίημα, ατος, τό, (ποιέω,) a thing made, work. Rom. 1, 20 τὰ ἄρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. 2, 10. Sept. for עָצַר Ecc. 3, 11; עָצַר Is. 29, 16.—Luc. de Dea Syra 29, 49. Plato Menex. 97. e.

ποίησις, εως, ἡ, (ποιέω,) a making, Jos. Ant. 18. 3. 1; νεῶνποίησιν Thuc. 3. 2.—In N. T. a doing, keeping of a law; James 1, 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. So Ecclus. 19, 17 ποιήσις νόμου. Test. XII Patr. p. 681.

ποιητής, ου, ό, (ποιέω,) 1. a maker of any thing, inventor, Xen. Cyr. 1. 6. 38 π. μηχανημάτων.—In N. T.

μ. a doer, keeper of a law or precept; Rom. 2, 13 οἱ ποιηταὶ τοῦ νόμου. James 1, 22. 23. 4, 11. ib. 1, 25 π. ἔργου intens. a doer of the deed, i. q. a doer in deed of the law.—1 Macc. 2, 67.

2. a poet, maker of a poem, Acts 17, 28.—Ceb. Tab. 13. Aeschin. 20. 4. Xen. Mem. 1. 2. 56.

ποικίλος, η, ον, pr. many-coloured, spotted, variegated, Sept. for צָבִי Gen. 31, 8. 10. 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14.—In N. T. various, divers, manifold; as ποικίλας νόσους Matt. 4, 24. Mark 1, 34. Luke 4, 40; ἐπισυνάμει ποικ. 2 Tim. 3, 6. Tit. 3, 3. Heb. 2, 4 ποικ. δυνάμει. 13, 9. James 1, 2. 1 Pet. 1, 6. 4, 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts. So 2 Macc. 15, 21. Hdian. 4. 2. 13. Xen. Oec. 1. 6. 1.

ποιμαίνω, f. ανώ, (ποιμῆν,) 1. to feed a flock or herd, to let feed, to pasture, to tend,

c. acc. Luke 17, 7 δοῦλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9, 7. Sept. for רָעָה Gen. 30, 31. 36. Ex. 3, 1.—Luc. D. Deor. 4. 4. Dem. 1155. 3. Plato Rep. 345. c.

2. Trop. to feed, to cherish, to provide for. e. g. kings and princes their people, Matt. 2, 6 ὅστις ποιμαίνει τὸν λαόν μου. Rev. 7, 17; and so pastors and teachers the church, John 21, 16. Acts 20, 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5, 2. Sept. for רָעָה 2 Sam. 5, 2. 1 Chr. 11, 2. (So Anacr. Oid. 60. 8. Plato Lys. 209. a.) Spec. to rule, to govern, with severity; Rev. 2, 27 ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12, 5. 19. 15. Sept. and רָעָה Mic. 5, 6. 7, 14.—In a bad sense, ποιμ. εαυτὸν, to feed or cherish oneself, to take care of oneself, at the expense of others, Jude 12. Comp. Sept. Prov. 29, 3. Ez. 34, 8 ἐβόσκησαν οἱ ποιμένες εαυτούς.

ποιμήν, ένος, ό, 1. a herdsman, shepherd, one who tends herds or flocks; Matt. 9, 36 πρόβατα μὴ ἔχοντα ποιμένα. 25, 32. Mark 6, 34. Luke 2, 8. 15. 18. 20. Sept. for רָעָה Gen. 4, 2. Num. 27, 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

2. Trop. a) Of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the church, his flock; Matt. 26, 31 et Mark 14, 27 πατάξω τὸν ποιμένα κτλ. quoted from Zech. 13, 7 where Sept. for רָעָה. John 10, 2. 11 bis. 12. 14. 16. 1 Pet. 2, 25. Heb. 13, 20. Sept. for רָעָה of the Messiah, Ez. 34, 23. 37, 24. So Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. Also of a king as ποιμὴν λαῶν Hom. Il. 2. 263. Xen. Mem. 3. 2. 1. b) Spec. a pastor, the teacher and spiritual guide of a particular church, Eph. 4, 11. Sept. and רָעָה Jer. 2, 8. 3, 15. Ez. 34, 2. 5 sq.

ποίμνη, ης, ἡ, (ποιμήν,) a flock, espec. of sheep, Matt. 26, 31. Luke 2, 8. 1 Cor. 9, 7 bis. Sept. for רָעָה Gen. 32, 17. So Dem. 1155. 5. Plato Rep. 415. e.—Trop. the flock of Christ, his disciples, church, John 10, 16; comp. in ποίμνιον. So Act. Thom. § 25.

ποίμνιον, ου, τό, (sync. for ποιμήνιον, ποιμήν,) a flock, i. q. ποίμνη, Sept. for רָעָה Gen. 29, 2. 3; צֶמֶד Gen. 31, 4. 1 Sam. 14, 32. Luc. D. Deor. 4. 2, 3. Plato Rep. 416 a.—In N. T. only trop. the flock of Christ, his disciples, church, Luke, 12, 32. Acts 20, 28. 29. 1 Pet. 5, 2. 3. Comp. Sept. τὸ π. κυρίου for רָעָה Jer. 13, 17. Zech. 10, 3. So Psal. Salom. 17, 45. Themist. Orat. 23. p. 289, i. q. disciples.

ποῖος, ποία, ποῖον, interrog. correi. pron. corresponding to οἷος, τοῖος, Buttm. § 79.

1. Pr. *what? of what kind or sort?* Lat. *qualis*; Mark 4, 30 ἐν ποία παραβολῇ παραβάλλωμεν αὐτήν. Luke 6, 32 ποία ὑμῖν χάρις ἐστὶ; v. 33. 34. 24, 19. John 12, 33 ποίῳ πανάτῃ. 18, 32. 21, 19. Acts 7, 49. Rom. 3, 27. 1 Cor. 15, 35. James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in ποία. 1 Pet. 1, 11. 2, 20. So ἐν ποία ἐξουσία *by what authority*, i. q. by whose authority, Matt. 21, 23. 24. 27. Mark 11, 28. 29. 33. Luke 20, 2. 8. Acts 4, 7 bis, ἐν ποία δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5, 19 ποίας, or as in Rec. διὰ ποίας, (sc. ὁδοῦ,) *what way, how*; comp. δὲ ἐκείνης 19. 4. Sept. for הַיָּד 1 K. 22, 24.—Ceb. Tab. 12. Hidian. 1. 17. 13. Xen. Mem. 3. 12. 8.

2. *what one?* sc. out of a number, i. q. *what? which?* Matt. 19, 18. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24, 42 ποία ὥρα. v. 43. Mark 12, 28. Luke 12, 39. John 10, 32 διὰ ποῖον αὐτῶν ἔργων. Acts 23, 34. Rev. 3, 3. Sept. for הַיָּד 2 Sam. 15, 2. Jonah 1, 8.—1 Macc. 2, 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

πολεμέω, ὦ, f. ἦσω, (πόλεμος,) *to war, to make war, to fight*, with κατὰ c. gen. Rev. 12, 7 ὁ Μιχαὴλ... τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in ὁ, ἡ, τός, G. 3. b. γ. By Hebr. with μετά c. gen. Rev. 2, 16 πολεμήσω μετ' αὐτῶν. 13, 4. 17, 14. So Sept. μετὰ for Heb. עִם דַּהֲבָיִם Judg. 11, 5. 20. 2 K. 14, 15; אֶל Judg. 11, 25; see in μετὰ I. 2. c. a. (The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. a.) Absol. Rev. 12, 7; once joined with κρίνω, 19, 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *in righteousness doth he judge and make war*, i. e. upon those whom he condemns, in order to punish them; comp. Jer. 21, 5, also πόλεμον θεῶν Xen. An. 2. 5. 7. So c. dat. Jos. c. Ap. 1. 29. Hidian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once *to war*, i. q. *to strive violently, to wrangle, to quarrel*, James 4, 2 μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ κτλ. Sept. and part. עָרִיצָה Ps. 56, 2. 3, comp. v. 6. So Diod. Sic. 13. 84.

πόλεμος, ου, ὁ, (πέλομαι, kindr. Lat. *pello, bellum*.) pr. *agitation, tumult*; hence *fight, battle, war*.

1. *a fight, battle*, 1 Cor. 14, 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11, 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9, 7. 12, 7. 16, 14. 20, 8. So ποιῆσαι πόλεμον μετὰ τινος, *to do battle, to fight, to make war with any one*, i. q. πολεμεῖν, Rev. 11, 7. 12, 17. 13, 7.

19, 19; see in ποίω no. 1. b, and πολεμεῖν Sept. and עָרִיצָה Ex. 13, 17. 2 Sam. 19, 10 Job 39, 25. So Ael. V. II. 3. 5. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once for *violent strife, wrangling, quarrel*, James 4, 1. So Hidian. 1. 11. 4. Plato Phædo 11. p. 66. c.

2. Genr. *war*, Matt. 24, 6 bis, ἀκούειν πολέμων καὶ ἀκοὺς πολέμων. Mark 13, 7 bis. Luke 14, 31. 21, 9. Sept. and עָרִיצָה Ex. 1, 10. 2 K. 3, 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

πόλις, εως, ἡ, (πολέω, πέλομαι,) *a city*, pr. enclosed with a wall, a walled town.

1. Pr. and genr. *a city*; Matt. 2, 23 κατ' ἣν εἶπεν πόλιν λεγομένην Ναζαρέτ. Mark 6, 56. Luke 8, 1. John 11, 54. 2 Cor. 11, 26. al. sarp. Sept. for יְרֵי Gen. 4, 16. 11, 4. sarp. So Hidian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: a) With the art. ἡ πόλις, *the city*, i. e. known or before mentioned, as Matt. 21, 17. 18, comp. v. 10. Mark 11, 19 comp. v. 1. John 4, 8. 28. 30, comp. v. 5. Acts 8, 9, comp. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. Jerusalem Matt. 26, 18. Luke 7, 37. 24, 49. Acts 12, 10. (Jos. Ant. 10. 3. 1, 2.) So of Gadara Matt. 8, 33 comp. v. 28. Mark 5, 14. Luke 8, 34. b) With an adj. or like adjunct, Matt. 10, 14. 15 τῇ πόλει ἐκείνῃ. Acts 19, 29 ἡ π. δλη. 26, 11 εἰς τὰς ἐξω πόλεις. Rev. 16, 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλῶν. 18, 10. 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9, 1 comp. 4, 13; or, the chief city of one's family, Luke 2, 3; ἡ ἁγία πόλις, *the Holy City*, i. e. Jerusalem as the public seat of God's worship, Matt. 4, 5. Rev. 11, 2. Sept. and עִיר הַקֹּדֶשׁ Neh. 11, 1. Is. 52, 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20, 9. c) With gen. of pers. *the city of any one*, i. e. one's native city, π. Δαβὶδ Luke 2, 4. 11. (2 Chr. 8, 11.) Or in which one dwells, Luke 4, 29. John 1, 45. Rev. 16, 19; π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5, 35, comp. Ps. 48, 2. Tob. 13, 15. With gen. of a gentile name, Matt. 10, 5 εἰς πόλιν Σαμαρειτῶν. v. 23. Luke 23, 51. Acts 19, 35. 2 Cor 11, 32. d) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2, 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11, 5. 27, 8; so prob. Luke 1, 39 εἰς πόλιν Ἰουδα, i. e. Jutah or Jutta; see in art. Ἰουδα. Or in the genit. Acts 16, 14. 2 Pet. 2, 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. So Apollon. Argon. 2. 654 or 656 πόλιν Ὀρχομενίου. e) With a gen. of region or province, Luke 1, 26 εἰς πλῆθ. τῆς

Γαλιλαίας. John 4, 5. Acts 21, 39; impl. Matt. 14, 13. Luke 5, 12. So some Luke 1, 39 εἰς πόλιν Ἰούδα, *a city of Judah*; but see in lett. d.

2. Meton. for *the inhabitants* of a city, Matt. 8, 34 *πάσα ἡ πόλις ἐξήλθεν*. 21, 10. Mark 1, 33. Acts 13, 44. 21, 30. al.—Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

3 Symbol. *the city*, spoken of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven; Rev. 3, 12. 21, 2 *τὴν πόλιν τὴν ἁγίαν*, Ἱερουσ. καὶ νῦν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10. 14 sq. 23, 14. 19. Heb. 11, 10. 16. 12, 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. +

πολιτάρχης, ου, ό, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate*, Acts 17, 6. 8.—Greek writers use the form πολιτάρχος, Aeneas c. 26; or better πολιάρχος Pind. Nem. 7. 125. Plut. Themist. 19.

πολιτεία, as, ή, (πολιτεύω,) pr. 'the being a free citizen,' the relation of a free citizen to the state; hence

1. *citizenship, the right of citizenship, freedom of a city*, Acts 22, 28.—3 Macc. 3, 21. 23. Dem. 161. 16. Xen. Hell. 1. 1. 26.

2. *the state itself, a community, commonwealth*, Eph. 2, 12 π. τοῦ Ἰσραὴλ.—2 Macc. 4, 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

πολίτευμα, ατος, τό, (πολιτεύω,) *administration of the state, any public measure*, Dem. 107. 25. Plato Legg. 945. d.—In N. T. *the state itself, a community, commonwealth*, trop. of Christians in reference to their spiritual community, the new Jerusalem in heaven, Phil. 3, 20. (So pr. 2 Macc. 12, 7. Jos. Ant. proem. 3. Pol. 2. 41. 6.) Others: *walk, life, conduct*; comp. πολιτεύω Phil. 1, 27.

πολιτεύω, f. εὔσω, (πολίτης,) *to administer the state*, Thuc. 2. 37, 65; *to live as a free citizen* Pol. 4. 76. 2. Xen. Hell. 3. 1. 21.—Often and in N. T. Mid. depon. πολιτεύομαι, f. εὔσμαι, *to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state*, pr. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. 1, 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. With dat. of manner and dat. of pers. Acts 23, 1 *πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι τῷ θεῷ*, i. e. *to or for God, according to his will*; comp. in Θεός no. 1. c. So 2 Macc. 6, 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. 3, 4. Jos. de Vit. 2. de Macc. 2. 4 τῷ πατρὶ φ. νόμου.

πολίτης, ου, ό, (πόλις,) *a citizen, a member of a city or state, a freeman*; Acts 21, 39 οὐκ ἀσέμου πόλεως πολίτης. Luke 15, 15. So 2 Macc. 5, 23. 24. Hdian. 8. 2. 9. Xen. Mem. 4. 6. 14.—With gen. αὐτοῦ, i. q. *fellow-citizen*, Luke 19, 14; also Heb. 8, 11 in later edit. where Rec. τὸν πλησίον. Sept. for *ἑταῖρον* Gen. 23, 11; 27 Jer. 31, 34. Prov. 24, 28. So Hdian. 3. 10. 11. Xen. Hell. 6. 3. 6.

πολλά, see πολὺς.

πολλάκις, adv. (πολύς,) *many times, often*, Matt. 17, 15 bis. Mark 5, 4. 9, 22. John 18, 2. Acts 26, 11. Rom. 1, 13. [15, 22.] 2 Cor. 8, 22. 11, 23. 26. 27 bis. Phil. 3, 18. 2 Tim. 1, 16. Heb. 6, 7. 9, 25. 26. 10, 11.—Palæph. 21. 2. Xen. Mem. 3. 12. 6.

πολλαπλασίον, ονος, ό, ή, adj. (πολύς,) *manifold, many times more*, Luke 18, 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more common, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

πολυεύσπλαγχνος, see in πολὺς σπλαγχνος.

πολυλογία, as, ή, (πολυλόγος; πολύς, λέγω,) *much speaking, loquacity*, Matt. 6, 7. Sept. for *ῥητορικὴ* Prov. 10, 19.—Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

πολυμερῶς, adv. (πολυμερής; πολυς, μέρος,) *in many parts, in manifold ways*, Heb. 1, 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ό Σολομών εἰς τὴν θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε. Comp. πολυμερής Aristot. Part. An. 4. 6. 1.

πολυποικίλος, ου, ό, ή, adj. (πολύς, ποικίλος,) *much variegated, π. φάρεα* Soph. Iph. Taur. 1155.—In N. T. *very various, manifold, multifarious*, c. g. ή π. σοφία τοῦ θεοῦ Eph. 3, 10.

πολύς, πολλή, πολύ, Genit. πολλοῦ, ής, οῦ, see Buttm. § 64. 1. Comparat. πλείων, Superl. πλείστος, see in their order.—*Many, much*, pr. of number, quantity, amount. For the usual construction with the article, see in ό, ή, τό, II. A. 2. b.

1. Sing. pr. *many, much*; and with a noun implying number or multitude, *great, large*. a) Without art. John 6, 10 χόρτος πολὺς. 15, 5 καρπὸν πολὺν. Acts 15, 32 διὰ λόγου πολλοῦ *with much discourse*, many words. 20, 2. 16, 16 ἐργασίαν πολλήν. 22, 28. Matt. 13, 5 γῆν πολλήν *much earth*, soil. So with a noun of multitude, Acts 11, 21 π. ἀριθμός *a great number*. 18, 10 λαὸς πολὺς. Mark 5 24 ὄχλος π. John 6, 2. Acts 14, 1 πολὺ πλῆθος. 17, 4. Trop.

Matt. 9, 37 ὁ μὲν Ξερισμός πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. Neut. πολὺ, *much*, e. g. Luke 12, 48 ὃ ἐδόξη πολὺ, πολὺ ζητηθήσεται κτλ. 16, 10 bis, ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος. Acts 26, 29. Matt. 26, 9 πράξῃται πολλοῦ, *to be sold for much*. So Xen. Mem. 1. 2. 60. b) With art. Heb. 5, 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark 12, 37 ὁ πολὺς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phryn. p. 193, 390.) Absol. Neut. τὸ πολὺ, *the much*, 2 Cor. 8, 15 ὁ τὸ πολὺ sc. ἔχων v. συλλέξας, quoted from Sept. Ex. 16, 18, comp. v. 17; see Winer § 66. 3. n. So Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

2. Plur. πολλοί, αἱ, αἱ, *many*, and with nouns of multitude, *great, large*. a) Without artic. Matt. 8, 16 δαίμονιζομένους πολλούς. 24, 11. Mark 2, 15 πολλοὶ τελῶναι. Luke 7, 21. 12, 7. 19 πολλὰ ἀγαθὰ. v. 47 see in δέρω. John 3, 23 ὕδατα πολλά, *many waters*, many fountains. Acts 2, 43. Heb. 2, 10. al. So with a noun of multitude, Matt. 4, 25 ὄχλοι πολλοί. Luke 14, 25. (Xen. An. 4. 7. 14.) With another Adj. ἔτεροι πολλοί Matt. 15, 30; fem. Luke 8, 3; neut. 22, 65; ἄλλα πολλὰ Mark 15, 41; neut. 7, 4. John 21, 25; πολλοὺς ἄλλους Mark 12, 5. Coupled by καί, as π. καὶ ἕτερα Luke 3, 18; π. καὶ ἄλλα σημεῖα John 20, 30; π. καὶ βαρεὰ αἰτιάματα Acts 25, 7. Tit. 1, 10. (Xen. Cyr. 1. 4. 1; c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. 7, 13 καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἐροῦσιν μοι. Luke 4, 41 ἀπὸ πολλῶν. John 8, 30. Acts 10, 27. 2 Pet. 2, 2. Spec. *many*, i. q. *a multitude, all*, Matt. 20, 28 λύτρον ἀντὶ πολλῶν. Mark 10, 45. 14, 24. Heb. 9, 28, comp. Sept. Is. 53, 12. Neut. πολλὰ, *many things, much*, Matt. 13, 3 καὶ ἐλάλησεν πολλὰ ἐν παραβολαῖς. Mark 5, 26. Luke 10, 41. John 8, 26. 2 Cor. 8, 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) With gen. partit. Matt. 3, 7 πολλοὺς τῶν Φαρισαίων. Luke 1, 16. John 6, 66. Acts 4, 4. al. With ἐκ c. gen. partit. John 6, 60 πολλοὶ ἐκ τῶν μαθητῶν, 10, 20. Acts 17, 12. So c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. b) With the art. as referring to something well known; c. Subst. Luke 7, 47 αἱ ἡμετέραι αὐτῆς αἱ πολῆαι, comp. v. 37. 39. Rev. 17, 1, comp. v. 15. Acts 26, 21 τὰ πολλὰ γράμματα, *the much learning* which thou hast, q. d. *thy*

much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of, including the idea of *all*; as Rom. 5, 15. 15, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So *the many* who receive Christ, *all* who receive him, v. 15. 12, 5. 1 Cor. 10, 17. v. 33 τὸ τῶν πολλῶν ἵνα ὠσώσῃ, *the many*, all to whom I preach. (Xen. An. 3. 1. 10.) Also *the many, the most, the greater number*, but implying exceptions. Matt. 24, 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2, 17 ὡς οἱ πολλοί, *as the most do*, i. e. the Judaizing teachers. Comp. Winer § 17. 1. n. p. 119. Matth. § 266. So Xen. Cyr. 3. 1. 3.

3. Trop. and intens. of amount, degree, *much, great, vehement*, comp. Passow s. v. Matt. 2, 18 ὀδυρμός πολὺς. 5, 12. Luke 10, 40. Col. 4, 13 ζῆλον πολύν. Matt. 24, 30 δόξης πολλῆς. Mark 13, 26. John 7, 12 γογγυσμός π. Acts 15, 7. 21, 40 πολλῆς σιγῆς. 24, 3. 7. 25, 23. 27, 10. 21. Rom. 9, 22. 1 Cor. 2, 3 ἐν τρώμῃ πολλῇ. 2 Cor. 8, 4. Eph. 2, 4. al. sarp. Sept. for בְּיָדָא Gen. 41, 29. Dan. 11, 44.—Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25.

4. Of time, *much, long*, Plur. *many*. Matt. 25, 19 μετὰ δὲ χρόνον πολύν. Mark 6, 35 ὥρας πολλῆς γενομένης. Luke 8, 29. John 5, 6. Luke 12, 19 ἔτη πολλά, *many years*. Acts 21, 10. Rom. 15, 23; ἐπὶ πολὺ *for a long time* Acts 28, 6; μετ' οὐ πολὺ *not long after* Acts 27, 14; μετ' οὐ πολλὰς ἡμέρας Luke 15, 13. Acts 1, 5. Sept. ἡμέραι π. for Heb. יָמֵי הַיּוֹם Hos. 3, 3. 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλὰ ἔτη.

5. Neut. πολὺ, πολλὰ, adverbially, Buttm. § 115. 4. Matth. § 446. a) Sing. πολὺ, *much, greatly*, Mark 12, 27 πολὺ πλανᾷσας. Luke 7, 47 ἡγάπησε πολὺ. Acts 18, 27. Rom. 3, 2. James 5, 16; with a compar. 2 Cor. 8, 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. with compar. John 4, 41; πολλῷ μᾶλλον Matt. 6, 30. Mark 10, 48. So Sept. genr. Dan. 6, 14. 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11; with compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2; πολλῷ with compar. Xen. Mem. 1. 2. 9. b) Plur. πολλὰ without artic. *many times, often*, Matt. 9, 14 νηστεύομεν πολλά. James 3, 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much, greatly*, Mark 1, 45 ἤρξατο κηρύσσειν πολλά. 3, 12. 5, 10 παρεκάλει αὐτὸν πολλά. 1 Cor. 16, 12. Rev. 5, 4 ἔκλειον πολλά. (Sept. 2 K. 10, 18. Is 23, 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3

47 fin.) With the art. τὰ πολλά, *these many times, for the most part, greatly*, Rom. 15, 22. So Luc. D. Deor. 16. 1. Xen. Hell. 6. 2. 30. +

πολύσπλαγχτος, ου, ό, ή, adj. (πολύς, σπλαγχτων,) *very compassionate, of great mercy*, James 5, 11; where some Mss. read πολυεύσπλαγχτος id.—Not found elsewhere.

πολυτελής, έος, ους, ό, ή, adj. (πολύς, τέλος,) *very expensive, very costly, sumptuous*, e. g. νόστος Mark 14, 3; ἱματισμός 1 Tim. 2, 9. Sept. for רָבִי Prov. 1, 13. So Hldian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious, excellent*, 1 Pet. 3, 4. So Diod. Sic. 14. 30.

πολύτιμος, ου, ό, ή, adj. (πολύς, τιμή,) *of great value or price, very costly, very precious*, e. g. μαργαρίτης Matt. 13, 46. [26, 7]; νόστος John 12, 3; comparat. 1 Pet. 1, 7 in later edit.—Hldian. 1. 17. 5.

πολυτρόπως, adv. (πολύτροπος; πολύς, τρόπος, τρόπον,) *in many ways*, in diverse manners, Heb. 1, 1—4 Macc. 3, 21. So πολύτροπος Thuc. 2. 44.

πόμα, ατος, τό, (πίνω, πέπομαι,) *drink*, 1 Cor. 10, 4. Heb. 9, 10. Sept. for יַיִן Ps. 102, 10; וַיִּשְׁכַּח Dan. 1, 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phryn. p. 455 sq.

πονηρία, as, ή, (πονηρός,) *evil nature, badness*, in a physical sense, Sept. for פֶּשַׁע Jer. 24, 2. 3. 8.—Usually and in N. T. in a moral sense, *evil disposition, wickedness, malice*, Lat. *pravitas*; Matt. 22, 18 γινός τε ό Ιησούς την πονηρίαν αὐτῶν. Luke 11, 39. Rom. 1, 29. 1 Cor. 5, 8. Eph. 6, 12 τὰ πνεύμ. τῆς πονηρίας, i. q. τὰ πονηρά, Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark 7, 22; *wicked deeds, iniquities*, Acts 3, 26. Sept. for פְּשָׁעִים Ex. 32, 11; פְּשָׁעִים Ps. 28, 5; Plur. for פְּשָׁעִים Jer. 32, 32. 33. 5. So Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. Xen. CEC. 1. 19. Plur. Dem. 521. 6.

πονηρός, ά, όν, (πονέω, πόνος,) comparat. *πονηρότερος* Matt. 12, 45. Luke 11, 26; pr. 'causing or having labour, sorrow, pain,' hence *evil*, both Act. and Pass.

1. Act. *evil, causing evil*. a) Physically, *hurtful, painful, grievous*; Rev. 16, 2 ἔλκος κακόν καὶ πονηρόν. Sept. for פֶּשַׁע Deut. 28, 23. (Hldian. 2. 12. 11. Plato Prot. 313. d.) Neut. τὸ πονηρόν, *evil* as inflicted, *calamity, affliction*, Matt. 6, 13. Luke 11, 4; see in lett. b. a.

b) In a moral sense, *evil-disposed, malevolent, malignant, wicked*. a) Of persons, Matt. 5, 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. 7, 11 εἰ ὑμεῖς, πονηροὶ ὄντες κτλ. 12, 34. 35. 13, 49. 18, 32. 22, 10 comp. 14. Luke 6, 35. 45. 11, 13. Acts 17, 5. 2 Thess. 3, 2. Sept. and פֶּשַׁע Esth. 7, 6. Job 21, 30. (Hldian. 5. 2. 5. Xen. Mem. 2. 6. 20.) So πνεύματα πονηρά, *evil spirits*, malignant demons, Matt. 12, 45. Luke 7, 21. 8. 2. 11, 26. Acts 19, 12. 13. 15. 16. (Sept. and פֶּשַׁע 1 Sam. 16, 14 sq. 18, 10.) Hence ό πονηρός *the Evil one*, κατ' ἐξοχήν, i. e. Satan, Matt. 13, 19. 38, comp. 39. Eph. 6, 16. 1 John 2, 13. 14. 3, 12. 5, 18. Some also refer here Matt. 5, 37. 6, 13. Luke 11, 4. John 17, 15. 1 John 5, 19; see in lett. a, and in no. 2. b. β. So Act. Thom. § 45. Barnab. Ep. 21. β) Of things, e. g. ὀφθαλμός πονηρός, *an evil eye, envy*, Matt. 20, 15. Mark 7, 22; comp. in ὀφθαλμός no. 2; διαλογισμοὶ πονηροὶ Matt. 15, 19. James 2, 4, see in διαλογισμός. 1 Tim. 6, 4. Matt. 12, 35 et Luke 6, 45 ἐκ τοῦ πονηροῦ θησαν-ροῦ τῆς καρδίας, i. q. θησαν-ροῦ τῆς πονηρίας (Hldian. 1. 8. 5. AEl. V. H. 2. 11 πον. δείπνα, q. d. Thyestæ epulae.) Also as causing pain or hurt, e. g. words, *evil, hurtful, injurious, mischievous*, as πᾶν πονηρόν βῆμα Matt. 5, 11, Acts 28, 21. 3 John 10; also τὸ ὄνομά τινος ὡς πονηρόν Luke 6, 22, comp. Matt. 5, 11. Sept. and פֶּשַׁע Gen. 37, 1. Ps. 64 6. (Judith 8, 8.) Neut. τὸ πονηρόν, *evil* i. e. *evil intent, malice, wickedness*; Matt. 5, 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηρον ἐστίν. v. 39. John 17. 15. 2 Thess. 3, 3.

2. Pass. *evil*, in nature or quality, made *evil, bad, ill*.

a) Physically, of quality and condition, *bad, ill*; e. g. καρποὶ πονηροί, *bad fruit*. Matt. 7 17. 18; ὀφθαλμός πονηρός, *ill, diseased*, Matt. 6, 23. Luke 11, 34. Sept. and פֶּשַׁע Lev. 27 10. 2 K. 2, 19. So π. διάττα Plato Rep. 425. c

b) In a moral sense, *wicked, corrupt*. a) Of persons, *one wicked, an evil-doer*; 1 Cor. 5, 13 ἐξαιρέτε τὸν πονηρὸν ἐξ ὑμῶν. 2 Tim. 3, 13. So γενεὰ πονηρά Matt. 12, 39. 45. 16, 4. Luke 11, 29; αἰὼν πονηρός Gal. 1, 4. Sept. for פֶּשַׁע Deut. 21, 21; פֶּשַׁע Is. 1, 4. 9, 17. (Hldian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, *bad, remiss, slothful* Matt. 25, 26. Luke 19, 22. So Ecclus. 42, 5. Hldian. 1. 13. 6. Xen. CEC. 7. 41. β) Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3, 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 7, 7. Col. 1, 21. 2 Tim. 4, 18 1 John 3, 12. 2 John 11; βλαδιούργημα πον. Acts 18, 14. 1 Thess. 5, 22 ἀπὸ παντὸς εἰ.

δουσ ποιηροῦ, see in *ὁ, ἡ, τό*, A. 2. b. γ. Heb. 3, 12, 10, 22. James 4, 16. So Sept. and *יָרָא* Deut. 17, 5. 2 K. 17, 13. Prov. 26, 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, as full of sorrow and affliction, *evil, sorrowful, calamitous*; e. g. *ἡμέραι ποιηραὶ* Eph. 5, 16. 6, 13. Sept. and *יָרָא* Gen. 47, 9. Ps. 94, 13.—Neut. *τὸ ποιηρόν*, *evil, wickedness, guilt*, Luke 6, 45. Rom. 12, 9. 1 John 5, 19. Plur. *τὰ ποιηρά*, *evil things, wicked deeds*, Mark 7, 23; *ποιηρά* Matt. 9, 4. 12, 35. Luke 3, 19. So Sept. for *יָרָא*, e. g. *τὸ π.* Deut. 17, 2. Judg. 2, 11; *τὰ π.* Gen. 6, 5. 8, 21; *ποιηρά* Ps. 97, 10. Hos. 7, 15.

*πόμος*, ου, ὁ, (*πένω, πένομαι*.) 1. *work, labour, toil, travail*, Col. 4, 13 in later edit. for *ζῆλον*.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.

2. Spec. the consequence of toil, *distress, pain, suffering, anguish*; Rev. 16, 10 *ἐμασώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου*. v. 11. 21, 4. Sept. for *כָּאֵב* Is. 65, 14; *כָּאֵב* Job 4, 5.—AEL. V. H. 5. 6. Xen. Mem. 2. 2. 5.

*Ποντικός*, ἡ, ὁν, *belonging to Pontus, a Pontian*, Acts 18, 2.

*Πόντιος*, ου, ὁ, *Pontius*, the praenomen of Pilate, see in *Πιλᾶτος*. Matt. 27, 2. Luke 3, 1. Acts 4, 27. 1 Tim. 6, 13. See Dict. of Antt. art. *Nomen*.

*Πόντος*, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts 2, 9. 1 Pet. 1, 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province, in B. C. 66. See Strabo 12. p. 541 sq. 562.

*Πόπλιος*, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28, 7. 8.

*πορεία*, as, ἡ, (*πορεύω*), *a going, way, journey*; Luke 13, 22 *πορείαν ποιούμενος making his way*, i. e. journeying. Sept. for *יָרָא* Jon. 3, 3. 4. So Jos. de Vit. § 52. Pol. 4. 69. 3. Xen. Mem. 3. 13. 5.—Plur. from the Heb. *goings, ways, journey of life*, James 1, 11. So Sept. for *יָרָא* Prov. 2, 7.

*πορεύω*, f. *εἵσω*, (*πόρος, πείρω, περάω*), *to cause to pass over by land or water, to transport*, Eurip. Med. 182. P. ind. Ol. 1.

185. AEL. V. H. 8. 2.—Often and in N. T. only Pass. depon. *πορεύομαι*, f. *εἵσομαι*, aor. 1 *ἐπορεύην*; pr. *to transport oneself, to betake oneself, to pass from one place to another, intrans.*

1. Pr. *to pass, to go*, implying motion from the place where one is; hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2, 9 *οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν*. Mark 16, 10. Luke 4, 30. Acts 5, 20. 1 Cor. 10, 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8, 39 *ἔπαρ. τὴν ὁδὸν αὐτοῦ*, see in *ὁδός* no. 2. a. With inf. of object, Luke 2, 3 *ἐπορεύοντο πάντες ἀπογράφεσθαι*. John 14, 2. Comp. Buttm. § 140. 3.—Usually with an adjunct of place *whence or whither*; e. g. with a Preposition and its case: *ἀπὸ* c. gen. Matt. 24, 1 *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*. Luke 4, 42. Acts 5, 41. (Xen. An. 4. 4. 17.) *διὰ* c. gen. Matt. 12, 1 *διὰ τῶν σπορίμων*. (Xen. Cyr. 2. 4. 24.) *εἰς* c. acc. of place, Matt. 2, 20 *εἰς γῆν Ἰσραὴλ*. Mark 16, 15. Luke 4, 42. al. (Xen. Hell. 7. 4. 10.) also c. acc. of state or condition, Luke 22, 33 *εἰς θάνατον*. 7, 50 *εἰς εἰρήνην*, see in *εἰς* no. 4 fin. *ἔμπροσθεν* c. gen. of pers. John 10, 4; *ἐν* c. dat. of state or manner, Acts 16, 36, comp. in *εἰς* no. 4 fin. *ἐπὶ* c. acc. of place, Matt. 22, 9 *ἐπὶ τὰς διεξόδους κτλ.* Acts 8, 26. 9, 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25, 12; also c. acc. of thing sought, object, Luke 15, 4 π. *ἐπὶ τὸ ἀπολωλός*. (Xen. Cyr. 5. 3. 16. Hell. 7. 4. 10.) *ἔως* c. gen. of place, *ἕως Καισαρείας* Acts 23, 23; *κατὰ* c. acc. of place *towards* which, Acts 8, 26; of way *along* which, 8, 36; *ὅπισθεν* c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21, 8. (Sept. for *אַחֲרַיִךְ* Judg. 2, 12. 1 Sam. 6, 12.) *πρὸς* c. acc. of pers. Matt. 10, 6 *πρὸς τὰ πρόβατα κτλ.* Luke 11, 5. Acts 27, 3. al. Sept. for *לִפְנֵי* Gen. 26, 26. (Xen. Hell. 7. 3. 6.) *σύν* c. dat. of pers. Luke 7, 6 *ἐπορεύετο σὺν αὐτοῖς*. So with Adverbs: *ἐκείθεν* Matt. 19, 15; *ἐντεύθεν* Luke 13, 31; *οὐ* for *οὔτοι* Luke 24, 28; *ποῦ* John 7, 35.—By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which of themselves imply the idea of *going*, in order to render the expression more full and complete; comp. in *ἔρχομαι* no. 2. a, and *ἀνίστημι* II. 1. a. So Part. Matt. 2, 8 *πορευόμενοι δὲ κηρύσσετε*. Luke 7, 22. 14, 10. 22, 8. 1 Pet. 3, 19. Imperat. Luke 10, 37 *πορεύου, καὶ σὺ ποιεῖς ὁμοίως*. Sept. and

הָלַךְ 2 K. 5, 10. 1 K. 9, 6. Josh. 23, 16. So Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβφ πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

2. Spec. *to depart this life, to die*, Luke 22, 22. So Heb. הָלַךְ Gen. 15, 2. Ps. 39, 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἶχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3, 2. 3.

3. Genr. *to go, to walk*, pr. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. *to walk*, i. q. *to live, to conduct oneself*, joined with an adjunct of manner; e. g. c. dat. of rule or manner, Acts 9, 31 πορευόμενοι τῷ φόβῳ τοῦ κυρίου. 14, 16. Jude 11. Matth. 5. 399. n. 2. Winer 5. 31. 3. b. (1 Macc. 6, 23.) With a preposition and its case: ἐν c. dat. of rule or manner, Luke 1, 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4, 3. 2 Pet. 2, 10. Sept. for הָלַךְ 1 K. 8, 61. Prov. 28, 6. (Ecclus. 5, 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3, 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16. 18. (Sept. Num. 24, 1. Wisd. 6, 4.) ὁπίσω c. gen. of rule or manner, 2 Pet. 2, 10 ὁπίσω σαρκός, comp. above in no. 1; ὑπό c. gen. *under or among*, Luke 8, 14 ὑπὸ μεριμῶν... πορευόμενοι κτλ. Absol. Luke 13, 33 πλὴν δεῖ με σήμερον... πορευέσθαι, *to walk i. e. to act, to fulfil my duties*. +

πορδέω, ὦ, f. ἦσω, (πέρσω,) *to lay waste, to ravage, to destroy*, e. g. τὴν ἐκκλησίαν Gal. 1, 13; τὴν πίστιν v. 23; τοὺς κτλ. Acts 9, 21.—Pr. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

πορισμός, οὗ, ὁ, (πόρος, πορίζω,) *a providing, procuring*, Pol. 3. 112. 2.—In N. T. *acquisition, gain*, meton. a source or means of gain, 1 Tim. 6, 5. 6. So Wisd. 13, 19. 14, 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὗ, ὁ, Porcius, the prænomen of the procurator Festus, Acts 24, 27. See in Φήστος, and comp. Dict. of Antt. art. Nomen.

πορνεία, as, ἡ, (πορνέω,) 1. *fornication, lewdness*; Matt. 15, 19 μοιχεῖαι, πορνεῖαι. Mark 7, 21. Rom. 1, 29. 1 Cor. 6, 13. 18. 7, 2. 2 Cor. 12, 21. Gal. 5, 19. Eph. 5, 3. Col. 3, 5. 1 Thess. 4, 3. Rev. 9, 21. John 8, 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα *we are not born of fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for פְּרוֹנוֹת Gen. 38, 24. Hos. 1, 2. So Palæph. 53. 6. Dem. 403. 26.—Spec. *adultery*, Matt. 5, 32. 19, 9. (Ecclus. 23, 23.) Also *incest, incestuous marriage*, 1 Cor. 5, 1 bis. Prob. also as including marriages prohibited by the Mosaic law, and genr. all

such intercourse as that law interdicted, Acts 15, 20. 29. 21, 25. Comp. Lev. c. 18, and 20, 10 sq.

2. Symbol. from the Heb. for *idolatry*, the forsaking of the true God in order to worship idols; comp. in πορνέω no. 2. Rev. 2, 21. 14, 8. 17, 2. 4. 18, 3. 19, 2. So Sept. and פְּרוֹנוֹת Hos. 2, 2. 4, 12; פְּרוֹנוֹת Jer. 3, 2. 9; פְּרוֹנוֹת Ez. 16, 15. 22. 32 sq.

πορνέω, f. εὔσω, (πόρνος, πόρνη.)

1. *to commit fornication, to play the harlot*, intrans. 1 Cor. 6, 18 ὁ δὲ πορνέων. 10, 8 bis, comp. Num. 25, 1. 9. Sept. for פְּרוֹת Hos. 3, 3.—Luc. Alex. 5. Demosth. 612. 5.

2. Symbol. from the Heb. of *idolatry*; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols; see Heb. Lex. art. פְּרוֹת no. 2, comp. in ζῆλος no. 2. Rev. 2, 14. 20; with μετὰ c. gen. Rev. 17, 2. 18, 3. 9. So Sept. and פְּרוֹת 1 Chr. 5, 25. Ez. 23, 19. Hos. 9, 1.

πόρνη, ης, ἡ, (πόρνος, περνάω, πέρνημι.)

1. *a harlot, prostitute*, Matt. 21, 31. 32. Luke 15, 30. 1 Cor. 6, 15. 16. Heb. 11, 31. James 2, 25. Sept. for פְּרוֹת Gen. 38, 15. Josh. 2, 1.—Ecclus. 19, 2. Acl. V. H. 4. 14. Xen. Mem. 1. 5. 4.

2. Symbol. from the Heb. of Babylon (Rome), ἡ πόρνη μέγαλη, *the great harlot*, as being the chief seat of idolatry, Rev. 17, 1. 5. 15. 16. 19, 2. Sept. and פְּרוֹת Is. 1, 21. Ez. 16, 29 sq. See in πορνέω no. 2.

πόρνος, ου, ὁ, (περνάω, πέρνημι,) *a male prostitute, catamite*, Xen. Mem. 1. 6. 13.—In N. T. *a fornicator*, 1 Cor. 5, 9. 10. 11. 6, 9. Eph. 5, 5. 1 Tim. 1, 10. Heb. 12, 16. 13, 4. Rev. 21, 8. 22, 15. So Ecclus. 23, 16. 17.

πορῶν, adv. (πρό,) for Att. προσω, Dor. πόρσω, Buttm. 5. 115. 6; pr. *forwards, far forwards*; hence *far, far off*, Lat. porro; Luke 14, 32 εἰ αὐτοὶ πόρρω ὄντος. With ἀπό c. gen. Matt. 15, 8 et Mark 7, 6 ἡ κ. αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for פְּרוֹת. Sept. for פְּרוֹת Jer. 12, 2. So Luc. Anachar. 27. Xen. Hell. 4. 6. 4; c. ἀπό Xen. Hell. 1. 1. 16.—Comparat. πορῶντεω, *farther*, Luke 24, 28. So Luc. Tox. 63. Xen. Hell. 4. 2. 11. See Buttm. l. c.

πορῶνθεν, adv. (πόρρω,) *from afar, from a distance*, Buttm. 5. 116. 1. Heb. 11, 13 π. αὐτὰς ἰδούρες. Sept. for פְּרוֹת Job 2, 12. Is. 49, 12. So Jos. B. J. 3. 6. 1.

Xen. Mem. 2. 6. 31.—Also, *far off*, at a distance, Luke 17, 12 οἱ ἐστήσαν πορρώθεν. Sept. and פרחק Jer. 23, 23; פרחק Is. 33, 13. So Hdian. 2. 6. 20 ἐστῶρες πάρῳ. Comp. in ἐκ no. 1. b. Heb. Lex. art. נן no. 3. h.

πορρώτέρω, see in πόρῳ.

πορφύρα, ας, ἡ, Lat. *purpura*, i. e. the *purple-muscle*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, *Æl. H. Anim.* 7. 31, 34; comp. *Plin. H. N.* 9. 36 or 60. Heb. פורפורה, different from the פורפור or helix *iantha* Linn. which yields the bluish or cerulean purple; see Heb. Lex. under these words. Braun de Vestit. Sacerdot. p. 201 sq. Bochart Hieroz. II. 740 sq.—In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth, Luke 16, 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. 17, 4. Rec. 18, 12. Sept. and פורפורה Ex. 25, 4. 26, 1. 31. (1 Macc. 4, 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21. Plato Legg. 847. c.) Spec. a *purple robe*, put upon Christ as a mock emblem of royalty, Mark 15, 17. 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. 4, 38. In Matt. 27, 28 the same is called χλαμὺς κοκκίνη i. e. *coccus-dyed, crimson*; just as in English the expressions *purple-red* and *crimson* are often interchanged; so too Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

πορφύρεος οὖς, ἑα ἂ, ἐόν οὖν, adj. (πορφύρα,) *purple*, i. e. reddish-purple; John 19, 2. 5 ἱμάτιον πορφυροῦν, comp. in πορφύρα fin. Rev. 18, 16 περιβεβλημένη πορφυροῦν sc. *περιβδαιων*. Rev. 17, 4 in later edit. Sept. for פורפורה Judg. 8, 26. Esth. 1, 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) a *seller of purple cloths, a dealer in purple*, Acts 16, 14. Comp. in Θυάτειρα.

ποσάκις, adv. interrog. (πόσος,) *how many times? how often?* Matt. 18, 21. 23, 37. Luke 13, 34.—Eccles. 20, 17. Luc. Tim. 4. Plato Epist. 353. d. Comp. Buttm. § 71. 2.

πόσις, εως, ἡ, (πίνω,) a *drinking*, Luc. D. Deor. 18. 2.—In N. T. *drink*, John 6, 55. Rom. 14, 17 βρώσις καὶ πόσις. Col. 2, 16. Rev. for פורפורה Dan. 1, 10. So Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

ποσος, η, ον, interrog. pron. correlative το ὅσος, τόσος, Buttm. § 9. 3, 5; *how great? quantum?*

1. Of magnitude, quantity, *how great? how much?* Luke 16, 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6, 23 τὸ σκότος πόσον; 2 Cor. 7, 11. Dat. πόσῳ by *how much*, before a comparat. e. g. μᾶλλον, *how much more*, Matt. 7, 11. 10, 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12. 24. Philem. 16. Heb. 9, 14; χεῖρων Heb. 10, 29; διαφέρει Matt. 12, 12. So Wisd. 12, 21. Xen. Mem. 2. 5. 4; πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much? how long?* πόσον χρόνον Mark 9, 21. So Isocr. Panath. p. 424 π. χρόνος. Plato Rep. 540. a. 2. Plur. of number, *how many?* Matt. 15, 34 πόσους ἄρτους ἔχετε; 16, 9. 10. Mark 6, 38. 8, 5. 19. 20. Luke 15, 17. Acts 21, 20 πόσαι μυριάδες. Intens. Matt. 27, 13 et Mark 15, 4 πόσα σον καταμαρτυροῦσιν; i. e. *how many and great things, what things*. Sept. for פורפורה Gen. 47, 8. 2 Sam. 19, 35.—Æschin. 2. 20. Xen. Mem. 1. 2. 35.

ποταμός, οὗ, ὁ, (perh. πότος, πίνω, q. d. πότιμον ὕδωρ,) a *river, stream*; Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ. Acts 16, 13. Rev. 8, 10. 9, 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16, 4. 12. Allegor. John 7, 38. Rev. 22, 1. 2. 4. 12. Sept. for פורפורה Gen. 2, 10. 15, 18. יארד Gen. 41, 1. Ex. 1, 22. So Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2.—Spec. of a stream as swollen, overflowing, i. q. a *torrent, flood*, Matt. 7, 25. 27. Luke 6, 48. 49. 2 Cor. 11, 26. Rev. 12, 15. 16. Comp. Sept. and יארד Is. 59, 19.

ποταμοφόρητος, ον, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω,) *borne away by a flood*, Rev. 12, 15.—Hesych. ἀπέερσεν· ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

ποταπός, ἡ, ὅν, interrog. adj. *what? of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8, 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark 13, 1 bis, π. λίθοι καὶ π. οἰκοδομαί; Luke 1, 29. 7, 39. 2 Pet. 3, 11. 1 John 3, 1.—Dion. Hal. Ant. 1. 7. il. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is for ποδαπός, which the earlier Greeks used only in the sense: *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obs. δάπος, i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Lob. ad Phryn. p. 56 sq. Passow in ποδαπός.

πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 4; *when? at what time?* e. g. direct, Matt. 24, 3 πότε ταῦτα ἐστί; 25, 37 πότε σε εἶδομεν πινώτα; v. 38. 39. 44 Mark 13. 4. Luke 17, 20. 21. 7. John 6 25



10, 24. Rev. 6, 10. So *ἕως πότε*, *until when? how long?* Matt. 17, 17 bis, *ὡς γενεὰ ἄπistos*, *ἕως πότε ἔσονται μεθ' ὑμῶν κτλ.* Mark 9 19 bis. Luke 9, 41. Sept. *πότε* for *יְהִי* Job 7, 4; *ἕως πότε* for *יְהִי-נָא* Ps. 80, 5. Jer. 4, 14. 21. So Xen. Mem. 4. 2. 32; *ἕως π.* 1 Macc. 6, 22.—Indirect, Mark 13, 33 *οὐκ οἴδατε γάρ, πότε ὁ καιρὸς ἔσται.* v. 35. Luke 12, 36. So Jos. Ant. 7. 10. 1 *μένειν, πὺτ' ἐπ' αὐτὸν ὁ Ἀβελάλωμος ἔλθῃ.*

*ποτέ*, indef. and enclitic, correl. to *τότε*, *ότε*, Buttm. § 116. 4; pr. *when, whenever*, i. e.

1. *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9, 13 *τὸν ποτὲ τυφλόν.* Rom. 7, 9 *χωρὶς νόμου ποτέ.* 11, 30. Gal. 1, 13, 23 bis. Eph. 2, 2. 3. 11. 13. 5, 8. Phil. 4, 10 *ὅτι ἤδη ποτέ* *that now once*, now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1, 21 *ὑμᾶς ποτε ὄντας κτλ.* 3, 7. Tit. 3, 3. Philem. 11. 1 Pet. 2, 10. 3, 5. 20. 2 Pet. 1, 21. So Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22, 32. Rom. 1, 10 *εἰπως ἤδη ποτὲ εὐδοωθήσομαι.* So Hdian. 2. 2 18.

2. *at any time, ever*; Eph. 5, 29 *οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν.* 1 Thess. 2, 5 *οὕτε γάρ ποτε.* 2 Pet. 1, 10. With negat. *μή* it takes the form *μήποτε*, which see in its order. So Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19.—Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149. m. 31. 1 Cor. 9, 7 *τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ*; Heb. 1, 5. 13. Indirect, Gal. 2, 6 *ὅποιοί ποτε ἦσαν.* So Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2; indir. Ael. V. H. 2. 8 *ὅς τίς ποτε οὕτως ἔστιν.*

*πότερος*, η, ου, interrog. pron. *which of the two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4.—In N. T. only Neut. *πότερον* as Adv. *whether? utrum?* indirect, and followed by ἢ, or, in a question containing two contrary propositions; John 7, 17 *πότερον ἐκ τοῦ θεοῦ ἔστιν, ἢ ἐγὼ κτλ.* Sept. for *הִי* Job 7, 12. So Jos. Ant. 6. 5. 1. Plut. Sept. Sap. Conv. 3 pen. Xen. Mem. 2. 7. 4.

*ποτήριον*, ου, τό, (ποτήριος, ποτήρ, πότος, πίνω.)

1. *a drinking vessel, a cup*; Matt. 10, 42 *ποτήριον ψυχροῦ μόνον.* 23, 25 *τὸ ἔξω-θεν τοῦ ποτηρίου.* v. 26. 26, 27. Mark 7, 4. 8. 9, 41. 14, 23. Luke 11, 39. 22, 17. 20. 1 Cor. 11, 25. Rev. 17, 4. Sept. for *כּוּפִי* Gen. 40, 11. 13. 21. 2 Chr. 4, 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13.

2. Meton. *a cup* for the contents of cup, *cup-full*, e. g. *a cup of wine*; so οἱ the wine drank at the eucharist, Luke 22, 20 et 1 Cor. 11, 25 *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη.* 1 Cor. 10, 16 *τὸ π. τῆς εὐλο-γίας*, see in *πάσχα*. So *πίνειν τὸ ποτήριον* *to drink the cup*; 1 Cor. 10, 21 bis, *τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων*, i. e. consecrated to the Lord or to idols. 11, 26. 27. v. 28 *πίνειν ἐκ τοῦ ποτηρίου*, comp. John 4, 14.

3. Trop. from the Heb. *lot*, *portion*, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16, 5. 23, 5; or also for evil, Ps. 11, 6. 75. 8. Ez. 23, 31 sq.—In N. T. the cup of sorrow, the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20, 22. 23. 26, 39. 42. Mark 10, 38. 39. 14, 36. Luke 22, 42. John 18, 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in *συμός*, Rev. 14, 10. 16, 19. 18, 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352; see Heb. Lex. art. *כּוּפִי*.

*ποτίζω*, f. *ισω*, (πότος, πίνω,) 1. *to let drink, to give to drink*, c. acc. of pers. Matt. 25, 35. 42 *ἐποτίσατέ με.* 27, 48. Mark 15, 36. Rom. 12, 20; acc. impl. Matt. 25, 37. Luke 13, 15. Trop. Rev. 14, 8. Pass. trop. 1 Cor. 12, 13. Sept. for *הִשְׁקִי* Gen. 21, 19. 24, 18. (Ceb. Tab. 5.) With two acc. of pers. and thing, comp. Buttm. § 131. 5. Winer § 32. 4. Matt. 10, 42 *ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶ τ. ποτήριον ψυχροῦ.* Mark 9, 41. Trop. 1 Cor. 3, 2. Sept. and *הִשְׁקִי* Gen. 19, 32 sq. Judg. 4, 19. Job 22, 7. See Gesen. Lehrs. p. 810 sq.—Ecclus. 15, 3. Cebet. Tab. 19; acc. of thing Plato Phædr. 247. e.

2. Of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. 3, 6 *ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν.* v. 7. 8.—Pr. Sept. for *הִשְׁקִי* Gen. 2, 6. Ez. 17, 7. Xen. Conv. 2. 25.

*Ποτίολοι*, ων, οἱ, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples. Its ancient Greek name was *Δικαιάρχεια*. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28, 13. Comp.

Strabo 5. p. 245. ib. 17. p. 793. Plin. H. N. 36. 14. Jos. Ant. 17. 12. 1.

πότος, ου, ὁ, (πίνω), pr. a drinking, act of drinking, Xen. An. 2. 3. 15.—Often in N. T. a drinking together, a drinking-bout, 1 Pet. 4, 3 ἐν κόμῳ καὶ πότοις. Sept. for תַּבְּוֹתָא Gen. 19. 3. 40, 20. So Jos. Ant. 5. 8. 6. ἄλ. V. H. 3. 23. Xen. Conv. 8. 4. 1.

ποῦ, interrog. adv. (correl. to ποῦ indef. and οὗ), where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

1. Pr. and genr. where? a) In a direct question, before the Indic. Matt. 2, 2 ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς. Mark 14, 14. Luke 17, 17. 37. 22, 11. John 1, 39. 7, 11. 8, 10. 19. 9, 12. 11, 34. 1 Pet. 4, 18. With εἰλεῖν before the Subj. Matt. 26, 17 ποῦ εἰλεῖς ἐτοιμάσασθαι σοὶ φαγεῖν τὸ πᾶσχα. Mark 14, 12. Luke 22, 9. Sept. for חַיִּי Gen. 4, 9; חַיִּי Gen. 18, 9. So Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. b) Indirect, often in N. T. see Winer § 61. 2. n. Before the Indic. Matt. 2, 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χ. γεννᾶται. Mark 15, 47. John 1, 40 καὶ εἶδον ποῦ μένει. 11, 57. 20, 2. 13. 15. Rev. 2, 13. Before the Subj. Matt. 8, 20 ποῦ τὴν κεφαλὴν κλίνῃ. Luke 9, 58. 12, 17. c) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke 8, 25 ποῦ ἔστιν ἡ πίστις ὑμῶν; Rom. 3, 27. 1 Cor. 1, 20 ter. 12, 17 bis. 19. [Gal. 4, 15.] 2 Pet. 3, 4. 1 Cor. 15, 55 bis, quoted from Sept. Hos. 13, 14, where Heb. חַיִּי. Sept. and חַיִּי Judg. 9, 38. Job 17, 15. Joel 2, 17. So Luc. D. Deor. 4. 2. Eurip. Phœn. 558 or 562.

2. By attract. after verbs of motion, where? i. q. whither? to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7, 35 ποῦ οὗτος μελλεῖ πορεύεσθαι; 13, 36 κύριε, ποῦ ἵπάγεις; 16, 5. Sept. for חַיִּי Gen. 16, 8. Deut. 1, 28. Cant. 5, 18. (Luc. D. Mort. 3. 2.) Indirect, John 3, 8 οὐκ οἶδας... ποῦ ἵπάγει. 8, 14 bis. 12, 35. 14, 5. Heb. 11, 8. 1 John 2, 11.

πού, indef. particle, enclitic, (correl. with ποῦ, οὗ), somewhere, in some place or other; see Buttm. § 116. 4. § 149. m. 31. Viger. p. 446. Heb. 2, 6 διεμαρτύρετο δὲ πού τις. 4, 4. So Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἴπε γάρ πον "Ομηρος.—Joined with numerals, somewhere about, nearly, Rom. 4, 19 ἐκατονταετής πον ὑπάρχων. So ἄλ. V. H. 13. 4. Xen. Cœc. 17. 2.

Πούδης, δεινός, ὁ, P'udens, pr. n. of a Christian, 2 Tim. 4, 21.

πούς, πόδος, ὁ, the foot; for the accent πούς instead of ποῦς, see Lob. ad Phryn p. 453, 765. Buttm. Ausf. Sprachl. § 41. 7. E. g. of men, Matt. 10, 14. 18, 8 bis, ἡ ἁ πούς σου σκανδαλίζει σε... ἡ δύο πόδας ἔχοντα. 22, 13. Luke 15, 22. 24, 39. 40. John 20, 12. Acts 21, 11. Rev. 2, 18. al. sœp. Of animals, Matt. 7, 6. Anthropopath. of God Matt. 5, 35. Acts 7, 49; comp. Is. 66, 1. Sept. for רַגְלֵי Gen. 8, 9. Judg. 1, 6. 7. sœp. So Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19; of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin.—The following special uses of ποῦς may be noted: a) παρὰ τοὺς πόδας τινός, spoken of what is at one's feet, e. g. to cast or lay at one's feet, i. q. to give over into one's care and charge, as sick persons, Matt. 15, 30; money, property, Acts 4, 35. 37. 5, 2. 7, 58. Also to sit at the feet of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8, 35. 10, 39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ 'Ι. Acts 22, 3 παρὰ τ. π. Γαλατιῇ πεπαιδευμένος. But Luke 7, 38 στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it; see also in lett. d, below. b) ὑπὸ τοὺς πόδας τινός, to put or subdue under one's feet, to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10, 24. Lam. 5, 5; comp. Ps. 8, 7. So Rom. 16, 20 ὁ ζεὺς... συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15, 25. 27. Eph. 1, 22. Also Heb. 2, 8 πάντα ὑπεράσας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8, 7 where Sept. for מַחְלֵי רַגְלָיו. In a like sense put after ὑποπόδιον q. v. Matt. 22, 44 ὥς ἂν βῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, and so Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for יָרַם לְרַגְלָיו. c) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8, 3. Gen. 44, 14. Ruth 2, 10. 2 Sam. 1, 2. E. g. to fall at one's feet, in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18, 29; πρὸς τοὺς πόδας Mark 5, 22. 7, 25. Sept. πρὸς τοὺς π. for רַגְלָיו מִפְּנֵי Esth. 8, 3. In reverence and homage, πεσεῖν εἰς τοὺς πόδας John 11, 32; ἐπὶ τοὺς π Acts 10, 25; παρὰ τοὺς π. Luke 17, 16

ἑνώπιον τῶν π. Rev. 3, 9, and ἔμπροσθεν Rev. 19, 10. 22, 8; comp. Heb. לִפְנֵי עֵשָׂה 8, 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. 28, 9. d) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet; here the washing was usually done by the lowest slaves, see 1 Sam. 25, 41, and comp. Gen. 24, 32. 43, 24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18, 4. 19, 2; see Bibl. Res. in Palest. III. p. 26. E. g. Luke 7, 44 ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. John 13, 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6. 8. 9. 10. 12. 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7, 38 ter. 44. 45. 46. John 11, 2; comp. in ἀλείφω. e) Meton. to the feet as the instrument of going, walking, is sometimes ascribed that which strictly belongs to the person who goes, walks; comp. in ὁψθαλμός no. 2. Luke 1, 79 κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12, 13. (Ps. 119, 110. Prov. 4, 26.) Acts 5, 9 οἱ πόδες τῶν σωφάντων κτλ. Rom. 3, 15. 10, 15 ὡς ὥρα. οἱ πόδες τῶν εὐαγγ. κτλ. quoted from Is. 52, 7, where see Gesen. Comment. Comp. 1 K. 14, 12. Prov. 1, 16. Job 31, 5. +

ποῶγμα, atos, τό, (πράσσω,) pr. a thing done or to be done, e. g.

1. Something done, a deed, act, fact, matter. Luke 1, 1 διήγησεν περὶ τῶν... ἐν ἡμῖν πραγμάτων, i. e. things done, events. James 3, 16 πάν φαῦλον πρᾶγμα. Heb. 6, 18. 10, 1. 11, 1. Sept. for כָּרַךְ Gen. 24, 50. Judg. 6, 29.—Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

2. Something doing or to be done, a matter, business, affair. Matt. 18, 19 εἰάν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος. Acts 5, 4. Rom. 16, 2. 2 Cor. 7, 11. 1 Thess. 4, 6. Sept. for גָּזַן Ecc. 3, 1. So Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28.—Spec. in a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6, 1. So Xen. Mem. 2. 9. 1.

πραγματεία, as, ἡ, (πραγματεύομαι,) 2 doing, business, affair, 2 Tim. 2, 4. Sept. for מַלְאכָה 1 Chr. 28, 21.—2 Macc. 2, 32. Dem. 101. 22. Plato Gorg. 501. b.

πραγματεύομαι, f. εὔσομαι, Mid. depon. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26.—In N. T. like Engl. to do business, i. e. to trade, to traffick, absol. Luke 19, 13; i. q. ἐργάζομαι in Matt. 25, 16. So πραγματεύ-

της, a business-man, merchant, Plut. de cupid. Div. 4. Id. de non fœner. 2; comp. Rabb. מַרְגָּמִינִיּוֹס, a merchant, Buxt. Lex. 1799.

πραιτώριον, ov, τό, Lat. prætorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33; comp. Adam's Rom. Ant. p. 373; Dict. of Antt. s. v. Also the house or palace of the governor of a province, whether a prætor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35; any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8.—Hence in N. T. a prætorian residence, governor's house, palace; spoken.

1. Of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city (Zion), westward of the temple and overlooking the latter; to which there was also access from the palace over the open place called the Xystus and a bridge across the valley of the Tyropæon; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippicus, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3, 4. See Bibl. Res. in Pal. I. p. 453–458. In this palace the Roman procurators, whose head-quarters were properly at Cesarea (Acts 23, 23 sq. 25, 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being sometimes set up in the open place or area before it; Jos. B. J. 2. 14. 8, Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλιζέται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν ζέμενος κατέζεται κτλ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373; comp. art. λιβόστρωτος. So John 18, 28 bis. 33. 19, 9; in Matt. 27, 27 et Mark 15, 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. So Act. Thom. § 3 πραιτώρια βασιδικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

2. Of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts 23, 35.

3. Of the prætorian camp at Rome, i. e. the camp or quarters of the prætorian cohorts, Phil. 1, 13. These were privileged troops instituted by Augustus to guard his person, and to have charge of the city; but they soon became the most powerful body in the state; see Adam's Rom. Ant. p. 563. Dict. of Antt. art. Prætoriani. Comp. in στρατοπεδάρχης.

πράκτωρ, opos, ό, (πράσσω,) a doer, Soph. Trach. 864. Antiphon. 121. 39.—In N. T. an exactor, collector a public offi-

cer who collected debts, fines, penalties, taxes, Luke 12, 58 bis; comp. ὑπηρέτης in Matt. 5, 25. Sept. for שֹׁבֵרֵי Is. 3, 12. So Dem. 778. 18. ib. 1337. 26. See Boeckh Staatsh. d. Ath. I. p. 167, 403.

πράξις, εως, ἡ, (πράσσω,) pr. *a doing, action*, i. e.

1. Something done, *an act, deed, practice*; Plur. *acts, works, conduct*. Matt. 16, 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23, 51. Acts 19, 18. Rom. 8, 13. Col. 3, 9. So Πράξεις τῶν Ἀποστόλων, *Acts of the Apostles*, as the title of the book of Acts. Sept. for פְּרָקִים 2 Chr. 13, 22. 27, 7.—Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

2. Something to be done, *business, office, function*; Rom. 12, 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν.—Ecclus. 11, 10. Xen. Mem. 2. 1. 6.

πρᾶος, ον, only in masc. and neut. Sing. and masc. Plural; the rest being from πραῦς, Butt. § 64. 2; meek, mild, gentle, Matt. 11, 29 πρᾶός εἰμι. So 2 Macc. 15, 12. Plut. Mor. II. p. 13. Xen. Ag. 11. 10.—Sometimes written πρᾶος, Passow s. v. The form πραῦς is earlier, but not better; see Passow in πραῦς [Engl. in πρᾶος]. Lob. ad Phryn. 403.

πραότης, τητος, ἡ, (πρᾶος,) meekness, mildness, forbearance; 1 Cor. 4, 21 ἐν πνεύματι τε πραότητος. 2 Cor. 10, 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. 5, 23. 6, 1. Eph. 4, 2. Col. 3, 12. 1 Tim. 6, 11. 2 Tim. 2, 25. Tit. 3, 2. Sept. for פְּרָוִת Ps. 45, 6.—Ecclus. 1, 24. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

πρασιά, ἄς, ἡ, *a bed in a garden, garden-plat*, Ecclus. 24, 31. Theophr. H. Plant. 4. 4. 3.—In N. T. *an area, plat, square*, like a garden-bed; Mark 6, 40 πρασαὶ πρασαί, *plat-wise, by plats*, like beds in a garden. The repetition without καὶ denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. 8, 10 [14]. Gesen. Lehrs. p. 668. Wiener § 58. 1; see also in δύο. So μυρία μυρία, i. q. κατὰ μυριάδας, Aeschyl. Pers. 981.

πράσσω v. ττω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποιέω no. 2. So John 3, 20. 5, 29; elsewhere only in the writings of Luke and Paul.

1. Trans. *to do*, with acc. of thing, without reference to a person as the remote object; see below in no. 3. a) Of particular deeds, acts, works, done repeatedly or continually,

*to do, to perform, to execute*; Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περιέργηα πραξάντων. v. 36 μηδὲν προπετές. 26, 26. 1 Thess. 4, 11 πρᾶσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9, 17 εἰ ἐκὼν τοῦτο πράσσω, comp. v. 16; see in ποιέω no. 2. c. So Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11. b) Of a course of action or conduct, espec. of right, duty, virtue, *to do, to exercise, to practise*; Acts 26, 20 ἄξια τῆς μετανοίας ἔργα πρᾶσσοντας. Rom. 2, 25 νόμον, i. e. τὰ τοῦ νόμου. 7, 15. 9, 11. 2 Cor. 5, 10. Phil. 4, 9. Sept. and פְּרָשׁ Prov. 21, 7. So Dem. 310. 19. Xen. Mem. 2. 6. 17 καλὰ. c) Often of evil deeds or conduct, *to do*, i. q. *to commit*, *to practise*; Luke 22, 23 ὁ τοῦτο μέλων πρᾶσσειν. 23, 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτοῦ, comp. Butt. § 134. 4. Luke 23, 41 bis. John 3, 20 ὁ φαῦλα πρᾶσσω. 5, 29. Acts 25, 11. 25. 26, 31. Rom. 1, 32 bis. 2. 1. 2. 3. 7, 19. 13, 4. 2 Cor. 5, 10. 12, 21. Gal. 5, 21. Sept. and פְּרָשׁ Prov. 10, 24; פְּרָשׁ Job 36, 23. Prov. 30, 20. So Hdian. 7. 6. 10. Xen. Mem. 1. 2. 29 φαῦλα.

2. Intrans. *to do*, comp. Butt. § 113. n. 3 fin. E. g. a) *to do, to act*, with an adjunct of manner; Acts 3, 17 κατὰ ἄγνοιαν ἐπράξατε, comp. v. 14. 15. Acts 17, 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πρᾶττοσι. Sept. and פְּרָשׁ Gen. 31, 28. Prov. 14, 17. So Pol. 3. 69. 8. ib. 5. 75. 9. b) Like Engl. *to do, to fare*, to be in any state of good or ill, with an adjunct of manner; Eph. 6, 21 τί πρᾶσσω, *how I do*, how I fare. Acts 15, 29 see in ἐξ. So 2 Macc. 9, 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

3. In reference to a person, *to do to or in respect to* any one; in N. T. only of harm or evil. a) Genr. with acc. of thing and dat. of pers. Acts 16, 28 μηδὲν πράξης σεαυτῷ κακόν. So ἐπὶ τινα, *as to*, Acts 5, 35; πρὸς τινα, *against*, Acts 26, 9. So c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29; c. dupl. acc. Xen. Céc. 12. 7; comp. Butt. § 131. 5. b) Spec. q. d. *to do from* any one, i. e. *to exact, to collect, to extort* money from any one; in N. T. only c. acc. of thing, Luke 3, 13 μηδὲν πλεόν... πρᾶσσετε. 19, 23 λαζῶν σὺν τόκῳ ἂν ἔπραξα αὐτό. So Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. Hell. 1. 3. 8; c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 εὖν πρᾶττητε αὐτὸν τὰ χρήματα.

πραυπάθεια, ἄς, ἡ, (πραῦς, πάσχω,) pr. *a suffering meekly*, i. q. meekness, mildness, gentleness, once 1 Tim. 6, 11 Lachm.

—Philo de Abr. p. 379. b. Zonaras Lex. 1576.

πραῦς, εἰα, ὑ, Gen. εὐς οὐς, εἰας, εὐς οὐς; meek, mild, gentle; Matt. 5, 5 μακάριοι οἱ πραεῖς. [11, 29.] 21, 5. 1 Pet. 3, 4. Sept. for  $\pi\alpha\upsilon\varsigma$  Job 24, 4;  $\pi\alpha\upsilon$  Ps. 37, 11.—Ecclus. 10, 14. Hldian. 7. 1. 3. Xen. CEC. 19. 7 See in *πραὸς* fin.

πραῦτης, τητος, ἡ, (πραῦς.) meekness, mildness, forbearance, James 1, 21. 3, 13. 1 Pet. 3, 15. Sept. for  $\pi\alpha\upsilon\varsigma$  Ps. 45, 6.—Ecclus. 3, 17. 4, 8.

πρέπω, pr. to be conspicuous, distinguished, to excel, Hom. II. 12. 104. Od. 8. 172.—Usually and in N. T. impers. *πρέπει*, it becomes, it is right, proper; Part. *πρέπον ἐστί*, it is becoming; constr. with dat. of pers. and an infin. as subject, see Buttm. § 129. 18; e. g. Heb. 2, 10 *ἔπρεπε γὰρ αὐτῷ . . . τελειῶσαι*. Matt. 3, 15 *πρέπον ἐστὶν*. (Luc. Imag. 22.) With dat. simpl. Eph. 5, 3 *καθὼς πρέπει ἀγίοις*. (Xen. An. 1. 9. 6.) With accus. and infin. 1 Cor. 11, 13. So Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2, 10 *ὁ πρέπει γυναῖξίν*. Tit. 2, 1. Heb. 7, 26 τοιοῦτος ἡμῖν *ἔπρεπε ἄρχιερέως*. Sept. for  $\pi\alpha\upsilon\varsigma$  Ps. 33, 1. 93, 5. So Luc. Nigrin. 15. AEL. V. H. 12. 1 pen.

πρεσβεία, as, ἡ, (πρεσβεύω,) age, seniority, primogeniture, Aeschyl. Pers. 4. Pausan. 3. 1. 4.—In N. T. an embassy, concr. ambassadors; e. g. *πρεσβείαν ἀποστέλλειν* Luke 14, 32. 19, 14; comp. Lob. ad Phryn. p. 469.—2 Macc. 4, 11. Hldian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

πρεσβεύω, f. εὔσω, (πρεσβύς.) to be aged, elder, Dion. Hal. Ant. 1. 70. Hldot. 7. 2.—In N. T. to be an ambassador, to act as ambassador, absol. 2 Cor. 5, 20 *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν*. Eph. 6, 20. So Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

πρεσβυτέριον, ἰόν, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; hence Engl. *presbytery*; spoken of the Jewish senate, Sanhedrim, *συνέδριον* η. v. Luke 22, 66. Acts 22, 5; see in art. *γερονσία*. Of the elders of the Christian church, 1 Tim. 4, 14.

πρεσβύτερος, a, ον, pr. comparat. to *πρεσβυς* an old man, see Buttm. § 69. 3.

1. Comparat. Adj. older, elder; Luke 15, 25 *ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος*, Sept. for  $\pi\alpha\upsilon\varsigma$  Job 1, 13. 18;  $\pi\alpha\upsilon$  Job 32, 4. So Jos. Ant. 6. 3. 2. AEL. V. H. 9. 42. Plato Conv. 219. d.—Subst. an older person, sen-

ior; P. ur. *Id men, seniors, the aged*; 1 Tim 5, 1 *πρεσβυτέρω μὴ ἐπιπλήξῃς*. v. 2. Acts 2, 17 *οἱ πρ. ὑμῶν*. 1 Pet. 5, 5. Sept. for  $\pi\alpha\upsilon$  Gen. 18, 11. 12. 24, 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also *οἱ πρεσβύτεροι*, the ancients, the fathers, ancestors; Matt. 15, 2 *αἱ παραδόσεις τῶν πρεσβυτέρων*. Mark 7, 3. 5. Heb. 11, 2.

2. Subst. in the Jewish and Christian usage, as a title of dignity, a *presbyter*, elder, Plur. *presbyters*, elders, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb.  $\pi\alpha\upsilon\varsigma$ , see Ex. 18, 12. 19, 7. 24, 1. 9. Num. 11. 16. al. comp. Gen. 50, 7. In N. T. spoken: a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8, 9, comp. v. 3. Acts 24, 1; or as one of the classes of members, e. g. *ὁ ἀρχιερέως καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι* Matt. 26, 57; oftener *ὁ ἀρχιερέως καὶ οἱ γρ. καὶ οἱ πρεσβ.* Matt. 16, 21. 26, 3. 27, 41. Mark 8, 31. 11, 27. 14, 43. 53. 15, 1. Luke 9, 22. 20, 1; comp. in *ἀρχιερέως* no. 2. Also *ἀρχιερεῖς καὶ πρεσβ.* Matt. 21, 23. 26, 47. 59. 27, 1. 3. 12. 20. 28, 12 comp. v. 11. Luke 22, 52. Acts 4, 23. 23, 14. 25, 15; *οἱ πρεσβ. καὶ οἱ γραμμ.* Acts 6, 12; *οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ.* Acts 4, 5. v. 8 *ἀρχοντας τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ*. b) Of the elders in other cities, e. g. Capernaum, Luke 7, 3; comp. in *κρίσις* no. 3. But more prob. these were elders of the synagogue, see in *ἀρχισυνάγωγος*. c) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pr. i. q. *ἐπίσκοπος* η. v. Acts 11, 30. 14, 23. 15, 2. 4. 6. 22. 23. 16, 4. 20, 17. 21, 18. 1 Tim. 5, 17. Tit. 1, 5. James 5, 14. 1 Pet. 5, 1. Sing. *ὁ πρεσβύτερος* 1 Tim. 5, 19. 2 John 1. 3 John 1. d) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4, 4. 10. 5, 5. 6. 8. 11. 14. 7, 11. 13. 11, 16. 14, 3. 19, 4.

πρεσβύτης, ου, ὁ, (πρεσβυς.) an old man, one aged, Luke 1, 18. Tit. 2, 2. Philem 9 *ὡς Παῦλος πρεσβύτης*. Sept. for  $\pi\alpha\upsilon$  Ex 10, 9. 1 Sam. 4, 19.—Hldian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

πρεσβύτις, ιδος, ἡ, (fem. to *πρεσβύτης*.) an aged woman, Tit. 2, 3.—Jos. Ant. 7. 7. 2. Hldian. 5. 3. 6. Plato Hipp. maj. 286. a

πρῆδω, see *πίμπρημι*.

πρηνής, εὐς, οὐς, ὁ, ἡ, adj. (kindr. *πρό*.) Lat. *pronus*, i. e. bent forwards, head-foremost, headlong; Acts 1, 18 *πρηνὴς γεγόμε*

**ρος**, falling headlong; see more in art. **λάσχω**. —3 Macc. 6, 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. **πρωής** Xen. An. 1. 5. 8; comp. Lob. ad Phryn. p. 431.

**πρίζω** v. **πρίω**, f. **ίσω**, to save, to save *us*und, Pass. Heb. 11, 37; here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12, 31. 1 Chr. 20, 3; comp. in **διχοτομέω**. Sept. for **ψη** Am. 1, 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088; genr. Diod. Sic. 3. 27. Plato Theag. 124. a.

**πρίν**, adv. of time, (kindr. **πρό**), before, formerly, in independent clauses, opp. **νύν**, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36.—Usually and in N. T. in a relative or conjunctive sense, connecting its clause with a preceding one, and having the force of a comparative, before, sooner than; comp. Passow s. v. Buttm. § 139. m. 41. § 149. m. 20. Matth. § 522. 2. Viger. p. 442.

1. Simply, before, with an Infin. aor. c. acc. when something new is introduced, not before mentioned; Matt. 26, 34. 75 **πρίν** ἀλέκτορα φωνῆσαι. Mark 14, 72. Luke 22, 61. John 4, 49 **κατάβη** **πρίν** ὑποζανεῖν τὸ παιδίον μου. 8, 58. 14, 29. Sept. for **πρὶν** Ez. 33, 22. Joel 2, 31.—Hdian. 1. 9. 7. Epict. Ench. 48. 2. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

2. With **ἤ**, i. e. **πρίν ἤ**, sooner than, before, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow s. v. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: a) With an Infin. aor. c. acc. where something new is introduced; Matt. 1, 18 **πρίν ἢ** συνελθεῖν αὐτοὺς εὐρέθη κτλ. Mark 14, 30. Acts 2, 20. 7, 2. So Tob. 14, 15. AEL. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. 501. a, **μηδὲ** γράφειν νόμους, **πρίν ἢ** παραλαβεῖν καζαράν (πόλιν), **ἢ** αὐτοὶ ποιῆσαι. b) With the Subjunct. aor. where the reference is to something future; Luke 2, 26 **μὴ** ἰδεῖν θάνατον, **πρίν ἢ** ἴδῃ τὸν Χριστόν. 22, 34. So Hdnt. 1. 19; **πρίν** Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin. c) With the Opt. where the preceding clause contains a negative; Acts 25, 16 **οὐκ ἔστιν ἔσος** ... **πρίν ἢ** ... **κατὰ** πρόσωπον ἔχοι τοὺς κατηγοροῦς. Comp. Winer § 42. 3. p. 344. Matth. § 522. 2. b. So **πρίν** Xen. Cyr. 1. 4. 14.

**Πρίσκα**, ης, ἡ, *Prisca*, 2 Tim. 4, 19. Rom. 16, 3; and dimin. **Πρισκίλλα**, ης, ἡ, *Priscilla*, Acts 18, 2. 18. 25. [Rom. 16, 3.]

1 Cor. 16, 19; pr. n. of the wife of Aquila see in **Ἀκύλας**.

**Περσκέλλα**, see in **Πρίσκα**.

**πρίω**, see in **πρίζω**.

**πρό**, a prep. governing the genitive, with the primary signif. before, Lat. *pro* *prae*, both of place and time; comp. Winer § 51. d. p. 446. Matth. § 575. Buttm. § 147 n. 1. Passow s. v.

1. Of Place, before, in front of, in presence of, in advance of; opp. to **μετά** c. acc. 'behind.' E. g. c. gen. of place, Acts 5, 23 **ἐστῶτας** **πρό** τῶν Συρῶν. 12, 6. 14 **πρό** τοῦ πυλῶνος. 14, 13. James 5, 9. So Jos. Ant. 10. 1. 2 **πρό** τῶν τευχῶν. Cob. Tab. 15 **πρό** τῆς Σύρας. Xen. Hell. 2. 4. 33 **πρό** τῶν πυλῶν.—Of person, from the Heb. **πρό** **προ** **σω** **που** **τινός**, i. q. Heb. **פְּנֵי**, before the face of any one, but used pleonast. instead of **πρό** simply, before any one; Matt 11, 10 **ἀποστείλω** τὸν ἀγγελόν μου **πρό** προσώπου σου. i. q. **πρό** σοῦ. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1. See Winer § 67. 1. n. e. Sept. for **פְּנֵי** Ex. 33, 2. 34, 6. Mal. 3, 1. 14. Greek writers here used simply **πρό** c. gen. of pers. Diod. Sic. 16. 93 **πρό** τοῦ βασιλέως στάς. Xen. Cyr. 3. 3. 33.

2. Of Time, before, i. e. earlier than, prior to. a) With gen. of a noun of time, Matt. 8, 29 **πρό** καιροῦ before the time appointed. John 11, 55 **πρό** τοῦ πάσχα. 13, 1. Acts 5, 36. 21, 38. 1 Cor. 2, 7. 4, 5. 2 Cor. 12, 2 **πρό** ἐτῶν δεκαετησάρων. 2 Tim. 1, 9. 4, 21. Tit. 1, 2. Jude 25 in some edit. Sept. for **פְּנֵי** Zech. 8, 10. Neh. 13, 19. So Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12, 1 **πρό** **ἐξ** ἡμερῶν τοῦ πάσχα, for **ἐξ** ἡμ. **πρό** τοῦ πάσχα six days before the passover. Similar inversions are: Sept. Am. 1, 1 **πρό** δύο ἐτῶν τοῦ σεισμοῦ. Jos. c. Apion. 2. 2 **πρό** ἐτῶν τριακοσίων... **Δαυαὸς** **φνιγ**ης. Plut. Symp. 8. 1. 1 **πρό** μῆς ἡμέρας τῶν γενεθλίων. Luc. Macrob. 12 **πρό** δυοῖν ἐτῶν τῆς τελευτῆς. AEL. H. An. 11. 19. Comp. Winer § 65. 4. b) With gen. of a noun implying an event, as marking a point of time; Matt. 24, 35 **πρό** τοῦ κατακλυσμοῦ. Luke 11, 33 **πρό** τοῦ ἀρίστου. 21, 12. John 17, 24 **πρό** καταβῆλθαι κόσμον. Eph. 1, 4. Heb. 11, 5. 1 Pet. 1, 20 Sept. **πρό** for **פְּנֵי** Is. 18, 5. (Plato Phædo init. **πρό** τοῦ θανάτου. Xen. Cyr. 6. 2. 21 **πρό** τοῦ ἀρίστου.) By Hebr. Acts 13, 24 **πρό** προσώπου τῆς εἰσόδου αὐτοῦ, i. q. **πρό** εἰσόδου αὐτοῦ, see above in no. 1. Comp. **פְּנֵי**, Sept. **πρό**, Am. 1, 1. c) With gen. of pers. or thing, before one in time; John 5, 7 **πρό** ἐμοῦ καταβαίνει, before me, i. e.

sooner than I. 10, 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. 1, 17. Also οἱ πρὸ τινος *those before any one*, who preceded him, were earlier than he, Matt. 5, 12. Rom. 16, 7. Gal. 1, 17. So Palaph. 53. 2. Hldian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν. d) Before τοῦ c. infin. expressing an event; Matt. 6, 8 πρὸ τοῦ ἡμᾶς αἰτῆσαι. Luke 2, 21. 22, 15. John 1, 49. 13, 19. 17, 5. Acts 23, 15. Gal. 2, 12. 3, 23. Sept. for וְאַחֶרֶץ Gen. 13, 10. 27, 7. 10. So Ael. V. H. 2. 34. Plato Crit. 48. d.

3. Trop. of precedence, preference, before, above; as πρὸ πάντων *before all things* James 5, 12. 1 Pet. 4, 8.—3 Macc. 2, 21 πρὸς πάντων ἁγίος. Hldian. 5. 4. 2. Plato Menex. 249. c, πρὸ γε ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies in N. T. a) Place, fore, before, forward, forth; as προάγω, προβαίνω, προβάλλω. b) Time, fore, before, beforehand, Lat. *prae*; as προεῖπον, προλέγω, προμεριμνάω. c) Preference, as προαιρέομαι.

προάγω, f. ξω, (ἄγω,) 1. Trans. to lead forth, to bring forth, e. g. a prisoner out of prison, c. acc. Acts 16, 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts 12, 6 ὅτε δὲ ἐμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25, 26 διὰ προήγαγον αὐτὸν ἐφ' ἡμῶν, i. e. before you as judges.—So genr. 2 Macc. 5, 18. Xen. Oec. 11. 15; in a judicial sense, c. eis, Jos. Ant. 16. 11. 6. Arr. Exp. Alex. 4. 14. 3.

2. Spec. in N. T. to go before, to precede, in place or time; the signif. of the prep. and verb intrans. being combined into one general idea; comp. in ἄγω no. 2. Winer § 56. 1. It thus may take an accus. by virtue of the composition; although πρὸ by itself governs only the genitive; see Matth. § 426. fin. Winer l. c. compare also Buttm. § 147. n. 8.

a) Of place, to go before, in front, in advance; absol. Matt. 21, 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11, 9. Luke 18, 39. With acc. of pers. see above; Matt. 2, 9 ὁ ἀσπὴρ ... προῆγεν αὐτούς. Mark 10, 32. So Jos. B. J. 6. 1. 6 προῆγε διὰ πολλὸν πάντας.

b) In time, i. q. to go first, to precede; absol. Mark 6, 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5, 24 see in κρίσις no. 2. b. With acc. of pers. see above; Matt. 14, 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21, 31. 26, 32, 28, 7. Mark 14, 28. 16, 7. So Jos. c. Apion. 2. 15 προάγειν ἀρχαῖότητι.—Particip. προάγων, οὔσα, ον. foregoing, former, previous; 1 Tim. 1, 18 κατὰ τὰς προαγοῦσας

ἐπὶ σε προφητείας. Heb. 7, 18. So Hldian 8. 8. 8.

προαιρέω, ὦ, f. ἴσω, (αἰρέω,) to take forth out of any place, to bring forward, Judith 13, 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Praec. 17. Oftener Mid. to take one before another, i. e. to prefer, to choose, Hldian. 6. 8. 13. Xen. Lac. 9. 6 προαιρέσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. προαιρέομαι, οὔμαι, to take or have before oneself, to propose to oneself, to purpose, absol. 2 Cor. 9, 7 καθὼς προαιρέται τῇ καρδίᾳ. So Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

προαιτιάομαι, ὦμαι, f. ἀσομαι, Mid. depon. (αἰτιάομαι,) to accuse or charge beforehand; Aor. 1 to have already accused, to have already brought a charge, c. acc. et inf. Rom. 3, 9; see in ch. 1. 2.

προακούω, aor. 1 προήκουσα, (ἀκούω,) to hear beforehand; Aor. to have heard of before, already, c. acc. Col. 1, 5 ἦν [ἐλπίδα] προηκούσατε.—Jos. Ant. 8. 12. 3 προακηκὼς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

προαμαρτάνω, f. ἴσω, (ἀμαρτάνω,) perf. προημαρτήκα, to have sinned already, heretofore, 2 Cor. 12, 21. 13, 2.—Hldian. 3. 14. 8.

προαύλιον, ον, τό, (αὐλή,) place before a court; spec. the large gateway of an oriental house leading through the front into the inner court (αὐλή no. 2), i. e. a gateway, entrance, Mark 14, 68; comp. Matt. 26, 71 where it is πυλῶν.—Suid. προαύλιον· τὰ ἔμπροσθεν τῆς αὐλῆς.

προβαίνω, f. βήσομαι, (βαίνω,) to go forward, to advance, intrans. Matt. 4, 21 et Mark 1, 19 προβὰς ἐκέειθεν. So Jos. B. J. 6. 1. 7. Hldian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκὼς, νῆα, ὅς, advanced in life, years; with ἐν c. dat. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμεραῖς. v. 18. 2, 36. Sept. c. dat. for וְאַחֶרֶץ Josh. 23, 1. 2. 1 K. 1, 1. So c. ἐν 2 Macc. 8, 8; c. dat. Diod. Sic. 13. 89.

προβάλλω, f. βαλῶ, (βάλλω,) 1. to cast or thrust forward, to put forward, c. acc. Acts 19, 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, the Jews thrusting him (Alexander) forward.—Sept. Jer. 46, 4. Hldian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν ἐς τὸ μέσον.

2. Of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21, 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24, 32.—Jos. Ant. 4. 8. 19 καρπὸν. Arr. Enict. 1. 15. 7.

**προβατικός**, ἡ, ὄν, (πρόβατον,) *pertain- ing to cattle or sheep*. John 5, 2 ἐπὶ τῇ προ- βατικῇ sc. πύλῃ, *by the sheep-gate*. So Sept. for רֶשֶׁתְּ רֹעִי Neh. 3, 1. 32. 12, 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple; see Bibl. Res. in Pal. I. p. 507 sq.

**πρόβατον**, ου, τό, (προβαίνω,) *pr.* 'what walks forwards;' hence in Ionic and Doric usage spoken of quadrupeds, in distinc- tion from things flying, creeping, swimming; *genr.* τὰ πρόβατα, *beasts, cattle*, Hom. Il. 1. 124. Hdot. 1. 203. ib. 2. 41; *espec.* smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137.—In Attic usage and N. T. a *sheep*, *Plur. sheep*, as distinguished from goats, Matt. 25, 32 ὥσπερ ὁ ποιμὴν ἀφορί- ζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. So *genr.* Matt. 7, 15 see in ἐνδύμα. 9, 36. 10, 16. 12, 11. 12. 18, 12. Mark 6, 34. Luke 15, 4. 6. John 2, 14. 15. 10, 1. 2. 3 bis. 4 bis. 12 ter. 13. Acts 8, 32. Rom. 8, 36. 1 Pet. 2, 25. Rev. 18, 13. Sept. for רֶשֶׁתְּ Gen. 12, 16. 13, 5; רֹעִי Ex. 12, 3 sq. So Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—*Trop.* of those under the care and watch of any one, as sheep under a shepherd, Matt. 10, 6. 15, 24. 25, 33. 26, 31. Mark 14, 27. John 10, 7. 8. 11. 15. 16. 26. 27. 21, 16. 17. Heb. 13, 20.

**προβιβάζω**, f. ἄσω, (βιβάζω, βαίνω,) *to make come forward, to lead or bring forth*, c. acc. Acts 19, 33 ἐκ δὲ τοῦ ὄχλου προεβί- βασαν Ἀλέξανδρον *they led (drew) forth Alexander out of the crowd*, prob. in order to speak in behalf of the Jews. So Pol. 24. 3. 7.—*Trop.* to put forward, *Pass.* to urge on, Matt. 14, 8 προβιβασθεῖσα ὑπὸ τῆς μη- τρός αὐτῆς. So Xen. Mem. 1. 5. 1.

**προβλέπω**, f. ψω, (βλέπω,) *to foresee*, Sept. for רָאָה Ps. 37, 13.—In N. T. Mid. *προβλέπομαι*, *to provide*, Lat. *provideo*, c. acc. Heb. 11, 40.

**προγίνομαι**, perf. 2 προγέγονα, (γίνο- μαι,) *to have been before, to be done before*; Rom. 3, 25 τῶν προγεγονότων ἁμαρτημάτων *sins before done*, former sins.—2 Macc. 14, 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

**προγινώσκω**, f. γινώσκειν, (γινώσκω,) *to know before*, i. e.

1. *Genr.* i. q. *to know already, to be be- fore acquainted with*, c. acc. Acts 26, 5 προ- γινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Lob. ad Phryn. p. 10. So c. acc. impl. 2 Pet. 3, 17.—Wisd. 18, 6. Hdian. 1. 8. 13. Xen. Mæg. Fq. 8. 12.

2. *Spec.* i. q. *to foreknow, to foresee*, *pr* τὰ μέλλοντα Xen. Apol. 30. In N. T. only of God, *to foreknow*, perh. with the idea of approval; spoken of the perfect foreknow- ledge of God as connected with his eternal counsels; so Rom. 8, 29 ὅτι οὗς προέγνω, καὶ προώρισε, and Rom. 11, 2 λαὸν αὐτοῦ, *ὃν προέγνω*. 1 Pet. 1, 20. Comp. γινώσκω 1 Cor. 8, 3. Gal. 4, 9.

**πρόγνωσις**, εως, ἡ, (προγινώσκω,) *fore- knowledge of future things, πρόγν.* τῶν ἐσο- μένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith 11, 19. Jos. Ant. 8. 8. 5.—In N. T. only of God, *foreknow- ledge*, as connected with his eternal coun- sels; Acts 2, 23 τῇ ὀρισμένη βουλῇ καὶ προ- γνώσει τοῦ Θεοῦ. 1 Pet. 1, 2. See in προ- γινώσκω no. 2.

**πρόγονος**, ου, ὁ, ἡ, (προγίνομαι, προγέ- γονα,) *pr. earlier born, older*, Hom. Od. 9. 221.—In N. T. οἱ πρόγονοι, *progenitors, ancestors*, and *genr. forefathers*, 2 Tim. 1, 3 ὃ λατρεύω ἀπὸ προγόνων. So 2 Macc. 8. 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3.—*Spec. parents*, 1 Tim. 5, 4 ἀμοιβὰς διδόναι τοῖς προγόνους. So Xen. Mem. 1. 3. 1.

**προγράφω**, f. ψω, (γράφω,) *to write before*, e. g.

1. In reference to time past, in the præter tenses, *to have written before*, at a former time, Eph. 3, 3 καθὼς προέγραψα ἐν ὀλίγῳ. Rom. 15, 4 bis.—Palæph. 53. 6 ὡς προγέ- γραπται.

2. In reference to time future, *to declare in writing beforehand, to announce by put- ting up a written tablet*, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅτι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρὰς προ- γραφείσης. Æschin. 35. pen. Plut. Camill. 11.—Hence in N. T.

a) *Genr.* to announce, *to declare, to set forth*; as by a public notice or tablet; *Pass.* Gal. 3, 1 οἷς κατ' ὀφθαλμούς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἑσταυρωμένος, *before whose eyes Jesus Christ hath been set forth among you crucified*, i. e. set forth as in a public written tablet. b) *Spec.* to pro- scribe, *to appoint, to ordain*, *Pass.* Jude 4 οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. So Appian. B. Civ. 4. 1 bis, Σύλλα τοῦ πρώτου τοῦς ἐχθροὺς ἐς θάνατον προγραφάντος κτλ. Pol. 32. 22. 1; comp. Lat. *proscribere*.

**πρόδηλος**, ου, ὁ, ἡ, (δῆλος,) *manifest beforehand*, Dem. 293. 25. Xen. Hell. 6. 4. 9.—In N. T. *emphat. manifest before all, well-known, conspicuous*, 1 Tim. 5, 24. 25 Heb. 7, 14. So Judith 8, 29. Plut. Pyrrh. 25. Plato Phædr. 238. b.



**προδίδωμι**, f. δώσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. 11, 35 τίς προέδωκεν αὐτῷ κτλ.—Pol. 8. 17. 7. Xen. Hell. 1. 5. 7. In Gr. writers oftener *to give forth or over, to betray*, Hdian. 7. 2. 14. Xen. Hell. 1. 3. 16, 19.

**προδότης**, ου, ό, (προδίδωμι,) *a betrayer, traitor*, Luke 6, 16. Acts 7, 52. 2 Tim. 3, 4.—2 Macc. 5, 15. Ceb. Tab. 34. Xen. Hell. 1. 7. 23.

**προδρέμω**, see προτρέχω.

**πρόδρομος**, ου, ό, ή, adj. (προτρέχω, προδραμῖν,) *running before, φυγάδα πρόδρομον* Soph. Antig. 108. Hdot. 9. 14.—In N. T. Subst. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6, 20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς. So Diod. Sic. 17. 17, of light troops sent forward as scouts. Xen. Mag. Eq. 1. 25; comp. Wisd. 12, 8.

**προεῖδον** aor. 2, (εἶδον, see εἶδω,) *to see before oneself, afar off*, Sept. for רָאָה Gen. 37, 18. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts 2, 31 (Δαβὶδ) προῖδων ἐλάλησε κτλ. Gal. 3, 8 c. ὅτι. So Cysd. 19, 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

**προεῖπον** aor. 2, perf. προεῖρηκα, see in εἶπον init. *to say before*, i. e.

1. In reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. 5, 21; c. dat. 1 Thess. 4, 6 προεἶπαμεν ὑμῖν, for this form comp. in εἶπον init. Perf. Gal. 1, 9. Heb. [4, 7] 10, 15; c. ὅτι 2 Cor. 7, 3.—Perf. 3 Macc. 6, 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

2. In reference to time future, *to say beforehand, to orell, to predict*, e. g. Aor. c. acc. Acts 1, 16 ἣν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. 9, 29; c. ὑμῖν Matt. 24, 25; ὑμῖν πάντα Mark 13, 23; ὅτι 2 Cor. 13, 2; τῶν ῥημάτων προεῖρημένων 2 Pet. 3, 2. Jude 17.—Aor. Pol. 6. 3. 2. Xen. Hell. 3. 4. 20, 21. Perf. Hdian. 6. 8. 13; τὰ προεῖρημένα Jos. Ant. 2. 2. 4.

**προεῖρηκα**, see in προεῖπον.

**προελπίζω**, f. ἴσω, (ἐλπίζω,) *to hope beforehand*, in respect to things predicted; Eph. 1, 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. before his manifestation; spoken of the Jews as having of old had the hope and promise of the Messiah, in opp. to the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13; comp. Rom. 3, 1 sq. 9, 4 sq.—Athen. 9. p. 377. c. So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

**προενάρχομαι**, f. ξομαι, (ἐνάρχομαι,) *to begin before*; Aor. *to have begun before*, already, 2 Cor. 8, 6. 10.—Not found elsewhere.

**προεπαγγέλλω**, f. ἐλῶ, (ἐπαγγέλλω,) *to announce beforehand*, Dion Cass. 40. 32.—In N. T. Mid. *to promise before*, of c. d; c. acc. Rom. 1, 2 δ [εὐαγγέλιον ό θεός] προεπηγγείλατο διὰ τῶν προφητῶν κτλ. i. e. aforetime, of old. 2 Cor. 9, 5 in some edit. So Pass. Dion Cass. 478. 45.

**προέπω**, see προεῖπον.

**προέρχομαι**, f. ἐλεύσομαι, aor. 2 προῆλθον; see in ἔρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. 26, 39 et Mark 14, 35 προελθὼν μικρόν. With acc. of the way, Acts 12, 10 προῆλθον ῥύμην μίαν, comp. Matth. 409. 4. Buttm. 413. 9. Winer 432. 6.—Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9; c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. *to go before any one*, as referring either to place or time, e. g.

a) Of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1, 17; or as a leader, guide, c. acc. Luke 22, 47 Ἰούδας προῆρχετε αὐτοῦς sc. τὸν ὄχλον. For this acc. see in προάγω nό. 2.—Ecclus. 35, 10. Comp. Sept. c. ἔμπροσθεν τινος for מִבְּרֵי Gen. 33, 3.

b) In time, i. q. *to go first, to precede*, to set off before another; Acts 20, 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 20, 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9, 5 εἰς ὑμᾶς. So c. gen. Luc. D. Mort. 6. 5 ἅπαντες προελύσσονται αὐτοῦ.—Spec. *to outgo, to arrive first*, Mark 6, 33 Rec.

**προερέω**, see προεῖπον.

**προετοιμάζω**, f. ἀσω, (ἐτοιμάζω,) *to prepare beforehand*, Wisd. 9, 18. Pausan. 4. 22. 1. Hdot. 8. 24.—In N. T. *to appoint or ordain beforehand, to predestine*, c. acc. et eis, Rom. 9, 23 ᾧ προητοίμασεν εἰς δόξαν. Also by attract. c. dat. Eph. 2, 10 οἷς [ἐργοῖς] προητοίμασεν ό θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν. Comp. Philo de Opif. p. 17, ό θεός τὰ ἐν κόσμῳ πάντα προητοίμασεν εἰς ἔρωτα καὶ πόσον αὐτοῦ.

**προεναγγελλίζομαι**, f. ἴσομαι, Mid (εὐαγγελίζω,) *to announce glad tidings beforehand, to foretell glad news*, c. dat. Gal. 3, 8 προεναγγελίσαστο τῷ Ἀβραάμ, ὅτι κτλ. Comp. Gen. 12, 3. 18, 18.

**προέχω**, f. ἐξω, (ἔχω,) *to hold forth or forward*, e. g. the hands Xen. Cyr. 2. 3. 10.

Mid. to hold before oneself, Hdot. 2. 42; trop. to use as a pretext, to allege, Hdot. 8. 3. Thuc. 1. 140. Trop. to have before another, to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2 ῥώμη προέχοντες. Xen. Hell. 2. 4. 41 γνώμη προέχειν.—Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part; Rom. 3, 9 τί οὐδ'; προσεχόμεθα; are we better? have we a preference above the Gentiles? sc. in respect to being sinners before God.

προηγέομαι, οὐμαι, f. ἵσσομαι, (ἡγεομαι,) to lead forward or onward, to go on before to take the lead, 2 Macc. 11, 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27.—In N. T. trop. to lead on by example, with acc. and dat. of that in or as to which, Rom. 12, 10 τῇ τιμῇ ἀλλήλους προηγούμενοι in mutual respect taking the lead one of another, giving example to each other. For the acc. comp. in προάγω no. 2.

πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, a setting or laying out, e. g. of a dead body, Dem. 1071. 21. Plato Legg. p. 959. a.—In N. T.

1. Pr. as of food, but only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, Heb. חֶלֶב הַפָּנֵה the bread of presence, later חֶלֶב הַמִּצְחָה the bread of vows or of piles, Vulg. panes propositionis; see Lev. 24, 5–9.—So as a genit. of quality, in an adjective sense, in the phrases: οἱ ἄνθρωποι τῆς προθέσεως Matt. 12, 4. Mark 2, 26. Luke 6, 4, and ἡ πρόθεσις τῶν ἄνθρωπων Heb. 9, 2, both equivalent to οἱ ἄνθρωποι οἱ προτιθέμενοι, the shew-bread, see Winer § 34. 2. Buttm. § 132. n. 12. Lehrs. p. 643 sq. So Sept. ἄνθρωποι τῆς προθέσεως for חֶלֶב הַפָּנֵה Ex. 35, 12. 1 K. 7, 48. al. חֶלֶב הַמִּצְחָה 1 Chr. 9, 32. 23, 29; πρόθεσις ἄνθρωπων for חֶלֶב הַפָּנֵה 2 Chr. 13, 11. Comp. 2 Macc. 10, 3.

2. Trop. of what one sets before his mind, proposes to himself, Lat. propositum, i. q. purpose, counsel; Acts 27, 13 δόξαντες τῆς προθέσεως κεκατηκέναι. Emphat. firm purpose, firm resolve, Acts 11, 23. 2 Tim. 3, 10. Elsewhere of the eternal purpose and counsel of God; Rom. 8, 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9, 11 see in ἐκλογῇ no. 1. Eph. 1, 11. 3, 11. 2 Tim. 1, 9.—2 Macc. 3, 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

προθέσμιος, ἰα, ἰον, (θεσμός, τίθημι,) set beforehand, appointed, spoken of time; hence ἡ προθεσμία sc. ἡμέρα, a set day, appointed time, Gal. 4. 2.—Jos. Ant. 12. 4.

7 τῆς προθ. ἐνισταμένης. Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

προθυμία, ας, ἡ, (πρόθυμος,) predisposition, readiness, willingness, alacrity of mind; Acts 17, 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8, 11. 12. 19. 9, 2.—Ecclus. 45, 23. Dem. 1457. 8. Xen. Ven. 2. 1.

εὐπροθυμος, ου, ό, ἡ, adj. (θύμος,) predisposed, ready, willing, eager; e. g. τὸ πνεῦμα εὐπροθυμον Matt. 26, 41, Mark 14, 38. Sept. for עָרָבָה 1 Chr. 28, 21. 2 Chr. 29, 31. So Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ εὐπροθυμον, readiness, alacrity, Rom. 1, 15 τὸ κατ' ἐμέ εὐπροθυμον (ἐστὶ), there is readiness on my part, I am ready; comp. Eph. 1, 15. (3 Macc. 5, 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοὺς εὐπροθυμον τοῦ θεοῦ. Eur. Iph. Taur. 996.) Others: τὸ κατ' ἐμέ, εὐπροθυμον (ἐστὶ), as much as in me is, there is readiness; comp. Dem. 1210. 20.

προθύμως, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. 5, 2.—Tob. 7, 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

προϊστήμι, f. προστήσω, (στήμι,) aor. 2 προέστην, perf. part. contr. προεστώς. Trans. to cause to stand before, to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. Sec in ἵστημι, comp. Buttm. § 107. II.—In N. T. only in the intrans. tenses, e. g. Act. aor. 2 and perfect; Mid. or Pass. pres. to stand before, e. g.

1. to be over, to preside, to rule, absol. Rom. 12, 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5, 17 οἱ καλῶς προεστώτες. With a gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3, 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προστῆναι. v. 12. 1 Thess. 5, 12.—So c. gen. 1 Macc. 5, 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

2. Spec. to care for any thing, to be diligent in, to practise, to maintain; c. gen. καλῶν ἔργων προϊστασθαι Tit. 3, 8. 14.—Athen. 13. p. 612. a, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. 24 οὐ κοσμίον προεστώσαν ἐργασίας, οὐδὲ σεμνῆς. Comp. Xen. Mem. 3. 2. 2.

προκαλέω, ώ, f. έσω, (καλέω,) to call forth, to invite to stand forth, Pol. 23. 9. 2 Oftener Mid. to call forth to oneself, to invite, Plato Conv. 217. c; espec. to combat, to challenge, Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὐμαι, Lat. provooco, to provoke, to excite, c. acc. Gal. 5, 26. So Hdian. 6. 1. 12 Diod. Sic. 1. 21.

**προκαταγγέλλω**, f. ἐλῶ, (καταγγέλλω,) to announce beforehand, e. g. future events, to foretell, Acts 3, 18. 24. 7, 52. Pass. Part. perf. προκατηγγελέμενος, announced beforehand, promised, 2 Cor. 9, 5 Rec.—Jos. Ant. 2. 9. 4 τοῖς προκατηγγεμένοις ὑπὸ τοῦ θεοῦ πίστιν παρείχε. ib. 1. 12. 3.

**προκαταρτίζω**, f. ἴσω, (καταρτίζω,) to make ready beforehand, c. acc. 2 Cor. 9, 5.—Not found in Gr. writers.

**πρόκειμαι**, Part. προκείμενος, (κείμει,) to lie before, to be laid or set before any one, intrans. pr. Sept. Lev. 24, 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27.—In N. T. only trop.

1. to lie or be before the mind of any one, i. q. to be present to him; 2 Cor. 8, 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo de Vit. Mos. p. 626. a, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

2. Put instead of Pass. perf. of προτίζημι, comp. in κείμει no. 2; to be laid or set before one's mind, e. g. a duty, reward, example; Heb. 6, 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. 12, 1. 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκεινται δέγματα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3, 2, 8.

**προκηρύσσω**, v. -ττω, f. ξω, (κηρύσσω,) to proclaim beforehand, by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1.—In N. T. genr. to announce or preach beforehand; in the past tenses, to have before announced, preached; c. acc. Acts 13, 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. Pass. Acts 3, 20 Rec.—Jos. Ant. 10. 5. 1 Ἱερειῶν τὰ μέλλοντα τῇ πόλει δεινὰ προεκκήρυξε.

**προκοπή**, ἡς, ἡ, (προκόπτω,) pr. a going forward, progress; in N. T. only trop. progress, advancement, furtherance; Phil. 1, 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4, 15.—2 Macc. 8. 8. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phryn. p. 85.

**προκόπτω**, f. ψω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence, to forward, to further, Thuc. 4. 60. ib. 7. 56. Also intrans. or with ἐαυτὸν impl. see in ἄγω no. 2, to beat forward, as in Engl. a ship is said to beat ahead; hence genr. to go forward, to make progress, to proceed, on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. 'to push forwards,' both trans. and intrans.—In N. T. only intrans. and trop.

1. to make progress in any thing, to advance, to increase; e. g. with dat. of that in

or as to which, Luke 2, 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ, comp. Winer § 31. 3. Matth. § 400. 7. With ἐν c. dat. Gal. 1, 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Matth. 1. c. note. With ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον, to wax worse and worse, 2 Tim. 3, 13; ἐπὶ πλείον further 2 Tim. 2, 16. 3, 9; comp. in πλείων no. 4.—So c. dat. Diod. Sic. 11. 87; c. ἐν, as προκεκοφὼς ἐν παιδείᾳ Diod. Sic. VI. p. 30. Arr. Epict. 2. 10. 30; ἐπὶ τὸ κακὸν Test XII Patr. p. 614; ἐπὶ ἡλείων Diod. Sic. 14. 98.

2. Of time, aor. to be advanced, to be far spent, Rom. 13, 12 ἡ νὺξ προέκοπεν.—Jos. B. J. 4. 1. 6 τῆς νυκτὸς προκοπτούσης. App. B. Civ. 2. p. 781 ἡμέρα προέκοπτε.

**πρόκριμα**, ατος, τό, (προκρίνω,) a pre-judgment, prejudice, prepossession, 1 Tim. 5, 21.

**προκυρώω**, ῶ, f. ὠσω, (κυρώω,) to establish or confirm before, previously, Pass. perf. Gal. 3, 17.

**προλαμβάνω**, aor. 2 προέλαβον, (λαμβάνω,) to take before, i. e.

1. to take before another, to anticipate an other in doing any thing, c. acc. 1 Cor. 11. 21 ἕκαστος τὸ ἴδιον δείπνον προλαμβάνει i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in ἀγάπη no. 2. So Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ἡμῶν τοῦτο προλαβεῖν.

2. Before an infin. to take up beforehand, to do before the time, to anticipate the time of doing; c. inf. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα κτλ. i. e. she hath anointed my body by anticipation against my burial; comp. Winer § 58. 4. Gesen. Lehrgr. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινώμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμένονται ὅπως κτλ. Comp. καυροῦς προλαμβάνειν Diod. Sic. 14. 63.

3. Pass. aor. 1 προελήφθην, of persons, to have been before taken, overtaken, surprised; Gal. 6, 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, if a man be overtaken in a fault, i. e. by surprise, before he thinks of it.—Wisd. 17, 17.

**προλέγω**, f. ξω, (λέγω,) to say beforehand, to foretell, to forewarn, 2 Cor. 13, 2 Gal. 5, 21. 1 Thess. 3, 4. Sept. for נִבֵּא Is. 41, 26.—Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

**προμαρτύρομαι**, Mid. depon. (μαρτύρομαι,) pr. to call to witness beforehand,

only in N. T. to testify beforehand, to declare beforehand, 1 Pet. 1, 11. See διαμαρτύρομαι.

προμελετάω, ὦ, f. ἴσω, (μελετάω,) to practise beforehand, Pol. 10. 47. 3. Xen. Ath. 1. 20.—In N. T. to premeditate, c. inf. Luko 21, 14 μὴ προμελετᾶν ἀπολογηθῆναι. Comp. Mark 13, 11.

προμεριμνῶ, ὦ, f. ἴσω, (μεριμνῶ,) to care or take thought beforehand, Mark 13, 11.

προνοέω, ὦ, f. ἴσω, (νοέω,) to foresee, to perceive beforehand, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13.—In N. T. trop. to see to beforehand, to care for, to provide for, Lat. providere, c. gen. 1 Tim. 5, 8. So Wisd. 13, 16. AEl. V. H. 2. 31. Xen. Cyr. 8. 1. 1. —Mid. to provide for in one's own behalf, c. accus. e. g. προνοούμενοι κατὰ ἐνώπιόν τινος, providing for what is good in the sight of any one, taking care to walk uprightly, Rom. 12, 17 and 2 Cor. 8, 21, in allusion to Sept. Prov. 3, 4 προνοοῦ κατὰ ἐνώπιον κυρίου. Comp. Xen. Mem. 4. 3. 12; c. gen. Sext. Empir. adv. Eth. 104 γρογοῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1.

πρόνοια, as, f. (προνοέω,) foresight, providence, provision. Acts 24, 3. Rom. 13, 14 προνοίαν μὴ ποιέσθαι, see in ποιέω no. 1. b. β.—2 Macc. 4, 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

προοράω, ὦ, (ὁράω,) perf. προσώρακα, to foresee, Jos. c. Ap. 128. Xen. Conv. 4. 5; to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49.—In N. T. to see before, i. e.

1. Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts 2, 25 προωράμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16, 8 where Sept. for פָּנָיו to set.

2. Perf. to have seen before, in time, Acts 21, 29.

προορίζω, f. ἴσω, (ὁρίζω,) to bound or limit beforehand, trop. of price, Dem. 877. 7 si sana lect.—In N. T. trop. to predetermine, to predestinate, spoken of the eternal counsels and decrees of God; with acc. c. infin. expr. or impl. Acts 4, 28 ὅσα... ἡ βουλὴ σου προώρισε γενέσθαι. Rom. 8, 29. 30. 1 Cor. 2, 7; c. acc. et eis Eph. 1, 5. Pass. v. 11.

προπάσχω, aor. 2 προέπασον, (πάσχω,) to be affected beforehand, to experience before, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5.—In N. T. of evil, to suffer before; Aor. to have suffered before, previously, 1 Thess. 2. 2. So Thuc. 3. 67, 82. Plato Rep. 376 a.

προπάτωρ, opos, ὁ, (πατήρ,) a forefather, ancestor, Rom. 4, 1 Lachm. for πατήρ Rec.—Hdot. 2. 161. Luc. Alex. 43. Plato Legg. 717. e.

προπέμπω, f. ψω, (πέμπω,) to send on before, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18; to send forwards or forth Wisd. 19, 2. Hdot. 4. 33, 121.—In N. T. to send forward on one's journey, to bring one on his way, to accompany for some distance in token of respect and honour; c. acc. Acts 20, 38 προέπεμπον αὐτὸν εἰς τὸ πλοῖον. 21, 5. So Jos. Ant. 7. 11. 4 προπέμφας Δαυίδην μέχρι τοῦ Ἰερδάνου. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. to bring one on his journey, to help one forward, c. acc. 1 Cor. 16, 6. 11. Tit. 3, 13. 3 John 6. Pass. Acts 15, 3. Rom. 15, 24. 2 Cor. 1, 16. So 1 Esdr. 4, 47. 1 Macc. 12, 4.

προπετής, εος, οὗς, ὁ, ἡ, (adj. (προπίπτω,) falling forwards, Lat. prociduius, Xen. Eq. 1. 8; trop. prone, inclined, ready to do any thing, Xen. Hell. 6. 5. 24.—In N. T. trop. in a bad sense, precipitate, headlong, rash; Acts 19, 36 μηδὲν προπετὲς πράττειν. 2 Tim. 3, 4. So Eccles. 9, 23. Hldian. 1. 8. 11. AEsch. 27. 8.

προπορεύομαι, f. εἶσομαι, Pass. depon. (πορεύομαι,) to pass on before, to go before any one, e. g. as a leader, guide, c. gen. Acts 7, 40 θεοὺς οἱ προπορεύσονται ἡμῶν, quoted from Ex. 32, 1. 22, where Sept. for מְלִיכֵי. (1 Macc. 9, 11. Pol. 18. 2. 5.) Also as a forerunner, herald, Luke 1, 76 προπ. πρὸ προσώπου κυρίου, see in πρὸ no. 1. Sept. for מִלְפָּנֶיךָ Ps. 97, 3; מִלְפָּנֶיךָ Ps. 89, 15. So Xen. Cyr. 4. 2. 23 προπ. ἔμπροσθεν.

πρός, a prep. governing the genitive, dative, and accusative; coinciding in its primary signif. with the primary force of these cases respectively, viz. with the gen. implying motion or direction from a place hither; with the dat. rest or remaining by, at, near a place; with the accus. motion or direction towards or to a place. Buttm. § 147. n. 1. Kühner § 298. Matth. § 590. Winer § 51. f. p. 448. § 52. e. p. 471. § 53. h. p. 481.

I. With the GENITIVE, pr. from a place hither, Hom. Od. 8. 29 ξείνος... ἔκετ' ἐμὸν δῶ, ἢ ἐπὶ πρὸς ἡοίαν, ἢ ἐπὶ πρὸς ἀνθρώπων. Then, of a place or region from which a person or thing seems to come, in or towards which he appears; e. g. πρὸς βορέαον, πρὸς νότον, Engl. northward, southward, Od. 13. 110, 111; πρὸς τοῦ ποταμοῦ, at or by the river, Xen. An. 4. 3. 26. Comp. Heb. יַרְדֵּן Gen. 2, 8. 13, 11. Heb. Lex. יַרְדֵּן no. 3 h.

Trop. of the source, agent, cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also marking dependence *from*, relation *with* or *to*, i. e. the pertaining or belonging in any way to a person or thing, c. g. πρὸς δίκης according to right Soph. Oed. T. 1014. Hdot. 7. 153; ἀποπία λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. pertaining to, with the idea of advantage, i. c. *helpful to, for*; Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Matth. § 590. Kühner § 298. Winer § 51. p. 448. So Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. 459. c. Thuc. 3. 38.

II. With the DATIVE, πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five (or six) times, e. g. Mark 5, 11 πρὸς τῷ ὄρει, where Rec. has πρὸς τὰ ὄρη. Luke 19, 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John 18, 16 ὁ Πέτρος εἰστέκει πρὸς τῇ θύρᾳ. 20, [11.] 12. Rev. 1, 13. Matth. § 590. b. Buttm. § 147. n. 1. Kühner § 298. Winer § 52. p. 471.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the ACCUSATIVE, πρὸς marks strictly the object *towards* or *to* which any thing moves or is directed, see above, init.

1. Of Place, *towards, to, unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Matth. § 591. Buttm. l. c. Kühner § 298. Winer § 53. p. 481.

a) Pr. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns; Matth. 2, 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην. 3, 5 ἐξεπορεύοντο πρὸς αὐτόν. v. 14 καὶ σὺ ἔρχη πρὸς με; 10, 13. 11, 28. 25, 9. Mark 1, 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 6, 25. 45 προάγειν... πρὸς Βηθσαϊδάν. 10, 1. Luke 8, 4. 19. 24, 12 ἀπῆλθε πρὸς ἐαυτὸν, i. e. to their lodgings. John 3, 20 οὐκ ἔρχεται πρὸς τὸ φῶς. 6, 37. 7, 33. Acts 3, 11. 28, 30. Rom. 1, 10. Gal. 1, 17. al. sæp. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. Hell. 4. 1. 2.) So after γίνεσθαι, John 10, 35. Acts 7, 31. 13, 32. 2 Cor. 1, 18; see in γίνομαι I. 4. b. ζ. (Comp. Xen. An. 3. 4. 24.) After verbs of sending, c. acc. of pers. Matth. 21, 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς. Luke 23, 27. John 16, 7. Acts 15, 25. Eph. 6, 22. Tit. 3, 12. Hence ἐπιστολὴ πρὸς τινα Acts 9, 2. 22, 5. 2 Cor. 3, 1. (Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3; ἐπιστολὴ πρὸς 2 Macc.

11, 27. Luc. Nigr. 1.) After verbs of leading, bringing, drawing, by force or otherwise, Matt. 26, 57 οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπῆγαγον πρὸς Καϊάφαν. Mark 9, 17. 19 φέρετε αὐτὸν πρὸς με. 11, 7. Luke 12, 58. John 12, 32 πάντας ἐλκύσω πρὸς ἑμαυτὸν. 14, 3. Acts 23, 15. Rev. 12, 5. Prægn. Acts 23, 24 see in διασώζω. So Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—Also after verbs implying motion to a place and a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*. E. g. verbs of falling, πίπτειν v. προσπίπτειν πρὸς τοὺς πόδας τινος, to fall at one's feet, Mark 5, 22. 7, 25. (Sept. Ex. 4, 25.) So verbs of laying, putting, casting, and the like; as Mat. 3, 10 ἡ ἀξίη πρὸς τὴν ρίζαν κείται. Luke 3, 9. 16, 20 ὅς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts 3, 2. So Mark 10, 7. Matth. 4, 6. For the use of πρὸς c. acc. after verbs compounded with πρὸς, see Winer § 56. 4. 13. Genr. Acts 5, 10 ἐγενέγκαντες ἔστασαν πρὸς τὸν ἄνδρα αὐτῆς. Acts 13, 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like: Luke 7, 44 στραφεὶς πρὸς τὴν γυναῖκα. Acts 9, 40. 2 Cor. 3, 16. Rom. 10, 21 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν κτλ. Eph. 3, 14 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα. Trop. James 4, 5 see in ἐπιπορεύω. (Hdian. 6. 4. 3.) So by Hebraism, e. g. βλέπειν τι πρόσωπον πρὸς πρόσωπον, face to face, 1 Cor. 13, 12; So Sept. for פָּנַי לְפָנָי Gen. 32, 31. Deut. 34, 10. Also λαλεῖν στόμα πρὸς στόμα, mouth to mouth, 2 John 12; so Sept. for פִּה לְפִי Num. 12, 8. Comp. Matth. § 427. b.

b) Put with all verbs and words which include the idea of *speaking* to any one, mostly c. acc. of pers. Comp. Matth. Winer, l. c. a) Genr. e. g. after εἶπον Matth. 3, 15. Luke 1, 13. 18. 34; λαλῶ Luke 1, 19. 55. 2, 18. 20; λέγω Luke 5. 36. 7, 24. Acts 3, 25; φημί Luke 22, 70. Acts 2, 38. al. So with verbs of answering, as ἀποκρίνομαι Acts 3, 12. 25, 16; of accusing, as κατηγορέω John 5, 45; of praying, entreating, as βοᾶν Luke 18, 7 (Sept. 1 Sam. 12, 10); δέομαι Acts 8, 21; δέσις Rom. 10, 1; εὐχομαι 2 Cor. 13, 7; προσευχή Acts 12, 5. Rom. 15, 30; so by Hebr. αἶφην φωνῆς πρὸς τὸν ζεῶν Acts 4, 24; comp. Heb. לִפְנֵי Is. 24, 14, and Heb. Lex. art. אֶפְרָיִם no. 1. e. With words of declaring, making known, as ἀναδείξω Luke 1, 80; γνωρίζω Phil. 4, 6; ἐμφανίζω Acts 23, 22; of command and the like, e. g. ἐντολή Acts 17, 15; ἀπολογία Acts 22, 1. etc. (Sept. 1 Sam. 14, 19. Hdian. 3. 6. 2. Plato Hipp.

Ξην. 370. d. Xen. Cyr. 1. 14. Mem. 1. 3. 2 εἰχομαι πρὸς ) Onoc c. acc. of member, as λαλεῖν πρὸς τὸ οἶς i. e. to speak to one in his ear, privately, Luke 12, 3. β) Of mutual words and sayings; Acts 2, 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἀλλήλους to one another, one to another, Mark 8, 16. 9, 33. 15, 31. John 6, 52. 16, 17. Acts 2, 7. 4, 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) πρὸς ἑαυτούς id. Mark 1, 27. 9, 16. 33. 14, 4. 16, 3. Luke 22, 23. γ) After verbs of swearing to any one, i. q. to promise with an oath; Luke 1, 73 ὅρκον ἐν ὧμοις πρὸς Ἀβραάμ. So Hom. Od. 14. 331. ib. 19. 288. δ) After verbs of speaking, communing, to or with oneself; Luke 18, 11 ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. *standing he prayed thus with himself*. So Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐνωῶ. Aristænet. Ep. 1. 6 πρὸς ἑμαυτὸν ἔφη.

c) Trop. after verbs and words implying direction of the mind or will, an affection or disposition towards any one; e. g. α) Favourable, implying good-will, confidence; 2 Cor. 3, 4 πεποιθήσωμεν ἔχομεν πρὸς τὸν θεόν. 7, 4 παῖδείας πρὸς ὑμᾶς. v. 12. Gal. 5, 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6, 9. Phil. 2, 30. 1 Thess. 1, 8 ἡ πίστις ἡ πρὸς τὸν θεόν. 5, 14. 2 Tim. 2, 24. Tit. 3, 2. Philem. 5. Also Col. 4, 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4, 12. So Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demetr. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. β) Unfavourable, i. q. against; Acts 6, 1 γογγυσμός πρὸς τοὺς Ἑβραίους. 23, 30 λέγειν τὰ πρὸς αὐτόν. 24, 19. 25, 19. 1 Cor. 6, 1. Eph. 6, 11 στήναι πρὸς κτλ. Col. 3, 13. 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12, 4. Rev. 13, 6. Comp. Matth. 591. e. Butt. l. c. Kühner l. c. So Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of Time, e. g. α) Pr. of a definite time when, towards, near; Luke 24, 29 πρὸς ἑσπέραν ἐστί, καὶ ἐκκλινεν ἡ ἡμέρα. Comp. Matth. 591. e, fin. Winer l. c. So Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἔαρ ἦδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν. β) As forming with the accus. a periphrasis for an adverb of time how long, q. d. *al. for*; as πρὸς καιρὸν, *for a season*, a while, briefly, Luke 8, 13. 1 Cor. 7, 5; πρὸς καιρὸν ὥρας 1 Thess. 2, 17; πρὸς ὥραν John 5, 35. Gal. 2, 5. So Heb. 12, 10 πρὸς ὀλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν, *for the present*, *at present*. James 4, 14 πρὸς ὀλίγον sc. χρόνον. Comp. Winer l. c. So Pol. 1. 61. 4 πρὸς καιρὸν. Luc. D. Decr. 18.

1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has towards or to another, e. g.

a) towards, i. e. *in reference to*, *in respect to*, *as to*, implying the direction or remote object of an action. α) With acc. of pers. Mark 12, 12 ἐγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24, 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν θεόν κτλ. Rom. 4, 2. Heb. 1, 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. 27, 4. John 21, 22. 23. Comp. Matth. 591. γ. Butt. Kühner, Winer, l. c. So Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τοῦτων δήπου πρὸς ἐμέ. β) With acc. of thing, Heb. 9, 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. Luke 18, 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κτλ. 2 Cor. 4, 2. After verbs of replying, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα. Rom. 8, 31 πρὸς ταῦτα. So genr. Plato Hipp. maj. 295. c. Xen. Mem. 1. 3. 3; πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12. γ) In the construction τὰ πρὸς τινα v. τι, *things relating or pertaining to any person or thing*, e. g. τὰ πρὸς εἰρήνην, *pr. conditions of peace* Luke 14, 32; trop. Luke 19, 42; τὰ πρὸς τὴν χρείαν, *things necessary*, Acts 28, 10; τὰ πρὸς ζωῇ 2 Pet. 1, 3; τὰ πρὸς τὸν θεόν *things pertaining to God*, *divine things*, Rom. 15, 17. Heb. 2, 17. 5, 1. Comp. in ὁ, ἡ, τό, E. b. So Sept. Ex. 18, 19 τὰ πρὸς θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφὴν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

b) Of a rule or standard of action, according to, in conformity with; Luke 12, 47 μὴδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. 5, 10 πρὸς ἃ ἔπραξεν. Gal. 2, 14. Eph. 3, 4. Comp. Matth. 591. δ. Winer l. c.—Luc. Hist. conser. 38 init. Plato Conv. 199. b. Xen. An. 6. 1. 5.

c) Of the motive, ground, occasion of an action, on account of, because of, for, e. g. Matt. 19, 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κτλ. Mark 10, 5. Comp. Matth. 591. β. Kühner l. c.—Hdot. 1. 38. Plato Rep. 331. a. Xen. Mem. 3. 8. 5.

d) As marking the end or result, the aim or purpose of an action, e. g. πρὸς τί; *for what*, *why*? i. e. to what end, for what purpose, John 13, 28. Comp. Matth. 591. δ. Kühner l. c. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3, 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην

ειρημενος κτλ. Rom. 3, 26. 15, 2. 1 Cor. 6, 5 *πρὸς ἐντροπὴν ὑμῶν λέγω*. 7, 35. 10, 11. 2 Cor. 1, 20. Eph. 4, 12. 1 Tim. 1, 16. 4, 7 *γυμνάζε δὲ σεαυτὸν πρὸς εὐσέβειαν*. Heb. 5, 14. 6, 11. 1 Pet. 4, 12. Espec. with τό c. infin. *to the end that*, as Matt. 5, 28 *πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς*. 6, 1 *πρὸς τὸ σεαυτὸν αὐτοῖς*. 13, 30 *πυλλέξατε . . . καὶ δῆσατε . . . πρὸς τὸ κατακαῦσαι αὐτά*. 23, 5. Mark 13, 22. Eph. 6, 11. James 3, 3. (3 Macc. 1, 19. Hdian. 3, 14. 2. Thuc. 7, 8; c. inf. Sept. Jer. 27, 10. Plato Phædo 60. b.) So after nouns and adjectives, John 11, 4 *ἀσθένεια πρὸς θάνατον*. Eph. 4, 14. Col. 2, 23. (Jos. B. J. 4. 9. 11 *φάρμακον πρὸς σωτηρίαν*. Luc. Merc. Cond. 40 *πρὸς κέρδος*.) John 4, 35 *ὅτι λευκαὶ εἰσι πρὸς θέραισιν ἤδη*. Acts 27, 12 *ἀνευθέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν*. 2 Cor. 2, 16. 10, 4. Eph. 4, 29. 1 Tim. 4, 8. 2 Tim. 3, 17. Tit. 1, 16. 1 Pet. 3, 15. So Diod. Sic. 5. 37. Plato Menex. 247. e, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3, 16 *ἀ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν*. 1 John 5, 16 *τοῖς ἀμαρτάνουσι μὴ πρὸς θάνατον*. Also ἀμαρτία πρὸς θάνατον, v. 16. 17.

e) Of the relation in which one person or thing stands *towards* another, *towards*, *with*; comp. Matth. 5, 591. e. Luke 23, 12 *προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτοῦς*. (Hdian. 3. 2. 14.) Rom. 5, 1 *ἐφ' ἣν ἐρχόμεν πρὸς τὸν θεόν*. (Xen. Hi. 2. 11.) Acts 2, 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*. Acts 28, 25 *ἀσυμφώνῳ ὄντες πρὸς ἀλλήλους*. (Diod. Sic. 4. 1.) 2 Cor. 6, 15 *τίς δὲ συμφώνησιν Χριστῷ πρὸς Βελίαν*; Hence διατίθεσθαι διαθήκην πρὸς τινα, *to make a covenant with* any one, Acts 3, 25. Heb. 10, 6. 9, 20 see in ἐντέλλομαι. So Diod. Sic. 11. 44 *συντίθεσθαι φιλίαν πρὸς τινα*. Æl. V. H. 9. 41. Xen. Vect. 5. 13.—In a comparison, *as compared with*; Rom. 8, 18 *οὐκ ἔξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν*. Matth. 1. c. γ. So Ecclus. 24, 29. Plato Hipp. Maj. 281. d, *εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς*. Xen. Mem. 1. 2. 52.

4. Sometimes *πρὸς* c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. *πρὸς* c. dat. But in such instances, for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context; comp. εἰς no. 4. Matth. 5, 591. η. Winer 53. h. Thus a) Genr. c. acc. of place, Mark 11, 4 *εἵδον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν*. 14, 54 *θερμαινόμενος πρὸς τὸ φῶς*, i. e. *at* or

*towards* the fire. Luke 22, 56. John 20, 1 So c. acc. of person, i. q. *with*, *by*, *among*, Matt. 26, 18 *πρὸς σε ποιῶ τὸ πάσχα*. v. 55 *πρὸς ὑμᾶς ἐκαθεξήμενον διδάσκων*, pr. I seated myself *to* or *among* you. Mark 14, 49 *ἤμην πρὸς ὑμᾶς . . . διδάσκων*. Acts 12, 20. 13, 31 *οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸ λαόν*, *to* or *towards* the people. 1 Cor. 2, 3. 16, 7 *ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς*. 2 Cor. 1, 12. 5, 8. Gal. 1, 18. 2, 5. 4, 18. Phil. 1, 26. 2 Thess. 2, 5. Philem. 13. Sept. for בְּפָנֶיךָ Is. 19, 19. So Æschyl. Prom. 348 *ὅς πρὸς ἐσπέρους τόπους ἔστηκε*. Eurip. Ion. 916. Orest. 468 *πρὸς δεξιάν αὐτοῦ στάς*. Soph. Elect. 931. Xen. Hiell. 6. 5. 8 *ὅπῃ τὸ πρὸς Μαντινέαν τείχεος*. ibi 2. 1. 25. b) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and *πρὸς* c. acc. is then i. q. *παρά* c. dat. comp. Passow. Mark 2, 2 *τὰ πρὸς τὴν θύραν*, i. e. the space at the door or gate, the vestibule. 4, 1. Matt. 13, 56 *αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι*; Mark 6, 3. John 1, 1 *ὁ λόγος ἦν πρὸς τὸν θεόν*. See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition *πρὸς* implies: a) Motion, direction, reference, *towards*, *to*, *at*; as *προσάγω*, *προσεγγίζω*, *προσέρχομαι*, *προσδοκάω*. b) Accession, addition, *there-to*, *over and above*, *more*, *further*; as *προσ-αἰτέω*, *προσπατεῖω*, comp. Herm. ad Vig. p. 861. no. 426; hence intens. as *πρόσπεινος*, *προσφιλής*. c) Nearness, a being *at* or *remaining near*, *at*, *by*; as *προσεδρεύω*, *προσμένο*. +

*προσάββατον*, ου, τό, (*πρό*, *σάββατον*) *the fore-sabbath, eve of the sabbath*, i. q. *παρασκευή*, which see; Mark 15, 42.—Judith 8, 6. See Gr. Harm. p. 219.

*προσαγορεύω*, f. *εἴσω*, (*ἀγορεύω*) *to speak to* any one, *to address*, *to salute*, Luc. Asin. 4. Hdian. 1. 16. 7; *to call by name*, *to name*, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1.—Hence in N. T. *to address* as any one, *to call* by a name or title; Pass. Heb. 5, 10 *προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερεὺς*. Matth. 5, 420. Winer 53. 4. b. Comp. Jos. Ant. 3. 7. 1 *ἦν ὁ νόμος ἀγνεῖαν προσ-αγορεύει*.

*προσάγω*, f. *ξω*, (*ἄγω*), aor. 2 *προσίγαγον*.

1. *to lead* or *conduct* to any one, *to bring near*; c. acc. Luke 9, 41 *προσάγαγε ὧδε τὸν υἱόν σου*. With acc. and dat. Acts 16, 20 *προσαγάγοντες αὐτοὺς τοῖς στρατηγοῖς*, comp. Matth. 5, 402. Sept. for מֵבִיאִי 1 Sam. 1, 25; מֵבִיאִי Ex. 29. 4. 40, 12. (Hdian. 1. 5. 1. Dem. 234. 20; *τινά τιμι* Xen. Cyr. 3. 2. 12.) Implying admission or access *to*

any one, c. g. to God, to bring near, to present before, c. acc. et dat. 1 Pet. 3, 18. So to a king, Xen. Cyr. 1. 3. 8.

2. Intrans. see ἄγω no. 2, to come or draw near, to approach, c. dat. as above. Acts 27, 27 ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν, the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board a ship. Sept. for פָּרַחְהוּ Ex. 14, 10. Is. 34, 1. —Ael. V. H. 3. 21. Epict. Ench. 29. 7; of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 22 τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσσαν. Cic. Quæst. Ac. 4. 25 fin.

προσαγωγή, ἦς, ἡ, (προσάγω,) a leading or bringing to, accession, Pol. 9. 41. 1. Thuc. 1. 82.—In N. T. approach, access, admission, εἰς τι Rom. 5, 2; πρὸς τινα Eph. 2, 18; absol. 3, 12. So Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

προσαίτέω, ὦ, f. ἴσω, (αἰτέω,) to ask in addition, to demand more, Xen. An. 1. 3. 21.—In N. T. intends. to ask repeatedly, to beg, absol. Mark 10, 46. Luke 18, 35. John 9, 8. So Sept. Job 27, 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

προσαίτης, ου, ὅ, (προσαίτέω,) a beggar, John 9, 8 in later edit. for τυφλός.—Hæg. Laert. 6. 56. Plut. Quæst. Gr. 13.

προσαναβαίνειν, aor. 2 προσέβην, (ἀναβαίνειν,) to go up further, higher; so with ἀνώτερον pleon. Luke 14, 10 φίλε, προσαναθήσθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pr. for פָּרַחְהוּ Ex. 19, 23. Josh. 11, 17.—Judith 13, 10. Diod. Sic. 1. 37; of a stream, to rise, Pol. 3. 72. 4.

προσαναλίσκω, f. λώσω, (ἀναλίσκω,) to consume besides, to expend further, c. acc. Luke 8, 43 ἦτις ταῖς αἰσῶν [Rec. εἰς ἱατρούς] προσαναλώσασα ὅλον τὸν βίον.—Dem. 460. 2. Plato Prot. 311. d.

προσαναπληρῶ, ὦ, f. ὥσω, (ἀναπληρῶ,) to fill up further, to supply fully, c. acc. τὰ ὑστερήματα 1 Cor. 9, 12. 11, 9.—Wisd. 19, 4. Diod. Sic. 5. 71. Mid. id. Plato Men. 84. d.

προσανατίθημι, f. ἴσω, (ἀνατίθημι,) pr. to lay up or upon in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8.—In N. T. only Mid. aor. 2 προσανεθέμην, trop. to lay before in addition, to set forth further, on one's own part, e. g.

1. to impart further, to communicate, c. acc. et dat. Gal. 2, 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανετέτο, i. e. on their part. Comp. ἀνεθέμην in v. 2.

2. Spec. c. dat. by way of consultation, i. q. to confer with, to consult; Gal. 1, 16 οὐδὲ προσανεθέμην σαρκὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανεθέμενος περὶ τοῦ σημείου. Luc. Jur. Trag. 1 ἐμοὶ προσαναβῶν λάβε με σύμβουλον πόρων.

προσανέχω, f. ξω, (ἀνέχω,) in N. T. only intrans. to rise up, to come forth; e. g. out of the sea, as land, an island, to jut forth, to shoot forward; Acts 27, 27 Lachm. ὑπηνόουν... προσανέχειν τινὰ αὐτοῖς χώραν, where Rec. προσάγειν q. v.—So ἀνέχειν of a headland, Hæd. 7. 123. Thuc. 1. 46.

προσαπειλέω, ὦ, f. ἴσω, (ἀπειλέω,) to threaten further, absol. Acts 4, 21; comp. v. 18.—Dem. 544. 26.

προσδαπανῶ, ὦ, f. ἴσω, (δαπανῶ,) to spend more, in addition, c. acc. Luke 10, 35.—Luc. Ep. Sat. 39. Themist. Or. 23. p. 289.

προσδέομαι, f. ἴσομαι, Pass. depon (δέομαι,) to need further, in addition, c. gen. Acts 17, 25. Sept. for פָּרַחְהוּ Prov. 12, 9.—Ecclus. 4, 3. Dem. 14. 22. Thuc. 2. 41.

προσδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to receive to oneself, to allow, i. e.

1. Of things, trop. to admit, to admit, c. acc. as τὴν ἐλπίδα Acts 24, 15. Negat. Heb. 11, 35 οὐ προσδεχόμενοι τὴν ἀπολύτρωσιν, not accepting, i. e. rejecting; comp. 2 Macc. c. 7. So Sept. Job 2, 9. Pol. 1. 16. 6. Plato Rep. 561. b.—Of evils, i. q. to put up with, to endure, c. acc. Heb. 10, 34 τὴν ἀπαγὴν τῶν ὑπαρχόντων. Sept. for פָּרַחְהוּ Ex. 10, 17.

2. Of persons, to receive, to admit, to one's presence and kindness; c. acc. Luke 15, 2 οὗτος ἁμαρτωλὸς προσδέχεται. Sept. for פָּרַחְהוּ Mal. 1, 8. Ez. 43, 27. So Diod. Sic. 18. 54. Thuc. 2. 12. Xen. Hell. 1. 5. 9.—Also in hospitality, to receive kindly, to entertain, as a guest, c. acc. Rom. 16, 2. Phil. 2, 29. Sept. for פָּרַחְהוּ 1 Chr. 12, 18.

3. Of things future, to wait for, to expect, c. acc. Luke 12, 36 ἀνθρώποις προσδεχομένοι τὸν κύριον αὐτῶν πότε κτλ. Acts 23, 21. So a future good, with the idea of faith, confidence, e. g. τὴν βασιλείαν τοῦ θεοῦ Mark 15, 43. Luke 23, 51; παρακλησιν Luke 2, 25; λύτρωσιν 2, 38; τὴν μακαρίαν ἐλπίδα Tit. 2, 13; τὸ ἔλεος τοῦ κυρίου Jude 21.—2 Macc. 8, 11. Pol. 21. 8. 7. Hædian. 3. 1. 2. Xen. Apol. 33.

προσδοκάω, ὦ, f. ἴσω, (δοκέω, δοκῶ,) to watch toward or for any thing, i. e.

1. to look for, to expect, whether in fear



or in hope, c. g. a) With fear, absol. Matt. 24, 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 12, 46. Acts 28, 6; also c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι. So c. inf. Jos. Ant. 7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. b) With doubtful hope, absol. Luke 3, 15. Acts 27, 33; also c. inf. 3, 5. So c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

2. Genr. to expect, to wait for, to await, γ. acc. c. g. persons, Matt. 11, 3 σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Luke 7, 19. 20. 1, 21 προσδοκῶν τὸν Ζαχαρίαν. 8, 40. Acts 10, 24. With acc. of thing, 2 Pet. 3, 12 τὴν παρουσίαν. v. 13. 14.—Sept. Ps. 119, 165. Hdian. 4. 11. 7. Plato Ep. 319. c.

προσδοκία, as, ἡ, (προσδοκάω,) a looking for, expectation, in N. T. only of evil; Luke 21, 26 ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων. Meton. Acts 12, 11 καὶ (ἐκ) τῆς προσδοκίας τοῦ λαοῦ, and from all the expectation of the people, from all that which the Jews expected to accomplish against me. Sept. meton. for Heb. יִרְדָּה Gen. 49, 10.—Pr. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3; of good, Xen. Cyr. 1. 6. 19.

προσδρέμω, see προστρέχω.

προσεάω, ᾧ, f. ἄσω, (ἐάω,) to permit or suffer further, c. dat. Acts 27, 7 μὴ προσεδῶντος ἡμῖν ἀνέμου, i. e. the wind not suffering us to sail further on that course.

προσεγγίζω, f. ἴσω, (ἐγγίζω,) to come near unto any one, c. dat. Mark 2, 4. Sept. for שָׁנָה Gen. 33, 6. 7; קָרַב Josh. 3, 4.—Pol. 39. 1. 4.

προσεδρεύω, f. εὔσω, (πρόσεδρος, ἔδρα,) to sit near, to sit by, Lat. assideo, c. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init.—In N. T. to sit or wait near, to attend, to serve; c. dat. 1 Cor. 9, 13 οἱ τῷ θεῷ θυσιαστηρίῳ προσεδρεύοντες, i. p. οἱ τὰ ἱερά ἐργάζομενοι ibid. comp. in παρεδρεύω. So Jos. c. Ap. 1. 7 τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν θεῶν θεραπείαις.

προσεργάζομαι, f. ἄσομαι, Mid. depon. (ἐργάζομαι,) to work or do besides, Eurip. Herc. F. 1013; to work out thereto, to get more by labour, Xen. Hell. 3. 1. 28.—In N. T. genr. to gain thereto, besides, in addition, c. acc. Luke 19, 16 ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

προσέρχομαι, f. ἐλεύσομαι, (έρχομαι,) to come to or near to any place or person, to approach.

1. Pr. and with a dat. after πρὸς in comp.

see Matth. 402; c. g. dat. c. place, Heb. 12, 18 οὐ γὰρ προσεληλύθατε ψηλαφώμεθα ὕρει. v. 22. (Hdian. 2. 6. 11.) With dat. of pers. Matt. 4, 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε. 8, 5. Mark 14, 45. Luke 23, 52. John 12, 21. Acts 9, 1. Absol. or with dat. impl. Matt. 4, 11 ἀγγελοι προσήλθον καὶ κτλ. Mark 8, 31. Luke 8, 24. 10, 34. Acts 7, 31. 28, 9. al. Sept. usually c. πρὸς, for שָׁנָה Gen. 29, 10. 43, 19; קָרַב Num. 9, 6. Deut. 1, 22. So c. dat. AEL. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—Spec. i. q. to visit, to have intercourse with, Acts 24, 23. 10, 28.

2. Trop. a) In respect of God or Christ, to come to God, to draw near unto, in prayer, sacrifices, worship, devotion of heart and life; c. dat. Heb. 7, 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ. 11, 6; with τῷ θεῷ impl. Heb. 10, 1. 22. So Heb. 4, 16 προσερχώμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος. (Sept. pr. of those who approach the altar, for שָׁנָה Lev. 21, 21. Deut. 21, 5; קָרַב Lev. 21, 16.) Also to Christ, 1 Pet. 2, 4 πρὸς ὃν προσερχόμενοι to whom coming, i. e. whom embracing, becoming his disciples, followers. So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For πρὸς c. acc. comp. Winer 56. 4. 13. b) With dat. of thing, to assent to, to embrace; 1 Tim. 6, 3 μὴ προσέρχεται ὑγιαίνουσι λόγοις. So Philo de Gigant. p. 289. a, μηδὲν προσέρχεσθαι γνώμῃ τῶν εἰρημένων. Migr. Abr p. 401. d, προσελθόντες ἀρετῇ. †

προσευχή, ἡς, ἡ, (προσεύχομαι,) prayer offered to God.

1. Pr. as προσευχή πρὸς τὸν θεόν Acts 12, 5. Rom. 15, 30; προσευχή τοῦ θεοῦ prayer to God, Luke 6, 12. Genr. and absol. Matt. 17, 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 21, 22. Mark 9, 29. Luke 22, 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς house of (for) prayer, Matt. 21, 13. Mark 11, 17. Luke 19, 46. Acts 1, 14 προσκατερεῖν τῇ προσευχῇ. 6, 4; ὅρα τῆς προσευχῆς Acts 3, 1, see in ἐνυατος. 10, 31. Rom. 12. 12. 1 Cor. 7, 5. Eph. 6, 18. Col. 4, 2. Phil. 4, 6. 1 Tim. 5, 5. Dat. of manner emphat James 5, 17. Plur. Acts 2, 42 προσκατεροῦντες . . . ταῖς προσεύχαις. 10, 4. Rom. 1, 10. Eph. 1, 16. Col. 4. 12. 1 Thess. 1, 2. 1 Tim. 2, 1. Philem. 4. 22. 1 Pet. 3, 7. 4. 7. Rev. 5, 8. 8, 3. 4. Sept. for מִצְוָה Ps 4, 2. 2 Chr. 6, 19. sarp.—Tob. 13, 1. Ecclus. 3, 5. 7, 10. 14. Not found in classic writers.

2. Meton. a proseucha (Juv. Sat. 5. 296), i. e. οἶκος v. τίσις προσευχῆς, מִצְוָה

πῶς, a house or place of prayer, an oratory. Acts 16, 13 οὗ ἐνομιζέτο προσευχὴ εἶναι, where according to custom was the proseucha. v. 16. Comp. 3 Macc. 7, 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, by which the Jews were permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. These Jewish *proseuchae* were places for social prayer and devotion outside of those towns where the Jews were unable or not permitted to have a synagogue; they were usually near a river or the seashore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχὴ* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκον πολλὸν ὄχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove; so Tertullian speaks of the "orationes litorales" of the Jews, ad Nationes c. 13; also de Jejunis c. 16, "Judaicum certe jejunium ubique celebratur, quum omissis templis per omne litus quocunque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. 296. See Weiststein N. T. I. p. 692. Winer Realw. art. *Synagogen*.

**προσεύχομαι**, f. ξομαι, Mid. depon. (εὐχομαι), impf. προσυχομένην, aor. 1 προσήξαμην; to pray to God, to offer prayer or vows to God; pr. c. dat. τῷ Θεῷ or the like after πρὸς in comp. see Matth. § 402. 1 Cor. 11, 13 τῷ Θεῷ προσεύχεσθαι. Matth. 6, 6 πρόσευξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for ἡραῖ Is. 44; 17; oftener Sept. c. πρὸς Θεόν Gen. 20, 17. 1 Sam. 1, 10. (Luc. Hermot. 40 τῷ Διὶ. Xen. Cyr. 1. 6. 1 τοῖς Θεοῖς.) Absol. or τῷ Θεῷ impl. Matth. 6, 5 καὶ ὅταν προσεύχῃ. v. 6. 7. 14, 23. Mark 1, 35. Luke 3, 21. Acts 6, 6. 1 Cor. 11, 4. 1 Thess. 5, 17. 1 Tim. 2, 8. James 5, 13. 18. al. Joined with αἰτεῖσθαι Mark 11, 24. Col. 1, 9. So Hadian. 1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. 11, 5 γυνὴ προσευχομένη . . . ἀκατακάλυπτον τῇ κεφαλῇ. 14, 14. 15 γλώσσει, τῷ πνεύματι, τῷ νοῷ. James 5, 17 προσευχῇ προσήξατο emphat. he prayed earnestly. Also by ἐν, Eph. 6, 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, are put after οὕτως Matth. 6, 9; λέγων Matth. 26, 39. 42; εἶπον Acts 1, 24. (Sept. c. λέγων Is. 37, 15; εἶπον 2 K. 6, 17.) Or in the accus. Rom. 8, 26 τὴν προσευξόμενα καθὼς δεῖ. So μακρά adv. long, Matth. 23, 13 [14]. Mark 12, 40. Luke 20, 47; ταῦτα Luke 13.

11, see in πρὸς III. 1. b. δ; τοῦτο ἵνα Phil. 1, 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matth. 24, 20 προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ κτλ. Mark 13, 18. 14, 35. 38. 1 Cor. 14, 13; εἰς ὃ . . . ἵνα 2 Thess. 1, 11. With inf. final, Luke 22, 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5, 17 τοῦ c. inf. see in ὁ, ἡ, τό, G. 3. b. β.—The subject or person for whom one prays is put with a preposition; as περὶ a gen. Col. 1, 3 περὶ ὑμῶν προσευχόμενοι. Heb. 13, 18; περὶ τίνος ἵνα Col. 4, 3. 2 Thess. 3, 1; περὶ τίνος ὅπως Acts 8, 15. Sept. Gen. 20, 44; 7. Jer. 42, 20. So ὑπέρ c. gen. Matth. 5, 40; ὑπέρ τίνος ἵνα Col. 1, 9. Sept. Jer. 42, 4. Also ἐπὶ c. acc. James 5, 14 προσεύξασθωσαν ἐπ' αὐτόν, let them pray over him, in his behalf. So prob. impl. Matth. 19, 13 καὶ προσήχεται. Sept. Jer. 14, 11. +

**προσέχω**, f. ξω, (έχω,) to have in addition, Dem. 887. 26; to hold towards any one, e. g. τὸ οὖς, Sept. for τὴν Jer. 7, 24. 26; τὴν ὁπίδα c. πρὸς Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 τὰς νῆας; also intrans. to hold one's course towards a place, by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχειν εἰς Ρόδον.—In N. T. only trop.

1. Absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχειν τὸν νοῦν τινὶ Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) Genr. and with dat. of something spoken; Acts 8, 6 προσείχον τε οἱ ὄχλοι τοῖς λεγομένοις κτλ. Heb. 2, 1. 2 Pet. 1, 19. Sept. for ἤκουε Ps. 141, 1. Deut. 1, 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λέγει προσέχων.) Spec. to yield assent, to believe, to embrace, c. dat. Acts 16, 14 προσέχειν τοῖς λαλοῦμένοις ἐν τῷ Παύλῳ. 1 Tim. 1, 4. Tit. 1, 14. So 1 Macc. 7, 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157.—With dat. of pers. i. q. to care for, to watch over; Acts 20, 28 προσέχετε οὖν ἑαυτοὺς καὶ τὸ ποιμνίον. So Epict. Ench. 51. 1 μεθ' ἧς [ἡμέρας] προσέξει σπαιτῷ.

b) With dat. reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, to take heed to oneself, to beware, mostly Imperat. Luke 17, 3. Acts 5, 35. (Comp. Plut. Pelop. 9 fin.) Foll. by ἀπὸ τίνος, Luke 12, 1 προσέχετε ἑαυτοὺς ἀπὸ τῆς ζήμης κτλ. By μήποτε Luke 21, 34. Also ellipt. with ἑαυτοῖς impl. before μή c. inf. Matth. 6. 1 προσέχετε . . . μὴ ποιεῖν

(Epict. ap. Stob. 74. 22.) With ἀπό τινος, Matt. 7, 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. 10, 17. 16, 6. 11. 12. Luke 20, 46. —Sept. fully c. μή, for Heb. מִן Gen. 24, 6. Eccclus. 29, 23; ellipt. c. μή Eccclus. 13, 11; with ἀπὸ τινος, Sept. for מִן לְךָ 2 Chr. 35, 21. Eccclus. 11, 34. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or with ἐαυτὸν impl. see in ἔχω no. 5; pr. to hold to any person or thing, to apply oneself, to give or devote oneself to any thing; e. g. with dat. of thing, εἰς πολλὰ 1 Tim. 3, 8; τῇ ἀναγνώσει 4, 13; τῷ ΰσιασθηρίῳ i. q. to give attendance, to minister, Heb. 7, 13. So Polyæn. 8. 56 τρυφή καὶ μέση. Hadian. 2. 11. 6 γεωργία. Xen. Mem. 4. 1. 2.—With dat. of pers. to adhere to, to follow, Acts 8, 10. 11. 1 Tim. 4, 1 προσέχοντες πνεύμασι πλάνοις.

προσηλῶ, ὦ, f. ὠσω, (ἡλῶ, ἡλος,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2, 14 προσηλώσας αὐτὸ τῷ σταυρῷ.—3 Macc. 4, 9. Diod. Sic. 4. 47. Dem. 549. 1; trop. Plato Phæd. 83. d.

προσήλυτος, οὐ, ὅ, ἡ, (προσέρχομαι.) pr. 'one who comes to another country or people,' a stranger, sojourner, Sept. for אֲרָמִי Ex. 12, 48. 49. 20, 10.—In N. T. only in the later Jewish sense, a proselyte, a convert from Paganism to Judaism, Matt. 23, 15. Acts 2, 10. 6, 5. 13, 43. (The same are called οἱ σεβόμενοι τὸν Θεόν Acts 13, 16. 50. Jos. Ant. 14. 7. 2; also Ἰουδαῖζοντες Jos. B. J. 2. 18. 2; comp. B. J. 2. 20. 2. Tac. Hist. 5. 5.) The Rabbins speak of two kinds of proselytes; a distinction which does not appear in N. T. a) גֵּרִי צְדִיקָה the proselytes of righteousness, i. e. complete proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship; comp. Ex. 12, 48. Jos. Ant. 20. 2: 5. b) גֵּרִי הַדָּלַת proselytes of sojourning, called also גֵּרִי הַשָּׁעַר proselytes of the gate, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the "seven precepts of Noah," viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. 407 sq. Michaëlis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. Winer Realv. art. Proselyten.—On the baptism of proselytes and its probable antiquity, see Buxtorf l. c. Lightfoot Hor. Heb. ad Matt. 3, 6.

Selden de Jure Nat. et Gent. II. 2. Winer l. c.

πρόσκαιρος, οὐ, ὅ, ἡ, adj. (καιρός,) for a season, transient, temporary, Matt. 13, 21. Mark 4, 17. 2 Cor. 4, 18 opp. αἰώνιος. Heb. 11, 25.—Jos. Ant. 2. 4. 4. Hadian. 1. 1. 6.

προσκαλέω, ὦ, f. ἔσω, (καλέω,) to call to, to summon, to send for, Sept. Esth. 8, 1. Xen. Lac. 13. 5.—In N. T. only Mid. προσκαλέομαι, οὔμαι, to call any one to oneself, to call for, to summon, c. acc. αἱ pers. Matt. 10, 1 καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητὰς αὐτοῦ. 15, 10. 32. 18, 2. 32. 20, 25. Mark 3, 13. 23. 6, 7. 7, 14. 8, 1. 34. 10, 42. 12, 43. 15, 44. Luke 7, 19. 15, 26. 16, 5. 18, 16. Acts 5, 40. 6, 2. 13, 7. 20, 1. 23, 17. 18. 23. James 5, 14. Sept. for אֲרָמִי Gen. 28, 1. Esth. 4, 5. So 2 Macc. 8, 1. Luc. Pisc. 39; Xen. An. 7. 7. 1.—Trop. of God, to call, to invite, e. g. sinners to embrace the gospel, Acts 2, 39. Also to call one to any office or duty, i. q. to appoint, to choose; so in Pass. perf. προσκέκλημαι as Mid. Buttm. § 136. 3. Acts 16, 10. 13, 2 εἰς τὸ ἔργον [εἰς] ὃ προσκέκλημαι αὐτούς, where for εἰς omitted see in δς II. A. 3. c. β. Sept. and אֲרָמִי Joel 3, 5 [2, 32].

προσκαρτερέω, ὦ, f. ἔσω, (καρτερέω,) to be strong, steadfast, towards or for any thing, e. g.

1. Of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; c. dat. as τῇ προσευχῇ Acts 1, 14. 6, 4. Rom. 12, 12. Col. 4, 2; τῇ διδαχῇ Acts 2, 42. With εἰς αὐτὸ τοῦτο, for this very purpose, Rom. 13, 6. So Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. Hell. 7. 5. 14.—Once of place, ἐν τῷ ἱερῷ Acts 2, 46. So Susann. 6 ἐν τῇ οἰκίᾳ.

2. In respect to a person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3, 9 ἵνα πλοῦταριον προσκαρτερῇ αὐτῷ. Hence, to wait upon, to attend upon, to adhere to any one, as an attendant, follower; c. dat. Acts 8, 13 τῷ Φιλίππῳ. 10, 7.—Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

προσκαρτέρησις, εὼς, ἡ, (προσκαρτερέω,) perseverance, continuance in any thing. Eph. 6, 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. προσκαρτεροῦντες τῇ δεήσει, comp. Rom. 12, 12.

προσκεφάλαιον, οὐ, τό, (προσκεφάλαιος, κεφαλῆ,) a cushion for the head, a pillow, Mark 4, 38. Sept. for הַמְּצִיחַ Ex. 13, 18. 20.—1 Esdr. 3, 8. Theophr. Char. 2. Plato Rep. 328. c.

**προσκληρόω**, ὦ, f. ὠσω, (κληρόω,) *to lot out to any one, to give by lot, to allot*, v. g. fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18.—In N. T. Pass. aor. 1 προσεκληρώσῃν as Mid. *to allot oneself to any one*, q. d. 'to join one's lot to his lot,' *to consort with, to adhere to*; c. dat. Acts 17, 4 ἐπεισῆσαν καὶ προσεκληρώσαν τῷ Παύλῳ κτλ. Comp. Buttm. § 136. 1, 2. For the dat. after πρὸς in comp. see Matth. § 402. So Plut. Symp. 9. 3. 1 ἡ δὲ ἐβδόμῃς τῷ Μουσηγέτῃ προσεκληρώται. Philo de Fortit. p. 741. c. τῷ ποιητῇ καὶ πατρὶ τῶν ὅλων προσεκληρωμένοι. Leg. ad Cai. p. 1001. d.

**πρόσκλησις**, εως, ἡ, (προσκαλέω,) *a summons, citation, accusation, a judicial word*, Dem. 1054. 21 sq.—In N. T. genr. *accusation, charge*, 1 Tim. 5, 21 Lachm. μηδὲν ποίων κατὰ πρόσκλησιν, i. e. by reason of accusation, or by way of accusation. Rec. κατὰ πρόσκλησιν.

**προσκλίνω**, f. νῶ, (κλίνω,) *to make incline towards, to let lean upon or against*, Hom. Od. 21. 138, 165. Intrans. or c. ἐάν-τόν impl. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. Pass. aor. 1 προσεκλήσῃν as Mid. *to incline oneself towards, to join oneself to any one, to adhere to*, c. dat. Acts 5, 36 ὃ προσεκλήσῃ ἀριζμός in later edit. where Rec. προσεκολλήσῃ. Comp. Buttm. § 136. 1, 2; and for the dat. Matth. § 402.

**πρόσκλησις**, εως, ἡ, (προσκλίνω,) *inclination towards, a leaning against*, Diod. Sic. 3. 27 πρόσκλησις τοῦ ζῶον πρὸς τὸ δένδρον.—In N. T. trop. *a leaning towards, partiality*, 1 Tim. 5, 21. So Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

**προσκολλάω**, ὦ, f. ἴσω, (κολλάω,) *to glue upon*; Pass. *to become glued, to adhere to any thing*, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ρομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4; *to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκόλλησεν* Plut. J. Cæs. 29.—In N. T. Pass. aor. 1 προσεκολλήσῃν as Mid. Buttm. § 136. 1, 2, *to join oneself to any one, as a companion, follower*, c. dat. Acts 5, 36 Rec. For the dat. see Matth. § 402. Sept. for רַבִּי Ruth 2, 23. (Ecclus. 6, 34. Plato Legg. 728. b.) Also Fut. Pass. προσκολληθῆσθαι, *to be joined with, or to join oneself unto*, after the analogy of the aor. 1, from which it is formed; hence *to cleave unto*, e. g. a husband to his wife, c. dat. Matt. 19, 5 προσκολληθήσεται τῇ γυναίκὶ αὐτοῦ, quoted from Gen. 2, 24 where Sept. for רַבִּי. With πρὸς γυναῖκα id. Mark

10, 7. Eph. 5, 31. Comp. Winer § 56. 4. 13.

**πρόσκομμα**, τος, τό, (προσκόπτω,) *a stumbling*, e. g. ξίλον πρόσκομματος *a stumbling-block* Ecclus. 34, 7.—In N. T. trop. e. g. ὁ λίθος τοῦ πρόσκομματος, *the stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9, 32. 33. 1 Pet. 2, 8; comp. Is. 8, 14, and see more in art. λίθος no. 2.—Meton. *a stumbling-block*, trop. *a cause of falling, an occasion of sinning*; Rom. 14, 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. 8, 9. Rom. 14, 20 διὰ πρόσκομματος, i. e. so as to place a stumbling-block; see in διά I. 4. a. Sept. for עָרַב Ex. 23, 33. 34, 12. So Ecclus. 17, 25. 39, 24.

**προσκοπή**, ἡς, ἡ, (προσκόπτω,) *pr. a striking against, a stumbling*; trop. *offence*, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8.—In N. T. meton. *offence*, i. e. a cause of offence, occasion of falling into sin; 2 Cor. 6, 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for despising and rejecting the Gospel.

**προσκόπτω**, f. ψω, (κόπτω,) *to beat towards, to strike upon or against*, e. g.

1. Intrans. *to beat upon, to strike against*, c. dat. Matt. 7, 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402.—Theophr. H. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ. Plut. Lycurg. 9 ult.

2. Spec. *to strike the foot against any thing, to stumble*, absol. John 11, 9. 10. (Sept. Prov. 3, 23. Tob. 11, 10; c. dat. Xen. Eq. 7. 6.) With acc. of instrum. and πρὸς c. acc. Matt. 4, 6 et Luke 4, 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. 91, 12 where Sept. for עָרַב; comp. Winer § 56. 4. 13. Comp. Aristoph. Vesp. 275 ἡ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. 2, 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες. Also c. dat. τῷ λίθῳ Rom. 9, 32; ἐν ᾧ Rom. 14, 21. So Ecclus. 35 [32], 21; *to be offended, indignant*, Pol. 1. 31. 7. Diod. Sic. 13. 80.

**προσκυλίω**, f. ἴσω, (κυλίω,) *to roll to, upon, against*; c. acc. e. g. λίθον ἐπὶ τῇ ὤρῃ Matt. 27, 60. Mark 15, 46.—Dion. Hal. Ant. Rom. 8. 53. Aristoph. Vesp. 202.

**προσκυνέω**, ὦ, f. ἴσω, (κυνέω,) *pr. to kiss the hand towards any one*, i. e. one's own hand, in token of respect and homage

According to Herodotus (1. 134) the ancient oriental and espec. Persian mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνέω, see espec. Hdot. 1. c. ἡν δὲ πολλῶ ἢ οὐτερος ἀγενέστερος, προσπίπτων προσκυνεῖ τὸν ἑταίρον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Enc. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντας, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Wetstein N. T. I. p. 242.—Hence in N. T. and genr. to do reverence or homage to any one, usually by kneeling or prostrating oneself before him; Sept. every where for ἡγιασθήτω to bow down, to prostrate oneself in reverence, homage, e. g. Gen. 19, 1. 48, 12; see Heb. Lex. art. ἡγιασθῆ.

1. Genr. to do reverence, to do homage, towards a person as superior, or from whom one implores aid; from the Heb. always with the idea of bowing down, kneeling, prostration. E. g. absol. with words expressing prostration added, Acts 10, 25 ὁ Κορινθίος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. 20, 20 προσκυνούσα καὶ αἰταῖσα. (Sept. for ἡγιασθήτω Gen. 33, 6. 7. Xen. An. 1. 6. 10.) With dat. of pers. in later usage, Lob. ad Phryn. p. 463. Winer § 31. 1. n; so with words expressing prostration, Matt. 2, 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4, 9 ἐὰν πεσὼν προσκυνήσῃ μοι sc. Satan. 18, 26. 28, 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν αὐτῷ. Mark 15, 19 τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Simpl. Matt. 2, 2 καὶ ἡλωμεν προσκυνήσαι αὐτῷ. v. 8. 8, 2. 9, 18. 14, 33. 15, 25. 28, 17. Mark 5, 6. John 9, 38. Sept. for ἡγιασθήτω Gen. 27, 29. 43, 26. 28. sarp. So Heliodor. IX. 366. Pol. 5. 86. 10.—With acc. in the earlier Greek usage, Matth. § 412. Lob. 1. c. Luke 24, 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. Sept. for ἡγιασθήτω Gen. 37, 6. 8. So Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. AEL. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed with ἐνώπιον τινος Luke 4, 7; ἐνώπιον τῶν ποδῶν τινος Rev. 3, 9. So Sept. or לפני ἡγιασθήτω Ps. 22, 30. 86, 9.

2. Spec. of those who pay reverence and

homage to the Deity, who render divine honours, to worship, to adore, primarily with the idea of prostration, which however is often dropped; comp. Sept. and ἡγιασθήτω Gen. 47, 31. 1 K. 1, 47. a) To God, absol. John 4, 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τοῦτ' προσεκύνησαν κτλ. v. 24 δεῖ προσκυνεῖν. 12, 20. Acts 8, 27. 24, 11. Rev. 11, 1. Sept. and ἡγιασθήτω Ps. 95, 6. 138, 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. 11, 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, he worshipped [bowing] upon the top of his staff, in allusion to Gen. 47, 31 where Sept. for ἡγιασθήτω, comp. 1 K. 1, 47. With a dat. see in no. 1; so with words expressing prostration, 1 Cor. 14, 25 πεσὼν ἐπὶ πρόσωπον προσκυνήσαι τῷ θεῷ. Rev. 4, 10. 5, 14 Rec. 7, 11. 11, 16. 19, 4. Simply, John 4, 21 προσκυνήσετε τῷ πατρί. v. 23. Rev. 14, 7. 19, 10 τῷ θεῷ προσκυνήσον. 22, 9. Sept. and ἡγιασθήτω Gen. 24, 26. Is. 27, 13. (Jos. Ant. 6. 7. 5 τῷ θεῷ.) With accus. see above in no. 1; Matt. 4, 10 τὸν θεόν σου προσκυνήσεις. Luke 4, 8. John 4, 22 bis. 23. 24. (Jos. Ant. 6. 4. 2 τὸν θεόν. Xen. An. 3. 2. 9 τὸν θεόν.) With ἐνώπιόν σου Rev. 15, 4, see above in no. 1. fin. b) To the Messiah, c. dat. Heb. 1, 6. c) To angels, with ἔμπροσθεν, c. dat. Rev. 19, 10; absol. 22, 8. d) To false gods, idols; with dat. see in no. 1; Acts 7, 43 οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. 16, 2. 19, 20. 20, 4. With accus. see in no. 1; Rev. 9, 20 προσκυνήσωσι τὰ δαιμόνια. 13, 4 bis. 8. 12. 15. 14, 9. 11. So Xen. An. 3. 2. 13 τοὺς θεούς.

προσκυνήτης, ου, ὁ, (προσκυνέω,) a worshipper of God, John 4, 23.—Chandler Inscript. App. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

προσλαλέω, ὦ, f. ἔσω, (λαλέω,) to speak to or with any one, c. dat. Acts 13, 43; absol. 28, 20. Comp. Matth. § 402.—Wisd. 13, 18. Luc. Nigr. 7. Plut. Conj. Præc. 37.

προσλαμβάνω, f. λήψομαι, (λαμβάνω,) to take besides, in addition, Xen. Mem. 3. 14. 4; to receive besides, Xen. An. 7. 3. 13; to take to or with oneself, in one's company, Xen. Cyr. 1. 4. 16.—In N. T. Mid προσλαμβάνομαι, to take to oneself: also to receive to oneself.

1. to take to oneself, e. g. food, c. gen. Acts 27, 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 Rec. Buttm. § 132. 5. d, and 10. i. With acc. μηδὲν Acts 27, 33. (Comp. Xen. Mem. 3. 14. 4.) With acc. of pers. to take to oneself, to take by the hand and draw aside, Matt. 16, 22. Mark 8, 32. Also to take to

one's company, intercourse, house; Acts 17, 5 καὶ προσλαβόμενοι . . . τινὰς ἄνδρας ποιηρούς. 18, 26. 28, 2. So 2 Macc. 8, 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 24.

2. *to receive to oneself*, to admit to one's society and fellowship, to receive and treat with kindness, c. acc. of pers. Rom. 14, 1 τὸν δὲ ἀσπενδόντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15, 7 bis. Philem. 12, 17. Sept. for רַחֵם Ps. 65, 4.—2 Macc. 10, 15.

*πρόσληψις*, εὖ, ἡ, (προλαμβάνω,) *a taking or assuming besides*, Plato Theat. 211. a; *an assumption*, the second member of a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82.—In N. T. *a receiving, admission to oneself*, Rom. 11, 15.

*προσμένω*, f. νῶ, (μένω,) *to remain at a place, with a person*, q. d. *to remain there*; of place, absol. Acts 18, 18; ἐν Ἐφέσῳ 1 Tim. 1, 3. (Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. Hell. 2. 4. 7.) Of persons, *to continue with any one*, c. dat. Matt. 15, 32. Mark 8, 2. Also *to remain faithful to any one, to adhere to*, Acts 11, 23; for the dat. after πρός; see Matth. § 402. So Wisd. 3, 9. Jos. Ant. 14. 2. 1.—Trop. *to continue in any thing, to be constant in, to persevere*, c. dat. 1 Tim. 5, 5 ταῖς δέησιν. Acts 13, 43 in later edit. for Rec. ἐπιμένειν.

*προσορμίζω*, f. ἴσω, (ὀρμίζω, ὄρμος,) *to bring a ship to anchor at or near a place, to cast anchor, to land at*, c. dat. Plut. Parall. 2. Ξέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. *Mid. to come to anchor, to draw in to shore*, absol. Mark 6, 53. So Arr. Exped. Al. M. 6. 20. 7 προσορμίσαις τῷ αἰγιαλῷ. Acl. V. H. 8. 5.

*προσοφείλω*, f. ἴσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαντὸν μοι προσοφείλεις.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

*προσοχθίζω*, f. ἴσω, (ὀχθίζω, ὀχθέω, ἄχθος,) *to be grieved towards any one, to be indignant, angry, with at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3, 10. 17 διὸ προσόχθισα τῇ γυνεὶ ἐκείνῃ, in allusion to Ps. 95, 10 where Sept. for שָׂנְא to loathe. Sept. also for שָׂנְא Lev. 26, 15. 43.—Eccles. 6, 25. 25, 2.

*πρόσπεινος*, ου, ὅ, ἡ, (πρός intens. πείνω,) *very hungry*, Acts 10, 10.—Not found elsewhere.

*προσπήγνυμι*, f. ἴξω, (πήγνυμι,) *to fix or fasten to any thing, to affix*, c. acc. Acts 2, 23 τοῦτον . . . προσπήξατες [τῷ ἑταίρῳ] ἀνείλετε.

*προσπίπτω*, f. πεσοῦμαι, (πίπτω,) *to fall towards or upon any thing*, Xen. Eq. 7. 6.—In N. T. with the idea of purpose:

1. *to fall upon, to rush upon, to dash against*, as the wind, c. dat. Mat. 7, 25 οἱ ἄνεμοι προσέπeson τῇ οἰκίᾳ. Comp. Matth. § 402.—Of a hostile assault, c. dat. Pol. 1. 28. 9. Xen. Hell. 3. 2. 3.

2. Of persons, *to fall down to or before any one, at his feet or knees in reverence or as a suppliant*; c. dat. of pers. Mark 3, 11 προσέπιπτε αὐτῷ. 5, 33. Luke 8, 28. 47. Acts 16, 29; also τοῖς γόνασιν τιῶς Luke 5, 8. Sept. c. αὐτῷ for כַּרְךָ Ps. 95, 6. So 2 Macc. 5, 10. Pol. 10. 18. 7; τοῖς γόνασι Diod. Sic. 17. 13; absol. Xen. Cyr. 4. 6. 2.—With πρός τοὺς πόδας τιῶς Mark 7, 25. Sept. for שָׁרַף Ex. 4, 25.

*προσποιέω*, ὦ, f. ἴσω, (ποιέω,) *to make to or for any one, to gain for*, Dem. 1393. 15. Xen. Hell. 4. 8. 28 π. φίλῃν Δέσβον τῇ πόλει. Usually Mid. depon. *προσποιέομαι*, οὔμαι, *to make to oneself, to acquire for oneself*, Hdrot. 9. 37. Xen. Hell. 4. 8. 28 π. Χαλχηδονίους φίλους. Also *to take or claim to oneself, to pretend to*, Thuc. 1. 137; *to pretend, to affect*, Xen. An. 2. 1. 7.—Hence in N. T. Mid. depon. *to make as if, to make a show of being or doing any thing, to affect*, c. inf. Luke 24, 28 προσποιεῖτο πορρωτέρω παρύεσθαι. So Jos. Ant. 7. 8. 1 νοσεῖν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5, 12.

*προσπορεύομαι*, οὔμαι, f. εὔσομαι. Pass. depon. (πορεύω,) *to go or come to any one*, c. dat. Mark 10, 35; comp. Matth. § 402. Sept. for שָׁרַף Ex. 24, 14.—Eccles. 12, 18. Pol. 4. 3. 13.

*προσρήγνυμι*, f. ἴξω, (ρήγνυμι,) *to break or burst towards or upon any thing, to dash upon or against*, as waves, a flood, intrans. c. dat. Matth. § 402. Luke 6, 48. 49 προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ.—So c. acc. Aquil. Ps. 2, 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

*προστάτις*, ιδος, ἡ, (προστίτης, προϊσταμαι,) *a female curator, and genr. a patroness, helper, succourer*, Rom. 16, 2.—Luc. Charid. 10 πᾶ . . . προστάτις οὐντ Bis accus. 29.

*προστάσω*, v. -ττω, f. ξω, (τάσσω,) *to arrange or set in order at a place, to post at*, τόπῳ Aeschyl. Theb. 527.—In N. T. *to order towards or to any one, to command, to prescribe to*; c. dat. of pers. Matt. 1, 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21, 6; impl. Luke 5, 14. Pass. c. dat. Acts 10, 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ

Impl. Matt. 8, 4 ὁ προσέταξε Μωϋσῆς. Mark 1, 44. Also inf. c. acc. Acts 10, 48. Sept. for  $\text{הִצִּי}$  c. dat. Gen. 50, 2. Num. 5, 2; acc. et dat. Lev. 10, 1. Dent. 17, 3; c. inf. Esth. 3, 2. So c. dat. Dem. 363. 26; acc. et dat. Xen. Lac. 6, 2; c. inf. 2 Macc. 15, 5.—Spoken of times or seasons, *to prescribe or appoint* to any one, Pass. Acts 17, 26 ὁρίσας προστεταγμένους καιρούς, where Rec. προστεταγμένους.

προστίδμη, f. εἶπω, (τίδμη,) impf. προστετίδμη Acts 5, 14; also 3 pers. προστετίδμη Acts 2, 47. AEL. V. H. 3. 18; comp. Butt. n. 5.

1. *to set, put, lay unto or with* any thing; Pass. with πρὸς c. acc. Acts 13, 36 καὶ προστέθη πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. Winer § 58. 4. 13. Sept. for  $\text{הִצִּי}$  Judg. 2, 10.—1 Macc. 2, 69. Comp. Xen. Cyr. 6. 1. 30.

2. Genr. *to join unto, to add unto*, e. g. a) Of persons, c. acc. et dat. Acts 2, 47 ὁ δὲ κύριος προστετίδμη τοὺς σωζ. καὶ ἡμ. τῇ ἐκκλησίᾳ. 5, 14 et 11, 24 τῷ κυρίῳ. Pass. Acts 2, 41. Sept. for  $\text{הִצִּי}$  Num. 18, 2. Is. 14, 1. So 1 Macc. 2, 43. Jos. Vit. 25. Plut. Brut. 23. b) Of things, c. acc. et lat. Luko 17, 5 πρόσθετε ἡμῖν πιστίν. Pass. c. dat. Matt. 6, 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4, 24.] Luko 12, 31. Heb. 12, 19. With acc. and ἐπὶ c. dat. Luke 3, 20; ἐπὶ c. acc. Matt. 6, 27. Luke 12, 25. Pass. absol. Gal. 3, 19 Rec. Sept. for  $\text{הִצִּי}$  Lev. 26, 21; ἐπὶ τι Deut. 12, 32. So Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14; ἐπὶ τι Eccclus. 3, 26. c) By Hebr. like  $\text{הִצִּי}$  before an infin. or sometimes a finite verb, *to add to do* any thing, i. q. *to do again, to do further*; see Heb. Lex. art.  $\text{הִצִּי}$  no. 3. Winer § 58. 5. E. g. Mid. aor. 2 προστετέμεν c. inf. Luke 20, 11. 12 καὶ προσέτετο πέμψαι ἕτερον, τρίτον, i. e. *again he sent*. Acts 12, 3 προσέτετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. Part. προστεθείς before a finite verb, Luke 19, 11 προστεθείς εἶπε παραβολήν. So Sept. and  $\text{הִצִּי}$  Gen. 4, 2. 18, 29. 25, 1. sarp.—Eccclus. 13, 4 [5]; comp. Jos. Ant. 6. 13. 4 προστεμένους διώκειν. Pol. 31. 7. 4 προστεμένους ἐξηγείτο.

προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to or towards* any one, *to run up*, absol. Mark 9, 15. 10, 17. Acts 8, 30. Sept. for  $\text{הִצִּי}$  Gen. 18, 2. 33, 4.—1 Macc. 16, 21. Idlian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

προσφάγιον, ου, το, (προσφαγεῖν,) pr. 'what is eaten thereto,' with bread; hence

genr. *any thing to eat, as meat, flesh*, 1. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John 21, 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers. Eustath. ad Il. λ. 629. p. 867. 54. Mæris p. 274 ὄψον Ἀττικῶς. προσφάγιον Ἑλληνικῶς Sturz de Dial. Alex. p. 191.

πρόσφατος, ου, ὁ, ἡ, adj. (obs. φάω, φένω, πέφαμαι,) pr. *slain thereto or thereby, newly killed, just dead*, Hom. Il. 24. 757. Hdor. 2. 89; of flesh, *just killed, fresh*, as κρέα Hippocr. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἄλφρα Hipp. de Vict. San. II. 5; ἄνθος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10, 20. Sept. for  $\text{הִצִּי}$  Ecc. 1, 9. So Plut. Otho 8. Pol. 1. 21. 9. Dem. 551 15. See more in Lob. ad Phryn. p. 374 sq.

προσφάτως, adv. (πρόσφατος,) *recently, lately*, Acts 18, 2.—2 Macc. 14, 36. Pol. 3. 37. 11.

προσφέρω, (φέρω,) aor. 1 προσήνε, κα, aor. 2 imperat. προσένεγκε Matt. 8, 4. Mark 1, 44; perf. προσένερχο, Heb. 11, 17; see Butt. n. 114 φέρω.—*To bear or bring to any place or person*.

1. Genr. e. g. of things, with acc. and dat. of place, *to bring near or put to*, John 19, 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22, 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. With acc. simpl. Matt. 25, 20 προσήνεγκαν ἄλλα πέντε τάλαντα. Sept. and  $\text{הִצִּי}$  Gen. 27, 31. Ex. 36, 6. So  $\text{הִצִּי}$  Xen. Cyr. 6. 4. 2;  $\text{הִצִּי}$  Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, c. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4, 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8, 16. 9, 2. 32. 12, 22. 14, 35. 17, 16; παιδία Matt. 19, 13. Mark 10, 13 bis; βρέφη Luke 18, 15. (Xen. Ag. 2. 13 τεταραμένους προσηνέχθη πρὸς τὴν φιλαγγά.) So *to bring or conduct to or before* any one, c. acc. et dat. Matt. 18, 24. Luke 23, 14; ἐπὶ τινα 12, 11.

2. *to offer, to present to* any one, c. acc. et dat. e. g. ὄψος Luke 23, 36; χρήματα money Acts 8, 18; δῶρα gifts Matt. 2, 11. Sept. προσφ. δῶρα for  $\text{הִצִּי}$  Gen. 43, 26. Judg. 3, 7. So Xen. Mem. 3. 11. 14.—Of things *offered to God, oblations, sacrifice*; c. acc. et dat. τῷ θεῷ or the like, e. g. θυσίας Acts 7, 42. Heb. 11, 4; λατρείαν John 16, 2; εὐατόν Heb. 9, 14. Once πρὸς τὸν θεόν, sc. δεήσεις, Heb. 5, 7. Elsewhere with acc. and τῷ θεῷ or πρὸς τὸν θεόν impl. Matt. 5

23, 24 πρόσφερε τὸ δῶρόν σου. 8, 4. Heb. 9, 3 bis. 4. 9, 25. 10, 1. 11. 11, 17 bis. Pass. Heb. 9, 9. 28. 10, 2. 8. The person or thing for or on account of which offering is made, is put with ὑπέρ v. περί; e. g. ὑπέρ τινος c. acc. Heb. 5, 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9, 7. 10, 12; acc. impl. 5, 3. Pass. Acts 21, 26; περί τινος c. acc. Mark 14, 44 προσενέγκεν περὶ τοῦ καθαρισμοῦ σου ἂν κτλ. Acc. impl. Luke 5, 14. Heb. 5, 3. Sept. genr. for אֲנִי לְיְהוָה Lev. 2, 8. Mal. 1, 13; אֲנִי לְיְהוָה Lev. 2, 11. 12. Num. 15, 4. So Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχὴν. Ant. 3. 9. 3 ἐριφύον.

3. Mid. c. dat. trop. to bear oneself towards any one, to conduct towards, to deal with any one so and so; Heb. 12, 7 ὡς νιῶσις ὑμῖν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hidian. 7. 4. 5. Xen. Mem. 3. 11. 11.

προσφιλής, εὖς, οὖς, ὁ, ἡ, adj. (πρός, φιλέω,) pr. dear to any one, beloved, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητρὶ πρόσφιλής ἦν. Hdot. 1. 163.—In N. T. of things, acceptable, pleasing, Phil. 4, 8. So Hidian. 5. 1. 7. Pol. 22. 5. 7. Xen. CEC. 15. 4.

προσφορά, ἄς, ἡ, (προσφέρω,) an offering; oblation, i. e.

1. Pr. the act of offering to God. Heb. 10, 10 διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ. v. 14. Trop. Rom. 15, 16.—Ecclus. 46, 16 ἐν προσφορᾷ ἀνὴρς γαλαζήνου.

2. Meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα; Eph. 5, 2 προσφ. καὶ θυσία. Heb. 10, 5. 8. Sept. for אֲחֻזָּה Ps. 40, 7. So Song of 3 Child. 14.—Also a sacrifice, with blood, i. q. θυσία, Acts 21, 26 ἔως οὗ προσηγάγη ... ἡ προσφορά, see Num. 6, 13 sq. Acts 24, 17 comp. 21, 26. So τῷ προσφορὰ περὶ ἁμαρτίας Heb. 10, 18; comp. Lev. c. 4. c. 9; so Ecclus. 31, 18. 19.

προσφωνέω, ὦ, f. ἦσω, (φωνέω,) pr. to utter sounds towards any one, i. e.

1. to speak to, to address any one; with dat. expr. or impl. Luke 13, 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23, 20. Acts 21, 40. 22, 2. (So 1 Esdr. 2, 21. Diod. Sic. 4. 48 init.) Spec. to call out to any one, to exclaim, c. dat. Matt. 11, 16. Luke 7, 32.—The earlier construction was προσφωνεῖν τινα, Matth. 1402. b, note. Diod. Sic. 4. 48 pen.

2. to call any one to oneself, c. acc. Luke 6, 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

προσχύσις, ἰς, ἡ, (προσχέω,) a pouring out towards, i. q. effusion, sprinkling,

π. τοῦ αἵματος Heb. 11, 28; see Ex. 12, 7. 22.

προσψαύω, f. αὖσω, (ψαύω,) to touch upon, to touch, c. dat. Luke 11, 46 οὐ προσψαύετε τοῖς φορτίοις.—Soph. Philoct. 1054. Pind. Fr. 86. 2 Bæckh.

προσωποληπτεύω, ὦ, f. ἦσω, (προσωπολήπτης,) to accept or respect the person of any one, to show partiality, absol. James 2, 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20, 21; see in λαμβάνω no. 1. e. β. Heb. Lex. art. אֲנִי no. 3. b.

προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω,) a respecter of persons, Acts 10, 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in προσωποληπτεύω.

προσωποληψία, ἄς, ἡ, (προσωποληπτεύω,) respect of persons, partiality, Rom. 2, 11. Eph. 6, 9. Col. 3, 25. James 2, 1.—Found only in N. T.

πρόσωπον, ου, τό, (πρός, ὤψ,) pr. 'the part at or about the eye;' hence genr. the face, visage, countenance; Sept. everywhere for Heb. פָּנִים. Not found in the writings of John.

1. Pr. the face; Matt. 6, 16. 17 τὸ πρόσωπόν σου νίψαι. 17, 2. 26, 67. Mark 14, 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9, 29. 22, 64. 24, 5. Acts 6, 15 bis. 2 Cor. 3, 7 bis. 13. 18. 4, 6 comp. 3, 7. 11, 20. Gal. 1, 22 ἀγνωστὸς τῷ προσώπῳ, ὑπὸ κρυφίᾳ by face, Engl. by sight. James 1, 23. Rev. 4, 7. 9, 7 bis. 10, 1. Sept. and פָּנִים Gen. 38, 15. 40, 7. 43, 31. So Jos. Ant. 6. 7. 2. Hidian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17, 26, 39. Luke 5, 12. 17, 16. 1 Cor. 14, 25. Rev. 7, 11. 11, 16; see in πίπτω no. 2. Also πρόσωπον πρὸς πρόσωπον, face to face, nothing intervening, 1 Cor. 13, 12; so Sept. and פָּנִים לְפָנִים Gen. 32, 31, comp. Deut. 34, 10. So κατὰ πρόσωπον ἔχειν, before the face, face to face, present, Acts 25, 16. 2 Cor. 10, 1, opp. ἀπὸν. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον, pr. the things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2; comp. Sept. Deut. 34, 10.) Further, κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2, 11; comp. Heb. Lex. פָּנִים no. 1. b.—Tr. p. and by Hebr. Luke 9, 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστὶ ἠρέξει τοῦ πορεύεσθαι κτλ. he steadfastly set his face to go, he set forth with fixed purpose; comp. Sept. and Heb. פָּנִים עָשָׂה c. inf. Jer. 42, 15. 17. 2 K. 12, 18. Heb. Lex. פָּנִים no. 1. c. Ellipt. in the same sense, Luke 9, 53 τὸ πρ. αὐτοῦ ἦν,



πορευόμενοι εἰς Ἱερουσαλὴμ. So 1 Pet. 3, 12 πρ. τοῦ κυρίου ἐπὶ ποιούντας κακά, comp. Lev. 26, 17. Jer. 21, 10. Heb. Lex. פָּנֶיךָ no. 1. e, f.—Trop. in antith. with καρδία, as 1 Thess. 2, 17 προσώπων, οὐ καρδία, pr. in face, not in heart, in body, not in spirit. 2 Cor. 5, 12 ἐν προσώφῳ καυχωμένους, καὶ οὐ καρδία, i. e. externally, in appearance, and not in reality.

2. Meton. *the face*, put for *the presence*, *person* of any one, chiefly in phrases borrowed from the Hebrew: a) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנֶיךָ a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου τινός, *from the face*, *presence* of any one, i. q. *from before*, *from*; Acts 3, 19 ὅπως ἂν ἄλῃσιν καὶ οἱ ἄν. ἀπὸ προσώπου τοῦ κ. 5, 41 ἀπὸ πρ. τοῦ συνεδρίου. 7, 45. 2 Thess. 1, 9. Rev. 6, 16. 12, 14. 20, 11. Sept. and פָּנֶיךָ Gen. 16, 6. Deut. 2, 22; פָּנֶיךָ Gen. 41, 46. 1 Chr. 19, 18; εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before* or *to the churches*, 2 Cor. 8, 24; ἐν προσώφῳ Χριστοῦ, *in the presence of Christ*, i. e. *before* him, as a formula of asseveration, 2 Cor. 2, 10; so Sept. and פָּנֶיךָ Prov. 8, 30; κατὰ πρόσωπόν τινος, *in the presence of any one*, *before him*, Luke 2, 31. Acts 3, 13 κατὰ πρ. Πιλάτου. Sept. for פָּנֶיךָ Gen. 32, 21; פָּנֶיךָ Gen. 25, 18. (Test. XII Patr. p. 683.) Also μετὰ τοῦ προσώπου σου, *with* or *in thy presence*, *with thee*, Acts 2, 28, quoted from Ps. 16, 11 where Sept. for פָּנֶיךָ אֵל; πρὸ προσώπου τινός, *before the face of any one*, i. q. simpl. πρὸ τινος, *before any one*; so of place, Matt. 11, 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1; once of time, Acts 13, 24. Winer § 67. 1. n. e. Comp. genr. Heb. Lex. פָּנֶיךָ lett. A, B, C, etc. b) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for *the person* designated by the genitive. So in the phrase δρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face*, *to see and converse with any one*, Acts 20, 25. 38. Col. 2, 1. 1 Thess. 2, 17. 3, 10. Sept. ὁφ. τὸ πρ. αὐτοῦ for פָּנֶיךָ רָצָה Gen. 32, 20. Comp. in ὁράω no. 1. b, and εἶδω I. 1. c. Hence also βλέπειν v. δρᾶν τὸ πρόσωπον τοῦ θεοῦ, *to behold the face of God*, i. q. *to have access to God*, *to be admitted to his presence*, Matt. 18, 10. Rev. 22, 4; see fully in βλέπω no. 2. a, and ὁράω no. 1. b.

In a like sense, Heb. 9, 24 ἐμφανισθῆναι τῷ προσώφῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, *before God*, see in ἐμφανίζω. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person*, i. e. the external appearance, of any one, Matt. 22, 16. Mark 12, 14; see i. a. βλέπω no. 1. a. β. Also θαυμάζειν πρὸς τινος τινος Jude 16, see in θαυμάζω no. 2. For λαμβάνειν πρόσωπόν τινος, Luke 20, 21. Gal. 2, 6, see fully in λαμβάνω no. 1. e. β. c) Once absol. as in the later Greek, *a person*; 2 Cor. 1, 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*. So Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσκον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

3. Of things, *the face*, *surface*, Luke 21 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17 26. So Sept. and פָּנֶיךָ Gen. 2, 6. 11. 4. 8.—Spec. *the surface*, *the exterior*, *external appearance*, Matt. 16, 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12, 56. James 1, 11. Sept. and פָּנֶיךָ Ps. 104, 30.

προτάσσω v. -ττω, f. ξω, (ιασσω.) *to arrange* or *set in order before*, in front, Jcs Ant. 2. 16. 3. Xen. Hell. 2. 4. 15.—In N. T. of time, *to appoint before*, Pass. Part. perf. καιροὶ προτεταγμένοι, *times before appointed*, prescribed, Acts 17, 26 Rec. Comp. in προτάσσω fin.—2 Macc. 8, 36. Soph. Trach. 164.

προτείνω, f. ενῶ, (τείνω,) *to protend*, *to stretch forth* or *out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39; *to stretch forward*, *to prolong*, e. g. a bridge, Pol. 3. 46. 2.—In N. T. *to stretch out*, or *extend before*, e. g. a person before the scourge, in order to be scourged; c. acc. et dat. Acts 22, 25 ὡς δὲ προτείναν αὐτὸν τοῖς ἱμάσιν, *see fully in ἱμάς*. So Soph. Aj. 1270. Xen. Eq. 6. 11.

πρότερος, a, ov, comparat. formed from πρό, Butt. m. § 69. 2. Matth. § 132; *before*, *fore*, *forward*; of place, Hom. Od. 19. 228 πόδες πρότεροι the fore-feet.—Usually and in N. T. of time.

1. *before*, *former*, *prior*; Eph. 4, 22 κατὰ τὴν προτέραν ἀναστροφήν. Sept. for פָּנֶיךָ Jer. 28, 8; יָשָׁן Lev. 26, 45. Deut. 4, 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

2. Neut. πρότερον as adv. *before*, *first*; comp. Butt. m. § 115. 4. a) (genr. John 7. [50.] 51 ἐν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1, 15. 1 Tim. 1, 13. Heb. 4, 6. 7, 27. Sept. for פָּנֶיךָ Neh. 13, 5; יָשָׁן Deut. 9, 18. 10, 3. So Jos. Ant. 7. 11. 1.

Pol. 2. 55. 5. Xen. An. 1. 3. 18. b) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10, 32 τὰς πρότερον ἡμέρας. 1 Pet. 1, 14 ταῖς πρ. ἐπιθυμίαις. (Sept. Num. 6, 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.) Neut. τὸ πρότερον as adv. *before, formerly*, John 6, 62 ὅπου ἦν τὸ πρότερον. 9, 8. Gal. 4, 13. So Sept. Deut. 2, 12. Josh. 11, 10. Xen. Mem. 3. 8. 1.

προτίθημι, f. τίσω, (τίθημι,) *to set or put before*, 2 Macc. 1, 8. Eurip. Iph. Taur. 1226; *to propose*, Plato Soph. 226. c.—In N. T. only Mid. *προτίθεμαι*, i. e.

1. Trop. *to set before oneself, to propose to oneself, to purpose*, c. inf. Rom. 1, 13 *προεξέμην ἐλθεῖν πρὸς ὑμᾶς*. With an acc. Eph. 1, 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8. Plato Legg. 638. c.

2. *to set forth before the world, publicly*, sc. on one's own part; c. acc. Rom. 3, 25 *ὃν προέθετο θεὸς διαστήριον*.—So *προτίθημι* Ael. V. H. 14. 8. Hldian. 8. 6. 6. Diod. Sic. 16. 27.

προτρέπω, f. ψω, (τρέπω,) *to turn one forwards, to make go forwards*, Pass. Hom. Il. 5. 700. Od. 11. 18; *to urge on, to impel*, Soph. Elect. 1193. Xen. Mem. 1. 2. 64.—Often and in N. T. Mid. *προτρέπομαι*, *to urge on, to impel*, on one's own part, i. q. *to exhort*, absol. Acts 18, 27 *προτρέφόμενοι ἑξαγάναν*. So 2 Macc. 11, 7. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

προτρέχω, aor. 2 προέδραμον, (τρέχω,) *to run before, in advance*; c. adv. comparat. John 20, 4 *προέδραμε τάχιον τοῦ Πέτρου*. Sept. for יָרַח גָּדִי 1 Sam. 8, 11. (Antiph. 122. 1. Xen. An. 5. 2. 4.) Pleon. Luke 19, 4 *προέδραμεν ἔμπροσθεν*. So Tob. 11, 2; comp. *προπορεύεσθαι ἔμπροσθεν* Xen. Cyr. 4. 2. 23. Lob. ad Phryn. p. 10.

προϋπάρχω, f. ξω, (ὑπάρχω,) *pr. to begin before, to be beforehand in*, Dem. 314. 9. Thuc. 3. 40; *to be or exist before, to precede in time*, Hldian. 1. 14. 4. Thuc. 1. 138.—In N. T. impf. *προϋπῆρχον*, *to have been before, only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb*; comp. in *ὑπάρχω* no. 2, and Winer § 46. 11. Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23, 12 *προϋπῆρχον ἐν ἐχθρᾷ ὄντες*, *pr. who before were being in enmity, who before were at enmity*. Acts 8, 9 *προϋπῆρχεν μαγείων, who before practised sorcery*. So Jos. Ant. 4. 6. 5 *ἄτε προϋπῆρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις*.

πρόφασις, εως, ἡ, (προφαίνω,) *pr. what is shown before; hence, show, pretence, pretext*, put forth to cover one's real intent. Matt. 23, 14 *προφάσει μακρὰ προσευχόμενοι*. Mark 12, 40. Luke 20, 47. Acts 27, 30 *προφάσει ὡς κτλ.* Phil. 1, 18. 1 Thess. 2, 5 *οὔτε ἐν προφάσει πλεονεξίας, a pretext (cloak) for covetousness*. So Sept. Hos. 10, 4. Jos. Vit. § 14. Hldian. 3. 9. 1. Xen. An. 1. 2. 1.—Hence *προφ.* *ἔχειν to have a pretext, cloak*; i. e. a pretended excuse; John 15, 22 *πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ.* So Dem. 526. 18. Xen. Cyr. 3. 1. 27.

προφέρω, f. προόσω, (φέρω,) *to bear or bring forth, out of any place, with acc. and ἐκ c. gen.* Luke 6, 45 bis.—Sept. Prov. 10, 4. Isocr. p. 11. e, *ὥστε ἐκ ταμείου προφέρειν*. Plato Legg. 936. a, *εἰς τὸ μέσον*.

προφητεία, as, ἡ, (προφητεύω,) *a prophesying, prophecy, i. e.*

1. *Pr. prophecy, a foretelling of future events, prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in *προφήτης*. E. g. of the prophecies of the O. T. Matt. 13, 14 *ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου*. 2 Pet. 1, 20 *πάντα προφητεία γραφῆς*. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1, 3 *τοὺς λόγους τῆς προφητείας*. 23, 7. 10. 18. 19. Rev. 19, 10 see in *μαρτυρία* no. 2. Sept. and תְּנִיחָה 2 Chr. 15, 8. Neh. 6, 12. So Ecclus. 39, 1. 44, 3. Jos. Ant. 7. 9. 5. B. J. 3. 8. 3 *τὰς προφητείας τῶν ἱερῶν βίβλων*.—In 1 Tim. 1, 18 et 4, 14 *προφητεία* refers to prophetic declarations respecting the labours and success of Timothy, made by those having the gift of prophecy, on occasion of his being sent forth; comp. Acts 13, 2. 20, 28. 1 Cor. 12, 4–8 sq. Comp. Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουνέστιν ἀπὸ πνεύματος ἁγίου. οὕτω ὁ Τιμόθεος ἠρέσθη ἐπὶ τὴν ἱεροσύνην.

2. *Meton. prophecy, the prophetic office, the prophetic gift*, spoken in N. T. of the peculiar *Charisma* or spiritual gift imparted to the primitive teachers of the church; see in *προφήτης* no. 3. Rom. 12, 6 *ἔχοντες δὲ χάρισματα ... εἴτε προφητεῖαν*. 1 Cor. 12, 10. 13, 2. 8. 14, 22.—So genr. Ecclus. 46, 1. Jos. Ant. 3. 8. 1 *Ἀαρὼν διὰ τε τὸ γένος καὶ τὴν προφητείαν*. Plut. Pelop. 16 *τὴν προφητείαν Ἐχεκράτους ἔχοντας*, i. e. having *Ecchecrats* as prophet. Luc. Alex. 60.

3. *Meton. a prophesying, the exercise of*

the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11, 6. Sept. and עֲבָדָיו Ezra 6, 14. So Ecclus. 46, 20.—Spec. the exercise of the prophetic gift or *Charisma* in the primitive church, 1 Cor. 14, 6 *ἐὰν μὴ ὑμῖν λαλήσω . . . ἐν προφητείᾳ*. 1 Thess. 5, 20.

*προφητεύω*, f. εἶπω, (προφήτης,) to act as prophet, e. g. to prophesy, to foretell future events, to predict; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in *προφήτης*. Sept. everywhere for נָבִי, נִבְּנָה, see Heb. Lex. s. v. So of the prophets of the O. T. Matt. 11, 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου προεφήτευσαν. 15, 7 et Mark 7, 6 περὶ ὑμῶν. 1 Pet. 1, 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10, 11 δὲ σε πάλιν προφητεύσαι ἐπὶ λαοῖς κτλ. 11, 3. Also Acts 2, 17, 18, quoted from Joel 3, 1 [2, 28] where Sept. for נָבִי. Sept. genr. for נָבִי, נִבְּנָה, 1 K. 22, 12, 18. Ezra 5, 1. Jer. 11, 21. Ex. 11, 4. sarp. (Ecclus. 47, 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.) Including the idea of praise to God accompanied by prediction, Luke 1, 67; comp. Sept. and נָבִי, נִבְּנָה, 1 Sam. 10, 5. 6. 11. 19, 20. 21. Spec. John 11, 51 (Καϊάφας) ἀρχιερεὺς ὢν . . . προεφήτευσεν, comp. 18, 14 where it is συμβουλευσας, i. e. his counsel was prophetic, though not as he meant it; comp. 11, 52. The gift of prophecy was not held to belong to the office of high priest; Josephus expressly separates the two; Ant. 3. 8. 1. B. J. 1. 2. 8.—Of false prophets, Matt. 7, 22. Sept. and נָבִי Jer. 14, 14. 15; and so of heathen prophets, Diod. Sic. 17, 51 ὁ μὲν προφητεύων ἀνὴρ. Hdan. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος.—Spoken in mockery by the soldiers to Jesus, q. d. to divine, to give a response, c. dat. Matt. 26, 68. Mark 14, 65. Luke 22, 64. Compare *προφητεία* Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

2. Spec. of the prophetic gift or *Charisma* imparted by the Holy Spirit to the primitive Christians; Acts 19, 6 ἤλαξε τὸ πν. αἶ. ἐπ' αὐτοὺς, ἐλάουν τε γλώσσαις καὶ προεφήτεον. 21, 9. 1 Cor. 11, 4. 5. 13, 9. 14, 1. 3. 4. 5 bis. 24. 31. 39. See in *προφήτης* 10. 3.

*προφήτης*, ου, ὁ, (πρόφημα,) a prophet, a foreteller of future events; so in Greek writers, Anacr. 43. 11. Plato Charm. 46. p. 174. c, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφήτας τῶν μελλόντων. Hence also i. q. ὁ μάντις, pr. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37; comp. Diod. Sic. 16. 26; likewise an interpreter of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. 72. b; comp. Diod. Sic. 1. 2. In Sept. and N. T. ὁ προφήτης corresponds to Heb. נָבִי, pr. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Heb. Lex. art. נָבִי. With the Jewish use of נָבִי and *προφήτης* was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116, Pfeiff. *προφήτης* γὰρ ἴδιον μὲν οἶδεν ἀποφθεγγεται ἀλλότρια δὲ πάντα ὑψηλοῦτος ἑτέρου. See also Ex. 7, 1. 2. 2 Pet. 1, 20. 21; espec. 1 Cor. 14, 32.—In a wider sense, Heb. נָבִי, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. 20, 7; of the patriarchs, Ps. 105, 15.—Hence in N. T.

1. Of the prophets of the O. T. a) Pr. as Isaiah, Matt. 1, 22. 3, 3. Luke 3, 4. John 1, 23. al. Jeremiah, Matt. 2, 17. 27, 9; Joel, Acts 2, 16; Micah, Matt. 2, 5; Jonah, Matt. 12, 39. Luke 11, 29; Zechariah, Matt. 21, 4; Daniel, Matt. 24, 15. Mark 13, 14. So of Samuel, Acts 13, 20; David, Acts 2, 30; Elisha, Luke 4, 27; Asaph, Matt. 13, 35; also of Balaam, 2 Pet. 2, 16, comp. Num. c. 22. Plur. genr. Matt. 2, 23. 5, 12. 23, 29 sq. Mark 8, 28. Luke 1, 70. Rom. 1, 2. Heb. 1, 1. James 5, 10. 1 Pet. 1, 10. al. So Sept. and נָבִי 1 K. 16, 7. 12. Is. 38, 1. sarp. So Ecclus. 48, 1. 22. 2 Macc. 15, 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ προφήτης Σαμουήλ. b) Meton. a prophetic book, the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. 26, 56. So genr. Matt. 5, 17 καταλῶσαι τὸν νόμον, ἢ τοὺς προφῆτας. Mark 1, 2. Luke 16, 29. 31. 24, 27. 44. Acts 28, 23. Rom. 3, 21. Acts 8, 28 ἀνεγίνωσκε τὸν προφ. Ἠσαΐαν. Syncca. put for the doctrines and declarations contained in the

prophetic books, Matt. 7, 12, 22, 40. Acts 26, 27. (2 Macc. 15, 9.) Here ὁ νόμος καὶ οἱ προφῆται comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24, 44 νόμος καὶ προφῆται καὶ ψαλμοί; see in νόμος no. 2. c.

2. Genr. of persons acting by a divine commission as *prophets* and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10, 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κτλ. 13, 57. Mark 6, 4. Luke 4, 24, 13, 33. John 7, 52. Rev. 11, 10, 16, 6, 18, 20, 24. al. Spec. of John the Baptist, Matt. 11, 9, 14, 5. Mark 11, 32. Luke 1, 76, 20, 6. al. Of Jesus, Matt. 21, 11 οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης. v. 46. Luke 7, 16, 39, 24, 19. John 9, 17. Of the Messiah as ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John 6, 14, in allusion to Deut. 18, 15; so John 1, 21, 25, 7, 40. Acts 3, 22, 23, 7, 37. Comp. 1 Macc. 4, 46, 14, 41.

3. Spec. of those who possessed the *prophetic gift* or *Charisma* imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers, who were next in rank to the apostles and before the teachers, διδάσκαλοι, 1 Cor. 12, 28. They seem to have differed from the διδάσκαλοι in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of immediate inspiration, from the light of a sudden revelation at the moment (ἀποκάλυψις 1 Cor. 14, 30 comp. 26), and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11, 27, 21, 10. So Acts 13, 1 προφῆται καὶ διδάσκαλοι. 1 Cor. 12, 28 ἔξετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κτλ. v. 29, 14, 29, 32, 37. Eph. 2, 20, 3, 5, 4, 11. See Neander Gesch. der apostol. Zeitalt. I. p. 194 sq. [Engl. I. p. 154 sq.]

4. In the Greek usage, (see init.) a *prophet*, spoken of the Cretan poet Epimenides, Tit. 1, 12; so called as one of the seven wise men of Greece; as sent for by Solon to aid in the preparation of his laws; and especially also as θεοφιλὴς καὶ σοφὸς περὶ τὰ θεία τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν, Plut. Solon 12 +

προφήτικος, ἡ, ὄν, (προφήτης,) *prophetic*, belonging to or uttered by prophet, Rom. 16, 26. 2 Pet. 1, 19.—Luc. Alex. 60.

προφῆτις, ἰδος, ἡ, (προφήτης,) a *prophetess*, i. e. in the Greek sense the *interpreter* or *priestess* of a god, oracle, Diod. Sic. 16, 26. Plut. de Pyth. Orac. 7.—In Sept. and N. T. i. q. נְבִיאָה, comp. in προφήτης init.

1. Pr. a *prophetess*, as speaking and acting from a divine influence, an *ambadressess* from God, Rev. 2, 20. Sept. and נְבִיאָה Judg. 4, 4, 2 K. 22, 14, 2 Chr. 34, 22.

2. Spec. a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2, 36.—So Abraham is called προφήτης, נְבִיאָה, Gen. 20, 7; comp. Ps. 105, 15. Tob. 4, 12.

προφθάνω, f. ἄσω, (φθάνω,) to *come* or *get before*, to *anticipate* one in doing any thing, e. g. in speaking, c. acc. Matt. 17, 25. Sept. for נִבְּרָה 2 Sam. 22, 19. Ps. 17, 13.—Æschyl. Agam. 1028 προφθάσασα καρδία γλώσσαν. Plato Rep. 500. a.

προχειρίζομαι, f. ἵσται, Mid. depon. (χειρίζω, χεῖρ.) to *hand forth*, to *take in hand*, to *make ready*, Dem. 45, 10. Diod. Sic. 15, 15.—In N. T. trop. to *prepare*, to *choose*, to *appoint*, c. acc. et inf. Acts 22, 14 προχειρίσατό σε γινῶνα τὸ ζήτημα αὐτοῦ. 26, 16 προχειρίσασθαι σε [εἶναι] ὑπηρέτην. Pass. perf. in passive sense, c. dat. Acts 3, 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for נִבְּרָה Josh. 3, 12. So 2 Macc. 3, 7. Pol. 1, 11, 3. Diod. Sic. 12, 27. Pass. perf. Pol. 3, 40, 14.

προχειροτονέω, ὦ, f. ἤσω, (χειροτονέω,) to *choose before*, first, Dem. 703, 18. Plato Legg. 765. b, c.—In N. T. to *choose beforehand*; Pass. Acts 10, 41 μάρτυσι τοῖς προχειροτονημένοις ὑπὸ τοῦ θεοῦ, i. e. *for-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

πρύμνα, ης, ἡ, (πρυμνός,) i. q. ἡ πρυμνή ναῦς, the *hindmost part* of a ship, the *stern*, Mark 4, 38. Acts 27, 29, 41.—Pol. 1, 49, 11. Xen. An. 5, 8, 20. Comp. Lob. ad Phryn. p. 331.

πρωί, adv. (πρό,) 1. *early*, *early in the day*, *early morn*, Lat. *mane*; pr. between day-break and sunrise (Mark 1, 35 comp. John 20, 1), parall. ἄρσρος Luke 24, 1. Absol. Matt. 16, 3. Mark 1, 35, 11, 20, 16, 9. John 20, 1. On Mark 16, 2, see also in ἡλιος. Sept. for נֶבֶל 1 K. 3, 21 Is. 5, 11;

oftener τὰ πρωτῆ Ex. 8, 20. Is. 37, 36. al. So Ael. V. II. 3. 23. Xen. Mem. 1. 1. 10; τὸ πρ. Hell. 1. 1. 30.—With prepositions: ἅμα πρωτῆ Matt. 20, 1, see in ἅμα no. 2; ἀπὸ πρωτῆ Acts 28, 23, see in ἀπὸ no. 2. c. β; ἐπὶ τὸ πρωτῆ Mark 15, 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16, 19. Lev. 7, 5; ἐν τῷ πρ. Ecc. 11, 6. Comp. Lob. ad Phryn. p. 46 sq.—According to Theophr. Fr. 6. 1. 9, πρωτῆ was the forenoon, between sunrise and noon.

2. Meton. the morning watch, beginning at the 9th hour of the night or day-break, Mark 13, 35; see in φυλακή no. 4.

πρωτα, see in πρώτος.

πρωίμος, η, ον, (πρωτῆ,) early, spoken of the early ruin, ὑετός πρ. James 5, 7; see fully in ὄψιμος. Sept. ὕ. πρ. for יוֹרֵי הַבֹּקֶר Dent. 11, 14. Jer. 5, 24.—Arr. Peripl. Eryth. p. 157. Xen. Oec. 17. 4. A poetic and later form instead of Att. πρώιος, Lob. ad Phryn. p. 52.

πρωινός, ἡ, ὄν, (πρωτῆ,) early, morning Rev. 2, 28 τὸν ἀστέρα τὸν πρωινόν. Rev. 22, 16 in later edit. for Rec. ὁρμήνιος. Sept. for רִבְּרָא Ex. 29, 49. Hos. 6, 4.—Athen. 1. 41. Plut. Symp. 8. 6. 5. A late form, Lob. ad Phryn. p. 52.

πρωίος, ἡ, ὄν, (πρωτῆ,) early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6; comp. Lob. ad Phryn. p. 52.—In N. T. only ἡ πρωτα (ῥα), the morning hour, morning, pr. between day-break and sunrise, (Matt. 28, 1. Mark 16, 2. Luke 24, 1. John 20, 1); Matt. 21, 18 πρωτῆς δὲ ἐπανάγων εἰς τὴν πόλιν. 27, 1. John 18, 28 Rec. 21, 4. Sept. for רִבְּרָא 2 Sam. 23, 4. Lam. 3, 23. So Jos. Ant. 7. 8. 1; fully Luc. Amor. 39 πρωίας ῥοας.

πρώρα, as, ἡ, (πρό,) the forward part of a ship, the prow, Acts 27, 30. 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

πρωτεύω, f. ἐύω, (πρώτος,) to be the first, chief, to hold the first rank, highest dignity, ἐν πᾶσιν Col. 1, 18.—2 Macc. 6, 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

πρωτοκαθεδρία, as, ἡ, (πρώτος, καθέδρα,) the first seat, the chief seat, Matt. 23, 6. Mark 12, 39. Luke 11, 43. 20, 46.—Not found in the classics.

πρωτοκλισία, as, ἡ, (πρώτος, κλισία,) pr. the first reclining-place at table, the chief place at meals, the middle place on each couch of the triclinium, Matt. 23, 6. Mark 12, 39. Luke [11, 43.] 14, 7. 8. 20, 46. See in ἀνάκειμαι no. 2. Adam's Rom. Ant. v. 436. Diet. of Antt. art. Triclinium.

πρώτος, η, ον, superlat. from πρῆ, com par. πρότερος, as if contr. for πρότατος, πρόατος, Buttm. § 69. 2; pr. foremost.

1. Genr. first, the first, of place, order, time. a) Pr. and without art. Mark 16, 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1, 5 ἀπὸ πρώτης ἡμέρας. Luke 2, 2 see in Κυριεύς. Phil. 1, 5. 1 Cor. 15, 3 ἐν πρώτοις, i. q. first of all. Foll. by δεύτερος Acts 12, 10. Sept. for ἰσῶν, Ex. 12, 15. Josh. 21, 10; ἐν πρώτοις Gen. 33, 2. 1 Chr. 11, 6. So Hdian. 4. 15. 10. Dem. 328. 25.—With the art. comp. in ὁ, ἡ, τό, A. 2. b. δ; Matt. 26, 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρα. Mark 14, 12 τῇ πρ. ἡμέρᾳ τῶν ἀζ. (Sept. Lev. 23, 35. 40. Xen. Hell. 3. 1. 17. An. 4. 8. 1.) Acts 1, 1 τὸν πρώτον λόγον. 1 Cor. 15, 45. Heb. 9, 2 ἡ πρώτη σκηνή. v. 6. 8. Rev. 1, 17 ὁ πρώτος καὶ ὁ ἔσχατος, see in ἔσχατος no. 2. c. Rev. 4, 1. 7. 8, 7. al. So οἱ πρώτοι the first Matt. 20, 8. 10. 21 36; τὰ πρώτα pr. the first things, i. e. the first or former state, condition, Matt. 12 45. 2 Pet. 2, 20. Rev. 21, 4. Also 1 Tim. 5, 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2, 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καινός Heb. 8, 13. Rev. 21, 1. Sept. for ἰσῶν 2 Chr. 3, 3. Dan. 8, 21. 2 Sam. 18, 27. (Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.) In division or distribution, ὁ πρώτος ... ὁ δεύτερος Matt. 22, 25; ὁ πρώτος ... ὁ ἔτερος Luke 14, 18. 19, 16; so where only two are spoken of, Matt. 21, 28. John 19, 32. 1 Cor. 14, 30. Heb. 8, 7. So Diod. Sic. 1. 50 fin. Xen. Hell. 3. 1. 17. b) In an adverbial sense, comp. Buttm. § 123. 6. Matt. 10, 2 πρώτοι, Σίμων κτλ. 17, 27. John 1, 42 εὕρισκει οὗτος πρώτος τὸν ἀδελφόν κτλ. 8, 7. Acts 26, 23. Rom. 10, 19. 1 John 4, 19. So Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2. c) In a comparative sense, instead of πρότερος, adverbially as in lett. b; so before a gen. John 1, 15. 30 οὗτοι πρώτος μου ἦν. 15, 18 ἐμὲ πρώτον ὤμων. Comp. Herm. ad. Vig. p. 717 sq. Passow no. 3. Matth. § 464. Winer § 36. n. 4. So Ael. H. An. 8. 12 οἱ πρώτοί μου ταῦτα ἀνιχνεύσαντες. Athen. 14. 28. p. 630. c. Dion. Hal. de Comp. 17. p. 228 Schief. Schol. ad Aristoph. Nub. 552. p. 242 Din-dorf.

2. Trop. of rank, dignity, first, chief; so without the art. Matt. 20, 27 ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρώτος. 22, 38. Mark 12, 30. Acts 16, 12. Eph. 6, 2. With a gen. partit. Mark 10, 44. 12, 28 πρώτη πάντων ἐντολή. v. 29. 30. 1 Tim. 1, 15. So Sept. Ez. 27, 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6; c. gen. part. Ael. V. II. 7. 14. Dem. 13. 38.

—With the art. Acts 17, 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke 15, 22. (Sept. Jer. 52, 21. Pol. 11. 10. 2.) So ὁ πρῶτος, *οἱ πρῶτοι*, the first, the chief, before a gen. of a country or people; Acts 28, 7 τῷ πρώτῳ τῆς νήσου. Mark 6, 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke 19, 47 οἱ πρῶτοι τοῦ λαοῦ. Acts 13, 50. 25, 2. 28, 17. Sept. for שָׂרָא Neh. 12, 45. So Jos. Ant. 7. 9. 3. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι; αἰσὸ ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι; the first shall be last, and the last first, i. e. those who seem or claim to be first, shall be last, Matt. 19, 30. 20, 16. Mark 10, 31. Luke 13, 30.

3. Neut. πρῶτον as adverb, Buttm. § 115. 4. a) Pr. of place, order, time, usually without the article; Matt. 17, 10 τί... λέγουσιν, ὅτι Ἠλίαν δεῖ ἔλθιν πρῶτον; v. 11. Mark 7, 27. Luke 9, 59. 61. John 18, 13. Acts 15, 14. 1 Cor. 11, 18. 1 Pet. 4, 17. 2 Tim. 2, 6, comp. Winer § 65. p. 640. Acts 7, 12 i. q. the first time. (Pol. 1. 43. 2. Hadian. 1. 11. 3. Xen. An. 3. 4. 32.) Emphat. i. q. first of all, before all, Matt. 23, 26 καζάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts 13, 46. Rom. 1, 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ. 1 Cor. 11, 18. (Hadian. 2. 1. 3. Xen. Cyr. 4. 1. 2.) In division or distribution, as referring to a series or succession of circumstances, and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. πρότερον, but unnecessarily; see Herm. ad Vig. p. 718. E. g. foll. by δεύτερον 1 Cor. 12, 28; εἶτα, Mark 4, 28 πρῶτον χόρτον, εἶτα στάχυν, εἶτα κτλ. By ἔπειτα 1 Thess. 4, 16. James 3, 17; μετὰ ταῦτα Mark 16, 9, comp. v. 12; καὶ τότε Matt. 5, 24. 7, 5. Mark 3, 27. Luke 6, 42. John 2, 10. In a like sense, πρῶτον... καί, Rom. 1, 16. 2, 9. 10. 2 Cor. 8, 5; πρῶτον... δέ Matt. 13, 30. Luke 10, 5. 2 Tim. 1, 5. (So foll. by εἶτα Hadian. 2. 1. 22; ἔπειτα Xen. Cyr. 7. 2. 24. Hi. 11. 8; μετὰ ταῦτα Xen. An. 6. 1. 5, comp. 7; δέ Cyr. 8. 1. 16.) Rarely with art. τὸ πρῶτον, first, at first, formerly, comp. Buttm. § 125. n. 8. John 10, 40 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. 12. 16. 19, 39. So Hadian. 6. 3. 11. Xen. Cyr. 1. 5. 1. b) Trop. of importance, dignity, first, first of all, chiefly, especially; Matt. 6, 33 ζητέετε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ. Rom. 3, 2. 2 Pet. 1, 20. 3, 3; πρῶτον πάντων 1 Tim. 2, 1. +

πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι,) *pr. one who stands first*, in the front rank of

an army, Sept. Job 15, 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. a leader, ringleader, τῆς αἰρέσεως Acts 24, 5.

πρωτοτόκια, ων, τά, (πρωτότοκος,) the right of the first-born, birthright, Heb. 12, 16. Sept. Vatic. for בְּכִיָּה Gen. 25, 32. 33. 34; other copies πρωτοτόκεια.

πρωτότοκος, ου, ὁ, ἡ, adj. (πρῶτος, τίκτω,) first-born, i. e.

1. Pr. the first-born of a father or mother; Matt. 1, 25 υἱὸν αὐτῆς τὸν πρωτότοκον. Luke 2, 7; also of animals, Heb. 11, 28. The first-born son, besides his other prerogatives, received a double portion of the inheritance, Deut. 21, 17. Sept. for בְּכִיר Gen. 27, 19. 32; of animals Ex. 1, 5. 12, 12. 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31; comp. Wetstein N. T. II. p. 282.

2. Trop. first-born, i. q. the first, the chief, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God, Col. 1, 15 comp. v. 16. Heb. 1, 6 comp. v. 5. Or in relation to his followers, Rom. 8, 29 εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς, comp. Col. 1, 18. Or as the first to rise from the dead, the leader and prince of those who shall arise unto eternal life, Col 1, 18. Rev. 1, 5. So Sept. for בְּכִיר of the Messiah, Ps. 89, 27.—Of the saints in heaven, prob. those formerly distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles; Heb. 12, 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς. Sept. for בְּכִיר of Israel Ex. 4, 22; of Ephraim Jer. 31, 9. So Psalt. Salom. 13, 8. 18, 4.

πταίω, f. ἴσω, to stumble, to fall, Hadian. 5. 6. 18. Sept. for שָׁגַג 1 Sam. 4, 2. 2 Sam. 18, 7.—In N. T. trop. to stumble, i. e.

1. to err, to fail in duty, to offend, with ἐν c. dat. James 2, 10. 3, 2 εἴ τις ἐν λόγῳ οὐ πταίει. Absol. Rom. 11, 11 μὴ ἑπταῖσαν; ἵνα πέσωσι; with πολλά adv. James 3, 2 Sept. for שָׁגַג Deut. 7, 25.—Ecclus. 37, 12. M. Antonin. 7. 15 ἵδων ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας.

2. to fail, to fall short of success and happiness, 2 Pet. 1, 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

πτέρνα, ης, ἡ, the heel; John 13, 18 ἐῖπεν ἐπ' ἐμέ τιμ πτέρναν, see in ἐπαίρω, quoted from Ps. 41, 10 where Heb. בְּרֵיךְ. Sept. πτερνισμόν. Sept. for בְּרֵיךְ Gen. 3, 15. 25, 26.—Hom. Il. 22. 397. Dem. 88. 2 Aristot. H. A. 1. 15. 6.

πτερύγιον, ιου, τό, (dim. πτέρυξ,) a little wing, winglet, Sept. for פְּתִיךָ 1 K. 6, 23;

and so of the feather of an arrow Pol. 27. 9. 4. Then any thing like a wing, running to a point, e. g. *a fin*, Sept. for פִּנְיָן Lev. 11, 9. 10. 12; the corner or skirt of a garment, Sept. for פִּנְיָן Num. 15, 36. 1 Sam. 24, 5.—In N. T. *a pinnacle*, spoken of the highest point of the temple-buildings, prob. the elevation of the middle portion of the southern portico impending over the valley of Jehoshaphat; see in *Ιερών* no. 1. Matt. 4, 5. Luke 4, 9.

πτέρυξ, υγος, ἡ, (περὶον,) *a pinion, wing*, Matt. 23, 27. Luke 13, 34. Rev. 4, 8. 9. 9. 12, 14. Sept. for פִּנְיָן Ps. 55, 7; פִּנְיָן Ez. 19, 4. Ez. 1, 6.—Dem. 1259. 21. Xen. An. 1. 5. 3.

πτηνός, ἡ, ὄν, (πτηνά, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑλαιοφοῖ, ὥσπερ πτηναί.—In N. T. Plur. neut. γὰ πτηνά, *the birds, fowls*, 1 Cor. 15, 39. So Hdtan. 3. 9. 10. Xen. Hell. 4. 1. 16.

πτοέω, ὦ, f. ἦσω, *to terrify, to frighten*; Pass. *to be terrified*, agitated with fear; Luke 21, 9 μὴ πτοησῆτε. 24, 37. Sept. for פִּנְיָן Ex. 19, 16; פִּנְיָן 1 Chr. 28, 30.—Jos. B. J. 1. 30. 4. Plut. Alcib. 10. Pol. 10. 42. 4.

πτοήσις, εως, ἡ, (πτοέω,) *a frightening, terror, fear*; 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόσιν, *fearing no fear*, no frightening; comp. φοβ. φόβον μέγαν in Mark 4, 41. Buttm. φ 131. 4. Sept. for פִּנְיָן Prov. 3, 25.—1 Macc. 3, 25. Diod. Sic. 20. 66. Plut. de Isid. et Osir. 14.

Πτολεμαῖς, ἰδος, ἡ, *Ptolemais*, a maritime city of Palestine, reckoned to Galilee (Jos. B. J. 2. 10. 2), situated on the bay north of Mount Carmel, Acts 21, 7. Heb. אַכּוֹ Acco, Sept. Ἀκχώ, Judg. 1, 31; called also by the Greeks Ἀκη Diod. Sic. 19. 93. Strabo 16. 2. 25. p. 758. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. Ant. 13. 12. 2. B. J. 2. 10. 2. Now called *Ἀκκο* by the Arabs; and by Europeans *Acre*, *St. Jean d'Acre*. See Reland Palæst. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

πτύον, ον, τό, (πτύω,) *a winnowing-fork, winnowing-shovel, fan*, Lat. *pala*, with which grain was thrown up against the wind in order to cleanse it, Matt. 3, 12. Luke 3, 17. At the present day in Syria the instrument used is a large wooden fork; Bibl. Res. in Pal. II. p. 277, 371. Dict. of Antt. art. *Pala*.—Hesych. πτύον· ξρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156. The later Attic form was πτέον, Lob. ad Phryn. γ. 321.

πτύρω, f. σῶ, (kindr. πτοέω,) *to terrify, to frighten*, Pass. Phil. 1. 28.—Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58. Plato Ax. 370. a.

πτύσμα, ατος, τό, (πτύω,) *spittle*, John 9, 6.—Pol. 8. 14. 5.

πτύσσω, f. ξω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke 4, 20.—Jos. Ant. 10. 1. 4. Hdtan. 1. 17. 1. Plut. Romul. 14 med.

πτύω, f. σω, *to spit, to spit out*, absol. Mark 7, 33; εἰς τι 8, 23; χαμαὶ John 9, 6. Sept. c. εἰς τι for פִּנְיָן Num. 12, 4.—So εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15; absol. Xen. Cyr. 8. 1. 42.

πτῶμα, ατος, τό, (πίπτω,) *a fall*, Ael. V. H. 9. 31; trop. *downfall, ruin*, Sept. Job 18, 12. Plut. Agesi. 33. Meton. *any thing fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. *a dead body, carcass, corpse*. Matt. 24, 28 ὅπου γὰρ ἔων ἢ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ δέσφοι. Mark 6, 29. Rev. [14, 12.] 11, 8. 9. Sept. for פִּנְיָן Ez. 6, 5. So Jos. Ant. 7. 1. 3. Hdtan. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτῶμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

πτῶσις, εως, ἡ, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt 7, 27. So Diod. Sic. 3. 57. Pol. 2. 16. 3.—Trop. *downfall, ruin*, Luke 2, 34 εἰς πτῶσιν, i. e. a cause of fall and ruin, comp. in ἀνάστασις no. 1. So Eccles. 5, 13 γλώσσα ἀνθρώπου πτῶσις αὐτοῦ. Genr. Sept. Jer. 6, 15. Eccles. 3, 31. Anth. Gr. III. p. 130, 137.

πτωχεία, as, ἡ, (πτωχός,) *begging, beggary*, Lys. 898. 9.—In N. T. *poverty, want*; 2 Cor. 8, 2 ἡ κατὰ βάθος πτωχεία, *deep poverty*. Also a state of poverty and humiliation, 2 Cor. 8, 9. Rev. 2, 9. Sept. for פִּנְיָן Deut. 8, 9; פִּנְיָן 2 Chr. 22, 14.—Eccles. 10, 31. 11, 12. Plato Legg. 936. b.

πτωχεύω, f. εὔσω, (πτωχός,) *to beg, to be a beggar*, Luc. Nelyom. 17. Plut. Moral. II. p. 169.—In N. T. *to be or become poor*, to be in a state of poverty and humiliation, absol. 2 Cor. 8, 9; comp. Phil. 2, 7. Sept. for פִּנְיָן Ps. 79, 8; פִּנְיָן Ps. 34, 11. Sc Tob. 4, 21. Plato Eryx. 394. b.

πτωχός, ἡ, ὄν, (πτῶσσω,) *begging, beggarly, poor*, pr. crouching, cringing in the manner of beggars.

1 Pr. and often as Subst. 2) ὁ πτω-

χός, a beggar, mendicant, Luke 14, 13. 21. 16. 20 πτωχός δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9, 8 in Erasmus. ed. 2. Trop. Rev. 3, 17. So Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 πρόσαι-  
τείν ὡς περ τοὺς πτωχοὺς. b) οἱ πτωχοί, the poor, the needy, those destitute of the necessities of life and subsisting on the alms of others; Matt. 19, 21 δὲ πτωχοῖς. 26, 9 δοῦναι τοῖς πτωχοῖς. v. 11. Mark 10, 21. 14, 5. 7. Luke 18, 22. 19, 8. John 12, 5. 6. 8. 13, 29. So Sept. and חֲנִיָּה Esth. 9, 22. Prov. 31, 20; חֲנִיָּה Prov. 28, 27. c) Genr. poor, needy, i. q. πένης, spoken of honest poverty as opp. to the rich, without the idea of mendicity; e. g. μὴ χήρα πτωχή Mark 12, 42. 43. Luke 21, 3; and so Rom. 15. 26. 2 Cor. 6, 10. Gal. 2, 10. James 2, 2. 3. 5. 6. Rev. 13, 16. Sept. and חֲנִיָּה Lev. 19, 15. Prov. 29, 14; חֲנִיָּה Prov. 22, 7. So Ecclus. 13, 3. 30, 14.

2. Spec. and from the Heb. poor, low, humble, of low estate, including also the idea of being afflicted, distressed. Luke 4, 18 ἔχριτέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for חֲנִיָּה. Matt. 11, 5 et Luke 7, 22 πτωχοὶ εὐαγγελίζονται. Sept. for חֲנִיָּה Ps. 109, 16; חֲנִיָּה Ps. 69, 33. Is. 29, 19.—Trop. Matt. 5, 3 οἱ πτωχοὶ τῷ πνεύματι, the poor in spirit, those who feel themselves spiritually poor and afflicted, the lowly in mind and heart. Luke 6, 20. Comp. חֲנִיָּה, Sept. ταπεινός, Is. 66, 2.

3. Trop. of things, *beggarly*, poor, imperfect; Gal. 4, 9 πτωχὰ στοιχεῖα.

πυγμα, ἥς, ἡ, (πύξ.) the fist, Sept. for חֲנִיָּה Ex. 21, 8. Is. 58, 4. Hom. Il. 23. 669; also *fisting*, *boxing*, i. q. πυγμαχία, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7, 3 εὐὰν μὴ πυγμα νίψονται τὰς χεῖρας, lit. unless they wash their hands (rubbing them) with the fist, i. e. not merely dipping the fingers or hand in water as a sign of ablution, but rubbing the hands together as a ball or fist, in the usual oriental manner when water is poured over them (2 K. 3, 11), sea in νίπτω; hence ad sensum, *sedulously*, *carefully*, *diligently*; so the Syr. Version, using the same word by which it expresses *ἐπιμελῶς* in Luke 15, 8. The Vulg. has *crebro*, as if from a reading πυκνῇ, i. q. πυκνά or πυκνῶς, of which there is no other trace. An early interpretation makes it, to the elbow, Theophylact. ad loc. νίπτεσθαι πυγμῇ, τουτέστιν ἄχρι τοῦ ἀγκῶνος. Euthym. ad Matt. 15, 1.

Πύθων, ὄνος, ὁ, Python, in Greek mythology the name of a serpent or dragon

slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of a *diviner*, *soothsayer* held to be inspired of the Pythian Apollo Plut. de Defect. Orac. 9, τοὺς ἐγγαστρίμυθους, Εὐρυκλίας πάλα, νυνὶ Πύθωνας προσγορευομένους. These ἐγγαστρίμυθοι οἱ Πύθωνες, i. e. *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδυνόμενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἐγγαστρίμυθοι· οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Hence Sept. ἐγγαστρίμυθος for Heb. חֲנִיָּה Lev. 19, 31. 1 Sam. 28, 3. 8. 9; comp. Heb. Lex. art. חֲנִיָּה.—In N. T. Acts 16, 16 ἔχουσα πνεῦμα Πύθωνος, having a spirit of Python, i. e. a soothsaying demon.

πυκνός, ἡ, ὄν, (kindr. πύξ.) thick, firm, solid, 3 Macc. 4, 10. Hom. Od. 14. 12; thick, dense, close together, Hldian. 8. 1. 13. Xen. An. 2. 3. 3.—In N. T. frequent, often, 1 Tim. 5, 23 διὰ τὰς πυκνάς σου ἀσθενείας (Thuc. 1. 23. Xen. Eq. 9. 6.) Plur. neut. πυκνά as adv. frequently, often, Luke 5, 33 νηστεύουσιν πυκνά. Comparat. πυκνότερον, adv. Acts 24, 26; comp. Buttm. § 115. 5. So πυκνά Ael. V. H. 2. 21. Xen. Conv. 2. 26; πυκνότερον 2 Macc. 8, 8. De u. 1035. 14.

πυκτεύω, f. εὔσω (πύξ.) to fist, to box, to fight as a boxer; absol. 1 Cor. 9, 26 οὕτω πυκτεύω ὥς οὐκ ἀέρα δέρω, see in ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

πύλη, ἥς, ἡ, a door, gate, pr. one wing or door of a folding gate at the entrance of an edifice or city; diff. from ἡ θύρα a common door. a) Genr. e. g. of the temple, ὡραία πύλη τοῦ ἱεροῦ Acts 3, 10; of a prison, 12, 10; of a city, Luke 7, 12 τῇ πύλῃ τῆς πόλεως. Acts 9, 24. [16, 13.] Heb. 13, 12. Trop. Matt. 7, 13 bis. 14. Luke 13, 24 (comp. Cebet. Tab. 15). Sept. of a building, for πυλῆ Jer. 43, 9; of a city, for πυλῆ Josh. 6. 26. 2 Chr. 8, 5; πυλῆ Gen. 34, 20. 24.—So of an edifice, Hldian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. b) Spec. —ύλαι ἄδου, the gates of Hades, meton. for Hades itself, see in ἄδης, i. e. Hades with its powers, Satan and his hosts; Matt. 16, 18 τὴν ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. בְּיָמֵי יְרֵמְיָהּ.



Sept. *πύλαι* ἄδου, Is. 38, 10, comp. Ps. 9, 14; also Wisd. 16, 13. 3 Macc. 5, 51. Hom. II. 5. 646. Eurip. Alcest. 124. Luc. Nocyom. 6. Lucret. 3. 67 *Lelhi portas*.

*πυλῶν*, ὄνος, ὁ, (πύλη,) *a large door, gate*, at the entrance of a building or city.

1. Genr. e. g. of a house, Acts 10, 17 *ἔστησαν ἐπὶ τὸν πυλῶνα*. 12, 13 see in *θύρα* no. 1. v. 14 bis. Of a city, Acts 14, 13. Rev. 21, 12 bis. 13 quater. 15. 21 bis. 25. 22, 14. Sept. for *πύλη*, of a building, 1 K. 14, 27; of a city 1 K. 17, 10.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

2. Synecd. *a gate-way, portal, vestibule*, the deep arch or passage under which a gate opens, Matt. 26, 71. Luke 16, 20. Sept. for *πύλη* Judg. 18, 16. 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

*πυνθάνομαι*, f. πένεσθαι, aor. 2 ἐπυνθην, Mid. depon.

1. *to ask, to inquire*; foll. by *παρά τινος* from or of any one, e. g. c. acc. John 4, 52 *ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κτλ.* Also with an indirect interr. Matt. 2, 4 *ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννᾷται*. Acts 10, 18. Sept. for *πύλη* Gen. 25, 22. (With acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9; indir. Luc. Nigr. 1.) Absol. with a direct interr. Acts 4, 7. 10, 29 *πυνθάνομαι οὖν, τίμι λόγῳ κτλ.* 23, 19. Also before an indir. interrog. with the Opt. after a präter, comp. Winer § 42. 4. c. Luke 15, 26 *ἐπυνθάνετο, τί εἶη ταῦτα*; 18, 36. John 13, 24. Acts 21, 33. So Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, c. acc. et *περί τινος*, Acts 23, 20. So Pol. 23. 14. 2. Lys. 909. 8.

2. *to inquire out, to find out, to learn*; c. *ὅτι*, Acts, 23, 34 *πυθόμενος, ὅτι ἀπὸ Κιλικίας*.—Palæph. 41. 4. Hdian. 2. 1. 11. Xen. Hell. 1. 1. 11.

*πῦρ*, πυρός, τό, *fire*. 1. Pr. and genr. Matt. 3, 10 *καὶ εἰς πῦρ βάλλεται*. v. 12. 7, 19. 13, 40. 17, 15. Mark 9, 22. Luke 3, 9. 17. 22, 55. John 15, 6. Acts 28, 5. Heb. 11, 34. James 3, 5. 5, 3. 1 Pet. 1, 7. 2 Pet. 3, 7. Rev. 3, 18. 8, 5 *ἐκ τοῦ πυρός τοῦ θυσιαστηρίου* i. e. upon the altar. v. 8. 9, 17. 18. 11, 5. 14, 18. 15, 2. 16, 8. 17, 16. 18, 8. Sept. for *πῦρ* Gen. 22, 6. 7. Ex. 32, 19. So Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. *πυρός* often expresses quality and takes the place of an adj. Butt. n. § 132. n. 12. Winer § 34. 2; so *φλόξ πυρός flame of fire*, i. g. *fiery flame*, Acts 7, 30. Rev. 1, 14. 2, 18. 19, 12. Sept. for *πῦρ* Is. 29, 6; *πῦρ* Ps. 104, 4. So *ἄνθρακας*

*πυρός, burning coals*, Rom. 12, 20, comp in *ἄνθραξ* and Sept. Lev. 16, 12; *γλώσσα ὡσεὶ πυρός* Acts 2, 3; *λαμπάδες πυρός* Rev. 4, 5; *στύλοι πυρός fiery pillars* Rev. 10, 1; comp. Sept. Ex. 13, 21. 22.—Spoken of fire from heaven, lightning; e. g. *ἀπὸ τοῦ οὐρανοῦ* Luke 9, 54. 17, 29; *ἐκ τοῦ οὐρ.* Rev. 13, 13. 20, 9; absol. Heb. 1, 7. 12, 18. Rev. 8, 7. Acts 2, 19 quoted from Joel 3, 3 [2, 30] where Sept. for *πῦρ*. So Eurip. Phœn. 1191 *πῦρ Διός*.—Spec. of that fire with which Christ is to appear in his coming to judgment, which also is to purify and refine; 2 Thess. 1, 8 *ἐν πυρὶ φλογός*. Also 1 Cor. 3, 13 bis, *ἐν πυρὶ ἀποκαλύπτεται [ἡ ἡμέρα]* καὶ ἐκάστων τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. Hence also of the builder (teacher) himself, v. 15 *αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός, he shall be saved so as through the fire*, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely'; Aristid. in Apell. p. 126 *ἐκ μέσου πυρός τὸν ἄνθρα σώζειν*. Comp. genr. 2 Pet. 3, 7.

2. Symbolically: a) Of God as inflicting punishment, Heb. 12, 29 *ὁ θεὸς ἡμῶν πῦρ καταναλίσκων*. Comp. Deut. 4, 24. b) Of strife, disunion, Luke 12, 49. So of the tongue as kindling strife and discord, James 3, 6. c) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1, 7 et Rev. 3, 18. Sept. Is. 10, 17. So Mark 9, 49 see in *ἀλίω*. Jude v. 23 see in *ἀρπάζω* no. 2; comp. in no. 1 fin. d) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός, *a fiery furnace*, Matt. 13, 42. 50, in allusion to Dan. 3, 6. 11. 15 sq. where Sept. for Chald. *נְרָא*. Also ἡ γέεννα τοῦ πυρός, see in *γέεννα*, Matt. 5, 22. 18, 9. Mark 9, 47; τὸ πῦρ τὸ ἄσβεστον v. οὐ σβέννεται Mark 9, 43. 44. 45. 46. 48; comp. Is. 66, 24; τὸ πῦρ τὸ αἰώνιον Matt. 18, 8. 25, 41. Jude 7: ἡ λίμνη τοῦ πυρός Rev. 19, 20. 20, 10. 14 bis 15. 21, 8. Simpl. Rev. 14, 10; and so Matt 3, 11 et Luke 3, 16, see in *βαπτίζω* no. 2. b.—Judith 16, 17. Eccus. 7, 17.

3. Trop. *a burning*, i. e. *ardour, vehemence*; Heb. 10, 27 *πυρός ζήλος*, see in *ζήλος* no. 3. b.

*πυρά*, ἄς, ἡ, (πῦρ,) *a fire*, i. e. as kindled and burning, burning fuel, Acts 28, 2. 3.—Judith 7, 5. 2 Macc. 1, 22. Hdian. 4

3, 12; of a burning funeral pile, Xen. An. 6. 4. 9.

πύργος, ου, ὁ, a tower; comp. Germ. *Burg*, Engl. *burgh*.

1. Pr. for defence, as in the wall of a city, Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, i. e. in the wall of the city near Siloam. See on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for מִגְדָּל Judg. 9, 46 sq. So Jos. 1. c. Hdian. 8. 3. 7. Xen. Hell. 3. 1. 22.—Spec. the watch-tower or turret of a vineyard, Matt. 21, 33. Mark 12, 1. Sept. and מִגְדָּל Is. 5, 2. See Bibl. Res. in Pal. I. p. 314.

2. Meton. of any building with one or more towers, a castle, fortress, palace, Germ. *Burg*, Luke 14, 28.—Hom. Il. 22. 447 comp. 440. Pol. 26. 4. 1. So Lat. *turris*, Liv. 33. 48.

πυρετός, υ, ὁ, ξω, (πυρετός,) to be feverish, to be sick of fever, absol. Matt. 8, 14. Mark 1, 30.—Luc. Quom. Hist. 1. Æschin. 69 pen.

πυρετός, οὔ, ὁ, (πῦρ,) fiery heat, as of Sirius, Hom. Il. 22. 31.—In N. T. feverish heat, a fever, Matt. 8, 15. Mark 1, 31. Luke 4, 38. 39. John 4, 52. Acts 28, 8. Sept. for חֲרִיבֵי Deut. 28, 22. So Jos. Vit. § 11. Luc. Philops. 9. Xen. Mem. 3. 8. 3.

πύρινος, η, ον, (πῦρ,) fiery, burning, Sept. for חֲרִיבֵי Ez. 28, 14. 16; ἵππων πυρίνων Ecclus. 48, 9, comp. 2 K. 2, 11.—In N. T. fiery, flaming, glittering, Rev. 9, 17 Σώρας πυρίνους. Comp. Σώρας πεπυρωμένοι Hdian. 8. 4. 27.

πυρόω, ὦ, f. ὦσω, (πῦρ,) to fire, to set on fire, 2 Macc. 10, 3. Eurip. Phœn. 584. Hdot. 8. 102.—In N. T. only Pass. πυρόμαι, οὔμαι.

1. to be fired, set on fire, kindled, i. q. to burn, to flame; Eph. 6, 16 see in βέλος. 2 Pet. 3, 12 οὐρανοὶ πυρούμενοι λυθήσονται. Rev. 1, 15. So Apollod. Bibl. 2. 4 βέλιγ πεπυρωμένα. Æschin. Dial. Socr. 3. 21.—Trop. to burn, to be inflamed, e. g. with anger, to be incensed, 2 Cor. 11, 29. (2 Macc. 4, 38. 14, 45.) With sexual desire, 1 Cor. 7, 9 κρείσσον γαμήσαι ἢ πυρρῶσαι. So Sept. Hos. 7, 4 Vat. ἐκπυρρῶσαι εἰς τὸ μοιχεύειν. Comp. πῦρ Ecclus. 23, 16. Lat. *uror* Virg. Æn. 4. 68.

2. to be tried with fire, purified, as metals, Rev. 3, 18. Sept. for חֲרִיבֵי Prov. 10, 20; חֲרִיבֵי Zech. 13, 9. Ps. 11, 7.

πυρρόζω, f. ὶσω, (πῦρρός,) to be flame-coloured, red; absol. Matt. 16, 2 π. ὁ οὐρα-  
νός. v. 3.—Not found elsewhere.

πυρρόός, ἰ, ὄν, (πῦρ,) flame-coloured, fiery-red, red, Lat. *rufus*; Lev. 6, 4 ἵππος. 12, 3 δράκων. Sept. for חֲרִיבֵי Zech. 1, 8. Num. 19, 2.—Diod. Sic. 1. 88. Xen. Venat 4. 7.

Πύρρῳ, ου, ὁ, Pyrrhus, vr. n. m. Σώ-  
πάτρος Πύρρου Sopater [son] of Pyrrhus Acts 20, 4 in later edit. Rec. omits Πύρρου.

πύρωσις, εως, ἡ, (πυρόω,) a being on fire, burning, conflagration, Rev. 18, 9. 18. So Jos. Ant. 1. 11. 4. Theophr. H. Pl. 5. 9.—Trop. fiery trial, calamity, suffering, 1 Pet. 4, 12, comp. in ξενίζω no. 2.

πω, enclit. partic. yet, even, in N. T. only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω, also πώποτε.

πωλέω, ὦ, f. ἥσω, (kindr. πέλω, πέλωμαι,) pr. to trade away wares, to barter; hence to sell, c. acc. Matt. 13, 44 ὅσα ἔχει πωλεῖ. 19, 21. 21, 12 τῶν πολλούντων τὰς περισσότεράς. Mark 10, 21. 11, 15. Luke 12, 33. 18, 22. 22, 36. John 2, 14. 16. Acts 5, 1. Pass. c. gen. of price; comp. Butt. § 132. 10. c. Matt. 10, 29 οὐχὶ διὰ στρογγύης ἀσπαρίου πωλεῖται; Luke 12, 6. Absol. Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25, 9. Mark 11, 15. Luke 17, 28. 19, 45. Acts 4, 34. 37. 1 Cor. 10, 25. Rev. 13, 17. Sept. for חֲרִיבֵי Neh. 5, 8 Joel 3, 3. Ez. 7, 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32; c. gen. of price, Æl. V. II. 10. 9. Xen. Mem. 3. 10. 10.

πῶλος, ου, ὁ, ἡ, a foal, Lat. *pullus*, i. e. genr. a young animal, youngling, Sept. Prov. 5, 19. Æl. V. H. 4. 9. Spec. of the horse, a colt, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a colt, joined with ὄνος or the like; Matt. 21, 2. 5. 7. John 12, 15; absol. Mark 11, 2. 4. 5. 7. Luke 19, 30. 33 bis. 35. So Sept. for חֲרִיבֵי Zech. 9, 9.

πώποτε, adv. (πω, ποτέ,) yet ever, ever, at any time; in N. T. only after a negative, not yet even, never; Luke 19, 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John 1, 18. 5, 37. 6, 35. 8, 33. 1 John 4, 12.—Sept. 1 Sam. 25, 28. Xen. Cyr. 1. 6. 4.

παρώω, ὦ, f. ὶσω, (πῶρος tufa,) pr. to make hard like stone, to petrify, Suid. παρώω καὶ λιθοποιῶ. Then genr. to make hard, callous, to indurate, e. g. ὀστέα Dioscor. 1. c. 90; διὰ τῆς πεπωρωμένης σαρκός Æl. V. H. 9. 13.—In N. T. to harden, to make dull, stupid, e. g. τὴν καρδίαν John 12, 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία Mark 6, 52 8, 17; τὰ νοῦ

ματα 2 Cor. 3, 14; of persons, Rom. 11, 7. So Sept. of the eyes, Job 17, 7.

παρωσις, εως, ἢ (παρώω), pr. a *hardening, induration*; Hesych. πάρωσις· ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος.—In N. T. trop. *hardness of heart or mind, dullness, stupidity, πάρ. τῆς καρδίας* Mark 3, 5. Eph. 4, 18; absol. id. Rom. 11, 25.

πὼς, interrog. partic. correl. to πῶς, ὅς, ὅπως, Buttm. § 116. 4; *how?* in what way or manner? by what means?

1. Pr. *how?* in a *direct* question; mostly

a) With the *Indicative*. a) Genr. and simply, Luke 10, 26 πὼς ἀναγινώσκεις; John 7, 15. 9, 10 πὼς ἀνέφχῃσάν σοι οἱ ὀφθαλμοί; 1 Cor. 15, 35. Mark 9, 12 Rec. καὶ πὼς γέγραπται κτλ. where others read καὶ ὡς. So Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13. β) Implying surprise, wonder, admiration, Matt. 22, 12 πὼς εἰσῆλθες ὧδε; John 3, 9. 6, 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. 7, 4 πὼς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1, 34. With intensive particles, e. g. καὶ πῶς and *how?* John 12, 34. 14, 9; πὼς οὖν John 6, 42. In the same expression of surprise, πὼς may often be rendered *how is it that?* *how comes it?* *why?* Mark 12, 35 πὼς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κτλ. Luke 20, 41. John 4, 9. 1 Cor. 15, 12. Gal. 2, 14. 4, 9; also καὶ πὼς Acts 2, 8; πὼς οὖν Matt. 22, 43. John 9, 19; πὼς οὖν, Matt. 16, 11 πὼς οἱ νοεῖτε; Mark 4, 40. Luke 12, 56. So Luc. D. Deor. 4. 1. Plato Phileb. p. 133. ed. Stalb. πὼς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10; πὼς οὖν Plato Crito 1. Xen. Ag. 5. 7. γ) Often in questions which serve to affirm the contrary; e. g. a negative, Matt. 12, 29. 34 γεννήματα ἐχιδνῶν, πὼς δύνασθε ἀγαθὰ λαλεῖν; i. e. ye cannot. Mark 3, 23. John 3, 4. 1 John 3, 17. 4, 20; καὶ πὼς intens. Luke 20, 44. John 14, 5. So with the fut. see above in lett. β. Luke 11, 18 πὼς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3, 6. 1 Cor. 14, 7. 9. Heb. 2, 3. (Plut. de aud. Poet. 12.) Hence πὼς οὐχί implying strong affirmation, Rom. 8, 32. 2 Cor. 3, 8; comp. Matth. § 610. 6. Viger. p. 444. So Xen. Hi. 1. 36. lb. 6. 4.

b) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. Matt. 23, 33 πὼς φύγητε ἀπὸ τῆς κρίσεως τῆς γέεννης; 26, 54.

c) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8, 31 πὼς γὰρ ἄν δυναίμην; *for how can I?* Comp. Buttm. § 139. m. 15. Matth. § 514 fin. Winer § 42. 1. b. For πὼς γάρ emphat. see Matth. § 611. 4. Koen. ad Greg. Cor. p. 144 Schæf. So Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

2. In an *indirect* question, with the *Indicative* expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9, 15 ἡρώτων αὐτὸν... πὼς ἀνέβλεψεν; So Plut. Moral. II. p. 20. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πὼς is equiv. to its correlative ὅπως *how, in what way*, see in ὅπως. Buttm. § 116. 4. E. g.

a) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6, 28 καταμάζετε τὰ κρίνα τοῦ ἀγροῦ, πὼς αὐξάνει. 12, 4 οὐκ ἀνέγνωτε... πὼς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. Mark 5, 16. 12, 41. Luke 8, 18. 36. 12, 27. 14, 7. Acts 9, 27. 11, 13. 12, 17. 15, 36. 1 Cor. 3, 10. 1 Thess. 1, 9. Rev. 3, 3. So Palæph. 21. 3. Plut. de Liber. educ. 8. Xen. Cyr. 1. 6. 16. b) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer I. c. Herm. ad Vig. p. 741. Matt. 10, 15 μὴ μεριμνήσητε πὼς ἢ τί λαλήσητε. Mark 14, 1 ἐζητοῦν... πὼς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12, 11. 22, 2. 4. Acts 4, 21. c) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11, 18 ἐζητοῦν πὼς αὐτὸν ἀπολέσουσιν. 1 Cor. 7, 32. 33. 34. So Hdian. 5. 4. 16 ἐγνόνουν τε, πὼς χρῆσονται τῷ πράγματι. Plut. Mor. II. p. 399.

3. As an intensive exclamation, *how!* *how very!* *how greatly!* E. g. before an adj. or adv. Mark 10, 24 πὼς δύσκολόν ἐστι κτλ. Matt. 21, 20 πὼς παραχρήμα ἐξηράνθη ἡ συκῇ. Mark 10, 23. Luke 18, 24. Before a verb, Luke 12, 50 πὼς συνέχομαι ἕως οὗ τελευτήῃ. John 11, 36 ἰδε, πὼς ἐφίλει αὐτόν.—So c. adj. Palæph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11; c. adv. Xen. Mem. 4. 2. 23. +

πῶς, enclit. part. indef. *any how, in any way*, in some way or other; in N. T. only in the compounds εἴπως, μήπως γ. v. ὧπως πῶς. Buttm. § 116. 4.

P.

**Paáß**, ἡ, indec. *Rahab*, Heb. רַהַב, pr. n. of a harlot at Jericho, who received the Hebrew spies, Heb. 11, 31. James 2, 25; see Josh. c. 2.—Jos. Ant. 5. 1. 2 Παράβη. See more in Παράβ.

**Paßßí**, ó, indec. *Rabbi*, Heb. רַב, comm. רַבִּי, pr. a great one, vir amplissimus, a title of honour in the Jewish schools for a teacher, master, q. d. doctor; continued also in modern times; Matt. 23, 7. 8. 26, 25. 49. Mark 9, 5. 11, 21. 14, 45. John 1, 39. 50. 3, 2. 26. 4, 31. 6, 25. 9, 2. 11, 8. In Matt. 23, 8 it is explained by καθηγητής, in John 1, 39 by διδάσκαλος, in reference to its use as a title, rather than to signification. See Heb. Lex. רַב no. 2. d.—This title was employed in the Jewish schools under a three-fold form, viz. α) רַב *Rab*, Master, as the lowest degree of honour. β) With suff. of 1 pers. רַבִּי, Paßßí, Rabbi, i. e. my Master, of higher dignity. γ) רַבִּינִי, and as if with suff. Paßßoní, Rabboní, q. d. my great Master, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. This was about the time of Christ; but when the more general title Rabbi was introduced, is unknown. See Buxtorf. Lex. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23, 7. Winer Realw. art. Rabbi.

**Paßßoní** v. **Paßßoní**, indec. *Rabboní*, a title of high honour in the Jewish schools; see in Paßßí. Mark 10, 51. John 20, 16.

**Paßßízō**, f. ἰσω, (πάβδος,) to beat with a rod or stick, absol. Acts 16, 22. 2 Cor. 11, 25 τρίς ἐρράβδισα, where on v. 24 comp. Deut. 25, 3 and Jos. Ant. 4. 8. 21, 23. Sept. for רָצַח Judg. 6, 11. Ruth 2, 17.—Diod. Sic. 19. 101. Aristoph. Lys. 587.

**Paßßos**, ου, ἡ, 1. a rod, stick, staff, genr. Heb. 9, 4 ἡ páßßos Ἀαρών. Rev. 11, 1. Sept. and מַזְבֵּחַ Ex. 4, 2. 4. (Ceb. Tab. 4. Luc. D. Mort. 23. 3.) For chastising, scourging, 1 Cor. 4, 21. Sept. and מַזְבֵּחַ Is. 9, 3; מַזְבֵּחַ Prov. 10, 13. Ex. 21, 20. So Plat. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, a staff, Matt. 10, 10. Mark 6, 8. Luke 9, 3. Heb. 11, 21 ἐπὶ τὸ ἄκρον τῆς páßßou, in allusion to Gen. 47, 31 where Sept. as if for מַזְבֵּחַ, not מַזְבֵּחַ as the Hebrew reads; comp. 1 K.

1, 47. Sept. also for מַזְבֵּחַ Gen. 38, 13, מַזְבֵּחַ Ex. 20, 19.

2. Spec. a sceptre, as if the staff or wand of office; Heb. 1, 8 bis, páßßos εὐθύτητος ἡ páßßos τῆς βασιλείας σου, quoted from Ps. 45, 7 where Sept. for מַזְבֵּחַ. Rev. 2, 27. 12, 5. 19, 15. So Sept. and מַזְבֵּחַ Ps. 2, 9; מַזְבֵּחַ Ps. 110, 2.

**Paßßouχος**, ου, ó, (πάβδος, ἔχω,) a rod-holder, a licitor, Acts 16, 35. 38. The licitor was an officer or sort of sergeant who attended on the superior magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman fasces or bundle of rods; comp. Adam's Rom. Ant. p. 178. Dict. of Antt. arts. Fasces, Licitor.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hadian. 7. 8. 10.

**Paγav**, ó, indec. *Ragau*, Heb. רַעִי (friend sc. of God) Reu, pr. n. m. Luke 3, 35; see Gen. 11, 18 sq.

**Paδιourγma**, atos, τό, (παδιourγέω, ἄμαδιourγός, from páδios, ἔργον,) pr. 'what is done lightly, recklessly;' hence in a bad sense, a reckless deed, wickedness, crime, Acts 18, 14.—Luc. Calumn. 20. Plut. Pyrrh. 6.

**Paδiourγia**, as, ἡ, (see παδιourγma,) ease or lightness of doing, Xen. Cyr. 1. 6. 34; levity in doing, indolence, effeminacy. Xen. Ag. 11. 6. Lac. 14. 4.—In N. T. recklessness, wickedness, mischief, Acts 13, 10. So Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

**Paκά**, indec. *raca*, a word of contempt, Matt. 5, 22; prob. from Chald. רַקָּא (Heb. רִיק) empty, worthless, foolish, which occurs often in the Talmudic writings as a term of reproach and contempt; Buxtorf. Lex. Chald. 2254. Lightfoot Hor. Heb. et Wetst. in Matt. 1. c.

**Paκος**, εος, ους, τό, (ρήσσω, ῥήγνυμι.) a piece torn off, a rag, a torn garment, Sept. Is. 64, 6. Ceb. Tab. 10. Aristoph. Plut. 540.—In N. T. genr. a piece, remnant, of cloth; Matt. 9, 16 et Mark 2, 21 ἐπιβλημα pákovs ἀγνάφου, i. e. ἐπιβλημα ἱματίου καυοῦ in Luke 5, 36. So Hdot. 7. 76.

**Pamā**, ἡ, indec. *Ramah*, Heb. רַמָּה (a height), pr. n. of a city of Benjamin, five or six Roman miles north of Jerusalem, between Gibeah and Bethel; Matt. 2, 18, quoted from Jer. 31, 15. It seems to have

taken the rendezvous where Nebuzaradan collected the Jewish captives for their departure into exile, Jer. 40, 1; see in Ῥαχὴλ. —Comp. Judg. 19, 13. Jos. Ant. 8. 12. 3 Ῥαμαζών, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Bibl. Res. in Palest. II. p. 315. Now *er-Rām*.

βαντίζω, f. ἴσω, (βαντός, βάλω,) to sprinkle, to besprinkle, c. acc. Heb. 9, 13 σποδὸς δαμάλεως βαντίζουσα τοὺς κεκοινωμένους, in allusion to Num. 19, 2 sq. 17. Heb. 9, 19, 21, comp. Ex. 24, 6. 8. Sept. for מִן Lev. 6, 20 [27]. 2 K. 9, 33. So Athen. 12. p. 521. a.—Symbol. for to purify, to cleanse, in a moral sense; Heb. 10, 22 ἐβράντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 7. So Sept. for מִן Ps. 51, 9.

βαντισμός, οὐ, ὁ, (βαντίζω,) pr. a sprinkling, meton. purification, cleansing; Heb. 12, 24 αἵματι βαντισμοῦ, blood of (for) sprinkling, cleansing; so Sept. ὕδωρ βαντισμοῦ for Heb. מִן Num. 19, 9. 13, 20. 21. —1 Pet. 1, 2 ἐκλεκτοῖς . . . εἰς ὑπακοὴν καὶ βαντισμὸν αἵματος Ἰ. Χρ. and unto sprinkling with the blood of Jesus, to be cleansed through his blood, comp. 1 John 1, 7. Not found in Greek writers.

βανίζω, f. ἴσω, (βανίς, βάνδος,) to beat with a rod or stick, Hdut. 7. 35. ib. 8. 59. —Later and in N. T. to slap with the open hand, to smile, espec. the cheeks or ears, c. acc. Matt. 5, 39 ὁστις σε βανίζει ἐπὶ τὴν δεξιάν σου. Absol. Matt. 26, 67. So Sept. Hos. 11, 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phryn. p. 175 sq.

βάνισμα, ατος, τό, (βανίζω,) a blow with the open hand, a slap, cuff, espec. on the cheeks or ears, Mark 14, 65 οἱ ὑπηρεταὶ βάνισμασι αὐτὸν ἐβαλλον. John 18, 22. 19, 3.—Sept. Is. 50, 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

βᾶφίς, ἴδος, ἡ, (βᾶπτω,) a needle, Matt. 19, 21. Mark 10, 25. Luke 18, 25.—Hippocr. de Morb. 2. 26. Nicet. Annal. 8. 4. p. 136. a. Poll. On. 10. 31. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רַחָב *Rahab*, the wife of Salomon, Matt. 1, 5. Prob. the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salomon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10, 14; and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of

ἡ Ῥαχάβ in the genealogical table as a historical person, as also of ἡ Ῥούβ afterwards, is in favour of this supposition.

Ῥαχὴλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2, 18 φωνὴ ἐν Ῥαμὰ ἠκούσθη . . . Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, quoted from Jer. 31, 15, where Rachel, the ancestress of the tribe of Benjamin, is introduced as bewailing the departure of her descendants into exile, from Ramah their place of rendezvous; see Jer. 40, 1.—On the sepulchre of Rachel, on the way from Jerusalem to Bethlehem, and 25 minutes from the latter place, see Bibl. Res. in Palest. I. p. 322. II. p. 157.

Ῥεβέκκα, ἡ, ἡ, *Rebecca*, Heb. רֵבֶכָה (a noose) *Rebekah*, the wife of Isaac, Rom. 9, 10.

ῤῆδη, ἡ, ἡ, Lat. *rheda*, a carriage with four wheels for travelling, a chariot, Rev. 18, 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quintil. 1. 5. 68. Cæs. B. Gall. 1. 51. Comp. Adam's Rem. Ant. p. 554. Dict. of Antt. art. *Rheda*.

Ῥεμφάν v. Ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acts 7, 43, quoted from Amos 5, 26 where Sept. Ῥαφάν for Heb. רִמְפָּן *Chium*. The LXX held רִמְפָּן to be the pr. name of an idol; and changing ρ to ρ wrote it Ῥαμφάν, Ῥηφάν, which by the further corruption of transcribers became Ῥεμφάν, Ῥεφάν. It has been assumed, on doubtful authority, that Ῥαφάν was an Egyptian word denoting *Saturn*. The Syrian Version translates רִמְפָּן directly by *Saturn*, i. e. the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon; see Gesen. Comm. on Is. II. p. 343. Others more correctly hold רִמְפָּן to be simply i. q. a statue or statues, and read, the statues of your idols, the star of your god, i. e. some planet is understood, which Jerome conjectured to be Lucifer or Venus. See Heb. Lex. art. רִמְפָּן. Winer Realw. art. *Remphan*. Jablonski Opusc. ed. te Water, II. p. 1.

ῤέω, f. ῤέωσω, Att. fut. ῤέωσομαι, Winer § 15. Buttm. § 114. Lob. ad Phryn. p. 739; to flow, absol. John 7, 38 ποταμοὶ . . . ῤέουσιν ὕδατος ζῶντος. Sept. for רָוַי Lev. 15, 3; רָוַי Jer. 9, 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

ῤέω, obsol. to speak, see in εἶπερ.

Ῥήγιον, ον, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy

now *Rheggio*, opposite Messina in Sicily, Acts 28, 13.—Comp. Diod. Sic. 4. 85. Plin. H. N. 3. 14.

ρήγμα, atos, τό, (ρήγνυμι.) a rending, breach, ruin, Luke 6, 49. Sept. for רָקַעַם Am 6, 11.—Pol. 13. 6. 8. Dem. 294. 21.

ρήγνυμι, f. ξω, also ρήσσω a poetic and later form, Mark 2, 22. 9, 18. Sept. 1 K. 11, 31. Hom. Il. 18. 571; comp. Mæris p. 337. Thom. Mag. p. 788.—To rend, to break, to tear.

1. Of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2, 22. Luke 5, 37 ῥήξει ὁ θεὸς οἶνος τοὺς ἀσκούς. Pass. Matt. 9, 17. Sept. for רָקַעַם Num. 16, 31. Josh. 9, 13; רָקַעַם Job 2, 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

2. As to persons, to rend, to tear, to lacerate, as dogs, Matt. 7, 6. Also to tear down, to dash to the ground, as a demon one possessed, Mark 9, 18. Luke 9, 42 ῥρήξεν αὐτὸν τὸ δαίμονιον καὶ συνεσπάραξεν. Sept. for רָקַעַם Is. 13, 16.—Wisd. 4, 19. Artemid. 1. 60 ῥήξει τὸν ἀντίπαλον, of a wrestler.

3. Trop. and absol. to break forth, e. g. into rejoicing and praise, Gal. 4, 27 ῥήξον καὶ βύρσον κτλ. quoted from Is. 54, 1 where Sept. for רָקַעַם.—Usually c. acc. of manner or thing, as Sept. ῥήξαι εὐφροσύνην for רָקַעַם רָקַעַם Is. 49, 13. 52, 9; ῥήξαι φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

ρήμα, atos, τό, (ρέω, see in εἶπον,) what is spoken, word, saying.

1. Pr. a word, as uttered by the living voice, Plur. τὰ ῥήματα, words; Acts 6, 11 ῥήματα βλάσφημα. v. 13. 10, 44. 26, 25. Heb. 12, 19. Sept. for דְּבָרִים Gen. 27, 34. 42; דְּבָרִים Ps. 5, 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

2. Collect. word, also Plur. words, i. q. a saying, speech, discourse.

a) Genr. Matt. 12, 36 πᾶν ῥήμα ἀργόν, see in ἀργός no. 2. 26, 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9, 32. 14, 72. Luke 1, 38. 2, 17. 19. 50. 51. 7, 1. 9, 45 bis. 18, 34. 20, 26. 24, 8. 11. John 8, 20. Acts 2, 14. 11, 16. 16, 38. 28, 25. 2 Cor. 12, 4. Rom. 10, 18 quoted from Ps. 19, 5 where Sept. for מִצֵּיִם. Sept. and דְּבָרִים Job 15, 3. 31, 40.—Palæph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.

b) In the N. T. usage, often like Heb. דְּבָרִים, in special senses depending on the adjuncts or context; comp. in εἶπον no. 2.

E. g. a) a charge, accusation, Mat. 5, 11. 27, 14. So Matt. 18, 16 et 2 Cor. 13, 1, in allusion to Deut. 19, 15 where Sept. for דְּבָרִים; comp. Num. 14, 36. β) a prediction, prophecy, e. g. ῥήματα προειρημένα, 2 Pet. 3, 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. 17, 17 Rec. γ) a promise, e. g. from God, Luke 2, 29. Heb. 6, 5 καλὸν γενομένον τοῦ Θεοῦ ῥήμα. So Sept. and דְּבָרִים 1 K. 8, 20. 12, 16. δ) a command, Luke 5, 5; ῥήμα τοῦ Θεοῦ, word of God, his omnipotent decree, Heb. 11, 3; impl. Heb. 1, 3. Also Matt. 4, 4 et Luke 4, 4 οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. upon every thing which God supplies through his creative word, quoted from Deut. 8, 3 where Sept. for מִן־הַמָּן וְכָל־דְּבָרֵי־הַמָּן, spoken in reference to the manna. Sept. for דְּבָרִים Josh. 1, 13. 1 Sam. 17, 29; מִצֵּיִם Prov. 3, 1. ε) Spoken of a teacher, word or words, discourse, teaching, doctrine, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5, 20, see in ζωή no. 3. b. Acts 10, 22 ἀκούσαι ῥήματα παρὰ σοῦ. 11, 14 δὲ λαλήσει ῥήματα πρὸς σε. 13, 42. So ῥήμα, ῥήμα τῆς πίστεως, ῥήμα Θεοῦ v. κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the gospel as preached, Rom. 10, 8 bis, comp. Deut. 30, 14 where Sept. for דְּבָרִים of the Mosaic dispensation. Acts 10, 37 comp. 36. Rom. 10, 17. Eph. 5, 26. 6, 17. 1 Pet. 1, 25 bis.

Of Jesus, τὰ ῥήματα, John 5, 47 πῶς τοῖς ἐμοῖς ῥήμασι κτλ. 6, 63. 68. 10, 21. 12, 47. 48. 14, 10. 15, 7; τὰ ῥήματα τοῦ Θεοῦ, the words or doctrine received from God, John 3, 34. 8, 47. 17, 8. ζ) Luke 3, 2 ἐγένετα ῥήμα Θεοῦ ἐπὶ Ἰωάννῃ, the word of God, an oracle, effatum, from God, corresponding to Heb. נְבִיאִי דְּבָרֵי יְהוָה אֵל, Sept. ῥήμα, Gen. 15, 1. Jer. 6, 10, comp. 1, 1; oftener Sept. λόγος Jer. 1, 4. 11. Ez. 3, 16. 6, 1.

3. Meton. from the Heb. something spoken of; hence genr. a thing, matter, affair. Luke 2, 15 ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός. 1, 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5, 32. So Sept. and דְּבָרִים Gen. 21, 11. 1 Sam. 4, 17. 12, 16; Plur. Gen. 20, 8. 40, 1. Ezra 7, 1. So 1 Macc. 5, 37.—Ἄρα οὐ... πᾶν ῥήμα, the neg. οὐ being joined with the verb, see in οὐ no. 1. c; equiv. to nothing at all, nothing whatever; Luke 1, 37 οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα. Comp. Sept. Gen. 18, 14. Deut. 17, 8.

Ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke 3, 27.

ρήσσω, see in ρήγνυμι.

ρήτωρ, ὁρος, ὁ, (obs. ῥέω,) *a speaker, orator, advocate*, Acts 24, 1.—Æl. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ρήτῳς, adv. (ρήτός, obs. ῥέω,) *in express words, expressly*, 1 Tim. 4, 1.—Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ρήτῳς φήσιν. Strabo 1. p. 4. b. Pol. 2. 23. 5.

ρίζα, as, ἡ, 1. *a root*; Matt. 3, 10 et Luke 3, 9 ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται. Mark 11, 20 ἐκ ριζῶν *from the roots*, wholly. Also οὐ ἔχειν ρίζαν, *to have no root*, to not take deep root, Matt. 13, 6. Mark 4, 6; trop. of those not rooted and established in faith and doctrine, Matt. 13, 21. Mark 4, 17. Luke 8, 13. Sept. for שָׁרֵשׁ Ez. 17, 6. 7. 9; ἐκ ριζῶν Job 28, 9. So Luc. Amor. 33. Æl. V. H. 2. 14. Xen. CEC. 17. 12, 13.—Trop. *the root, cause*, source of any thing, 1 Tim. 6, 10 ρίζα τῶν κακῶν. (Ecclus. 1, 6. 20. Wisd. 15, 3.) Also retaining the figure of a root, Rom. 11, 16. 17. 18 bis; where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are ingrafted. Heb. 12, 15 μή τις ρίζα πικρίας, *lest some root of bitterness*, i. e. a wicked person whose example is poisonous (comp. v. 16), in allusion to Deut. 29, 17 where Sept. for שָׁרֵשׁ; comp. in πικρία.

2. Meton. from the Heb. *a sprout, shoot*, from the root; only trop. for *offspring, a descendant*; Rom. 15, 12 ἡ ρίζα τοῦ Ἰησοῦ, in allusion to Is. 11, 10 where Sept. and שָׁרֵשׁ; comp. Is. 11, 1. Also Rev. 5, 5. 22, 16.—Ecclus. 47, 22. 1 Macc. 1, 11.

ρίζω, ᾠ, f. ὥσω, (ρίζα,) *to root, to let take root*; Pass. or Mid. to be or become rooted, to take root, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שָׁרֵשׁ Is. 40, 24. Jer. 12, 2.—In N. T. only Pass. trop. to be rooted, strengthened with roots, *to be firmly fixed, constant*. Eph. 3, 18 ἐν ἀγάπῃ ἐρριζωμένοι. Col. 2, 7. So Hdtot. 1. 60, 64. Plut. de Liber. educ. 9 ἀλλ' ὅταν τις ριζώσῃ τὴν δύναμιν κτλ. Plato Ep. 336. b.

ρίπη, ἡς, ἡ, (ρίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851; *a rush or gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. non posse suav. viv. 23.—In N. T. *a jerk of the eye, a wink, twinkling*; 1 Cor. 15, 52 ἐν ῥίπῃ ὁφθαλμοῦ, in a moment of time, (German. Augenblick; comp. Luke 4, 5. So Eustath. in Il. 6. p. 1024 24 ἐν βραχυτάτῃ χρόνῳ ῥίπῃ.

ῥιπίζω, f. ἱσω, (ῥίπης, ῥίπτω,) pr. 'ω put in motion'; hence, *to fan, to blow, to blow up*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, ... ῥιπίζονται σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6; *to fan a person*, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26.—In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, Pass. James 1, 6 κλύδωνι θαλάσσης ... ῥιπιζομένων. So Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Dio Chrys. 33. p. 368. b.

ρίπτέω, ᾠ, (collat. ῥίπτω,) only in pres. and imperf. as a frequentative, *to throw or cast repeatedly*, Hdtot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8; see Buttm. § 112. n. 4. § 114. Passow s. voc.—In N. T. only Acts 22, 23 ῥιπτούντων τὰ ἱματία, *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc de Salt. 83 τόγχε θέατρον ἅπαν ... ἐπὶ ἡδῶν καὶ ἐβόων καὶ τὰς ἐσθήτας ἀπερρίπτον Aristanet. I. 26 ὁ δὲ δῆμος ἀνέστηκε ... καὶ τὰ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ρίπτω, f. ψω, 1. *to throw, to cast*, with a sudden motion, *to hurl, to jerk*, with acc. and eis c. acc. Luke 4, 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17, 2; ἐν τῷ ναῷ Matt. 27, 5. With acc. and ἐκ c. gen. *to cast out*, Acts 27, 29 ἐκ πρύμνων ρίψαντες ἀγκύρας τέσσαρας, sc. ἐκ τοῦ πλοίου. v. 19. For Acts 22, 23 see in ῥιπτέω. Sept. for רָחַץ Gen. 37, 19. 23. Ex. 1, 22. Judg. 9, 53. So c. eis Ceb. Tab. 10. Xen. An. 3. 3. 1; ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a milder sense, *to put or lay down*, as sick persons, c. acc. Matt. 15, 30 ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and רָחַץ 2 K. 2, 16. So Wisd. 11, 14. Dem. 413. 11 οὐκ ἔχειν ὕπνου τὰ εαυτοῦ ῥίπτει.

2. *to cast forth, to throw apart, to scatter*, Pass. Part. perf. ἐρριμμένος, *cast forth, scattered*, Matt. 9, 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων ... κατὰ τὸν διωγμὸν ἐρριμμένων. Pol. 5. 48. 2.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. רְחֹבָם (he enlarges the people) Rehoboam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1, 7 bis. See 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ἡς, ἡ, Rhoda, pr. n. of a hand-maid, Acts 12, 13.

Ῥόδος, ου, ἡ, *Rhodes*, Acts 21, 1; a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. See Rosenm. Bibl. Geogr. III. p 375. Pococke Descr. of the East, II. i. p 237.

ῥοιζηδόν, adv. (ῥοιζέω, ῥοιζός,) with rushing sound, with great noise, with a crash, 2 Pet. 3, 10.—Hesych. ῥοιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Musaeum 339 ῥοιζηδόν προκάρηνος ἀπ' ἡλιβάτου πέσε πύργου. Lycophr. 66.

ῥομφαία, ας, ἡ, a sword, sabre, pr. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aem. 18 πρῶτοι δὲ οἱ Θράκες ... ὁρῶντες δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες.—In N. T. genr. a sword, Rev. 1, 16 ῥομφαία διστόμομος ὀξεῖα. 2, 12. 16. 6, 8. 19, 15. 21. Trop. Luke 2, 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רֶחַךְ Ex. 32, 26. Ez. 5, 1. So Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβὴν, ὁ, indec. *Reuben*, Heb. רְאוּבֵן (see, a son!) pr. n. of the eldest son of Jacob, born of Leah, Gen. 29, 32 sq.—In N. T. the tribe of Reuben, Rev. 7, 5.

Ρούθ, ἡ, indec. *Ruth*, Heb. רוּת (female friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1, 5.

Ῥούφος, ου, ὁ, *Rufus*, pr. n. of a Christian, Mark 15, 21. Rom. 16, 13.

ῥύμη, ης, ἡ, (obs. ῥύω, ἐρύω,) *impetus, impulse, onsel*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. a *street, lane, alley* of a city, in distinction from ἡ πλατεῖα q. v. Matt. 6, 2. Luke 14, 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9, 11. 12. 10. Sept. for רֶחַךְ Is. 15, 3. So Eccclus. 9, 7. Plut. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. I. p. 319.

ῥύομαι, f. ῥύσσομαι, Mid. depon. (obs. ῥύω, ἐρύω,) pr. to draw or snatch to oneself, from danger, i. q. to rescue, to deliver; see Passow sub v. Buttm. § 114. Aor. 1 ἐῤῥύσῃν as Pass. Luke 1, 74. al. see Buttm. § 113. n. 6.—E. g. α) With acc. simpl. Matt. 27, 43 ῥυσάσω νῦν αὐτόν. 2 Pet. 2, 7. Absol. Rom. 11, 26 ὁ ῥύσμενος, the deliverer, quoted from Is. 59, 20 where Sept. for גָּאֹל. Sept. genr. for גָּאֹל Is. 48, 20; יִצְחָק Ex. 2, 19. Is. 5, 30. So AEL. V. H.

4. 5. Hlian. 1. 15. 12. β) With an adjunct from whence; e. g. with ἀπὸ c. gen. Matt. 6, 13 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11, 4.] Rom. 15, 31. 1 Thess. 1, 10. 2 Thess. 3, 2. 2 Tim. 4, 18. Sept. for יִצְחָק 2 Sam. 19, 9. Prov. 11, 4; יִצְחָק יִצְחָק Ez. 37, 23. With ἐκ c. gen. Rom. 7, 24 τίς με ῥύσεται ἐκ τοῦ σώματος κτλ. 2 Cor. 1, 10 ter. Col. 1, 13. 2 Tim. 3, 11. 2 Pet. 2, 9. Pass. Luke 1, 74. 2 Tim. 4, 17. Sept. for יִצְחָק Gen. 48, 16; יִצְחָק יִצְחָק Judg. 8, 34. 2 Sam. 22, 49. So c. ἐκ Jos. Vit. 15. Diod. Sic. 12. 53. Hdot. 5. 49.

ῥυπαρεύομαι, Mid. depon. (ῥυπαρός,) to be filthy, trop. Rev. 22, 11 Grb. and later. The form is of very doubtful authority; see Passow.

ῥυπαρία, ας, ἡ, (ῥυπαρός,) filthy, filthiness, trop. in a moral sense, James 1, 21.—Plut. de Adul. et Amic. 19. Id. Critias 47.

ῥυπαρός, ὁ, ὢν, (ῥύπος,) filthy, foul, dirty, James 2, 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22, 11 Grb. Sept. for צָוֶה Zech. 3, 3. 4.—Jos. Ant. 7. 11. 3 ῥυπαρὸν ἐσθῆτα. Ceb. Tab. 10. AEL. V. H. 14. 10. Trop. Act. Thom. 13 ῥυπαρὸ ἐπινομία.

ῥύπος, ου, ὁ, filthy, filthiness, 1 Pet. 3, 21 οὐ σαρκὸς ἀπόθεσις ῥύπου. Sept. for צָוֶה Job 14, 4; צָוֶה Is. 4, 4.—Luc. Anachar. 29. Pol. 32. 7. 8. Plato Parm. 130. c.

ῥυπώω, ὦ, f. ὥσω, (ῥύπος, poet. for ῥυπῶ,) to be filthy, trop. in Rec. Rev. 22, 11 bis, ὁ ῥυπῶν, ῥυπωσάτω ἑτί.—Hom. Od. 23. 115. Act. Thom. § 52 ἐσθῆς ῥεμπωμένη.

ῥύσις, εως, ἡ, (ῥέω,) a flowing, flux, e. g. τοῦ αἵματος Mark 5, 25. Luke 8, 43. 44. Sept. for צִוֶּה Lev. 15, 24 sq.—AEL. V. H. 6. 6 τὴν β. τοῦ αἵματος. Pol. 2. 16. 6 οἱ a current. Plato Legg. 944. b.

ῥυτίς, ἰδος, ἡ, (obs. ῥύω, ἐρύω,) a fold, wrinkle, which draws together, contracts; trop. Eph. 5, 27.—Aristoph. Plut. 1051 Diod. Sic. 4. 51. Plato Conv. 190. e.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, ἡ, ὢν, (Ῥώμη,) *Roman*, Luke 23, 38.—Jos. de Vit. 71. Hlian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) a Roman, a Roman citizen, Acts 2, 10. 16, 21. 37. 38. 22, 25. 26. 27. 29. 23, 27. Genr. οἱ Ῥωμαῖοι, the Romans, John 11, 48. Acts 25, 16. 28, 17.—Sing. Hlian. 4. 10. 11. Plur. Jos. Vit. 71. Hlian. 1. 12. 11. Plac. Pomp. 1.



Ῥωμαῖστί, adv. (Ῥώμη,) in the Roman tongue, in Latin, John 19, 20 καὶ ἡν γεγραμμένον Ἑβραῖστί, Ἑλληνιστί, Ῥωμαῖστί. On the signification of adverbs in -ιστί see Buttm. § 119. 15. c.

Ῥώμη, ης, ἡ, Rome, the city, Acts 18, 2. 19, 21. 23, 11. 28, 14. 16. Rom. 1, 7. 15. 2 Tim. 1, 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

ῥώνυνμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. 37 ῥώσας τὸ σῶμα

διαγωνίσασθαι. Pass. Plut. Coriol. 24 εὐζῆν ἥσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. 25. Oftener Pass. perf. ἔῤῥωμαι as present, to be strong, well, 3 Macc. 3, 13. Luc. Somn. s. Gall. 23. Xen. CEC. 10. 5. Comp. Buttm. § 113. 7. § 114.—In N. T. only imperat. ἔῤῥωσο, as a formula at the end of a letter, like Lat. vale, 1: gl. fare-well; Acts 23, 30 ἔῤῥωσο. 15, 29 ἔῤῥωσιν. So 2 Macc. 11, 21. Xen. Cyr. 4. 5. 53. Artemid. 3. 44 ἴδιον πάσης ἐπιστολῆς τὰ χαίρει καὶ ἔῤῥωσο λέγειν.

## Σ

σαβαχθανί, sabachthani, Chald. שַׁבַּחְתָּנִי, thou hast forsaken me, from r. שָׁבַח to leave, to forsake, 2 pers. Sing. c. suff. Matt. 27, 46 et Mark 15, 34, quoted from Ps. 22, 2 where Chald. for Heb. שַׁבַּחְתָּנִי id.

σαβαώθ, Sabaoth, Heb. צְבָאוֹת, i. e. hosts, armies, Plur. of צָבָה host. Hence Sept. κύριος σαβαώθ i. q. Heb. יְהוָה צְבָאוֹת, Lord of Hosts, i. e. of the angelic hosts; comp. 2 Chr. 18, 18. Ps. 103. 21. Luke 2, 13.—In N. T. in the like sense, κύριος σαβαώθ, Lord of Sabaoth, Lord of Hosts, James 5, 4. Rom. 9, 29 quoted from Is. 1, 9 where Sept. for Heb. יְהוָה צָבָה, as also 2, 12. 6, 3. al. The general sense is *Jehovah Omnipotent*, and the LXX often translate it by παντοκράτωρ q. v. See more in Heb. Lex. art. צָבָה no. 2. b.

σαββατισμός, ου, ὁ, (σαββατίζω, σάββατον,) sabbatism, pr. a keeping sabbath, a lying by from labour, rest; in N. T. only of an eternal rest with God, Heb. 4, 9. The Rabbins employ the same figure, see Schöttg. Hor. Heb. ad loc.—Plut. de Superst. 3.

σάββατον, ου, τό, the sabbath, Heb. שַׁבָּת, pr. rest, a lying by from labour, see Heb. Lex. r. שָׁבַח. Plur. τὰ σάββαρα, mostly for the Singular; originally perh. an imitation of the Aramaean form שַׁבְּתָא; or else after the analogy of other names of festivals, as τὰ ἑγκαινία, τὰ γενέσσια, τὰ ἄζυμα, also of γάμοι, nuptials; see Winer § 27. 3. n. Plur. dat. τοῖς σάββασιν, Matt. 12, 1. 5. al. Meleag. 83. 4; as if from a nominat. σάββαρ, שַׁבְּרָ; Winer § 8. 2. n.

1. Pr. the sabbath, the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to

the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; see Ex. 20, 8 sq. 31, 12 sq. Lev. 24, 8. Num. 15, 32 sq. 28, 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the Scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; Neh. c. 8 Luke 4, 16 sq. E. g.

a) Sing. τὸ σάββατον as Nom. Mark 2, 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23, 54. John 5, 9. 10. 9, 14; as Acc. Matt. 12, 5 τὸ σάβ. βεβηλοῦσι. Mark 2, 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23, 56. John 5, 18. 9, 16. Acts 13, 27. 42. 15, 21. 18, 4; τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. 6, 2. 16, 1. Luke 6, 5. Acts 1, 12 see in ὁδὸς no. 2. b; also ἡμέρα τοῦ σαββάτου Luke 13. 14. 16. 14, 5. John 19, 31. Dat. τῷ σαββάτῳ Luke 13, 14. 15. 14, 1. 3. Acts 13, 44; ἐν σαββάτῳ Matt. 12, 2. 24, 20. Luke 6, 1. 6. 7. John 5, 16. 7, 22. 23 bis. 19, 31. So genr. Sept. for שַׁבָּת Ex. 31, 13. 2 K. 4, 23. Neh. 10, 31. 13, 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.

b) Plural. a) In a plural signif. Acts 17, 2 ἐπὶ σάββατα τρία. Col. 2, 16. Sc Sept. Is. 1, 13. Hos. 2, 11. β) Elsewhere only in Gen. and Dat. i. q. Sing. see above init. E. g. Gen. τῶν σαββάτων, Matt. 28, 1 ὅψε δὲ σαββάτων see in ὅψε no. 2; also ἡμέρα τῶν σαββάτων Luke 4, 16. Acts 13, 14. 16, 13. Dat. τοῖς σάββασιν, see above init. Matt. 12, 1. 5. 10. 11. 12. Mark 1, 21. 3, 2. 4. Luke 6, 9; ἐν τοῖς σάββασιν Mark 2, 23. 24. Luke 4, 31. 6, 2. 13, 10.—Jos. Ant. 1. 1. 1; ἡμέρα τῶν σαβ. Sept. Ex. 35, 3. Dent. 5, 12. 1 Macc. 2, 34. Jos. Ant. 12. 6. 2; τοῖς σάββασιν 1 Macc. 2, 33.

Jos. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28, 10. 2 Chr. 2, 4. 8, 13.

2. Meton. *a sabbath*, put for the interval 'from sabbath to sabbath'; hence *a se'nnight, week*; so espec. Luke 18, 12 *ηστέω δις τοῦ σαββάτου*. Elsewhere only after numerals marking the days of the week; Mark 16, 9 *πρώτη (ἡμέρα) σαββάτου*. Plur. Matt. 28, 1 *εἰς μίαν σαββάτων*. Mark 16, 2. Luke 24, 1. John 20, 1. 19. Acts 20, 7. 1 Cor. 16, 2.—So Heb. שבתות Sept. ἑβδομάδας Lev. 23, 15, comp. Deut. 16, 9; also the Syriac Vers. Luke 18, 12. In the Talmudists the days of the week are written: אהרן בשבת, חרר בשבת, שלישי בשבת, i. e. the first, second, third day in the sabbath (week); see Lightfoot Hor. Heb. in Matt. 28, 1. Comp. Ideler Handb. der Chronol. I. p. 481.

σαγήνη, ης, ἡ, (σαγή, σάττω,) *a net, drag-net, seine*, used in fishing and drawn to the shore, Matt. 13, 47. Sept. for ἄρβη Ez. 26, 5. 14.—Luc. Pisc. 51. Ael. H. A. 11. 12. Plut. de Superst. 8 fin.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*; Plur. οἱ Σαδδουκαῖοι, *the Sadducees*; a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. צדק or צדיק, q. d. *the Just*; the Talmudists refer it to a certain צדוק *Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft 1703, in Ugolini Thesaur. XXII. Winer Realw. art. *Sadducæer*. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Trigland l. c. de Secta Karæorum, Delft 1703, in Ugolini l. c.—Matt. 3, 7. 16, 1.

6. 11. 12. 22, 23. 34. Mark 12, 18. Luke 20, 27. Acts 4, 1. 5, 17. 23, 6. 7. 8.

Σαδὼκ, ὁ, indec. *Sadok*, Heb. סִדְקָא, pr. n. of one of Jesus' ancestors, Matt. 1, 14 bis.

σαῖνω, f. ἀνώ, (kindr. σείω,) *to wag, to move to and fro*, pr. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 [42]. Luc. D. Deor. 12. 2; trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194.—In N. T. trop. *to move in mind, to disturb*; Pass. 1 Thess. 3, 3 τῷ μηδὲν σαίνεισθαι ἐν ταῖς ἐλπίσεσι ταύταις. So Diog. Laert. 8. 1. 21 οἱ δὲ ἀνόμενοι τοῖς λεγομένοις ἐδάκρυον. Eurip. Rhés. 55 σαίνει μ' ἔννευχος φρυκτώρια.

σάκκος, ου, ὁ, Heb. פֶּשֶׁ, Engl. *sack-ing, sackcloth*, i. e. coarse black cloth commonly made of hair (Rev. 6, 12) and used for straining (Heb. פָּשָׁה), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; see Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37, 34. 1 K. 20, 32. Is. 58, 5. Joel 1, 8. Jon. 3, 5 sq. Such garments were also worn by prophets and ascetics, Is. 20, 2. Zech. 13, 4; comp. 2 K. 1, 8. Matt. 3, 4.—Hence in N. T. genr. *sackcloth*, Rev. 6, 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίγωνος, comp. Is. 50, 3. Ecclus. 25, 17. Of mourning-garments, Matt. 11, 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10, 13. Of a prophet's garment, Rev. 11, 3. Sept. genr. for פֶּשֶׁ ll. cc. So Aristoph. Acharn. 745, 832. The correct orthography is every where σάκκος, not σάκος, Lob. ad Phryn. p. 257; comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. שֶׁלַח (a dart) *Shelah, Salah*, pr. n. of a son or grandson of Arphaxad, Luke 3, 35. See Gen. 10, 24. 11, 13; comp. in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֵחִיָּהּ (I asked him of God) *Shealtiel*, pr. n. a) A son of Jechoniah, an ancestor of Jesus in the royal line, Matt. 1, 12 bis. See 1 Chr. 3, 17. Ezr. 3, 2. b) Another ancestor of Jesus, not of the royal line, Luke 3, 27. See Gr. Harm. p. 186.

Σαλαμίς, ἰνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13, 5. Afterwards called *Constantia*; and now *Old Famagusta*. See Pococke Des. r. of the East, II. i. p. 216

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3, 23. Prob. the place mentioned by Jerome, eight Rom. miles south of Bethshean in or near the valley of the Jordan. Onomast. art. *Salim*, "In octavo quouque lapide à Scythopoli in campo vicus Salumias appellatur." Comp. Judith 4, 4.

σαλεύω, f. εἶσω, (σάλος,) 1. to move to and fro, to shake, to toss, i. e. to put into a state of waving, rocking, vibratory motion; c. acc. Luke 6, 48. Heb. 12, 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. 11, 7 et Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24, 29. Mark 13, 25. Luke 21, 26. Acts 4, 31. 16. 26. Luke 6, 38 μέτρον σασαλευμένον i. e. shaken down. Sept. for שָׁנַן Ps. 18, 18; שָׁנַן 1 Chr. 16, 30. So Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. Plato Tim. 79. c.—Trop. of things ready to fall and perish; Heb. 12, 27 bis, τὰ σαλευόμενα, things shaken, perishable, i. e. things created, as an emblem of the Mosaic dispensation, opp. τὰ μὴ σαλευόμενα, the new heavens and new earth, the Christian dispensation. Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hlian. 5. 1. 7.

2. Trop. to move in mind, to agitate, to disturb, c. acc. Acts 17, 13 τοὺς ὄχλους σαλεύειν, to excite the people, to cause a tumult. Pass. 2 Thess. 2, 2. Acts 2, 25 quoted from Ps. 16, 8 where Sept. for שָׁנַן.—1 Macc. 6, 8. Ecclus. 29, 18, 48, 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם (peace), the ancient name of Jerusalem, Heb. 7, 1. 2; see in Ἱερουσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שִׁמְשֹׁן (clothed), pr. n. of the father of Boaz, Matt. 1, 4. 5. Luke 3, 32. See in Παχάβ.

Σαλμώνη, ἡ, *Salmon*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27, 7.—Strabo 10. p. 472 Σαμώνιον.

σάλος, ον, ὁ, pr. motion to and fro, agitation, tossing, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the rolling sea, billows, Luke 21, 25. Sept. for שָׁנַן Jon. 1, 15; for שָׁנַן of an earthquake Is. 24, 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

σάλπιγξ, ἡ, *a trump, trumpet*, 1 Cor. 14, 8. Rev. 1, 10. 4, 1. 8. 2. 6. 13. 9, 14. As announcing the approach or presence of God, Heb. 12, 19 (Ex. 19, 13. 16. 19, comp. 1 K. 1, 34. 39); or also the final advent of the Messiah, Matt. 24, 31.

1 Cor. 15, 52 ἐν τῇ ἐσχάτῃ σάλπιγγι 1 Thess. 4, 16 σ. Σεοῦ, see in Σεός no. 1. b Sept. for שָׁנַן Ex. 1. c. 1 Sam. 13, 3 שָׁנַן 2 K. 12, 14.—Æl. V. H. 2. 44 Pol. 15. 12. 2. Xen. An. 4. 2. 1.

σαλπίζω, f. ἴσω, (σάλπιγξ,) aor. 1 ἐσάλπισα; but with earlier aor. 1 ἐσάλπιγξα, Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. § 114. Winer § 15.—To trumpet, to sound a trumpet, to sound, absol. Matt. 6, 2 μὴ σαλπίζετε ἔμπροσθέν σου. Rev. 8, 6. 7. 8. 10. 12. 13. 9, 1. 13. 10, 7. 11, 15. Impers. or with subject implied, of the final trump sounded before the Messiah; 1 Cor. 15, 52 σαλπίσει γάρ. Winer § 29. 1. n. Buttm. § 129. 16. Sept. for שָׁנַן Num. 10, 3 sq. Is. 27, 13. Joel 2, 1.—Æl. V. H. 1. 26. Pol. 12. 4. 4 Xen. 1. c.

σαλπιστής, οὔ, ὁ, (σαλπίζω,) a trumpeter, Rev. 18, 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. Pol. 1. 45. 13. The earlier and better form was σαλπιγκτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ἡ, *Salome*, pr. n. of the wife of Zebedee, the mother of the apostles James and John, Mark 15, 40. 16, 1; comp. Matt. 27, 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שָׁמְרֹון (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel, on a hill of the same name in the midst of a beautiful region of country. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebustieh*, with remains of ancient temples and an extensive colonnade. See 1 K. 16, 24. 2 K. c. 17. Am. 6, 1. Mic. 1, 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Rosenm. Bibl. Geogr. II. ii. p. 112 sq. Bibl. Res. in Palest. III. p. 139-149.—In N. T.

1. Pr. the city of Samaria, Acts 8, 5 Meton. for the inhabitants, Acts 8, 14.

2. In a wider sense, the region of Samaria, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17, 11. John 4, 4. 5. 7. Acts 1, 8. 8, 1. 9, 9, 31. 15, 3. So Sept. and שָׁמְרֹון 2 K. 17, 26. 23, 19.—Jos. Ant. 13. 2. 3.

**Σαμαρείτης**, ου, ό, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from the heathen colonists sent into the country by Shalmaneser, possibly with an intermixture from straggling Israelites; 2 K. 17, 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This people, although priests were sent to teach them the Jewish religion, and although they adopted the books of Moses, continued in gross idolatry, and were always regarded as Gentiles by the Jews; 2 K. 17, 26-41. When the Jews, after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4, 1 sq. Neh. 4, 1 sq. Jos. Ant. 11. 4. 3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Dent. 27, 11 sq. where they instituted sacred rites in accordance with the law of Moses; and Shechem at the foot of Gerizim became their chief city; Jos. Ant. 11. 3. 2, 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4, 9. 8, 48; comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hircanus about 129 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4, 20. 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Nablús, the ancient Shechem, to worship on Mount Gerizim; see Bibl. Res. in Palest. III. p. 96-136. Winer Realw. art. *Samaritaner*.—The Samaritans like the Jews, expected a Messiah, John 4, 25; and many of them became the disciples of Jesus, comp. John 4, 39 sq. Acts 9, 31. 15, 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. 1832. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc T. XI. Paris 1829. Bibl. Res. in Palest. I. c.—In N. T. Matt. 10. 5. Luke

9, 52. 10, 33. 17, 16. John 4, 9. 39. 40. 8, 48. Acts 8, 25.

**Σαμαρείτις**, ιδος, ή, *a Samaritan woman*, John 4, 9 bis.

**Σαμοθράκη**, ης, ή, *Samothrace*, an island in the N. E. part of the Aegean sea, north of the Hellespont, with a lofty mountain, Acts 16, 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Still called *Samotraki* or *Saman-drachi*, with a single village, *Castro*. See Diod. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246. O. v. Richter Wallf. p. 438 sq.

**Σάμος**, ου, ή, *Samos*, an island of the Aegean, near the western coast of Asia Minor, southwest of Ephesus. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20, 15.—Diod. Sic. 5. 81. Strabo 14. p. 636. Pococke Descr. of the East II. ii. p. 24 sq.

**Σαμουήλ**, ό, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or, name of God), pr. n. of the celebrated Hebrew prophet, the son of Elkannah and Hannah, the last of the **דִּבְרֵי הַשִּׁפְטִים** or judges, who anointed Saul and after him David as king; see his history in 1 Sam. c. 1-25.—Acts 3, 24. 13, 20. Heb. 11, 32.

**Σαμψών**, ό, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like), pr. n. of a **שִׁפְטָן** or judge of Israel, famous for his strength, Heb. 11, 32. Comp. Judg. c. 13-16.

**σανδάλιον**, ου, τό, (dim. of **σάνδαλον**,) *a sandal*, a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6, 9. Acts 12, 8. Sept. for **זַנַּף** Josh. 9, 5. Is. 20, 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ό δέ τις, μάλα δουλικώς ἀφαιρεί τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνοντο ἥδη. See more in **υπόδημα**.

**σανίς**, ιδος, ή, *a board, plank*, e. g. of a ship, Acts 27, 44. Sept. for **כִּנִּיחַ** Ez. 27, 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5. Plut. Pericl. 28.

**Σαούλ**, : indec. *Saul*, Heb. שְׁאוּל (asked for, desired), pr. n. a) Of the first king of Israel, Acts 13, 21; comp. 1 Sam. c. 9 sq. b) The Jewish name of

the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts 9, 4. 17. 22, 7. 13. 26, 14.

**σαπρός**, ἄ, ὄν, (σῆψω,) 1. *bad, decayed, rotten*; of vegetable or animal substances, as a tree and its fruit, fish, Matt. 7, 17. 18. 12, 33 bis. 13, 48. Luke 6, 43 bis. —Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

2. Trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4, 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phrym. p. 377 sq.

**Σαπφείρη**, ἡ, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts 5, 1.

**σάπφειρος**, ον, ἡ, *the sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21, 19. Sept. and Heb. סַפִּיר Ex. 24, 10. 28, 18.—Æl. V. H. 14. 34. Theophr. Fragm. de Lap. 23, 37. See Rosenm. Alterthk. IV. i. p. 35.

**σαργάνη**, ἡ, ἡ, (comp. Heb. שָׂרֵי, Aram. שָׂרֵי, to interweave, to braid,) pr. 'any thing braided, twisted, interwoven,' e. g. *a cord*, Æschyl. Suppl. 788 or 801.—In N. T. *a rope-basket, network of cords*, 2 Cor. 11, 33; comp. Acts 9, 25 στυπῖς. So Suid. *σαργάνη* · οἱ μὲν σχοινοῖν τι, οἱ δὲ πλέγμα τι ἐκ σχοινοῦ. Athen. 3. p. 119. b. ib. 9. p. 107. c.

**Σάρδεις**, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1, 11. 3, 1. 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12. See Rosenm. Bibl. Geogr. I. ii. p. 180, 222. Hamilton's Res. in Asia M. I. p. 146 sq.

**σάρδιος**, ον, ὁ, i. q. *σάρδιος* q. v. Rev. 4, 3 Rec.

**σάρδιος**, ον, ὁ, *sardius, sardian*, the Sardinian stone, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known as the *carnelian*; Rev. 4, 3 in later edit. 21, 20 where Lachm. τὸ σάρδιον. So Sept. *σάρδιον* for Heb. אֶרֶב Ex. 28. 17. Ez. 28, 13. Theophr. Fragm. de Lap. 30. See Rosenm. Alterthk. IV. i. p. 30 sq.

**σαρδόνυξ**, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian; Rev. 21, 20.—Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rosenm. Alterthk. IV. i. p. 36 sq.

**Σάρεπτα**, ων, τά, *Sarepta*, Heb. צָרְפָּת Zarephath, now *Surafend*, a Phœnician

town mid-way between Tyre and Sidon, Luke 4, 26. Comp. 1 K. 17, 9. 10. Obad. 20. See Bibl. Res. in Palest. III. p. 413 sq.—Jos. Ant. 8. 13. 2.

**σαρκικός**, ἡ, ὄν, (σάρξ,) *of flesh, fleshy*. Plut. de placitis Philosophor. 5. 3.—In N. T. trop. only in the Epistles, *fleshy, carnal* pertaining to the flesh or body, opp. πνευματικός; comp. in σάρξ no. 2.

1. Genr. of things, τὰ σαρκικά, *carnal things*, i. e. external, temporal, relating to this life, Rom. 15, 27. 1 Cor. 9, 11. Sc Heb. 7, 16 Rec. οὐ κατὰ νόμον ἐντολῆς σαρκικῆς.

2. Implying weakness, frailty, proneness to sin; e. g. a) Of persons, *carnal, sensual, worldly*; 1 Cor. 3, 1 Rec. ὡς σαρκικοῖς, ὡς ὑπὸ τοῦ ἐν Χριστῷ. v. 3 bis. 4. Of things, *carnal, worldly, human*, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10, 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κτλ. b) Emphat. of sinful propensity, *carnal*, e. g. of persons, Rom. 7, 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal and sinful desires and affections. Of things, 1 Pet. 2, 11 τῶν σαρκικῶν ἐπιθυμιῶν, *fleshy lusts, carnal desires*, i. e. having their seat in the carnal nature. Comp. in σάρξ no. 2. c.

**σάρκινος**, η, ον, (σάρξ,) *fleshy, corpulent*, Pol. 39: 2. 7.—In N. T.

1. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3, 3 ἐν πλατὶ καρδίας σαρκίαις. Sept. καρδία σαρκινή, Heb. לֶבָב, Ez. 11, 19. 36, 26.—Plut. adv. Colot. 27 init.

2. *fleshy, carnal*, as pertaining to this life; Hob. 7, 16 Grb. see in σαρκικός no. 1.

3. Implying weakness, frailty, proneness to sin; of persons, *carnal, worldly*, 1 Cor. 3, 1 Grb. Emphat. Rom. 7, 14 Grb. See in σαρκικός no. 2. a, b.

**σάρξ**, σαρκός, ἡ, Æol. σῦρξ, (pern. σάιρω, σῦρω,) pr. 'that which may be stripped off;' hence, *flesh, the flesh* of a living man or animal.

1. Pr. *flesh*, as one of the constituent parts of the body, Sing. Luke 24, 39 πνεῦμα σάρκα καὶ ὅσ τετα οὐκ ἔχει. 1 Cor. 15, 39 quater. So Sept. for בָּשָׂר Gen. 2, 21. 2 K. 5, 10. 14. (Hom. Od. 19. 450. Æl. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, *the fleshy parts*, comp. Passow s. v. Rev. 19, 18 quinq. ἵνα φάγητε σάρκας βασιλέων κτλ. v. 21; so trop. and hyperbol. i. q. *to consume, to destroy*, James 5, 3; *to maltreat* Rev. 17, 16. Sept. for בָּשָׂר Gen. 41, 2. 3. 2 K. 9, 36. So Æl. V. II. 9. 13. Diod. Sic. 3. 16. Plato Phædo 98. d

2. *Meton. flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20 μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων. Aeschyl. Sept. 604 or 623 γέροντα τὸν νοῦν, σάρκα δ' ἡβώσαν φέρε. Eur. Herc. F. 1269 or 1272.—In N. T. this usage of σάρξ is far more frequent than in profane writers, prob. in imitation of Heb. רֶכֶּשׂ. So genr. and without any good or evil quality implied.

a) Opp. to πνεῦμα expr. 1 Cor. 5, 5 εἰς ὕδατον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κτλ. 2 Cor. 7, 1. Col. 2, 5. 1 Pet. 4, 6; comp. Sept. and רֶכֶּשׂ opp. נֶפֶשׁ Is. 10, 18. Job 14, 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole physical nature of man, Heb. 2, 14. (Eccles. 14, 18.) Simply, John 6, 52, comp. trop. below. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, i. e. some bodily infirmity. Col. 1, 24, 2, 1 πρὸς ὅσον μου ἐν τῇ σαρκί. v. 23. Gal. 4, 13. 14. 1 Pet. 3, 21. 4, 1. Jude 8. 23. Acts 2, 26. 31 ἡ σὰρξ μου, my body, i. e. I, quoted from Ps. 16, 9 where Sept. for רֶכֶּשׂ. Trop. John 6, 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. Jesus himself is the bread (principle) of life and nutrition to the regenerated soul. v. 53. 54. 55. 56; comp. Matt. 26, 26 et parall. where it is σῶμα. Sept. genr. for רֶכֶּשׂ Ez. 26, 36. Prov. 14, 30. (For the classic usage see above.) Spec. *the mortal body*, in distinction from a future and spiritual existence; 2 Cor. 4, 11 ἡ ζωὴ . . . ἐν τῇ βιωτῇ σαρκὶ ἡμῶν. Gal. 2, 20. Phil. 1, 22. 24. 1 Pet. 4, 2; also σὰρξ καὶ αἷμα id. parall. with ἡ φθορά, 1 Cor. 15, 50.

o) Put for that which is merely *external*, or also only *apparent*, in opp. to what is spiritual and real; John 6, 63 τὸ πνεῦμα ἐστὶ τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. 8, 15. 1 Cor. 1, 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5, 16 bis, κατὰ σάρκα, i. e. with respect to outward circumstances and relations. Eph. 6, 5 et Col. 3, 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. So of Levitical ordinances and purifications, Heb. 9, 10. 13; of outward afflictions, trials, 1 Cor. 7, 28 ἐλπίσω ἡ τῇ σαρκὶ ἐξουσιν. 2 Cor. 7, 5. Spec. of circumcision *in the flesh*, i. e. the external rite, as the symbol of Judaism; Rom. 2, 28 οὐδὲ ἡ ἐν τῷ φανερώ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κτλ. 2 Cor. 11, 18. Eph. 2, 11 bis, ἐξην ἐν σαρκί . . . περιτομῆς ἐν σαρκί. Gal. 3, 3 νῦν σαρκὶ ἐπιτελείσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6, 12. 13. Phil. 3, 3. 4 bis. Col. 2, 13.

c) As the medium of natural generation and descent, and so of kindred; John 1, 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. 9, 8 τὰ τέκνα τῆς σαρκός. Aeth. 12, 9. Eph. 5, 29. 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2, 23. 29, 14, where Sept. and Heb. רֶכֶּשׂ. Of one's countrymen, Rom. 11, 14; of the relation of a slave or freedman to his master, Philem. 16. So κατὰ σάρκα, according to the flesh, as to outward kindred, by natural descent, Acts 2, 30. Rom. 9, 3. Gal. 4, 23. 29. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα. Israel after the flesh, by natural descent, in implied antith. with Ἰσραὴλ κατὰ πνεῦμα, comp. Rom. 2, 28. Gal. 3, 29. So Sept. and רֶכֶּשׂ Gen. 37, 27; comp. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14.

3. Spec. *the flesh, the body*, with the accessory idea of frailty and proneness to sin, as the seat of carnal and sinful appetites and passions; comp. the influence ascribed by the Greeks to τὸ σῶμα, Plato Phædo 88 10, 11, 27, 30. Xen. Cyr. 8. 7. 20; comp. Wisd. 9, 15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν κτλ. E. g.

a) Of man's *carnal nature* in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin; e. g. opp. τὸ πνεῦμα expr. Matt. 26, 41 et Mark 14, 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Opp. τὸ πν. ἁγίου, John 3, 6 bis, τὸ γεγ. ἐκ τῆς σαρκός, σὰρξ ἐστὶ καὶ τὸ γεγ. ἐκ τοῦ πν. κτλ. Simply, Rom. 6, 19 διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. 2 Cor. 1, 17. 10, 2 ὡς κατὰ σάρκα περιπατοῦντος. v. 3 bis. Also σὰρξ καὶ αἷμα id. opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16, 17. Spec. Rom. 4, 1 τὶ οὐδὲ ἐροῦμεν Ἀβραάμ . . . ἐνηγκέναι κατὰ σάρκα, hath found according to the flesh, parall. with ἐξ ἔργων in v. 2, i. e. works are called *the flesh* as proceeding from the carnal mind claiming reward, and not from τὸ πνεῦμα or the mind as enlightened by the Spirit; see Tholuck, De Wette, Meyer in loc. Sept. genr. for רֶכֶּשׂ Gen. 6, 3. Ps. 78, 39.—Eccles. 28, 5. Plut. adv. Colot. 30. T. VI. p. 264, τῆς κατὰ σάρκα ἡδονῆς. Ib. Non posse suav. vivend. 3. p. 180, μικρόν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

b) Emphat. of man's *carnal nature*, as an active principle of corruption and sin, ever at war with his higher spiritual nature as affected by the Spirit of grace through faith. So as opp. τὸ πνεῦμα, i. e. to the Holy Spirit or his influences, Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦν, ἀλλὰ κατὰ πνεῦμα. v. 4. 5 bis. 6. 9. 13. Gal. 5, 16. 17 bis. 19. 24. 6. 8 bis. Simply, Rom. 7, 5 ὅτε

γὰρ ἤμεν ἐν τῇ σαρκί. v. 18. 25. 8, 3 ter. 7. 8, 12 bis. 13, 14. Gal. 5, 13. Eph. 2, 3 bis. Col. 2, 1 r. 18. 2 Pet. 2, 10. 18. 1 John 2, 16.—Comp. Sept. and רִשְׁפָּא Ecc. 2, 3. 5, 5. Theon. Alex. in Anthol. Gr. III. p. 226 νόον παζέων ἐν τοῖσι πόνους ἐκάθηρας; ἕξω παρκὸς ἕβης κτλ.

4. Meton. *flesh, the human nature, man, homo*, like Heb. רִשְׁפָּא. κlat. 19, 5. 6 ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10, 8 bis. 1 Cor. 6, 16. Eph. 5, 31. (So Sept. and רִשְׁפָּא Gen. 2, 24.) Jude 7 σὰρξ ἑτέρα, *other flesh*, of a different sex, male; comp. Gen. 19, 5. Rom. 1, 27. In like manner, σὰρξ καὶ αἷμα, *flesh and blood*, i. e. man, other men, Gal. 1, 16. Eph. 6, 12.—Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3, 6. John 17, 2. Acts 2, 17. 1 Pet. 1, 24. Negat. οὐ . . . πᾶσα σὰρξ, *no flesh, no man*, where οὐ qualifies the intervening verb, see in οὐ no. 1. c. Matt. 24, 22. Mark 13, 20. Rom. 3, 20. Gal. 2, 16; also μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1, 29. So Sept. and רִשְׁפָּא Gen. 6, 12. Ps. 65, 3. Is. 40, 5. 7. Jer. 25, 31; μὴ Eccles. 30, 20. 29.—Spec. of the incarnation of Christ, his human nature; John 1, 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4, 2. 3 Χρ. ἐν σαρκὶ ἐληλυθότα. 2 John 7. Rom. 1, 3 κατὰ σάρκα. 9, 5. Eph. 2, 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3, 16. Heb. 5, 7. 10, 20. 1 Pet. 3, 18. 4, 1. Col. 1, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *in the body of his flesh*, of his human nature. Comp. Eccles. 23, 16.

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

σαρώω, ὦ, f. ὠσω, (σαίρω,) *to sweep*, with a broom, c. acc. Luke 15, 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. 12, 44. Luke 11, 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phryn. p. 83. Sturz de Dial. Maced. p. 192.

Σάρρα, as, ἡ, *Sarah*, Heb. שָׂרָה and פְּרִיָּצָה (princess), pr. n. of the wife of Abraham, Rom. 4, 19. 9, 9. Heb. 11, 11. 1 Pet. 3, 6.

Σάρων, ὠος, ὁ, *Saron*, Heb. שָׂרֹן Sharon, pr. n. of the plain of Palestine along the sea-coast between Cesarea and Joppa, celebrated for its rich fields and pastures, Acts 9, 35. Comp. Is. 33, 9. 65, 10. 1 Chr. 27, 29. See Relandi Palæst. p. 188, 370. Bibl. Res. in Palest. III. p. 31.

Σατανᾶς, ᾱ, ὁ, once Σατάν, ὁ, indec. 2 Cor. 12, 7, *Satan*, Heb. שָׁטָן, *an adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name for the devil, Gr.

ὁ διάβολος, the prince of the fallen angels, see fully in διάβολος, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4, 10. 12, 26 bis. Mark 4, 15. Luke 10, 18 comp. in δαιμόνιον no. 2. Luke 22, 3. 31. John 13, 27. Acts 26, 18. al. So Heb. יְהוֹשָׁפָט Sept. διάβολος 1 Chr. 21, 1. Job 1, 6 sq. (Eccles. 21, 27. Test. XII Patr. p. 650, 657 ἀ-ὁ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.) As present in men tempting them to evil; Matt. 16, 23 et Mark 8, 33 ἵναγε ὀπίσω μου, Σατανᾶ, comp. Luke 22, 3. Acts 5, 3. Others here refer it directly to Peter in the sense of *adversary, seducer*, filled with Satan; as Sept. for יְהוֹשָׁפָט 1 K. 11, 14. 23. 25, comp. 2 Sam. 19, 23 where Sept. ἐπιβουλος. +

σάτον, ου, τό, *saum, a measure*, Heb. סָאָן *seah*, Aram. סָאָן Buxt. Lex. Chald. 1413, a Hebrew measure for things dry, Matt. 13, 33. Luke 13, 21. According to the Rabbins it was the third part of an ephah; and according to Jerome on Matt. l. c. was equal to a modius and a half; hence it was equivalent to nearly 1½ peck English; comp. in μῶδιος.—Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul, Acts 7, 58. 8, 1. 3. 9, 1. 8. 11. 19. 22. 24. 26. 11, 25. 30. 12, 25. 13, 1. 2. 7. 9.

σαυτοῦ, ἡς, οὗ, see in σεαυτοῦ.

σβέννυμι, f. σβέσω, 1. *to quench*, *to put out*; e. g. a light, fire, c. acc. Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, see in λίνον. Eph. 6, 16. Heb. 11, 34. Pass. *to be quenched*, *to go out*, Matt. 25, 8 αἱ λάμπαιδες. Mark 9, 44. 46. 48. Sept. for כָּבַה Is. 42, 3. Lev. 6, 12. 13; כָּבַה Job 21, 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

2. Trop. *to quench*, *to dampen*, *to hinder*. *to prevent* any thing from exerting its full influence; c. acc. 1 Thess. 5, 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for כָּבַה Cant. 8, 7.—Jos. B. J. 6. 1. 4 σφ. τὴν χαράν. Ael. V. H. 6. 1 θυμόν. Plut. Lycurg. 20. Plato Legg. 888. a.

σεαυτοῦ, ἡς, οὗ, also contr. *σαυτεῦ*, ἡς, οὗ, (σύ, αὐτός,) reflexive pers. pron. 2 pers. Sing. genit. *of thyself*, dat. *σεαυτῷ*, ἡ, ᾧ, *to thyself*, etc. Gen. John 1, 22. Acts 26, 1. al. Dat. Acts 9, 34. 16, 28. al. Acc. Matt. 4, 6. 8. 4. Luke 10, 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be expressed, αὐτός is written separately, e. g. Luke 2, 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. +

**σεβάσμαι**, f. ἀσμαι, Pass. depon. (σέ-  
βας, σέβομαι,) *to be afraid of doing, to be*  
*timid, to fear*, Hom. Il. 6. 167, 417.—In N.  
T. *to stand in awe of any one, to reverence,*  
*to venerate, to worship*; c. dat. Rom. 1, 25  
ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει. So  
Hesych. ἐσεβάσθησαν· σεβάσμασι προσε-  
κύνησαν.

**σέβασμα**, τος, τό, (σεβάσμαι,) *an ob-*  
*ject of worship*, any thing venerated and  
worshipped, e. g. a god, an altar, a temple;  
Acts 17, 23. 2 Thess. 2, 4.—Wisd. 14, 20.  
Bel and Drag. 27; comp. Dion. Hal. Ant.  
1. 30. ib. 5. 1.

**σεβαστός**, ἡ, όν, (σεβάσμαι,) pr. *vene-*  
*rated, august*, Lat. *augustus*, Hesych. σε-  
βαστός· προσκυνητός, τιμητός.—In N. T.  
ὁ Σεβαστός, Lat. *Augustus*, as an hono-  
rary title, and then pr. n.

1. Pr. a title first assumed by Cæsar Oc-  
tavianus, and retained by his successors as  
a personal appellation; comp. Adam's Rom.  
Ant. p. 169. Dict. of Ant. art. *Augustus*.  
In N. T. only of Nero, Acts 25, 21. 25.—  
Philo Leg. ad Cal. p. 1012. d. Hdlan. 2.  
10. 19.

2. Adj. *Augustan*, pertaining to Augus-  
tus, as σπειρή Σεβαστή, the *Augustan co-*  
*hort*, Acts 27, 1. Several Roman *legions*  
bore this honorary title, though no such  
name of a *cohort* is mentioned; Claudian.  
de Bell. Gild. 422. Ptolem. 2. 3 λεγεών  
δευτέρα Σεβαστή. 4. 3, 9; comp. Tacit.  
Ann. 14. 15.—Others suppose it to be a  
Samaritan cohort, so called from Σεβαστή,  
Sebaste, the name given by Herod the  
Great to Samaria in honour of Augustus;  
so Josephus mentions troops called Σεβα-  
στηνοί, prob. from Sebaste or Samaria, Ant.  
20. 8. 7. B. J. 2. 4. 3. But then it would  
read: σπειρῆς καλουμένης Σεβαστηνών; so  
Josephus, μίαν ἰλην καλουμένην Σεβαστη-  
νών, B. J. 2. 12. 5. Ant. 20. 6. 1.

**σέβω**, defect. Buttm. Ausf. Spr. § 114;  
*to honour, to worship*, c. acc. Phil. Ol. 14.  
17. Xen. Mem. 4. 5. 19. Plato Legg. 647.  
a. 777. d. Commonly Pass. depon. σέβο-  
μαι, *to be filled with awe, to shame oneself*,  
Hom. Il. 4. 242.—In N. T. σέβομαι, only  
in Pres. *to stand in awe of, to reverence,*  
*to worship God*; c. acc. Matt. 15, 9 et Mark  
7, 7 μάτην δὲ σέβονταί με, quoted from Is.  
29, 13 where Sept. for עָבָדוּ. Acts 18, 13.  
19, 27. Sept. for עָבָדוּ Josh. 4, 24. Job 1,  
9. So Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35.  
Xen. Ag. 3. 2.—Spec. Part. σεβόμενος,  
η, ον, absol. or with τὸν θεόν, i. e. *worshipping*  
*God, religious, devout*, spoken of proselytes

to Judaism from the heathen, in distinction  
from the Jews, Acts 13, 43. 50. 16, 14.  
17, 4, 17. 18, 7.

**σειρά**, ἄς, ἡ, (εἶρω, Lat. *sero*.) *a corā,*  
*band*, Hdot. 7. 85.—In N. T. α *chain*,  
2 Pet. 2, 4, comp. in ζόφος. So Jos. Ant.  
3. 7. 5. Luc. D. Deor. 21. 1. Plato Theæt.  
153. c.

**σειρός**, οὔ, ό, (i. q. σιρός,) *a pit, cavern*,  
2 Pet. 2, 4 Lachm. σειροῖς ζόφον, for Rec.  
σειραῖς.—So σιρός Dem. 100. ult. Eurip.  
Phryx. 4.

**σεισμός**, οὔ, ό, (σειώ,) 1. *motion, a*  
*shaking, concussion*; e. g. ἐν τῇ θαλάσῃ,  
i. q. *a tempest, tornado*, Matt. 8, 24. Sept.  
for עָרַץ, עָרַץ, Jer. 23, 19. Neh. 1, 3.

2. Spec. *an earthquake*, Matt. 24, 7 ἔσονται  
σεισμοὶ κατὰ τόπους. 27, 54. 28, 2. Mark  
13, 8. Luke 21, 11. Acts 16, 26. Rev. 6,  
12. 8, 5. 11, 13 bis. 19. 16, 18 bis. Sept.  
for עָרַץ Is. 29, 6. Am. 1, 1. Zech. 14, 5.  
—Æl. V. H. 4. 17. Xen. Hell. 3. 2. 24.

**σειώ**, f. σείω, 1. *to move to and fro,*  
*to shake*, with the idea of shock, concus-  
sion; Pass. Rev. 6, 13 συκὴ ... ὑπὸ μεγ.  
ἀνέμον σειομένη. Of earthquakes, Matt. 27,  
51 ἡ γῆ ἐσειέσθ. Act. c. acc. Heb. 12, 26  
σειώ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν,  
in allusion to Hagg. 2, 6 where Sept. for  
עָרַץ.—Luc. Bacch. 2. Pausan. 3. 5. 8.  
Xen. Hell. 4. 7. 4.

2. Trop. *to move in mind, to agitate*, to  
put in commotion and perturbation; Pass.  
Matt. 21, 10 ἐσειέσθ ἡ πόλις. 28, 4. Sept.  
for עָרַץ Is. 14, 16. Ez. 31, 16.—Pind.  
Pyth. 4. 484 πάλιν. Antiph. 146. 23. Plato  
Eryx. 397. d.

**Σεκοῦνδος**, ον, ό, Lat. *Secundus*, pr. n.  
of a Christian, Acts 20, 4.

**Σελεύκεια**, ας, ἡ, *Seleucia*, a city of  
Syria, situated west of Antioch on the sea-  
coast just north of the mouth of the Oron-  
tes; called sometimes *Seleucia Pieria*, from  
the neighbouring Mount Pierius, and also  
*Seleucia ad Mare*, in order to distinguish it  
from several other cities of the same name  
in Syria and the vicinity, all so called from  
Seleucus Nicanor. Acts 13, 4.—1 Macc.  
11, 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.  
See Rosenm. Bibl. Geogr. I. ii. p. 261.  
Biblioth. Sacr. 1848. p. 450 sq.

**σελήμη**, ης, ἡ, (σέλας,) *the moon*, Matt.  
24, 29. Mark 13, 24. Luke 21, 25. Acts 2,  
20. 1 Cor. 15, 41. Rev. 6, 12. 8, 12. 12,  
1. 21, 23. Sept. for עֶרֶב Gen. 37, 8. Joel  
2, 31.—Hdlan. 5. 6. 11. Xen. Mem. 4. 3. 4



**σεληνιαζομαι**, Pass. depon. (σεληνη,) *to be moon-struck, lunatic*; in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγετο δὲ καὶ κατατίπειν πρὸς τὴν σεληνὴν αὐξανομένην. The symptoms of this disease are ascribed in N. T. and elsewhere to the influence of unclean spirits, demons; see in δαιμόνιον, δαιμονίζομαι, also Luc. Philops. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 "cadens ager spasmodum patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania daemonum."—Matt. 4, 24. 17, 15 ὅτι σεληνιαζεται καὶ κακῶς πάσχει, comp. v. 18 et Mark 9, 17 et Luke 9, 39 where it is referred to a δαιμόνιον, πνεῦμα. So Act. Thom. § 12. Manetho 4. 81, 216.

**Σεμεί**, ὁ, indec. *Semei*, Heb. שִׁמְעִי *Shimei*, pr. n. m. Luke 3, 26.

**σεμιδαλις**, εως, ἡ, *fine flour*, the finest wheaten flour, Rev. 18, 13. Sept. often for חֲבֵץ Ex. 29, 2. 40. Lev. 2, 1.—Eccclus. 38, 11. Jos. Ant. 3. 9. 4. Athen. 1. p. 28. a. b. 4. p. 172. b.

**σεμνός**, ἡ, ὄν, (σέβομαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8, 15. Xen. Cyr. 7. 5. 37.—In N. T. of things, *honourable, reputable*, Phil. 4, 8; of persons, *grave, dignified*, 1 Tim. 3, 8. 11. Tit. 2, 2. So Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνὸν ἦξει καὶ βίῳ σώφρονι. Diog. Laert. 2. 24 (Σωκράτης) αὐτάρκης δὲ ἦν καὶ σεμνός.

**σεμνότης**, ητος, ἡ, (σεμνός,) *venerableness, sanctity*, 2 Macc. 3, 12. Jos. B. J. 6. 5. 1.—In N. T. *gravity, dignity, probity*; 1 Tim. 2, 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3, 4. Tit. 2, 7. So Jos. Vit. § 49. Ael. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

**Σέργιος**, ου, ὁ, *Sergius*, i. e. *Sergius Paulus*, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13, 7. See in ἀνύπατος.

**Σερούχ**, ὁ, indec. *Seruch*, Heb. שֵׁרֻךְ *Serug*, pr. n. of the father of Nahor, Luke 1, 35; see Gen. 11, 20.—Rec. has Σαρούχ.

**Σήθ**, ὁ, indec. *Seth*, Heb. שֵׁת (a replacing), pr. n. of the third son of Adam, Luke 3, 38.

**Σήμ**, ὁ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3, 36; comp. Gen. 5, 32. 10, 1 sq.

**σημαίνω**, f. ανῶ, (σῆμα,) aor. 1 ἐσήμῃα Acts 11, 28. Rev. 1, 1, instead of the more Attic ἐσήμῃα; as also Esth. 2, 22. Judg. 7, 21. Xen. Hell. 2. 1. 28; comp. Buttm. § 101. n. 2. Lob. ad Phryn. p. 24. Winer p. 81. *To give a sign or signal*, i. e. public. Sept. for שִׁנָּה Num. 10, 9. Xen. An. 5. 2. 12.—In N. T. *to signify, to make known, to declare*, before an indir. clause, John 12, 33 σημαίνων, ποίῳ θανάτῳ ἤμελλον ἀποσπῆσκειν. 18, 32. 21, 19; or with acc. and inf. Acts 11, 28; acc. simpl. Acts 25, 27 τὰς κατ' αὐτοῦ αἰτίας σημάναι. Absol. Rev. 1, 1. Sept. for שִׁנָּה Esth. 2, 22. So Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

**σημείον**, ου, τό, (σῆμα,) *a sign, signal*, Hdian. 4. 11. 8; *an ensign, standard*, Sept. for שִׁנָּה Is. 11, 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4; *a sign of something past, a memorial, monument*, Sept. for מִנְחָה Josh. 4, 6. Jos. B. J. 1. 10. 3.—In N. T. *a sign, mark, token*, e. g.

1. Pr. *a sign, token*, by which any thing is known or distinguished; Matt. 26, 48 ἔδωκεν αὐτοῖς σημεῖον κτλ. Rom. 4, 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9, 12. 13. 17, 11, where Sept. and מִנְחָה. So Plato Soph. 262. a.—Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*; Luke 2, 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12, 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3, 17 ὁ ἐστὶ σημ. ἐν πάσῃ ἐπιστολῇ. Sept. and מִנְחָה 1 Sam. 14, 10. 2 K. 20, 8. So Aeschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

2. *a sign*, by which the divine power and majesty is made known, a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. a) As wrought of God, 1 Cor. 14, 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. the gift of tongues is a sign, a supernatural token, intended not for churches of believers at home, where it is unnecessary, but for unbelieving heathen in other lands. Also τὸ σημεῖον Ἰωῆ, *the sign of Jonah*, the wonder which God wrought in the case of Jonah, Matt. 12, 39, comp. v. 40. Matt. 16, 4. Luke 11, 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power; Luke 11, 30 καθὼς ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευίταις. 2, 34 οὗτος κεῖται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, mira-

es. which God is said ποιεῖν διὰ τινος, to do through any one; joined with τέρατα, e. g. Acts 2, 22. 43. 4, 30. 5, 12. 14, 3. 15, 12. (So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.) Spec. as foreshowing future events, a sign of future things, a portent, presage; Matt. 16, 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccclus. 33 [36], 6. 8. Matt. 24, 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13, 4. Luke 21, 7. 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2, 19. Rev. 12, 1. 3. 15. 1. Sept. and חִסְדֵּי Deut. 13, 1. 2. So Jos. B. J. proem. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. b) Of signs, wonders, miracles, wrought by Jesus and his apostles in proof and furtherance of their divine mission; Matt. 12, 38 ζήλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16, 1. 4 bis. Mark 8, 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16, 17. 20. Luke 11, 16. 29 bis. 23, 8. In John only in this sense, e. g. 2, 11. 18. 23. 3, 2. 4, 54. 6, 2. 14. 26. 30. 7, 31. 9, 16. 10, 41. 11, 47. 12, 18. 37. 20, 30. Acts 4, 16. 22. 8, 6. 1 Cor. 1, 22. Joined with τέρατα, δυναμεις, John 4, 48. Acts 6, 8. 7, 36. 8, 13. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4. Sept. and חִסְדֵּי Ex. 4, 5 sq. 17. 28. 30. c) Spoken by analogy of signs, wonders, professedly wrought by false prophets claiming to act by divine authority, Rev. 13, 13. 14. 16, 14. 19, 20; c. τέρατα Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9.

σημειῶ, ὦ, f. ὥσω, (σημεῖον, ῥημα.) to sign, to mark, to note with marks, Pol. 3. 39. 8.—In N. T. only Mid. to mark for oneself, to note; c. acc. 2 Thess. 3, 14 τοῦτον σημειοῦσθε, note that man, q. d. set a mark upon him as one to be shunned. So Pol. 22. 11. 12. ib. 1. 47. 1.

σήμερον, adv. Att. τήμερον, (as if τῇ ἡμέρᾳ), to day, this day.

1. Pr. Matt. 6, 11 δὲς ἡμῖν σήμεροι. v. 30. 16, 3. 21, 28. 27, 19. Mark 14, 30. Luke 2, 11. 5, 26. 12, 28. 19, 5. 9, 22. 34. 23, 43. 24, 21. Acts 27, 33. Heb. 13, 8. James 4, 13. Luke 13, 32. 33 σήμερον καὶ αὔριον, see in αὔριον. Sept. for הַיּוֹם Gen. 4, 13. 40, 7. Ex. 16, 25. So Hdtan. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον (ἡμέρα), this very day, Acts 19, 40. See Buttm. § 125. 6, 7.

2. Spec. at this time, now, Luke 4, 21 σήμερον πεπλήρωται ἡ γραφή αὕτη. Acts 4, 9. 13, 33. 22, 3. 24, 21. 26, 2. 29. Heb. 1, 5. 3, 7. 13. 15. 4, 7 bis. 5, 5. 2 Cor. 3,

15 ἕως σήμερον. So Sept. and הַיּוֹם Deut. 1, 39. 1 Sam. 12, 17.—With the art. as adj. ἡ σήμερον (ἡμέρα), Buttm. l. c. Acts 20, 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον, unto this day, until now, 2 Cor. 3, 14; μέχρι τῆς σήμερον id. Matt. 11, 23. 28, 15; ἕως τῆς σήμερον id. Matt. 27, 8. Rom. 11, 8.

σῆπω, f. ψω, to make rotten, to corrupt, to destroy, Sept. for הָרַבָּ Job 40, 12. Dion. Hal. 11. 37. Plato Theæt. 153. c.—Usually and in N. T. Pass. σήπεται, 2 perf. σέσηπα, intrans. Buttm. § 97. 5. n. 5. § 113. n. 3; to rot, to be corrupted, to perish; James 5, 2 ὁ πλοῦτος ἡμῶν σέσηπε, i. e. your hoarded stores. Sept. for פָּרַח Niph. Ps. 38, 6. So Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

σηρικὸς, ἡ, ὄν, (σῆρ silkworm,) silken, of silk, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. Plut. Conjug. Præc. 48 pen.—In N. T. Neut. τὸ σηρικόν Subst. silk, silken stuffs, Rev. 18, 12.

σῆς, σητός, ὁ, (Heb. סָרָס,) a moth, cloth-worm, Matt. 6, 19. 20. Luke 12, 33. Sept. for סָרָ Is. 51, 8; שָׂרָ Is. 50, 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἱματίοις ἀγάζον. Luc. Epist. Sat. 21.

σητόβρωτος, ον, ὁ, ἡ, adj. (σῆς, βιβρώσκω,) moth-eaten; James 5, 2 ἱμάτια ἡμῶν σητόβρωτα. So Sept. for שָׂרָ Job 13, 28. Comp. 'tinearum epulæ' Hor. Sat. 2. 3. 119.

σθενῶ, ὦ, f. ὥσω, (σθένος,) to strengthen, to confirm; absol. 1 Pet. 5, 10 σθενώσκει, or as in Rec. Opt. σθενώσαι, comp. Wiener § 45. 7.—Hesych. σθενώσκει· ἐμψυχώνει, δυναμώσει. A late word, not found elsewhere.

σιαγών, ὄνος, ἡ, pr. the jaw-bone, jaw, Sept. for הַיָּהֵ Judg. 15, 15 sq. Xen. Eq. 1. 8.—In N. T. synecd. the cheek, Matt. 5, 39. Luke 6, 29. Sept. and הַיָּהֵ 1 K. 22, 24. Lam. 3, 29. Cant. 5, 14.

σιγάω, ὦ, f. ἡσώ, (σίγω,) to be silent, still.

1. Intrans. to keep silence, to hold one's peace; absol. Luke 9, 36 αὐτοὶ ἐσίγησαν. [18, 39.] 20, 26. Acts 12, 17. 15, 12. 13. 1 Cor. 14, 28. 30. 34. Sept. for שָׁתִּיחַ Ex. 14, 14; שָׁתִּיחַ Ecc. 3, 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

2. Trans. to keep in silence, to keep secret, Pass. Rom. 16, 25 μυστηρίου χρόνους αἰωνίους σεσιγημένον.—Eurip. Med. 80 σίγα λόγον. Pass. Pind. Ol. 9. 156. Plato Epist. 310. d. e.

συγή, ἡς, ἡ, (σιγάω,) *silence*, Acts 21, 40. πολλῆς συγῆς. Rev. 8, 1.—Wisd. 18, 14. Plut. Dion 43. Xen. Cyr. 7. 1. 25 πολλὴ συγή.

σιδήρεος, ἑα, εον, contr. σιδηροῦς, ἁ, οὖν, (σιδήρος,) *iron*, of *iron*. Acts 12, 10 πύλην τὴν σιδηράν. Rev. 2, 27. 9, 9. 12, 5. 19, 15. Sept. for סִיָּרָה Lev. 26, 19. Deut. 3, 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

σίδηρος, ου, ὁ, *iron*, Rev. 18, 12. Sept. for סִיָּרָה Gen. 4, 21.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ὠνος, ἡ, *Sidon*, Heb. צִידוֹן *Zidon*, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saida*; in N. T. every where coupled with Tyre except twice, Acts 27, 3. Luke 4, 26 εἰς Σάρεπτα τῆς Σιδῶνος, i. e. the country or territory of Sidon. So Matt. 11, 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17, 10, 13. 14.—The name צִידוֹן is pr. *fishing*, *fishery*; and such is the etymology given by Justin 18. 3; comp. Heb. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10, 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, older than Tyre Gen. 10, 19. 49, 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Josh. 19, 28. Judg. 1, 31. 10, 12. Jos. Ant. 15. 4. 1 ἐκ προγόνων ἔλευσέρα. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 350 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. Arr. Alex. M. 2. 15. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saida is estimated at from 5000 to 7000, mostly Muhammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq. Bibl. Res. in Pal. III. p. 416–428.

Σιδωνίος, ια, ου, *Sidonian*, and οἱ Σιδωνιοὶ the *Sidonians*, inhabitants of Sidon, Acts 12, 20. Also Luke 4, 26 Ἰαχμ. Σάρεπτα τῆς Σιδωνίας (χώρας).—Jos. Ant. 17. 12. 1.

σικάριος, ου, ὁ, Lat. *sicarius*, (*sica*, a dagger,) pr. a *dagger-man*, *assassin*, *robber*, Acts 21, 38; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers and outlaws of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικαριοὶ

... ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5; comp. B. J. 7. c. 8–11.

σίκερα, τό, Heb. כֶּרֶךְ, indec. (Gen. σίκερος Euseb. Præp. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28, 7, or more usually as prepared from grain, fruit, honey, dates, or the like; Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. So Sept. and כֶּרֶךְ Lev. 10, 9. Deut. 29, 6. Judg. 13, 4. 7. 14.—Hieron. ad Nepot. Opp. IV. p. 364. Mart. "*Sicera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdtot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλονανός.

Σιλονανός, ου, ὁ, contr. Σίλας, ἁ, ὁ, *Silvanus*, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name only is found in the Epistles; the latter only in Acts; e. g. Σιλονανός, 2 Cor. 1, 19. 1 Thess. 1, 1. 2 Thess. 1, 1. 1 Pet. 5, 12; Σίλας, Acts 15, 22. 27. 32. 34. 40. 16, 19. 25. 29. 17, 4. 10. 14. 15. 18, 5.

Σιλωάμ, ὁ v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending, i. e. an aqueduct) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9, 7. 11 κολυμβήσῃ τοῦ Σιλ. Luke 13, 4 ὁ πύργος ἐν τῷ Σιλ. see in πύργος. So Sept. for Heb. שִׁילּוֹחַ Is. 8, 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7, 2, and once τοῦ Σιλωά ib. 2. 16. 2. See Heb. Lex. art. שִׁילּוֹחַ.—The fountain of Siloam is on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. In this quarter there are two fountains so called. The upper or northern one (known as the Fountain of the Virgin) issues into a small reservoir twenty feet or more below the surface of the ground under the western wall of the valley; to which reservoir there is a descent by two flights of 26 steps in all. From this place it is carried by a winding passage cut beneath the mountain for more than a quarter of a mile to another reservoir in the mouth of the valley of the Tyropæon; whence it flows as a beautiful

rill winding its way down into the valley of Jehoshaphat towards the south-east. The water is soft, of a sweetish taste, and pleasant, though slightly brackish; according well with the description of Josephus, γλυκεία καὶ πολλή πηγὴ, B. J. 5. 4. 1. The second or lower reservoir is doubtless the Siloam of Scripture.—From a misapprehension of the language of Josephus (B. J. 5. 4. 1, 2), Reland and some other modern writers have sought for Siloam on the south-western side of Zion. Rel. Pal. p. 858; comp. Bibl. Res. in Palest. I. p. 494. See gener. ibid. I. p. 493–508.

σημικίνδιον, ον, τό, Lat. *semicinctium*, i. e. *an apron*, pr. covering half the person, and worn by artisans and servants, Acts 19, 12.

Σίμων, ὄνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearkening) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 17, 25. Mark 1, 16. Luke 4, 38. 22, 31. al. Elsewhere also, Σίμων ὁ λεγόμενος ἢ ἐπικαλούμενος Πέτρος, Matt. 4, 18. 10, 2. Acts 10, 18. 11, 13; Σίμων ὄνομα Πέτρος Mark 3, 16, comp. Luke 6, 14; Σίμων Πέτρος Matt. 16, 16. Luke 5, 8. John 1, 41. 6, 8. 13, 6. 9; Σίμων ὁ υἱὸς Ἰωάνη John 1, 43; Σίμων Βαριωνᾶ Matt. 16, 17; Σίμων Ἰωάνη John 21, 15. 16. 17. +

2. *Simon*, also an apostle, surnamed ὁ Ζηλωτής Luke 6, 15. Acts 1, 13; or ὁ Κανανίτης Matt. 10, 4. Mark 3, 18; see these articles. Not improb. he may have been the brother of James the Less and Jude; at least, he is mentioned next to them in all the lists of the apostles, Matt. 10, 4. Mark 3, 18. Luke 6, 15.

3. *Simon*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others regard him as the brother of James the Less and Jude, and only a *kinsman* of Jesus; but see in Ἰάκωβος no. 3.

4. *Simon*, the father of Judas Iscariot, John 6, 71. 12, 4. 13, 2. 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7, 40. 43. 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26, 6. Mark 14, 3.

7. *Simon the Cyrenian*, Κυρηναῖος, who was compelled to aid in bearing the cross of Jesus, Matt. 27, 32. Mark 15, 21. Luke 23, 26.

8. *Simon ὁ μαγεύων*, a sorcerer in Samaria, Acts 8, 9. 13. 18. 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts 9, 43. 10, 6. 17. 32.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי; Sept τὸ Σινᾶ Judg. 5, 5. Ex. 19, 1. 2; Josephus τὸ Σινᾶιον (ὄρος) Ant. 3. 5. 1; pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given; Acts 7, 30. 38. Gal. 4, 24. 25.—The proper *Sinai* is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly towards the north over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the northern end of the first ridge; see Biblioth. Sacr. 1849. p. 381 sq. The Arabic name for the whole mountain is now *Jebel et-Tûr*. See a full description of *Sinai* with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq. Comp. also Burckhardt's Trav. in Syria etc. 4to. p. 565 sq. Rüppell's Reisen in Nub. u. dem petr. Arabien, p. 257 sq. Id. Reise in Abyssinien, I. p. 117 sq. Ritter Erdkunde XIV. p. 517–638.

σίναπι, εως, τό, *mustard*, *sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13, 31. Mark 4, 31. Luke 13, 19. See Buxt. Lex. Chald. 823. Irby and Mangles found it “growing wild, as high as the horses’ heads;” p. 355 [108]. The phrase κόκκον σινάπεως, *a grain of mustard*, is proverbial, i. q. *the least, the smallest particle* Matt. 17, 20. Luke 17, 6. So Rabb. פְּרִיטֵי הַחֲרִיבֵי, Buxt. l. c. 822.—Others regard the σίναπι of the N. T. as the shrub or tree *Salvadora Persica*, found by Irby and Mangles on or near the peninsula of the Dead Sea. Its fruit hangs “in bunches resembling the currant, with the colour of the plum; it has a pleasant, though strong aromatic taste, exactly resembling mustard,” and produces a like irritability in the nose and eyes; see Irby and Mang. p. 354 [108]. Royle in Journ. of Sacr. Lit. 1849. p. 271. sq.—So σίναπι Archipp. in Athen. 9. 68. p. 498; σινάπεως Nicet. Annal. 17. 5. p. 337; other late forms are σίνηπι Artemid. 5. 5. p. 401; σίναπν Athen. 2. 78. p. 264. The early and Attic form was *σάπν*; see Lob. ad Phryn. p. 288.

σινδών, ὄνος, ἡ, *sindon*, i. e. *fine linen*, *muslin*, from India, Hdot. 1. 200. ib. 2. 95; σινδὼν βυσσίνη, Hdot. 2. 86. ib. 7. 181; also gener. *linen cloth*, used as a signal, Pol

2. 66. 10. Passow derives it from Ἰνδός, *Sind*; some (as Etym. M.) from the city Σιδών; while Pollux regards it as of Egyptian origin, Onom. 7. 172.—In N. T. *linen cloth, fine linen*, e. g. a loose linen garment, *linen*, worn at night instead of the usual garments; Mark 14, 51 *νεανίσκος . . . περιβεβλημένος συνδύνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27, 59. Mark 15, 46 bis. Luke 23, 53. Sept. for יָרִיֵּךְ Judg. 14, 12. 13. Prov. 31, 24. So Galen. *μὴ γυμνὸς κομίζεσθω, ἀλλὰ περιβεβλημένος συνδύνα*, in Wetst. I. p. 631. Hdut. 2. 95 ἦν μὲν ἐν ἱματίῳ ἐνελεξάμενος εὐδῆ ἢ συνδόνι. Thuc. 2. 49.

**σινιάζω**, f. *άσω*, (*σίνιον* a riddle,) *to sift, to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22, 31 *ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον*, i. e. to agitate and prove you by trials and afflictions.—Hesych. *σινιάσαι . . . σείσαι, κοσκινεύσαι*. Not found in classic writers.

**σιτευτός**, ἡ, *όν*, (*σιτεύω, σίτος*), *fed up with grain, fatted*; Luke 15, 23 *τὸν μόσχον τὸν σιτευτόν*. v. 27. 30. Sept. for פָּרָה לֵבָנָה Jer. 46, 21; *סִיטָה* 1 K. 5, 3 [4, 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

**σιτίον**, *ου, τό*, (*σίτος*), *grain, corn*, provision of grain, Acts 7, 12 Lachm. for Plur. *σίτα*.—Plur. *τὰ σιτία* Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

**σιτιστός**, ἡ, *όν*, (*σιτίζω, σίτος*), *fed up with grain, fatted*; Subst. *τὰ σιτιστά, fallings*, Matt. 22, 4.—Jos. Ant. 8. 2. 4. Athen. 14. p. 656. c. 'The form *σιτεντός* was more Attic, Thom. Mag. p. 794.

**σιτομέτριον**, *ου, τό*, (*σίτος, μετρέω*), *grain measured out, an allowance, portion, ration*, Luke 12, 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phryn. p. 383. Comp. *σιτομετρία* Diod. Sic. 2. 41.

**σίτος**, *ου, ό*, Plur. *τὰ σίτα, wheat*, and genr. for *grain, corn*; Matt. 3, 12 *συνάξει τὸν σίτον αὐτοῦ*. 13, 25. 29. 30. Mark 4, 28. Luke 3, 17. 16, 7. 22, 31 comp. in *σινιάζω*. John 12, 24. Acts 7, 12 see in *σιτίον*. 27, 38. 1 Cor. 15, 37. Rev. 6, 6. 18, 13. Sept. for חֵטֶן Gen. 41, 49; חֵטֶן Gen. 27, 28. Is. 36, 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Anab. 2. 4. 27.

**Σίχαρ**, **Σιχέμ**, see *Συχάρ, Συχέμ*.

**Σιών**, *ό* v. *τό*, indec. *Sion*, Heb. צִיּוֹן (*sunny place*) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace

and the upper city, ἡ *ἄνω πόλις* v. *ἀγορὰ* Jos. B. J. 5. 4. 1; see in *Ἱερουσαλήμ*.—In N. T. synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell; e. g. ἐπὶ τὸ ὄρος Σιών Rev. 14, 1; ἐν Σιών Rom. 9, 33. 1 Pet. 2, 6; ἐκ Σιῶν Rom. 11, 26; *Συγάτηρ Σιών* Matt. 21, 5. John 12, 15, see in *Συγάτηρ* no. 3. Of the spiritual or celestial *Zion*, Heb. 12, 22; see in *Ἱερουσαλήμ* no. 3. b.

**σιωπάω**, *ώ, f. ήσω*, (*σιωπή*), *to be silent, still, intrans.*

1. Pr. of persons, *to keep silence, to hold one's peace*, absol. Matt. 20, 31. 26, 63 *ὁ δὲ Ἰησοῦς ἐσιώπα*. Mark 3, 4. 9, 34. 10, 48. 14, 61. Luke 18, 39. 19, 40. Acts 18, 9. Of one unable to speak, dumb, Luke 1, 20. Sept. for שָׁמָּה Job 29, 21; שָׁמָּה Is. 36, 21.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

2. Trop. of a sea or lake, *to be still, calm, hushed*; Mark 4, 39 *σιώπα, πεφίμωσο*.—Comp. Anth. Gr. I. p. 169. 1 *σιγήκεν δὲ θάλασσα*. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

**σκανδαλίζω**, f. *ίσω*, (*σκάνδαλον*), pr. *to make stumble*; Pass. *to stumble*; not found in classic writers. So trop. of external circumstances or character, *to cause to fall, to bring to ruin*, Aquil. for שָׁמָּה, שָׁמָּה, Prov. 4, 12. Is. 8, 15. 40, 30. Ps. 64, 9; also Ecclus. 9, 5. 23, 8. 35, 15.—In N. T. trop. in a moral sense, *to make stumble at or in any thing*, i. e.

1. Genr. *to give or cause offence to any one*, i. q. *to offend, to vex*, pr. *to scandalize*, c. acc. of pers. Matt. 17, 27 *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς*. John 6, 61. 1 Cor. 8, 13 bis. Pass. Matt. 15, 12. Rom. 14, 21. 2 Cor. 11, 29. Also Pass. *σκανδαλιζεσθαι ἐν τινι, to be offended in or at any one*, to take offence at his character, words, conduct, so as to desert and reject him; Matt. 11, 6 *μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισῇ ἐν ἐμοί*. 13, 57. 26, 31. 33 bis. Mark 6, 3. 14, 27. 29. Luke 7, 23.

2. Causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5, 29 *εἰ δὲ ὁ ὀφθαλμὸς σκανδαλίζει σε*. v. 30. 18, 6 *ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων*. v. 8. 9. Mark 9, 42. 43. 45. 47. Luke 17, 2. So Psalt. Salom. 16, 7 *γυναικὸς πονηρᾶς σκανδαλίζούσης ἄφρονα*.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the*

gospel; Matt. 13, 21. 24, 10. Mark 4, 17. John 16, 1.

**σκανδαλον**, ου, τό, (σκάζω or σκαμβάζω,) a later form for σκανδάλητρον, pr. a *trap-stick*, a bent stick on which the bait is fastened, which the animal strikes against and so springs the trap; Pollux On. 7. 114 ἐργάζοιτο δ' ἂν ὁ τέκτων καὶ μνάγρας, ὧν τὸ ἰστάμενον τε καὶ σχαζόμενον πατάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρηγμένον σκανδάλητρον καλεῖται. ib. 10. 156. Aristoph. Achar. 687, Schol. Comp. Wetst. N. T. I. p. 302. Hesych. σκανδαλοβρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγραις. Synecd. a *trap*, *gin*, *snare*, Sept. for שָׁרִיז trop. Josh. 23, 13. 1 Sam. 18, 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for שָׁרִיז, Lev. 19, 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5, 1.—In N. T. a *stumbling-block*, *offence*, only trop. in a moral sense.

1. Genr. a cause of stumbling, falling, ruin, morally and spiritually; e. g. of Christ, as πέτρα σκανδαλον, a *rock of stumbling*, Rom. 9, 33. 1 Pet. 2, 8; see in πέτρα no. 2, and λίθος no. 2. Also genr. Rom. 11, 9 γεννηθῆτω ἡ τράπεζα αὐτῶν... εἰς σκάνδαλον, quoted from Ps. 69, 23 where Sept. for שָׁרִיז, comp. above. Sept. for שָׁרִיז P's. 119, 165.—Ecclus. 27, 23. 1 Macc. 5, 4.

2. As a cause of offence and indignation, i. q. *offence*, a *scandal*; Matt. 16, 23 σκάνδαλον μου εἶ. 1 Cor. 1, 23. Gal. 5, 11.—Judith 12, 2.

3. As a cause or occasion of sinning or of falling away from the truth, Matt. 18, 7 τὸ. Luke 17, 1 ἀνεδεκτόν ἐστι μὴ εἰσεῖν τὰ σκάνδαλα. Rom. 14, 13, 16, 17. Rev. 2, 14. 1 John 2, 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. there is in himself nothing to lead him into sin; comp. v. 11 and John 11, 9. Me-ton. of persons, Matt. 13, 41. Sept. for שָׁרִיז Judg. 2, 3. Ps. 106, 36.—Wisd. 14, 11.

**σκάπτω**, f. ψω, to *dig*, to *delve*, absol. Luke 6, 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in βαθύνο. 13, 8. 16, 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. 5, 6, Heb. 777.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. CEC. 16. 14.

**σκάφη**, ης, ἡ, (σκάπτω,) pr. 'any thing dug out,' e. g. a *channel*, *trench*, Hdod. 4. 73; a *bowl*, Bel and Drag. 33; a *bath* Arr. Epict. 3. 22. 71.—In N. T. a *skiff*, *boat*, Acts 27, 16. 30. 32. So Dion. Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17.

**σκέλος**, eos, ous, τό, Plur. τὰ σκέλη, the *leg*, the *legs*, from the hip to the foot, John

19, 31. 32. 23. Sept. for שִׁרְיָה Lev. 11 21. Am. 3, 12.—Aristot. H. An. 1. 15. 5 Pol. 1. 80. 13. Xen. An. 4. 2. 20.

**σκεπάσμα**, ατος, τό, (σκεπάω, σκεπάω,) *covering*, *clothing*, *raiment*, 1 Tim. 6. 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, κτλ.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκεπάσμασι λινοῖς. Plat. Lucull. 27. Plato Pol. 279. d. **σκευὴς**, ᾶ, ὁ, *Scena*, pr. n. of a Jew who had been a chief priest, Acts 19, 14. See in ἀρχιερεὺς no. 2.

**σκευή**, ης, ἡ, (σκευος,) *apparatus*, *equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel*, *equipage*, *trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27.—In N. T. of a ship, *furniture*, *implements*, *effects*; Acts 27, 18 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. So Diod. Sic. 14. 79. Of household furniture, movables, Pol. 2. 6. 6.

**σκευος**, eos, ous, τό, (kindr. κύνω, κεύθω,) a *vessel*, *utensil*, *implement*.

1. Genr. of the furniture and utensils of a house, e. g. a) Pr. of a hollow vessel for containing things, Luke 8, 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει. John 19, 29. Acts 10, 11. 16. 11, 5. Sept. and חֶבֶר 2 K. 4, 3. 4. 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. 9, 21. Rev. 2, 27. Sept. and חֶבֶר Lev. 6, 28. 14, 50. b) Of any vessel or implement; Mark 11, 16 οὐκ ἦφιεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ. 2 Tim. 2, 20. Heb. 9, 21 τὰ σκεύη τῆς λειτουργίας. Rev. 18, 12 bis. Sept. and חֶבֶר 1 Chr. 9, 28. Num. 1, 50. Ex. 3, 22. So Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5. c) Plur. τὰ σκευή, *household stuff*, *goods*, *furniture*, Matt. 12, 29. Mark 3, 27. Luke 17, 31 τὰ σκευή αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31, 37. Neh. 13, 8. So Palæoph. 38. 3. Hdian. 2. 1. 2. Xen. CEC. 8. 12. d) Spec. in a ship, collect. τὸ σκευος, the *tackling*, espec. the *sails*, as the implements of sailing; Acts 27, 17 χαλάσαντες τὸ σκευος, Eng. *they strake sail* So τὰ σκευή genr. of the implements and tackle of a ship, Dem. 1145. 1. Æl. V. II. 6. 12. Xen. CEC. 8. 11, 12.

2. Trop. of persons, e. g. a) As the *instrument* or agent of any one; Acts 9, 15 σκευος ἐκλογῆς, a *chosen vessel*, instrument. 2 Tim. 2, 21. Comp. Sept. and חֶבֶר Jer. 50, 25. So Pol. 13. 5. 7 Δαμοκλῆς... ὑπηρετικὸν ἦν σκευος εὐφύης. b) In a moral respect; Rom. 9, 22. 23 σκευή ὀργῆς, *σκευή ἐλέους*, *vessels of wrath*, of *mercy*, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21 Comp. in

an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי זֶעַם, i. e. instruments of wrath, Jer. 50, 25. e) Of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4, 7 ἔχομεν τὸν σῆμαρὸν τοῦτον ἐν ὀστράκινος σκεύεσιν.

3. Spec. in the later Hebrew usage, Heb. כֵּלָה, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schættg. Hor. iHeb. p. 827. Wetst. N. T. II. p. 301. So 1 Pet. 3, 7 ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, the female vessel as the weaker. 1 Thess. 4, 4 τὸ ἑαυτοῦ σκεῦος κτᾶσαι, see in κτᾶμαι; comp. 1 Cor. 7, 2.—Ecumen. τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὑπόψυον ἠρμήνευσαν.

σκηνή, ἥς, ἡ, (kindr. σκεῦος, σκία,) a booth, hut, tabernacle, tent, pr. any covered or shaded place, Heb. מִשְׁכָּה.

1. Pr. as built of green boughs and the like, a booth; Matt. 17, 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark 9, 5. Luke 9, 33. Sept. for מִשְׁכָּה Gen. 33, 17. Is. 1, 8. Jon. 4, 5. So Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins or cloth, a tent, tabernacle, Heb. 11, 9 ἐν σκηναῖς κατοικήσας. Sept. and מִשְׁכָּה Lev. 23, 43. 2 Sam. 11, 11; for מִשְׁכָּה Gen. 4, 19. 18, 1 sq. So Ael. V. H. 9. 3. Idian. 2. 11. 3. Xen. An. 3. 3. 1.—Once poetically for a house; Acts 15, 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπωκύναν, quoted from Amos 9, 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling; Luke 16, 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13, 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ θεοῦ, i. e. heaven. Sept. and מִשְׁכָּה Job 36, 29. Ps. 18, 12.

2. Spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the earliest seat of the Jewish worship. The ark however was separated from the tabernacle long before the building of the temple, and was kept in Jerusalem; while the tabernacle itself remained in Gibeon; 2 Chr. 1, 3. 4. 13, comp. 2 Sam. 6, 17. 1 Chr. 15, 1. a) Pr. and genr. Heb. 8, 5 9, 1 Rec. 9, 21. 13, 10. Acts 7, 44 ἡ κτ. τοῦ μαρτυρίου, see in μαρτύριον no. 2. Sept. for מִשְׁכָּה Ex. 29, 4. 10. 33, 7; מִשְׁכָּה Num. 1, 50 sq.—Synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9, 2. 6. 8; also of the inner sanctuary, the holy of holies, Heb. 9, 3. b) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8, 2. 9, 11; comp. 8, 5. 9, 23. 24. Also poetically for the temple in the heavenly Jerusalem; Rev. 15, 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21, 3.

3. Spec. Acts 7, 43 ἡ σκηνὴ τοῦ Μολοχ the tabernacle of Moloch, quoted from Amos 5, 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle or sanctuary which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses; see in ῥεμφάν. Comp. the σκηνὴ ἱερὰ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cuius ædicula erant lares argentei positi."

σκηνοπηγία, ας, ἡ, (σκηνή, πῆγνμι,) pr. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, the other two being the Passover and Pentecost (Deut. 16, 16). John 7, 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. So ἡ σκηνοπηγία 2 Macc. 1, 9. 18; also Heb. מִשְׁכָּהּ הַמִּצְוָה, Sept. ἑορτὴ τῆς σκηνοπηγίας Deut. 16, 16. 31, 10. Zech. 14, 16. 18. 19; also 1 Esdr. 5, 51. 1 Macc. 10, 21. Jos. Ant. 4. 8. 12. Sept. ἑορτὴ τῶν σκηνῶν Lev. 23, 24. Deut. 16, 13.—This festival was so called from the booths (tabernacles) of green boughs and leaves, in which the people dwelt seven days, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in tents, Lev. 23, 39–43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called מִשְׁכָּהּ הַמִּצְוָה, the festival of ingathering, Ex. 23, 16. 34, 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31, 10 sq. Neh. 8, 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23, 34 sq. 39 sq. Neh. 8, 14. 2 Macc. 10, 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. The first and eighth days were Sabbaths to the Lord, with holy convocations, Lev. 23, 35. 36. 39. Num. 29, 12. 35; and the eighth especially is called the last great day of the festival, John 7, 37; comp. Neh. 8, 18.

σκηνοποιός, οῦ, ὁ, (σκηνή, ποιέω,) a tent-maker, spoken of Paul, Acts 18, 3, see in Παῖλος.—Poll. On. 7. 189; comp.

σκηνοποιεῖμαι. Diad. Sic. 3. 27. Hd.an. 7. 2. 8.

σκήνος, *nos, ous, τό, (σκηνή,) a booth, tent, tabernacle*, Anthol. Gr. II. p. 162. Hesych. σκήνους· οἰκητήριον.—In N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5, 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους, *this earthly house, this tabernacle*, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5, 4 οἱ ὄντες ἐν τῷ σκήνῳ. So Wisd. 9, 15 τὸ γεῶδες σκήνος. Æschin. Dial. Socr. 3. 5. Æl. H. An. 12. 17. Plato Axioch. 366. a.

σκηνώ, *ω, f. ὥσω, (σκήνος,) to tent, to pitch tent*, Sept. for  $\text{לָּחַן}$  Gen. 13, 12. Hdian. 6. 8. 17.—In N. T. to dwell as in tents, to tabernacle; so c. ἐν ἡμῖν John 1, 14; ἐν c. dat. of place, Rev. 12, 12. 13, 6; μετὰ c. gen. Rev. 21, 3; ἐπὶ c. acc. Rev. 7, 15. Sept. c. ἐν for  $\text{בְּ}$  Judg. 8, 11. So Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

σκήνωμα, *tos, τό, (σκηνώ,) a booth or tent pitched, a tabernacle*, pr. Xen. An. 2. 2. 17.—In N. T. a dwelling, temple, for God, Acts 7, 46. (Sept. and  $\text{בְּנֵי}$  Ps. 132, 5. 46, 4;  $\text{בְּנֵי}$  1 K. 2, 28. 8, 4.) Trop. of the body, as the frail tenement of the soul, 2 Pet. 1, 13. 14; comp. in σκήνος.

σκία, *ās, ἡ, 1. a shadow, shade.* a) Pr. Mark 4, 32 ὑπὸ τὴν σκιὰν αὐτοῦ. Acts 5, 15. Sept. for  $\text{בְּ}$  Ez. 17, 23. Judg. 9, 36. So Æl. V. H. 2. 14. Xen. Cyr. 8. 8. 17. b) Spec. for darkness, gloom, as σκιά θανάτου death-shade, thickest darkness, see in θάνατος no. 4; Matt. 4, 16. Luke 1, 79. Comp. *umbra mortis* Ovid Met. 5. 191.

2. Trop. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring the future and more perfect things of the gospel dispensation; Col. 2, 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8, 5. 10, 1 σκιὰν γὰρ ἔχον ὁ νόμος... εἰς αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philostr. Vit. Soph. 1. 20. 1 ὅτι σκιά καὶ οὐεῖρα αἱ ἴδοναί πάσαι. Comp. Cic. Off. 3. 17 “nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.”

σκιρτάω, *ω, f. ἴσω, to leap, to spring*, espec. of animals, Sept. Mal. 4, 2. Wisd. 17, 19. Luc. D. Marin. 15, 2.—In N. T. to leap for joy, to exult, Luke 6, 23 χαίrete

καὶ σκιρτήσατε. Of the fœtus in the womb, Luke 1, 41. 44; comp. Sept. Gen. 25, 22, So Aristoph. Plut. 761 σκιρτᾶτε καὶ χορεύετε. Plut. de Liber. educ. 18 fin. σκιρτῶσα νεότης. Hdian. 4. 11. 5.

σκληροκαρδία, *as, ἡ, (σκληρός, καρδία,) hardness of heart, stubbornness*, Matt. 19, 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν. Mark 10, 5. 16, 14. Sept. for  $\text{בְּבָרָה}$  Deut. 10, 16. Jer. 4, 4.—Ecclus. 16, 10. Not found in classic writers.

σκληρός, *ά, όν, (σκληρῆναι, σκέλλω,) pr. dried up, hard, stiff; so of the voice or sounds, hoarse, harsh, σκλ. ἦχος* Jos. Ant. 4. 3. 3; σκλ. βρονταί ib. 2. 16. 3. Hdol. 8. 12; or of things, hard, not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1.—Hence in N. T. hard, e. g.

1. Of winds, fierce, violent, James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. ‘a hard wind, a stiff wind.’—Sept. Prov. 27, 16 βορέας σκληρὸς ἀνεμος. Æl. V. H. 9. 14 σκλ. ἀνεμοί. Arr. Alex. M. 1. 26. 3.

2. Of things spoken, hard, harsh, offensive; as λόγος John 6, 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ, q. d. hard speeches. Sept. for  $\text{בְּבָרָה}$  Gen. 42, 7. 30. 1 K. 12, 13. So Eurip. Fragm. 75 πότερα ζέλεις σοὶ μαλθακά ψυδῇ λέγω ἢ σκληρ’ ἀληθεῖ.—Of things done, hard, difficult; Acts 9, 5 et 26, 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. Sept. for  $\text{בְּבָרָה}$  Ex. 1, 14. Deut. 26, 6. So Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

3. Of persons, hard, harsh, stern, austere, Matt. 25, 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for  $\text{בְּבָרָה}$  1 Sam. 25, 3. Is. 48, 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἄγριοι καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. 2. p. 55. e.

σκληρότης, *ητος, ἡ, (σκληρός,) dryness, hardness, τῆς γῆς* Jos. Ant. 3. 1. 1; hardness of the body, Plut. de tuend. San. præc. 15.—In N. T. trop. σκληρότης τῆς καρδίας, hardness of heart, stubbornness, Rom. 2, 5. Sept. for  $\text{בְּבָרָה}$  Deut. 9, 27.

σκληροτράχηλος, *ό, ἡ, adj. (σκληρός, τράχηλος,) hard-necked, stiff-necked, stubborn*, Acts 7, 51. Sept. for  $\text{בְּבָרָה}$  Ex. 33, 3. 5. Deut. 9, 6. 13.—Bar. 2, 22. Ecclus. 16, 12.

σκληρύνω, *f. υνώ, (σκληρός,) to make dry and hard; trop. to make hard, heavy, grievous*, Sept. for  $\text{בְּבָרָה}$  2 Chr. 10, 4. Judg. 4, 24; of words 2 Sam. 19, 43.—In N. T. of persons in a moral sense, to harden, to make stubborn; so God, c. acc. Rom. 9, 18 ὃν δὲ ζέλει, σκληρύνει, i. e. gives over



to impenitence and hardness of heart; comp. v. 17 et Ex. 7, 3. Of men, Pass. or Mid. *to harden oneself, to be hardened*, Acts 19, 9. Heb. 3, 13. With τὰς καρδίας Heb. 3, 9, 15 et 4, 7, quoted from Ps. 95, 8 where Sept. for ἡμῶν; also for ἡμῶν Ex. 9, 12. 10, 20. So Eccles. 30, 12 μήποτε σκληρυνεῖς ἀπειθήσῃ σοι.

σκολιός, ἄ, ὄν, (σκέλλω,) *crooked, bent*, pr. from dryness, e. g. ξύλον σκολιόν Wisd. 13, 13; σκ. σίδηρος Hdot. 2. 86.—In N. T.

1. *crooked*, of a way, or parts of it, Luke 3, 5 καὶ ἔσται τὰ σκολιά εἰς εὐθείαν, quoted from Is. 40, 4 where Sept. for כָּבֵץ. Sept. also for שָׁבַע Prov. 2, 15.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιάς γὰρ τινὰς ἀτραπούς.

2. Trop. *crooked, perverse, wicked*; as γενεὰ σκολιά Acts 2, 40. Phil. 2, 15. Sept. γεν. σκολ. for רָרָא Ps. 78, 8; שָׁבַע Prov. 32-5. So Wisd. 1, 3. Plato Rep. 506. c.—Of masters, *perverse, peevish, wayward*, opp. ἐπεικῆς, 1 Pet. 2, 18. Comp. Sept. for חֲבִירָה Prov. 16, 28.

σκόλοψ, σπος, ὅ, (κινδρ. σκῶλος,) *any thing pointed, a stake, palisade*, Xen. An. 5. 2. 5; *point of a hook* Luc. Merc. cond. 3; *a thorn, prickle*, Sept. for רָרָא Hos. 2, 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μεστής ἀτραπού. Ael. H. An. 10, 13.—In N. T. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh*, something which excites severe and constant pain, prob. some bodily infirmity, ὁσθένεια, comp. v. 10. So Artemid. 3. 33 ἀκανθαὶ καὶ σκόλοpes ὁδύνας σημαίνουσιν διὰ τὸ ἐξῆς.

σκοπέω, ὦ, f. ἦσω, (σκοπός,) *to look out, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9.—In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. 4, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2, 4; c. acc. of pers. i. q. *to mark, to note*, Rom. 16, 17. Phil. 3, 17. So 2 Macc. 4, 5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μὴ, pr. *to look to it lest, to take heed lest*, Luke 11, 35. Gal. 6, 1. So Xen. Mag. Eq. 7. 15.

σκοπός, οὐ, ὅ, (σκέπτομαι,) pr. ‘a distant object on which one fixes the eye,’ Lat. *scopus, a mark, goal*; Phil. 3, 14 κατὰ σκοπὸν διάκω. Sept. for חֲבִירָה Job 16, 13. Lam. 3, 12.—Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

σκορπίζω, f. ἰσώ, *to scatter, to disperse*, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218.

1. Pr. c. acc. John 10, 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16, 32. Sept. for

רָרָא 2 Sam. 22, 15. So Jos. Ant. 6. 6. 3 Ael. V. H. 13. 46. Plut. Timol. 4.—Spec. in the proverbial expression, Matt. 12. 30 et Luke 11, 23 ὁ μὴ συνάγων μετ’ ἐμοῦ, σκορπίζει, *he that gathereth not with me, scattereth*, i. e. wastes, acts against me.

2. Spec. *to distribute largely, to be liberal, bountiful*; absol. 2 Cor. 9, 9 quoted from Ps. 112, 9 where Sept. for רָרָא.

σκορπίος, ου, ὁ, *a scorpion*, Linn. scorpio Afer, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. Luke 10, 19. 11, 12. Rev. 9; 3. 5. 10. Sept. for חֲבִירָה Deut. 8, 15. 1 K. 12, 11. 14.—Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. Plato Euthyd. 290. a. See Shaw’s Travels p. 190. Russell’s Nat. Hist. of Aleppo, II. p. 223.

σκοτεινός, ὅ, ὄν, (σκότος,) *dark, without light*; Matt. 6, 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11, 34. 36. Sept. for חֲבִירָה Job 10, 21. 15, 23; חֲבִירָה Ps. 88, 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

σκοτία, as, ἡ, (σκότος,) *darkness, absence of light*; used espec. by late writers for τὸ σκότος; Mæris p. 354 σκότος οὐδέτερος, Ἀττικῶς σκοτία, Ἑλληνικῶς. Comp. Thom. Mag. p. 800.

1. Pr. John 6, 17 σκοτία ἦδη ἐγγύονει, i. e. it was now dark. 12, 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20, 1. Sept. for חֲבִירָה Job 28, 3; חֲבִירָה Mic. 3, 6. (Eurip. Phœniss. 346.) So ἐν τῇ σκοτίᾳ, *in darkness, in private*, Matt. 10, 27. Luke 12, 3.

2. Trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity; John 8, 12. 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1, 5. 2, 8. 9. 11 ter. Comp. חֲבִירָה Job 37, 19.—Meton. of persons in moral darkness, John 1, 5 bis.

σκοτιζώ, f. ἰσώ, (σκότος,) *to darken, to deprive of light*; in N. T. only Pass. *to be darkened*.

1. Pr. Matt. 24, 29 ὁ ἥλιος σκοτισθήσεται. Mark 13, 24. Luke 23, 45. Rev. 8, 12. 9, 2. Sept. for חֲבִירָה Job 3, 9. Ecc. 12, 2.—Plut. adv. Colot. 24. Pol. 12. 15. 10.

2. Trop. of *moral darkness*, ignorance, comp. in σκοτία no. 2. Eph. 4, 18 ἐσκοτι-

σμένοι τῇ διανοίᾳ. Rom. 1, 21. 11, 10 σκοτισήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69, 24 where Sept. for ἡψῆ. —Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ἔχλησις.

ΣΚΟΤΟΣ, ου, ὁ, also ΣΚΟΤΟΣ, εος, ους, τό, darkness, the absence of light.—The forms of Masc. ὁ σκότος are more frequent in classic writers than those of Neut. τὸ σκότος; see Passow s. v. Porson ad Eur. Hec. 825.

I. Masc. ὁ σκότος, darkness, in N. T. once, Heb. 12, 18 γνώφω καὶ σκότῳ. Comp. Sept. Deut. 4, 11.—Eurip. Hec. 1. Dem. 315. 22. Luc. D. Mort. 26. 2. Xen. Cyr. 8. 7. 23.

II. Neut. τὸ σκότος, darkness. 1. Pr. and genr. Matt. 27, 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark 15, 33. Luke 23, 44. Acts 2, 20 εἰς σκότος. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, the hidden things of darkness, done in darkness, secret things. 2 Cor. 4, 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1, 3. Of the darkness of the blind, Acts 13, 11. Sept. for ἡψῆ Gen. 1, 2. 4. 5. al. So Ael. V. II. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκοτους γενομένου.—Spec. darkness for a dark place, a place where darkness reigns, Matt. 8, 12. 22, 13. 25, 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into the outer darkness, remote from the light and splendour of the feast within, comp. vv. 21. 23; put as the image of the place of punishment in Hades; comp. in ἐξώτερος. So 2 Pet. 2, 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, spoken also of Hades; see in ζόφος and comp. in ἄδης. So οἶκος σκότους of Joseph's prison, Test. XII Patr. p. 710; of Sheol, Sept. Job 10, 22 γῆ σκότους. Tob. 4, 10. 14, 10; of the place of punishment in Hades, Wisd. 17, 21. Psalt. Salom. 14, 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκότος ἀποδραῖη.

2. Trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. σκοτία no. 2. a) Genr. Matt. 4, 16 ὁ λαὸς ὁ κατήμενος ἐν σκότηι, εἶδε φῶς μέγα, quoted from Is. 9, 1 where Sept. for ἡψῆ. Luke 1, 79, comp. Sept. and ἡψῆ Ps. 107, 10. Matt. 6, 23 bis. Luke 11, 35. John 3, 19 ἡγάπησαν μάλλον τὸ σκότος ἢ τὸ φῶς. Acts 26, 18. Rom. 2, 19 comp. v. 17. 20. Rom. 13, 12 et Eph. 5, 11 ἔργα τοῦ σκότους, the works of darkness, wicked deeds. 2 Cor. 6, 14.

1 Thess. 5, 4. 5. 1 Pet. 2, 9. 1 John 1, 6. Sept. and ἡψῆ Mich. 7, 8. So Act. Thom. §§ 28, 34. b) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22, 53; perh. for Satan himself Col. 1, 13. Also Eph. 5, 8 ἥτε γὰρ πῦρε σκότος. 6, 12.

σκοτάω, ᾶ, f. ὥσω, (σκότος,) to darken, to make dark, to cover with darkness; Pass. Rev. 16, 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. Sept. pr. for ἡψῆ Ps. 105, 28.—Ecclus. 25, 17; of blindness, Soph. Aj. 85; trop. Plato Rep. 518. a.

σκύβαλον, ου, τό, (ἐς κύνας βαλεῖν, Suid. κυσίβαλον τι ὄν, τὸ τοῖς κυσὶ βαλλόμενον; comp. σκορακίζω from ἐς κόρακας,) pr. 'what is thrown to the dogs,' refuse, dregs, dross; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. a; the refuse of a table, of slaughtered animals, or the like, offal, Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάων καὶ δέρματος. Anthol. Gr. II. p. 180; of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Phil. de Is. et Osir. 4.—In N. T. once Phil. 3, 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. as refuse, dross, things worthless.

Σκῦθης, ου, ὁ, a Scythian, Col. 3, 11 The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same general extent as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272. —2 Macc. 4, 47. Jos. c. Ap. 2. 37 Σκῦθαι δὲ φόνους χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν ζηρίων διαφέροντες. Luc. Tox. 5 sq.

σκυδρωπός, ου, ὁ, ἡ, adj. (σκυρόν σκύζομαι, ὥψ,) pr. angry-looking, of an angry or sad countenance; either affected Matt. 6, 16; or real Luke 24, 17. Sept. for 37 Gen. 40, 7.—Ecclus. 25, 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

σκύλλω, f. ὠλό, pr. to strip, to skin, to flay, whence τὸ σκύλον; also trop. Aeschyl. Pers. 557.—In N. T. trop. to harass, to trouble, to vex, c. acc. Mark 5, 35 et Luke 8, 49 μὴ σκύλλε τὸν διδάσκαλον. Mid. Luke 7, 6 μὴ σκύλλου. Pass. Parl. Matt. 9, 36 ὅτι ἦσαν ἐσकुλμένοι. So Hsian. 4. 13. 8. ih 7. 3. 9.

σκύλον, ου, τό, (σκέλλω,) pr. *skin, hide*, of an animal as stripped off; Hesych. σκύλον, δέρμα, κώδιον; comp. σκυλόδεστος Dem. 781. 18.—Usually and in N. T. *spoils, booty*, as stripped from an enemy; Plur. τὰ σκύλα, *spoils*, Luke 11, 22. Sept. for חֶזֶק Zech. 14, 1. Is. 53, 12. So Ildian. 8. 4. 28. Thuc. 6. 71.

σκαληκόβρωτος, ου, ό, ή, adj. (σκάληξ, βιβρώσκει,) *worm-eaten, eaten of worms*; spoken of the disease of Herod Agrippa, Acts 12, 23; comp. 2 Macc. 9, 5–9. See Jos. Ant. 19. 8. 2. Wetstein N. T. in Acts l. c. Bartholin de Morb. Bibl. c. 23. Bochart. Hieroz. 4. 26. 620, comp. 4. 18. 583. Others wrongly regard it as the φθειρίσις, louse-disease, Elsner Obs. in loc.—Of wood, Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

σκάληξ, ηκος, ό, α *worm*, feeding on dead bodies; Mark 9, 44. 46. 48 ὅπου ό σκάληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66, 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in art. γέεννα. The same image is found Judith 16, 17. Eccles. 7, 17. Sept. for חֶזֶק Is. l. c. Deut. 28, 39.—2 Macc. 9, 9. Luc. Asin. 25. Plut. de Superst. 1.

σμαράγδινος, η, ου, (σμάραγδος,) of *smaragdus*, of *emerald*; Rev. 4, 3 ὁμοία ὑράσει σμαραγδίνῳ sc. λίθῳ.

σμάραγδος, ου, ό, ή, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*; Rev. 21, 19. Sept. for חֶזֶק Ex. 28, 17; חֶזֶק 28, 9. 35, 25.—Eccles. 35, 6. Plut. M. Anton. 75. Theophr. Fr. de Lap. 2. 23. See Plin. H. N. 37. 16. Rosenm. Alterthk. IV. i. p. 33.

σμύρνα, ης, ή, *myrrh*, Heb. מֵר, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, *balsamodendron myrrha* according to Ehrenberg. These tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes. See Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Nees v. Esenbeck Plant. officin. Tab. 357. Celsii Hierob. I. p. 520. Rosenm. Alterthk. IV. i. p. 159. So Matt. 2, 11 λίβανον καὶ σμύρναν. John 19, 39. Sept for מֵר Ps. 45, 9. Cant. 3, 6. 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3. 4. Hdot. 2. 40.

Σμύρνα, ης, ή, *Smyrna*, an important maritime city of Asia Minor, situated at the head of a deep gulf on the western coast,

still known as a commercial place, though greatly fallen from its ancient wealth and power. It was frequented by great numbers of Jews. Rev. 1, 11. 2, 8 in later edit.—Strabo 14. p. 646. Hdot. 1. 16. Pococke II. i. p. 34. Rosenm. Bibl. Geogr. I. ii. p. 183, 224. Hamilton's Res. in Asia M. I. p. 46 sq.

Σμυρναῖος, α, ου, *Smyranean*, of *Smyrna*; οἱ Σμυρναῖοι, the *Smyrneans*, Rev. 2, 8 Rec.—Hdot. 1. 143.

σμυρνίζω, f. ἴσω, (σμέρνα,) to *minge* with *myrrh*; Pass. Mark 15, 23 ἐδίδουν αὐτῷ πτεῖν ἐσμυρνισμένον οἶνον, *myrrhed wine*, wine mingled with myrrh and bitter herbs; see fully in ὕξος.—Hesych. ἐσμυρνιασμένοι· χρίσματα ἔχον σμύρνης.

Σόδομα, ων, τά, *Sodom*, Heb. סְדֹמָה (a burning), pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; see Gen. 18, 17 sq. c. 19. Bibl. Res. in Palest. II. p. 601 sq.—Matt. 10, 15. 11, 23. 24. Mark 6, 11. Luke 10, 12. 17, 29. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Rev. 11, 8.

Σολομών, also Σολομών in Rec. Luke 12, 27. Acts 7, 47; Gen. -ῶνος in later edit. and Jos. Ant. 8. 1. 1, 2; αἰσῶνος in Rec. see Winer § 10. 1. n; Heb. שְׁלֹמֹה (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1, 6. 7. 6, 29. 12, 42 bis. Luke 11, 31 bis. 12, 27. John 10, 23. Acts 3, 11. 5, 12. 7, 47.—See 1 K. c. 1 sq. 1 Chr. c. 28. 29. 2 Chr. c. 1 sq.

σορός, ου, ή, (kindr. σωρός,) an *urn*, *coffer*, *coffin*, any receptacle for a dead body or its ashes, Luc. D. Mort. 6. 4. Æschin. 20. 34. ib. 21. 29. Sept. for קָרְנָה a *mummy-chest* Gen. 50, 26.—In N. T. an *open coffin*, *bier*, on which the dead were carried to burial, Luke 7, 14; comp. קָרְנָה Sept. קָרְנָה 2 Sam. 2, 31. See Adam's Rom. Ant. p. 475. Dict. of Antt. art. *Funus*.

σός, σή, σών, possessive pron. 2 pers. Sing. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7, 3 ἐν τῷ σῷ ὀφθαλμῷ. v. 22 ter. 13, 27 ἐν τῷ σῷ ἀγρῷ. Luke 15, 31. Acts 5, 4. 1 Cor. 8, 11; and so τὸ σόν, τὰ σά, *thine, thine own*, what is thine, Matt. 20, 14. 25, 25. Luke 6, 30. Also of society, companionship; Luke 5, 33 οἱ δὲ σοὶ μαθηταί. Mark 2, 13. John 17, 6. 9. 10 bis. 18, 35; and so οἱ σοί, *thy kins*

*thed, thy friends*, Mark 5, 19. Of origin, as proceeding from any one, Matt. 24, 3 τῆς σῆς παρουσίας. Luke 22, 42 τὸ σὺν sc. ζέλημα. John 4, 42. 17, 17 ὁ λόγος ὁ σὺς. Acts 24, 3. 4. 1 Cor. 14, 16. Philom. 14.—Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

**σουδαριον**, ου, τό, Lat. *sudarium*, pr. a *sweat-cloth*, genr. a *handkerchief*, *napkin*, Luke 19, 20. John 11, 44. 20, 7. Acts 19, 12.—Pollux On. 7. 71. Rabb. סוּדָרִיּוֹ Buxt. Lex. Chald. 1442.

**Σουσάννα**, ης, ἡ, *Susanna*, Heb. שׁוֹשַׁנָּה (lily), pr. n. of a Hebrew woman, Luke 8, 3.

**σοφία**, ας, ἡ, (σοφός), *wisdom*, pr. *skill*, *tact*, *expertness* in any art, as ἡ σοφία τοῦ τέκτονος Hom. II. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντα οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חָכְמָה Sept. σοφία Ex. 28, 3. 36, 1. 2.—In N. T.

1. *wisdom, skill in the affairs of life, practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense; Acts 6, 3 ἀνδρας ἐπὶ τὰ πληρεῖς πν. ἀγ. καὶ σοφίας. 7, 10. Col. 1, 28. 3, 16. 4, 5 comp. 6. Luke 21, 15 στόμα καὶ σοφίαν q. d. wise utterance. So *wisdom* in the ordering of one's christian life, James 1, 5. 3, 13. 15. 17. Sept. for חָכְמָה 1 K. 2, 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

2. In a higher sense, *wisdom*, i. q. *deep knowledge*, natural and moral, *insight*, *learning*, *science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοῖνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τὸν τούτων αἰτίων. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Græci vocant... rerum est divinarum et humanarum scientia." a) Genr. Matt. 12, 42 et Luke 11, 31 τὴν σοφίαν Σολομῶνος, comp. 1 K. 4, 29. Heb. Lex. art. חָכְמָה. Acts 7, 22 πᾶση σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) So *wisdom*, i. e. *knowledge*, *learning*, Luke 2, 40. 52; as exhibited in teaching, Matt. 13, 54. Mark 6, 2; or as implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2, 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13, 18. 17, 9. Sept. for חָכְמָה Job 11, 6. Prov. 1, 2. Dan. 1, 17. So Hdot. 4. 77. Æl. V. H. 2. 31. Xen. Mem. 4. 6. 7. b) Spec. of the *learning* and *philosophy* current among the Greeks and Romans in the apostolic age,

which stood in contrast with the simplicity of the gospel, and tended to draw away the minds of men from divine truth; hence called by Paul *σαρκική* 2 Cor. 1, 12; ἡ σοφία τοῦ κόσμου 1 Cor. 1, 20. 3, 19; τῶν ἀνθρώπων 2, 5; τῶν σοφῶν 1, 19. So 1 Cor. 2, 4. 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1, 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. 1 Cor. I, 17 οὐκ ἐν σοφίᾳ λόγον *not in wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. 2, 1. So Hdot. 1. 60. Æl. V. H. 14. 23. Xen. Conv. 3. 4. c) In respect to divine things, *wisdom*, i. e. *knowledge*, *insight*, *deep understanding*, represented every where as a divine gift, and including the idea of practical illustration and application; thus distinguished from ἡ γνῶσις or theoretical knowledge; see fully in γνῶσις no. 3. Acts 6, 10. Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1, 9. 2 Pet. 3, 15. 1 Cor. 12, 8 φ' μὲν δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2, 6 bis, σοφίαν λαλοῦμεν... σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1, 30.

3. ἡ σοφία τοῦ θεοῦ, *the divine wisdom*, including the idea of infinite skill, insight, knowledge, purity; Rom. 11, 33 ὁ βῆθος πλουτοῦ καὶ σοφίας καὶ γνῶσεως θεοῦ. 1 Cor. 1, 21. 24 comp. 22. Eph. 3, 10. Col. 2, 3. Rev. 5, 12. 7, 12.—Of the divine wisdom as revealed and manifested in Christ and his Gospel, Matt. 11, 19 et Luke 7, 35 καὶ ἐδικαίωσεν ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in δικαίωσ no. 2. a. So Luke 11, 49 ἡ σοφία τοῦ θεοῦ ἔειπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23, 34 where it is ἐγώ.

**σοφίζω**, f. ἴσω, (σοφός,) *to make wise, skilful, expert*; Pass. *to be skilled, expert*, e. g. τῆς ναυτιλῆς Hes. Op. 647, comp. 658.—In N. T.

1. Act. *to make wise, to enlighten*, in respect to divine things, c. acc. of pers. 2 Tim. 3, 15 τὰ ἱ. γράμματα... τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. Sept. for חָכְמָה Ps. 19, 8. 105, 22.—Theoph. ad Autol. 2. p. 82 οἱ προφῆται ὑπὸ τοῦ θεοῦ σοφισθέντες. Plut. Sept. Sap. Conv. 14 fin.

2. Mid. **σοφίζομαι** as depon. c. acc. of thing, *to make wisely, to devise skilfully, artfully*; Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τάδε. ib. 8. 27.—In N. T. Part. perf. as Passive, σεσοφισμένοι μῦθοι, *skilfully devised fables*, 2 Pet. 1. 16. Comp. Buttm. § 113. n. 6.

**σοφός**, ὁ, ὄν, 1. *wise, skilful, expert*, 1 Cor. 3, 10 σοφός ἀρχιτέκτων. Sept. for עֲרֵךְ Is. 3, 3. 2 Chr. 2, 7.—Luc. D. Deor. 20. 1. Æschin. Dial. Socr. 1. 1. Plato Phil. 17. c.

2. *wise, skilled in the affairs of life, discreet, judicious, practically wise; comp. in σοφία no. 1.* 1 Cor. 6, 5 σοφός, ὃς δυνήσεται διακρίναι κτλ. Also *wise in the ordering of one's christian life*, James 3, 13. Sept. and עֲרֵךְ Deut. 1, 13. Is. 19, 11.—Hdot. 7. 130. Luc. D. Mort. 8. 1. Xen. Cyr. 1. 1. 1.

3. *wise, skilled in learning, learned, intelligent, enlightened, in respect to things human and divine; comp. in σοφία no. 2.* a) Genr. as to human things, Matt. 11, 25 et Luke 10, 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23, 34. Rom. 1, 14 σοφοῖς τε καὶ ἀνοήτοις. 16, 19. 1 Cor. 1, 25. Sept. for עֲרֵךְ Prov. 1, 6. Ecc. 2, 14. 16. So Palæph. 53. 6. Hdian. 1. 2. 7. Xen. Mem. 1. 6. 11. b) Spec. as to the *philosophy* current among the Greeks and Romans; see in σοφία no. 2. b. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1 Cor. 1, 19. 20. 26. 27. 3, 18 bis. 19. 20. So Xen. Mem. 1. 6. 14. ib. 3. 9. 5. c) In respect to divine things, *wise, enlightened*, spiritually, and as conjoined with purity of heart and life; comp. in σοφία no. 2. c. Eph. 5, 15.

3. Of God, *wise*, as being infinite in wisdom, skill, insight, knowledge, purity; Rom. 16, 27 μόνῳ σοφῷ θεῷ. 1 Tim. 1, 17. Jude 25.—Comp. Ecclus. 1, 1.

**Σπανία**, as, ἡ, *Spain*, Lat. *Hispania*, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15, 24. 28.

**σπαράσσω** v. -ττω, f. ξω, (kindr. σπᾶω.) *to tear, to rend, to mangle*, Plut. Artaxerx. 18. Diod. Sic. 5. 30.—In N. T. *to convulse, to throw into spasms*, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1, 26. 9, 20. 26. Luke 9, 39. So Plut. de Gen. Socr. 22. p. 101. Max. Tyr. Diss. 23.

**σπαργανός**, ὦ, f. ὦσω, (σπάργανον, σπάργω,) *to swathe, to wrap in swaddling-clothes*, c. acc. Luke 2, 7; Pass. v. 12. Sept. Pass. for Pu. עֲרֵךְ Ez. 16, 4.—Aristot. H. An. 7. 4. Plut. Quæst. Rom. 5. Plato Legg. 782. c.

**σπαταλάω**, ὦ, f. ἴσω, (σπατάλη, σπατάω.) *to live in pleasure, voluptuously, wan-*

*tonly*, absol. 1 Tim. 5, 6. James 5, 5.—Ecclus. 21, 15. Hesych. σπαταλῇ· τρυφῇ. So κατασπατάλω, Sept. Prov. 29, 21. Anthol. Gr. II. p. 22.

**σπᾶω**, ὦ, f. ἄσω, *to draw, to pull*, Xen. Eq. 7. 1; *to draw in the air, to breathe*, Wisd. 7, 3.—In N. T. *to draw out*, e. g. a sword; Mid. σπασάμενος τὴν μάχαιραν, *drawing his sword*, Mark 14, 47. Acts 16, 27. Sept. for עֲרֵךְ Num. 22, 31. Judg. 9, 54. So Plut. C. Mar. 14. Xen. Cyr. 7. 3 15.

**σπείρα**, as, ἡ, also Ion. gen. ης, Acts 10, 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; *pr. any thing wound, wreathed, spiral; a coil*, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; *a cord, rope*, Luc. Tox. 19. Diod. Sic. 3. 36.—In N. T. *a band, troop, company*.

1. Of Roman foot-soldiers, prob. *a cohort*, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. Dict. cf Antt. art. *Exercitus*, p. 500. ed. 2. Sa Matt. 27, 27. Mark 15, 16. Acts 10, 1. 21, 31. 27. 1 see in σέβαστος no. 2.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600; ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. 25, 26. Perh. *a legion* Jos. B. J. 2. 11. 1. In Polybius ἡ σπείρα is every where *a maniple, manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν τετῶν παρὰ Ῥωμαίοις κοόρτις, comp. 4. 24. 5.

2. Of *a band* from the guards of the temple, John 18, 3. 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 124, 1. 2 K. 12, 9. 25, 18; espec. 1 Chr. 9, 17. 27 sq. They were under the command of officers called στρατηγί, see in στρατηγός no. 2; or also χιλίαρχοι 1 Esdr. 1, 9, comp. Sept. 2 Chr. 35, 8. 9; see in χιλίαρχος no. 3. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγείλαν τῷ στρατηγῷ. Some understand in John 1. c. a band of Roman soldiers; but these would have led Jesus to their own officers, and not to the chief priests; and besides, this was not a band of armed soldiers, see Matt. 26, 55. Luke 22, 52.—Genr. Judith 14, 11. 2 Macc. 8, 23.

**σπείρω**, f. σπερῶ, 1. *to sow, to scatter seed*; absol. Matt. 6, 26 τὰ πετεινά . . . οἱ σπείρουσιν. 13, 3. 4. Mark 4, 3. 4. Luke

3, 8 bis. 12, 24. Part. ὁ σπείρων, *the sower*, Matt. 13, 3. 18. Mark 4, 3. 14. Luke 8, 5. 2 Cor. 9, 10. With acc. of the seed sown, Matt. 13, 24 σπείροντι καλὸν σπέρμα. v. 25. 27. 31. 37. 39. 1 Cor. 15, 36. 37 bis. Pass. of a single seed or grain, Mark 4, 31. 32 κόκκον σινάπεως . . . ὅταν σπαρῇ. So by analogy, of the body as committed to the earth, 1 Cor. 15, 42. 43 bis. 44. With prepositions of place, e. g. εἰς c. acc. Matt. 13, 22. Mark 4, 18; ἐν c. dat. Matt. 13, 31; ἐπὶ c. gen. Mark 4, 31; ἐπὶ c. acc. Matt. 13, 20. 23; παρὰ c. acc. v. 19 παρὰ τὴν ὁδόν. Sept. genr. for שָׂרַי Ecc. 11, 4. Gen. 26, 12; c. acc. Ecc. 4, 6. Jer. 12, 13; c. ἐν Ex. 23, 16; c. ἐπὶ Hos. 2, 23. So Hdot. 3. 100. Æl. V. H. 3. 18. Xen. Mem. 2. 1. 13; c. acc. of seed Hdot. 4. 17. Xen. Œc. 17. 5; also c. acc. of the field, Sept. Ex. 23, 10. Xen. Cyr. 8. 3. 38.—Hence in proverbial expressions; Matt. 25, 24. 26, et Luke 19, 21. 22, ἑρρίζων ὅπου οὐκ ἔσπειρας κτλ. John 4, 37 ἄλλος ἐστὶν ὁ σπείρων κτλ. 2 Cor. 9, 6 bis, ὁ σπείρων φειδομένως κτλ. Gal. 6, 7 ὁ γὰρ εὖν σπείρῃ ἀνθρώπος κτλ. for all which see in ἑρρίζω no. 2.

2. Trop. of a teacher, *to sow the word of life, to disseminate instruction*, John 4, 36. Mark 4, 14 τὸν λόγον σπείρει. 1 Cor. 9, 11. Pass. Mark 4, 15 bis, ὅπου σπείρεται ὁ λόγος, κτλ. vv. 16. 20. Matt. 13, 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James 3, 18.—Also Gal. 6, 8 bis, ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to (acteth for) the flesh, or to (for) the Spirit; see in ἑρρίζω no. 2. a. Comp. Prov. 22, 8. Aristot. Rhet. 3. 3. 18 σὺν δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐξήρισας. Cic. de Or. 2. 65 “ut sementem feceris, ita metes.”

σπεκουλάτωρ, opor, ὁ, Lat. *speculator* v. *spiculator*, Engl. *a pike-man, halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6, 27.—Senec. de Ira 1. 16 “centurio supplicio prappositus condere gladium speculatore jubet.” Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb. יִשְׁרָאֵלִי, see Buxt. Lex. Chald. 1533. Heb. פָּצֵץ, see Heb. Lex. s. v. Greek δορυφόρος Hdtian. 1. 4. 10.

σπένδω, f. σπείσω, *to pour out, to make a libation*, Sept. for שָׂפַךְ Gen. 35, 14. Hdtian. 4. 8. 12. Xen. Cyr. 7. 1. 1.—In N. T. Mid. σπένδομαι, *to pour out oneself*, i. e. trop. one's blood, to offer up one's strength and life. c. ἐπὶ τινι, *upon or for any thing*, Phil.

2, 17; absol. id. 2 Tim. 4, 6. Comp. Līv 21. 29 *libare vires*.

σπέρμα, atos, τό, (σπείρω,) *seed, as sown, whether of grain, plants, or trees*.

1. Pr. Matt. 13, 24 σπείρειν καλὸν σπέρμα. vv. 27. 32. 37. 38. Mark 4, 31. 1 Cor. 15, 38. 2 Cor. 9, 10. Sept. for שָׂרַי Gen. 1, 11. 47, 23.—Æl. V. H. 9. 25. Xen. Œc. 17. 10.

2. Trop. *semen virile*, Heb. 11, 11; see fully in καταβολή no. 2. Trop. 1 John 3, 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ . . . σπέρμα αὐτοῦ (θεοῦ) ἐν αὐτῷ μένει, i. e. the germ or principle of divine life through which he is begotten of God, τὸ πνεῦμα. Sept. and שָׂרַי Lev. 15, 16. 18, 21. So M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Meton. *seed, children, offspring*, Matt. 22, 24. 25 μὴ ἔχων σπέρμα. Mark 12, 19. 20. 21. 22. Luke 20, 28. (Sept. and שָׂרַי 1 Sam. 1, 11. 2, 22.) Genr. for *posterity*, Luke 1, 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John 7, 42. 8, 33. 37. Acts 3, 25. 7, 5. 6. 13, 23. Rom. 1, 3. 4. 13. 18. 9, 7 bis. 11, 1. 2 Cor. 11, 22. Gal. 3, 16 ter. 19. 2 Tim. 2, 8. Heb. 2, 16. 11, 18. Rev. 12, 17. Trop. Christians from the Gentiles also are called the *seed of Abraham*, as having the same faith; Rom. 4, 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 9, 8. Gal. 3, 29. Sept. for שָׂרַי Gen. 3, 15. 13, 16. 15, 5. So pr. Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Æschyl. Choeph. 474. Thuc. 5. 16; also in Plur. Æschyl. Suppl. 290. Soph. Œd. Col. 600. Plato Legg. 853. c. But this usage in N. T. comes rather from the Hebrew; comp. Winer § 3. p. 35. 2.

3. Spec. *a remnant*, a few survivors, like seed kept over from a former year; Rom. 9, 29 εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, quoted from Is. 1, 9 where Sept. for שָׂרַי.—Jos. Ant. 11. 5. 3. Plato Tim. 23. b, ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανὺν ἑμῶν, περιλειφθέντος πότε σπέρματος βραχέος.

σπερμολόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) *gathering seeds, a seed-picker*, of birds, ὀρνίθων σπερμολόγων Plut. Demetr. 28; as a name for crows and rooks, Aristoph. Av. 233, 579. Artemid. 2. 20.—In N. T. put for a *trifler, babbler*, who picks up and retails scraps of knowledge, trifling things, Acts 17, 18. So Athen. 8. p. 344. c. Dem. 269. 19; comp. σπερμολογέω Philostr. Vit. Apoll. 5. 20. Wetstein N. T. II. p. 564.

σπείδω, f. εὐσω, trans. *to urge on, to hasten*, Hom. Il. 2. 236. Hdot. 1. 38, 206.—Often in N. T. intrans. *to urge*

*press self on, to press on, to make haste*, having respect simply to *time*, and thus differing from σπουδάω, where see; absol. Acts 22, 18; c. inf. Acts 20, 16 ἔσπευδε γὰρ ... γενέσθαι εἰς Ἱερουσαλήμ. (Jos. Ant. 7. 9. 7. Hldian. 6. 8. 15. Xen. Hell. 3. 1. 17.) By Hebr. Part. σπεύσας is put with a verb of motion adverbially, i. q. *hastily, quickly*, e. g. Luke 2, 16 ἤλθον σπεύσαντες. 19, 5. 6. Sept. and מָהֵר Gen. 45, 9. Ex. 34, 8. Josh. 8, 19. See Heb. Lex. מָהֵר Pi. no. 1. —With an accus. i. q. *to hasten after any thing, to avail with eager desire*; 2 Pet. 3, 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κτλ. For this accus. see Matth. 5. 423. p. 779. Sept. c. acc. for מָהֵר Is. 16, 5. So Pind. Isth. 4. 22 σπεύδεν ἀρετήν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

σπήλαιον, ου, τό, (σπέος,) *a cave, cavern, den*, Lat. spelunca, Matt. 21, 13. Mark 11, 17. Luke 19, 46. John 11, 38. Heb. 11, 38. Rev. 6, 15. Sept. for מְצֵלָה Gen. 19, 30. Josh. 10, 16. 17. —Luc. 11. Deor. 4. 1. Ael. V. H. 12. 39. Plato Rep. 515. a.

σπίλας, ἀδος, ἡ, *a rock by or in the sea, a breaker*, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 14. —In N. T. Plur. trop. *rocks, breakers*, Jude 12; spoken of unworthy persons, through whom the ἀγάπη, and the good cause generally, suffered shipwreck; comp. 1 Tim. 1, 19. Vulg. has *maculae, spots*, as if for σπῆλοι, which is not read; see 2 Pet. 2, 13.

σπίλος, ου, ὁ, *a spot, stain, blemish*, trop. in a moral sense, Eph. 5, 27. 2 Pet. 2, 13. —Pr. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. Symp. 3. 10. 3 fin. A late word used for the Attic κηλῖς, Lob. ad Phryn. p. 23.

σπιλόω, ὦ, f. ὥσω, (σπίλος) *to spot, to stain, to defile*, c. acc. James 3, 6 γλῶσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα. Pass. Jude 23. —Wis. 15, 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phryn. p. 23.

σπλαγχνίζομαι, f. ιοῦμαι, Pass. ἀπο. (σπλάγγων,) *to feel the bowels yearn, to have compassion, to pity*; absol. Matt. 20, 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς. Mark 1, 41. Luke 10, 33. 15, 20. With ἐπὶ c. dat. Matt. 14, 14. Luke 7, 13; ἐπὶ c. acc. Matt. [14, 14.] 15, 32. Mark 6, 34. 8, 2. 9, 22; περί c. gen. Matt. 9, 36. With gen. simply, like Lat. *misereor*, Matt. 18, 27 σπλαγχνισθεὶς ... τοῦ δούλου ἐκείνου. —Symm. Deut. 13, 8. Gen. Anon. 1 Sam. 13, 21; αἶς ἐπισπλαγχνιζόμενος Sept. Prov. 17, 5. Elsewhere only in later books, Test. XII

Patr. p. 640, 641, 642; c. eis p. 642 bis c. ἐπὶ τινα p. 636, 641. Act. Thom. 5. 38. The Act. σπλαγχνίζω, occurs once in the sense of σπλαγχνεύω, *to eat the inwards of victims sacrificed*, 2 Macc. 6, 8.

σπλάγγων, ου, τό, an *intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 σιδηροῦν σπλάγγων. Usually and in N. T. only PLUR. τὰ σπλάγγνα, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Il. 1. 464. Od. 3. 9, 461. Plut. Marcell. 5. Hldian. 5. 5. 20. —In N. T. of persons.

1. *the inwards, bowels*; Acts 1, 18 ἐξήρξατο πάντα τὰ σπλάγγνα αὐτοῦ, see in λάσκω. — 2 Macc. 9, 5. Plut. de vitand. Aere alien. 8. For the womb Pind. Ol. 6. 73.

2. Spec. *the inward parts*, as in Engl. *the breast, the heart*, as the seat of the emotions and passions; e. g. anger, Aristoph. Ran. 844 πρὸς ὀργὴν σπλάγγνα θερμήνῃς. ib. 1006. Soph. Aj. 995. —In N. T. of the gentler emotions, as compassion, tender affection, like Heb. רַחֲמִים; put for *the heart, soul, mind, the inner man*. E. g. a) Genr. 2 Cor. 6, 12 στενοχωρεῖσθε ἐν τοῖς σπλάγγνοις ὑμῶν, parall. with ἡ καρδία in v. 11. Philem. 7 τὰ σπλ. τῶν ἁγίων ἀνιπεπαύεται διὰ σοῦ. v. 20. 1 John 3, 17. Sept. and רַחֲמִים Prov. 12, 10; comp. רַחֲמִים Gen. 43, 30. 1 K. 3, 26. So Ecclus. 30, 7. Plut. de Virt. et Vit. 2. Test. XII Patr. p. 533, 641. b) Meton. as the seat of *pity, compassion, affection, love*; 2 Cor. 7, 15 καὶ τὰ σπλάγγνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν. Phil. 1, 8 ὡς ἐπιποῶ πάντας ὑμᾶς ἐν σπλάγγνοις Ἰ. Χρ. i. e. not with mere personal affection, but with christian love. Phil. 2, 1. Intensive, Luke 1, 78 διὰ τὰ σπλ. ἐλέους θεοῦ. Col. 3, 12 σπλ. οἰκτιρμοῦ. Comp. Gesen. Lehrs. p. 671. 3. Genr. רַחֲמִים, Sept. ἄλεις, Deut. 13, 18. Is. 47, 6. So Test. XII Patr. 641, 643 ἔχειν σπλάγγνα ἐλέους. c) Put for *the object of affection*, e. g. Philem. 12 τὰ ἐμὰ σπλάγγνα, *my own bowels*, as in Engl. *my own heart*, spoken of a person and implying strong affection; here parall. with τὸ ἐμὸν τέκνον v. 10. So Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύσσομαι τοῖς ἐμοῦ σπλάγγνοις. Artemid. 1. 46 αὐτὸ παῖδες σπλάγγνα λέγεται, ὡς καὶ ἐντόσθια.

σπόγγος, ου, ὁ, *a sponge*, Matt. 27, 48. Mark 15, 36. John 19, 29. —Hom. Od. 1. 111. Luc. Ver. Hist. 1. 41. Plato Tim. 70. c.

σποδός, οὐ, ἡ, *ashes*, Heb. 9, 13 σποδὸς δαμάλεως. Matt. 11, 21 et Luke 10, 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενήσαν. To lie down in ashes, or to cast ashes or dust on the head, was a part of oriental mourning; comp. Sept. and 𐤔𐤏𐤁 Esth. 4, 1. 3. Is. 58, 5. Jeī. 6, 26. Jon. 3, 6; also 1 Macc. 3, 47. 4, 39. Jos. Ant. 7. 9. 2. Æschyl. Suppl. 826, 1159. Wetst. N. T. I. 384 sq.—Genr. Ecclus. 10, 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4. Arr. Epict. 3. 13. 18.

σπορά, ᾤς, ἡ, (σπείρω,) *a sowing, seed-time*, Sept. for 𐤔𐤏𐤔 2 K. 19, 29; *the green sprout, grain, as growing*, 1 Macc. 10, 30. Jos. Ant. 2. 14. 4.—In N. T. i. q. σπέρμα, *seed, semen virile*, (pr. Justin. Mart. Apol. 2. p. 93,) trop. 1 Pet. 1, 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. So Act. Thom. § 31 ποίας σπορᾶς καὶ ποίου γένους ὑπάρχουσ. Justin. Mart. Apol. 1. p. 51.

σπορίμιος, ου, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing*, e. g. σπέρμα Gen. 1, 29. Lev. 11, 37; *fit for sowing, ἡ γῆ* Diod. Sic. 1. 36. Xen. Hell. 3. 2. 10.—In N. T. Plur. Neut. τὰ σπορίμια, *sown fields, fields of grain, corn fields*, Matt. 12, 1. Mark 2, 23. Luke 6. 1.

σπόρος, ου, ὁ, (σπείρω,) *a sowing, seed-time*, Sept. for 𐤔𐤏𐤔 Ex. 34, 21. Xen. Œc. 7. 20; *the green sprout, grain, as growing* Ecclus. 40, 22.—In N. T. i. q. σπέρμα, *seed*; Mark 4, 26 βάλῃ τὸν σπὸρον ἐπὶ τῆς γῆς. v. 27. Luke 8, 5. 11; trop. 2 Cor. 9, 10. Sept. for 𐤔𐤏𐤔 Deut. 11, 10.

σπουδάξω, f. ᾠσω 2 Pet. 1, 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. n. 7; *to speed, to make haste*, pr. as manifested in diligence, earnestness, zeal; comp. in σπεύδω.

1. Genr. *to make haste, to make effort, to endeavour*; c. infin. 2 Tim. 4, 9 σπουδασὼν ἔλθειν πρὸς με ταχέως. v. 21. Tit. 3, 12. Sept. for 𐤔𐤏𐤔 Job 31, 5.—Judith 13, 12.

2. *to give diligence, to be in earnest, to be forward*; c. inf. Gal. 2, 10 ὁ καὶ ἐσπουδάσα αὐτὸ τοῦτο ποιῆσαι. Eph. 4, 3. 1 Thess. 2, 17. 2 Tim. 2, 15. Heb. 4, 11. 2 Pet. 1, 10. 15. 3, 14.—Sept. Is. 21, 3. Diod. Sic. 1. 58. Xen. Apol. 22.

σπουδαῖος, α, ου, (σπουδή,) *speedy, hasty, in the sense of earnest, diligent, forward*; 2 Cor. 8, 17. 22 bis, σπουδαῖον ὄντα, ὡνὶ δὲ πολλὰ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. intens. *very earnestly, very diligently*, 2 Tim. 1, 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

σπουδαίως, adv. (σπουδαῖος,) *speedily, i. e. earnestly, diligently*; Luke 7, 4 παρε-

καλουν αὐτὸν σπουδαίως. Tit. 3, 13. Comparat. σπουδαιότερος, *the more speedily the sooner*, Phil. 2, 28; see Buttm. § 115 5.—Æl. V. II. 2. Xen. Cyr. 1. 5. 9.

σπουδή, ἡς, ἡ, 1. *speed, haste, as manifested in earnestness, diligence, zeal*; e. g. μετὰ σπουδῆς, *with haste, i. e. hastily, eagerly*, Mark 6, 25. Luke 1, 39. Sept. for 𐤔𐤏𐤔 Ex. 12, 11.—Wisd. 19, 2. Hldian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

2. Spec. *diligence, earnest effort, forwardness*; Rom. 12, 8 προιστάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7, 11. 8, 7. 8. 2 Pet. 1, 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, ὑπὲρ τινος 2 Cor. 7, 12. 8, 16; c. πρὸς final Heb. 6, 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6; πρὸς τινὰ Jos. Ant. 12. 3. 3; περὶ τι Hldian. 1. 13. 15. Diod. Sic. 1. 81.

σπυρίς, ἰδος, ἡ, (σπείρα,) *a basket, for storing grain, provisions, or the like*; Matt 15, 37. 16. 10. Mark 8, 8. 20. Acts 9, 25.—Arr. Epict. 4. 10. 21 σπυρίδι δειπνίσαι Alciph. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

στάδιον, ου, τό, (στάω, ἵστημι,) Plur. by Metaplasm οἱ στάδιοι and τὰ στάδια. Buttm. § 56. 6; in N. T. only the former; *a stadium*, pr. 'the standard' of measure.

1. Pr. *a stadium, furlong*, as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to 606½ feet or 202½ yards English; the proportion of the Greek foot to the Roman being as 25 to 24; the former being equal to 12.135 inches Engl. and the latter to 11.6496 inches. The Roman mile, μῖλιον, (75 to the degree,) contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Adam's Rom. Ant. p. 503. Dict. of Antt. art. *Mensura*, also Append. So Luke 24, 13. John 6, 19. 11, 18. Rev. 14, 20. 21, 16.—So οἱ στάδιοι Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5; τὰ στάδια Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

2. *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length; 1 Cor. 9, 24 οἱ ἐν σταδίῳ τρέχοντες. See Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567. Dict. of Antt. art. *Stadium*.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίων δρόμον. Also τὸ στάδιον Æl. V. H. 13. 43. Pol. 18. 29. 4. Xen. Hell. 1. 2. 1.

στάμνος, ου, ὁ, ἡ, (ἵστημι,) *an earthen jar, jug, e. g. for keeping wine*. στάμνα



οἶνον Dem. 933. 25. Aristoph. Plut. 545.—In N. T. *a jar, pot, vase*, in which the manna was laid up in the ark; Heb. 9, 4 *στάμνος χρυσῆ*, comp. Ex. 16, 33, where Sept. for *ἡ ἀμφορέα*. See Maeris p. 44 *ἀμφορέα, τὸν δῖον στάμνον, Ἀττικῶς· στάμνον, Ἑλληνικῶς*. Comp. Lob. ad Phryn. p. 400.

**στασιαστής**, οὗ, ὁ, (*στασιάζω, στάσις*), *one who stirs up sedition, makes insurrection, an insurgent*; Mark 15, 7 Lachm. for *συστασιαστής* in Rec.—Jos. Ant. 14. 1. 3 φίλος δέ τις Ἴστανος Ἰδουμαίος Ἀντίπατρος λεγόμενος... δραστήριος δὲ τὴν φύσιν ὢν καὶ στασιαστής. Ptolem. in Tetrab. p. 165.

**στάσις**, εως, ἡ, (*ίστημι*), Act. *a selling up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. in an intransitive sense.

1. *a standing*, the act or state of standing; as *στάσιον ἔχειν, to have a standing*, i. q. *to stand*, Heb. 9, 8 *ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιον*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανὸς τε καὶ γῆ τὴν αὐτὴν στάσιον ἔχωσι*. Pol. 5. 5. 3.

2. *a standing up, uprising*, c. g. a) Of a popular commotion, *insurrection, sedition, uproar*; Mark 15, 7 *οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν*. Luke 23, 19. 25. Acts 19, 40. 24. 5. So Jos. Vit. § 17. Hlian. 3. 2. 13. Xen. Mem. 1. 2. 63. b) In a more private sense, *dissension, controversy*, with the idea of violence; Acts 15, 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23, 7. 10. Sept. for *רִיב* Prov. 17, 14.—So Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

**στατήρ**, ἥρος, ὁ, (*ίστημι*), *any weight*; espec. *a stater*, an Attic silver coin of a certain weight, Matt. 17, 27. It was equal to the Attic *tetradrachm*, or four silver drachmæ, originally worth 3s. 3d. sterling or 78 cents; but in the times of the N. T. current among the Romans and Jews for about 2s. 6d. sterling or 60 cents; see in *δραχμή* and *ἀργύριον* no. 2. Boeckh Metrolog. Untersuch. p. 81, 124.—Aquil. et Symm. for *שֶׁטֶל* Ex. 38, 24. Num. 3, 47. Josh. 7, 21. Æl. V. H. 12. 1. Xen. Hell. 5. 2. 21. There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarich. 101. 31; see Dict. of Antt. art. *Stater*.

**σταυρός**, οὗ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14.—Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the ancient Hebrews, Deut. 21, 22; to the Egypt-

tians, Gen. 40, 19; to the Persians, Ezra 6, 11. Esth. 7, 10. Hdot. 6. 30. ib. 7. 194 and also to the Carthaginians, Pol. 1. 86. 4 but was most common among the Romans for slaves and criminals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. See Adam's Rom. Ant. p. 274. Dict. of Antt. art. *Cruz*.

1. *the cross*, as an instrument of punishment; Matt. 27, 32 *τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27, 40. 42. Mark 15, 21. 30. 32. Luke 23, 26. John 19, 17. 19. 25. 31. Phil. 2, 8. Col. 1, 20. 2, 14. So Philo in Flacc. II. p. 527. 36. c. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *ἀρεῖν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so with *ἀρεῖν* Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23; *βαστάζειν* Luke 14, 27; *λαμβάνειν* Matt. 10, 38.

2. Meton. *the cross*, for the *punishment of the cross, crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2, 16. Heb. 12, 2 *ὑπέμεινε σταυρὸν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. 1, 17. Gal. 6, 12. 14. Phil. 3, 18; *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1, 18; absol. Gal. 5, 11.

**σταυρόω**, ὦ, f. ὥσω, (*σταυρός*), *to stake, to drive stakes, pales, palisades*, Thuc. 7. 25.—Later and in N. T. *to crucify*, to nail to the cross; with acc. expr. or impl. Matt. 20, 19 *μαστιγῶσαι καὶ σταυρῶσαι*. 23, 34. 26, 2. 27, 22 sq. Mark 15, 13 sq. Acts 2, 36. al. Sept. for *כָּרַע* Esth. 7, 10. So Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. *to crucify, to mortify*, i. q. *θανάτω*, c. acc. Gal. 5, 24 *σταυροῦν τὴν σάρκα, to crucify the flesh*, to vanquish, mortify, destroy the power of the carnal nature. 6, 14 *ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ*, i. e. the world is dead to me and I to the world, I have renounced the world and the world me. +

**σταφυλή**, ἥς, ἡ, *grapes, a cluster of grapes*; Matt. 7, 16 *μήτις συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν*. Luke 6, 44. Rev. 14,

18. Sept. for  $\text{מִן}$  Gen. 40, 11. Is. 5, 2.—Diod. Sic. 4. 5. Xen. *Æc.* 19. 19.

**στάχυς**, vos, *ὁ*, an ear of grain, Lat. *spica*; Matt. 12, 1 *τίλλειν τοὺς στάχυνας*. Mark 2, 23. 4, 28 bis. Luke 6, 1. Sept. for  $\text{מִן}$  Gen. 41, 6. 7. Ruth 2, 1.—Eurip. *Hec.* 593. Luc. Saturn. 7. Plut. Eumen. 6 bis.

**Στάχυς**, vos, *ὁ*, *Stachys*, pr. n. of a Christian, Rom. 16, 9.

**στέγη**, ης, *ἡ*, (στέγω,) a covering, roof, Matt. 8, 8. Luke 7, 6. Mark 2, 4 *ἀπεστέγασαν τὴν στέγην*, comp. in *ἀποστεγάω*. Sept. for  $\text{מִן}$  Gen. 8, 13.—1 Esdr. 6, 4. *Æl.* V. H. 9. 18. Xen. *Cyr.* 6. 1. 14.

**στέγω**, f. *ξω*, to cover, c. acc. Luc. Tim. 18. Thuc. 4. 34.—In N. T. to cover over in silence, to bear in silence, to bear with, to forbear; c. acc. 1 Cor. 9, 12 *ἀλλὰ πάντα στέγομεν*. 13, 7; absol. 1 Thess. 3, 1. 5. So Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2. Plato *Gorg.* 493. c.—Others in 1 Cor. 13, 7 render, to cover, to hide, i. e. to excuse all wrongs; but not in accordance with Paul's usage; so *Ecclus.* 8, 17. Pol. 4. 8. 2. Thuc. 6. 72.

**στῆρος**, α, *ον*, (σπερρός, στερεός, kindr. *ἴτημι*), sterile, barren, pr. of soil, like *σπερρός*; trop. only of females, Luke 1, 7. 36. 23, 29. Gal. 4, 27. Sept. for  $\text{מִן}$  Gen. 11, 30. *Judg.* 13, 2. 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. *Ant.* 2. 25 fin. Eur. *Andr.* 711.

**στέλλω**, f. *στέλω*, pr. Germ. *stellen*, to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. *Il.* 4. 294; trop. to put in order, to prepare, to fit out, as *τινὰ ἐς μάχην* Hom. *Il.* 12. 325; *στρατίαν* Hdot. 3. 141; also to fit or furnish with garments, to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. *An.* 3. 2. 7. Hence, from the idea of making ready and motion to a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and so differing from *πέμπω*, e. g. Jos. *Ant.* 4. 6. 4. Thuc. 3. 86; Pass. or Mid. to be sent, to go, to take a journey, Jos. *Ant.* 1. 19. 1. Hdot. 3. 53. Xen. *An.* 5. 1. 5. Further, as a nautical word, *ἵστια στέλλειν*, to send in the sails, to draw or take in, to furl, Hom. *Od.* 3. 11; hence also of astringent medicines, to draw in, to contract, Alex. *Aphrod.* τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for  $\text{מִן}$  of the waters Gen. 8, 1. Jos. *Ant.* 5. 8. 3 *λύπην σταλῆναι*. ib. 9. 10. 2 *ὁ χειμὼν ἐστάλη*.

Philo de Vit. Mos. III. p. 668. e, τὴν φωνῶσαν οἴησιν...στέλλειν καὶ καθελεῖν. Of persons, to repress, to restrain, with *ἀπό*, from any thing, Philo de Spec. Legg. p. 772. e, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερήκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. *Anim.* an corp. 4. Mor. III. p. 343, οἱ κατὰ ψυχὴν χειμῶνες, στέλλασθαι τὸν ἄνθρωπον οὐκ ἔωτες.—Hence in N. T.

Mid. or Pass. trop. of persons contracting or restraining themselves from fear, surprise, aversion, to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. 8, 20 *στέλλομενοι τοῦτο*. With *ἀπό*, 2 Thess. 3, 6 *στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κτλ.*—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηρείας καταξίωσιν στέλλεσθαι. With *ἀπό*, Sept. *Mal.* 2, 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb.  $\text{מִן}$   $\text{פָּנָיו}$ .

**στέμμα**, ατος, τό, (στέφω,) a fillet, garland, wreath; Acts 14, 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter *Gr. Ant.* I. p. 225 sq. Adam's *Rom. Ant.* p. 323. *Dict* of Antt. art. *Serta*.—Luc. Alex. 27. Pol. 16. 33. 5. Plato *Rep.* 617. c.

**στεναγμός**, οὔ, *ὁ*, (στενάζω,) a sighing, groaning, e. g. of the oppressed, Acts 7, 34, quoted from Ex. 2, 24 where Sept. for  $\text{מִן}$ , as also Ex. 6, 5; for  $\text{מִן}$  *Judg.* 2, 18. Also of prayers to God not expressed in articulate words, Rom. 8, 26; comp. Mark 7, 35. Sept. for  $\text{מִן}$ , Ps. 38, 10.—Luc. *Jup. Trag.* 2. *Æschin.* *Dial.* Soc. 3. Plato *Rep.* 578. a.

**στενάζω**, f. *ξω*, (στένω, στενός,) to sigh, to groan, e. g. of persons in distress, affliction, absol. Rom. 8, 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5, 2. 4. Heb. 13, 17; or from impatience, ill humour, i. q. to murmur, to complain, κατ' ἀλλήλων James 5, 9. Also of fervent though silent prayer; Mark 7, 34 ἀναβλέψας...ἐστέναξε, comp. Rom. 8, 26. Sept. genr. for  $\text{מִן}$  Is. 24, 7. Lam. 1, 22.—Wisd 5. 3. Plut. *Agesil.* 16. Dem. 835. 12.

**στενός**, *ἡ*, *ὄν*, strail, narrow, e. g. ἡ πυλὴ ἡ στενὴ Matt. 7, 13. 14. Luke 13, 24; comp. 2 Esdr. 7, 6 sq. Sept. for  $\text{מִן}$  Is. 49, 20.—Ceb. *Tab.* 10. *Hidian.* 3. 3. 2. Xen. *Mem.* 3. 5. 25.

**στενοχωρέω**, *ω*, f. *ήσω*, (στενοχωρός στενός, χώρα,) to straiten for room, Sept. Josh. 17, 15. Luc. *Nigr.* 13. Pass. *Hidian.* 7. 9. 18. Diod. Sic. 20. 29.—In N. T. Pass. trop. to be straitened, distressed, no

able to turn oneself, 2 Cor. 4, 8. 6, 12 bis, opp. πλατύνω in v. 11. So Arr. Epict. 1. 25. 28 εαυτοὺς ἐλίσσομεν καὶ στενοχωροῦμεν κτλ.

**στενοχωρία**, ας, ἡ, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26.—In N. T. trop. *straits, distress, anguish*; as ἡ ἐλπίς καὶ στενοχ. Rom. 2, 9. 8, 35. 2 Cor. 6, 4; ἐν ἀνάγκαις ... ἐν στενοχωρίαις 2 Cor. 12, 10. Sept. for צָרָה Is. 8, 22. So Ecclus. 10, 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

**στερεός**, ὁ, ὄν, (στερρός, kindr. ἴστημι.) *hard, firm, solid*; e. g. as opp. to a liquid, στερεὰ τροφή, *solid food*, anthth. τὸ γάλα milk, Heb. 5, 12. 14. So Arr. Epict. 2. 16. 39 οὐ ζέλεις ἤδη ὥς τὰ παῖδια ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4; τὰ ὄντα Plato Phæd. 98. c; λίθος Hom. Od. 19. 494.—Trop. *firm, stable, immovable*, 2 Tim. 2, 19 βεβήλιος τοῦ θεοῦ. 1 Pet. 5, 9 στερεοὶ τῇ πίστει. Sept. for עָצָה Ps. 35, 12. Jer. 31, 11. So AEl. V. II. 5. 8. Dion. Hal. Ant. 8. 40.

**στερεώω**, ὦ, f. ὥσω, (στερεός,) *to make firm, strong, to strengthen*; c. acc. Acts 3, 7. 16 τοῦτον ... ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for עָצָה Ps. 33, 6; עָצָה Is. 44, 24. So Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish, in faith* τῇ πίστει Acts 16, 5. So Sept. 1 Sam. 2, 1. Prov. 20, 18.

**στερέωμα**, ατος, τό, (στερεύω,) *any thing made firm, solid; the firmament*, Sept. for עָצָה Gen. 1, 6 sq. Ez. 1, 22; *firm support*, Esdr. 8, 81.—In N. T. *firmness, steadfastness*, e. g. τῆς πίστεως Col. 2, 5. So 1 Macc. 9, 14.

**Στεφανᾶς**, ἁ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1, 16. 16, 15. 17.

**στέφανος**, ου, ὁ, (στέφω,) *a circlet, chaplet, crown*, encircling the head, e. g.

1. *a crown*, as the emblem of royal dignity; Rev. 6, 2. 13, 1 στέφανος ἀστέρων δώδεκα. 14, 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4, 4. 10. 9, 7; comp. in βασιλεύω no. 2. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27, 29. Mark 15, 17. John 19, 2. 5. Sept. for עֲצָרָה 2 Sam. 12, 30. Esth. 8, 15.—2 Macc. 14, 4. AEl. V. II. 11. 4. Hdian. 5. 3. 12.

2. *a chaplet, wreath*, as the prize conferred on victors in the public games and elsewhere; 1 Cor. 9, 25 φθαρτὸν στέφ. λάβωμεν. So Judith 15, 13. Ceb. Tab. 21.

Xen. Hell. 1. 7. 36.—Trop. as an emblem of the rewards of a future life, i. e. *prize, reward*; 2 Tim. 4, 8 ὁ τῆς δικαιοσύνης στέφανος. James 1, 12 στέφ. τῆς ζωῆς. 1 Pet. 5, 4. Rev. 2, 10. 3, 11. Comp. Sept. for עֲצָרָה Jer. 13, 18. Lam. 5, 16. So i. e. reward, Diod. Sic. 13. 15.

3. Trop. *an ornament, honour, glory*, that in which one may glory; Phil. 4, 1 ἀδελφοί μου ... χαρὰ καὶ στέφανος μου. 1 Thess. 2, 19. Sept. and עֲצָרָה Prov. 12, 4. 16, 31. 17, 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἐαυτῶν ψυχὰς.

**Στέφανος**, ου, ὁ, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6, 5. 8. 9. 7, 59. 8, 2. 11, 19. 22, 20.

**στεφανῶω**, ὦ, f. ὥσω, (στέφανος,) *to crown, e. g. a victor in the public games*, Pass. 2 Tim. 2, 5. Sept. for עָצָה Cant. 3, 11. So Judith 15, 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. *to honour, to adorn*, c. acc. Heb. 2, 7. 9, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, in allusion to Ps. 8, 6 where Sept. for עָצָה. So Jos. B. J. 4. 4. 4. στέφ. τὸς πύλας. Diod. Sic. 20. 84.

**στήθος**, εος, ους, τό, (kindr. ἴστημι, στήναι,) *the breast*, Plur. τὰ στήθη, *the breasts*; Luke 18, 13 ἔτυπον εἰς τὸ στήθος. 23, 48. John 13, 25. 21, 20. Rev. 15, 6. Sept. for Chald. דָּחַק Dan. 2, 32; חָבָה Ex. 28, 23. 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49.

**στήκω**, a late present form, *to stand*, corrupted from ἕστηκα, Perf. of ἵστημι, Butt. § 107. II. 2, marg.—Intrans. and absol. Mark 11, 25 ὅταν στήκητε προσευχόμενοι. Trop. *to stand firm in faith and duty, to be constant, to persevere*; c. dat. of pers. Rom. 14, 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει *to his own master he standeth or falleth*, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. With dat. of thing, Gal. 5, 1 τῇ ἐλευθερίᾳ. With ἐν c. dat. 1 Cor. 16, 13 στήκετε ἐν τῇ πίστει. Phil. 1, 27. 4, 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3, 8; absol. 2 Thess. 2, 15. So Sept. for עָצָה Ex. 14, 13 Cod. Alex. et Complut.

**στηριγμός**, ου, ὁ, (στηρίζω,) *a selling fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. Plut. de profect. in Virt. 3.—In N. T. trop. *fixedness, steadfastness in mind and faith*, 2 Pet. 3, 17 ἵνα μὴ ... ἐκπέσῃτε τοῦ ἰδίου στηριγμοῦ.

στηριζω, f. ἴζω, (ἴστημι,) *to set fast, to make steadfast, to fix.*

1. Pr. Pass. perf. Luke 16, 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, is fixed. Sept. κλίμαξ ἐστηριγμένη for עֲזָרָה Gen. 28, 12. So Eccclus. 3, 8. Luc. 2. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίζον. Intrans. Plut. Marcell. 15.—From the Heb. Luke 9, 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. comp. in πρόσωπον no. 1.

2. Trop. *to make steadfast in mind, to confirm, to strengthen*, c. acc. Luke 22, 32 στήριξον τοὺς ἀδελφούς σου. Rom. 1, 11. 16, 25. 1 Thess. 3, 2. 13. 2 Thess. 3, 3. James 5, 8. 2 Pet. 1, 12. Rev. 3, 2. 1 Thess. 2, 17 et 1 Pet. 5, 10 στηρίξαι Opt. in Rec. where later edit. have fut. στηρίξει. So Sept. for עֲזָרָה Ps. 51, 14. 112, 8.—Eccclus. 6, 40. 22, 17.

στιβάς, ἄδος, ἡ, (στειβω, Lat. *stipo*,) pr. *any thing trodden or stuffed*; hence *a bed of straw, rushes, boughs, leaves*; also *a mattress*; Hdtot. 4. 71. Pol. 5. 48. 4. Xen. Hell. 7. 1. 16; made of yew and myrtle twigs, Plato Rep. 372. b.—In N. T. *a green twig, bough, branch*, Mark 11, 8 Lachm. στιβάδας ἔκοπτον ἐκ τῶν δένδρων, where Rec. has στοιβάδας; parall. is Matt. 11, 8 ἔκοπτον κλάδους. See Wetst. N. T. I. p. 609.

στίγμα, ατος, τό, (στίζω,) *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6, 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βασιτάζω, i. e. the marks and scars of wounds received in the service of Christ; see 2 Cor. 4, 10 et 11, 23 sq. comp. Rev. 14, 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—Pr. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Ael. V. H. 2. 9. Plut. Pericl. 26. Diod. Sic. 14. 30.

στιγμή, ἡς, ἡ, (στίζω,) *a prick, point*, Diog. Laert. 7. 135 στιγμὴ δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7.—In N. T. trop. *a point of time, a moment, instant*, Luke 4, 5 ἐν στιγμῇ χρόνου. Sept. for עֲזָרָה Is. 29, 5. So 2 Macc. 9, 11. Plut. de Liber. educ. 17 στιγμῇ χρόνου πᾶς ὁ βίος ἐστὶ. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

στίλβω, f. ψω, *to be bright, to shine*, vō glūter; absol. Mark 9, 3 ἱμάτια στίλβοντα. Sept. for עֲזָרָה Ezra 8, 26; עֲזָרָה Nah. 3, 3.—Pol. 11. 9. 4. Plato Phædo 59. p. 110. c.

στού, ἄς, ἡ, (ἴστημι,) *a colonnade, portico, porch, piazza*, surrounded and supported by columns, John 5, 2. Spec. ἡ στοὰ Σολομώνος *Solomon's porch*, John 10, 23. Acts 3, 11. 5, 12; see in ἱερὸν no. 1. This was the eastern colonnade or portico of the temple-area; and is called by Josephus τὰ ἔργον Σολομώνος, B. J. 20. 9. 7; comp. Ant. 8. 3. 9. B. J. 5. 5. 1.—Genr. Dem. 776. 20. Xen. CEC. 7. 1.

στοιβάς, ἄδος, ἡ, prob. corrupted from στιβάς, ἄδος, ἡ, where see, and comp. στοιβή, στοιβάξω; *a green twig, bough, branch*; Mark 11, 8 Rec. στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, where Mss. and Lachm. have στιβάδας; comp. Matt. 21, 8. See in στιβάς.

στοιχείον, ου, τό, (dim. στοιχος, στείχω.) pr. *a little step*; then *a pin, peg*, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 652. Trop. *an element, elementary sound, a letter*, Pol. 10. 45. 7. Luc. Jud. Voc. 12. Plato Crat. 424. d.—In N. T. Plur. τὰ στοιχεῖα, *the elements*, e. g.

1. Genr. *the elements* of nature, the component parts of the physical world. 2 Pet. 3, 10. 12 στοιχεῖα καυσόμενα. Comp. Minuc. Felix 34. 2 "Stoicis... et Epicureis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Conso<sup>1</sup>. ad Marc. 26.—Wisd. 19, 17. Luc. Parasis 11. Indian. 3. 1. 12. Plato Tim. 48. b.

2. Of elementary instruction, *the elements, the rudiments*; e. g. of Christian instruction, Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments, principles; comp. Winer § 34. 2. So Plut. de Lib. educ. 16 στοιχεῖα τῆς ἀρετῆς.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the first elements, the mere rudiments*, Gal. 4, 3. 9. Col. 2, 8. 20.

στοιχέω, ὦ, f. ἴσω, (στοίχος,) *to stand or go in order, to advance in rows, ranks*, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7.—In N. T. trop. *to walk orderly*, and with dat. of rule, *to walk by rule, to live according to any rule or duty, to follow*; Gal. 6, 16 ὅσοι τῷ κανόνι τοῦτῳ στοιχίσουσιν. 5, 25. Phil. 3, 16. Rom. 4, 12. Absol. Acts 21, 24. So Sext. Empir. 1. 10. 233 στοιχείν τῇ συνηθείᾳ. Pol. 28. 5. 6 στοιχείν τῇ τῆς συκλήτου προέσει.

στολή, ἡς, ἡ, (στέλλω,) *a sitting out, apparatus, implements*, Ael. V. H. 3. 43; *armature, arms, harness*, ib. 3. 24. Xen. Cyr. 3. 3. 42; *apparel, attire, dress*, Ael. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola*, *a robe, vestment, a long flowing robe*

παραδόντες τὰ τοὺς πόδας, worn by kings Sept. Jos. 3, 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28, 2 sq. Jos. Ant. 3. 7. 1. Hldian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12, 38 ἐν στομασὶ περιπατεῖν. 16, 5. Luke 15, 22. 20, 46. Rev. 6, 11. 7, 9. 13. 14 bis. Sept. for חֲזָקִי Ex. 28, 2 sq. 2 Chr. 18, 9; חֲזָקִי 1 Chr. 15, 27. So Ceb. Tab. 13. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

**στόμα**, ατος, τό, 1. the mouth, of men and animals; e. g. of animals, Matt. 17, 27, 2 Tim. 4, 17, comp. in λέων. Heb. 11, 33 comp. Judg. 14, 8. James 3, 3. Rev. 9, 17 sq. 12, 15. al. Sept. and מִוֶּחַ Gen. 8, 11. Ps. 22, 22. (Palaeoph. 52. 2. Xen. Eq. 6. 9.) Of persons, as the organ of breathing, blowing, 2 Thess. 2, 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ sc. τοῦ Θεοῦ, comp. Ps. 33, 6. Rev. 1, 16. 2, 16. 11, 5. Sept. and מִוֶּחַ 2 K. 4, 34. As receiving food and drink, Matt. 15, 11. 17. John 19, 29. Acts 11, 8. Rev. 10, 9. 10. Sept. and מִוֶּחַ Neh. 9, 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12, 34 τὸ στόμα λαλεῖ. Acts 23, 2. Rom. 3, 14. 19, 10, 8 sq. Col. 3, 8. James 3, 10. al. Sept. and מִוֶּחַ Ex. 4, 15. Is. 1, 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, Matt. 15, 8, comp. Is. 29, 13. Matt. 18, 16 et 2 Cor. 13, 1 ἐπὶ στόματος δύο μαρτύρων, quoted from Deut. 19, 5 where Sept. for מִוֶּחַ-לֵּב. Luke 11, 54. 19, 22 ἐκ τοῦ στόματος σου κρινῶ σε. 21, 15 δώσω ὑμῖν στόμα καὶ σοφίαν q. d. wise utterance. Comp. מִוֶּחַ Sept. λόγος 1 Sam. 15, 24. So Soph. Oed. Tyr. 427, 706.—In phrases borrowed mostly from the Hebrew: α) ἀνοίγειν τὸ στόμα, to open one's mouth, to speak, see fully in ἀνοίγω no. 4; also trop. of the earth as rent in chasms, Rev. 12, 16 see ibid. no. 4. α. δ. β) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15, 11. 18; comp. Sept. Num. 30, 3. 32, 24. So τὸ ἐκπορ. διὰ τοῦ στόματος (τοῦ Θεοῦ), word, precept, Matt. 4, 4, in allusion to Deut. 8, 3 where Sept. for מִוֶּחַ. γ) λαλεῖν v. εἰπεῖν διὰ στόματος τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger; Luke 1, 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφήτων. Acts 1, 16. 3, 18. 21. 4, 25. 15, 7. So Sept. and Heb. מִוֶּחַ 2 Chr. 36, 21. 22. δ) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for מִוֶּחַ-לֵּב מִוֶּחַ Num. 12, 8;

comp. Jer. 32, 4. So Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

2. Synecd. the fore part, front; spec. of weapons, the point, Hom. Il. 15. 389. Hence in N. T. of a sword, the edge, e. g. στόμα μαχαίρας Luke 21, 24. Heb. 11, 34. Sept. for Heb. חֲזָקִי Gen. 34, 16. Judg. 20, 37. 38.—Ecclus. 28, 18. Soph. Aj. 651. †

**στόμαχος**, ου, ό, (στόμα,) pr. a mouth, opening; hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266.—In N. T. the stomach, 1 Tim. 5, 23. So Luc. Chronosol. 17. Hldian. 1. 17. 23. Plut. Cicero. 3.

**στρατεία**, as, ή, (στρατεύω,) military service, warfare, Hldian. 4. 9. 9. Xen. Cyr. 8. 8. 6; a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. Hell. 7. 4. 19.—In N. T. trop. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10, 4 τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Also 1 Tim. 1, 18, see in στρατεύω no. 2. a. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

**στράτευμα**, ατος, τό, (στρατεύω,) a military expedition, campaign, i. q. στρατεία, Hldot. 3. 49.—In N. T. an armament, army, troops, host, genr. Matt. 22, 7. Rev. 9, 16. 19, 14. 19 bis. (1 Macc. 9, 34. Hldian. 2. 12. 1. Xen. An. 1. 2. 18.) Synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23, 10. 27; also of Herod's body-guard, Luke 23, 11. So Hldian. 4. 6. 11, spoken of a part of the praetorian cohort.

**στρατεύω**, f. εὔσω, (στρατός,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11; to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, as a soldier; to be a soldier, warrior.

1. Pr. and absol. 1 Cor. 9, 7 τίς στρατεύεται ἰδίους ὀφωνίοις ποτε; 2 Tim. 2, 4. Part. ὁ στρατευόμενος, a soldier, Luke 3, 14.—Arr. Epict. 2. 14. 17. Hldian. 8. 7. 20. Xen. Mem. 1. 6. 9.

2. Trop. to war, to wage war, e. g. a) Of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10, 3; also with acc. of kindred noun, 1 Tim. 1, 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Buttin. § 131. 4. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. b) Of desires and lusts which war against right principles and moral precepts, James 4, 1. 1 Pet. 2, 11.

**στρατηγός**, ου, ό, (στρατός, ἄγω,) pr. leader of an army, commander, general, Jos.

**B.** J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5; so of the ten Athenian commanders chosen annually, who had charge of the war-department, with whom the *πολεμάρχος* was joined, Hdot. 6. 109. *Æl.* V. H. 3. 8, 17. Dem. 238. 13 ὁ ἐπὶ τῶν ὅπλων στρατηγὸς καὶ ὁ ἐπὶ τῆς διακίσεως. *ib.* 282. 10. *ib.* 400. 26; see Potter's Gr. Ant. II. p. 53. Dict. of Antt. art. *Strategus*. In other Greek cities, a chief-magistrate, *prefect*, Diod. Sic. 16. 56 Φάλακος ὁ Φακίων στρατηγός. *ib.* 14. 93. Luc. Tox. 17 ἔωθεν οἱ στρατηγοὶ παρήσαν sc. τῶν Ἑφεσίων, comp. § 12.—Of Roman officers, e. g. the consul, ὕπατος, Pol. 1. 7. 12. *ib.* 1. 52. 5. Oftener of the Roman *prator*, Diod. Sic. T. VI. p. 222 τῶν κατὰ πόλιν [*Ῥώμην*] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων, *prator urbanus et peregrinus*. Adam's Rom. Ant. p. 119 sq. In Roman *coloniae* and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *sevir*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.), who also were sometimes styled *prators*, i. q. Greek *στρατηγοί*. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellentur, *hi se pratores appellari volebant*." Adam's Rom. Ant. p. 74. Dict. of Antt. art. *Colonia*, p. 318.—Hence in N. T.

1. Of the *duumviri*, *prators*, *magistrates* of Philippi, which was a Roman *colonia*, Acts 16, 20. 22. 35. 36. 38.—Sept. for *מגיסטרים* i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 14. 13, 11.

2. Spec. ὁ στρατηγὸς τοῦ ἱεροῦ, *the captain, governor, prefect of the temple*, spoken *genr.* of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom apparently held the chief command; see in *σπείρα* no. 2; comp. Jer. 20, 1. E. g. fully, Luke 22, 52 *στρατηγὸς τοῦ ἱεροῦ*. Acts 4, 1 ὁ στρ. τοῦ ἱεροῦ. 5, 24; absol. Luke 22, 4. Acts 5, 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγέλων τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγὼν. Called also by other names, e. g. Sept. ὁ ἡγούμενος οἴκου *ἱεροῦ* for Heb. *הגה"מ בית המקדש* 1 Chr. 9, 11. 2 Chr. 31, 13. Jer. 20, 1; ἐπιστάται τοῦ ἱεροῦ 1 Esdr. 1, 8; ἱεροστάται 7, 2; *χiliarχοι* 1 Esdr. 1, 9, comp. 2 Chr. 35, 8. 9.

*στρατιά*, ὡς, ἡ, (στρατός,) *an army*, *et* Sept. for *סצצ* 2 Sam. 3, 23. 1 K. 11,

15. *Idian*. 6. 5. 16. Xen. Cyr. 1. 4. 17.—In N. T. only by Hebr. *στρατιά οὐράνης* τ. τοῦ οὐρανοῦ, i. q. *מַלְאָכֵי הַשָּׁמַיִם*, *the host of heaven, the heavenly host*, viz.

1. *the angelic host, angels*, Luke 2, 13. So Sept. for *מַלְאָכֵי הַשָּׁמַיִם* 1 K. 22, 19, comp. 2 Chr. 18, 18. Ps. 148, 2. 103, 21.

2. Of the host of the firmament, *the sun, moon, and stars*, Acts 7, 42. So Sept. and *מַלְאָכֵי הַשָּׁמַיִם* 2 Chr. 33, 3. 5. Jer. 19, 13. Zech. 1, 5.

*στρατιώτης*, ου, ὁ, (στρατιά,) *a soldier, warrior*, spoken of common soldiers, Matt. 8, 9. Mark 15, 16. Luke 7, 8. John 19, 23 sq. Acts 12, 4. al. So 2 Macc. 14, 39. *Idian*. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. 2, 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in *στρατεία*. +

*στρατολογέω*, ὦ, f. ἴσω, (στρατολόγος; στρατός, λέγω,) *to collect an army, to levy, to enlist*; Part. ὁ στρατολογήσας *one who holds a levy or makes an enlistment, a commander, general*, 2 Tim. 2, 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12.

*στρατοπεδαρχης*, ου, ὁ, (στρατόπεδον, ἄρχω,) Lat. *praefectus praetorio, a prefect of the praetorian camp*, or commander of the emperor's body-guards (comp. Phil. 1, 13); an officer to whose charge Paul was committed at Rome, Acts 28, 16. The younger Agrippa was once imprisoned by this officer at the command of the emperor Tiberius; see Jos. Ant. 18. 6. 6, comp. 10. Krebs Obs. in loc. Plin. Epist. 10. 65 "vinctus mitti ad praefectos praetorii me debet." See Adam's Rom. Ant. p. 149, 563. Dict. of Antt. art. *Praefectus*.—*Genr.* Luc. 11st. conser. 22.

*στρατόπεδον*, ου, τό, (στρατός, πέδον,) *pr. the camping-ground of an army*; hence, *a camp, encampment*, Jos. Ant. 7. 9. 6. Ceb. Tab. 1. Xen. Cyr. 3. 3. 27.—In N. T. *meton. an army encamped, a host*, Luke 21, 20. Sept. for *מַחֲנֵה* Jer. 34, 1. So 2 Macc. 8, 12. *Idian*. 7. 8. 8. Xen. Hell. 1. 1. 21.

*στρεβλόω*, ὦ, f. ὥσω, (στρεβλή, στρεβλός, στρέβω,) *to roll or wind on a windlass*, Hdot. 7. 36; *to wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 2 Macc. 4, 14. *Æl.* V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, c. acc. 2 Pet. 3, 16. Comp. Sept. Pass for *מַחֲנֵה* 2 Sam. 22, 27.

*στρέβω*, f. ψω, pr. i. q. *τρέπω*, the first and third consonants of the root *τρειπ* being strengthened by the sibilant and aspirate; *to turn, to turn about or around*, trans. Mid.

στρέφομαι and Pass. aor. 2 ἐστράφην as Mid. to turn oneself, to turn about, intrans. Buttm. § 136. 1, 2.

1. Pr. to turn, c. acc. also with dat. of pers. towards whom, Matt. 5, 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. Mid. Part. absol. στραφείς, στραφέντες, turning, being turned; Matt. 7, 6. 16, 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ. Luke 9, 55. 14, 25. 22, 61. John 1, 38. 20, 16; c. dat. τινὶ Luke 7, 9; πρὸς τινα Luke 7, 44. 10, [22.] 23. 23, 28. Also Mid. c. εἰς τινα, Acts 13, 46 στρεφόμεθα εἰς τὰ ἔθνη, we turn [and go] to the Gentiles. So with εἰς c. acc. of place, Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, in their hearts they turned back to Egypt. John 20, 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for תָּפַח Jer. 48, 39; Mid. c. εἰς τὰ ὀπίσω for פָּחַץ Ps. 114, 3. 5.—Ael. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1; πρὸς τινα Luc. Alex. 8; εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

2. Trop. trans. to turn into any thing, i. q. to convert, to change, e. g. c. εἰς, Rev. 11, 6 τὰ ὕδατα εἰς αἷμα. So Sept. for תָּפַח Ps. 114, 8. Jer. 31, 13. Ex. 7, 15.—Mid. of persons, to turn in mind, to be converted, changed, to become a new man; Matt. 18, 3 ἐν μὴ στραφῇτε καὶ γένησθε ὡς παῖδια. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. תָּפַח, 1 Sam. 10, 6.—Once Act. στρέφω intrans. or c. εαυτὸν impl. to turn oneself, to turn, to change one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7, 42 ἔστρεψε ὁ Σέας. Comp. Sept. Is. 63, 10. So pr. Xen. Hell. 4. 3. 5.

στρηνιάω, ᾧ, f. ἄσω, (στρήνος, στρηνής.) pr. to be over strong, lusty, to live hard; hence to run riot, to revel, to live voluptuously, absol. Rev. 18, 7. 9.—Hesych. στρηνιῶντες ... διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρον. Soplil. ap. Athen. 3. p. 100. a. Antiphan. ib. p. 127. d. Lycophr. ib. 10. p. 420. b. It is a word of the new comedy for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

στρήνος, eos, ους, τό, (στρηνής, comp. Lat. strenuus,) strength, lustiness, Pallad. 64, in Anth. Gr. III. p. 128; haughtiness, arrogance, Sept. for תָּפַח 2 K. 19, 28; eager desire for any thing, e. g. μόνον Lycophr. 438.—In N. T. riotous living, revelry, voluptuousness, Rev. 18, 3 ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness, of her luxury and proud voluptuousness.—A word of

the later Greek, Sturz de Dial. Mac. p. 195; comp. Lob. ad Phryn. p. 381.

στρουδίον, ου, τό, (dim. στρουδός,) any small bird, espec. a sparrow, Matt. 10, 29. 31. Luke 12, 6. 7. Sept. for שִׁיר Ps. 11. 1. Lam. 3, 51.—Tob. 2, 10. Hierocl. Facet. 10. Athen. 14. p. 654. b.

στρωννύω v. ὠννυμί; f. στρώσω, (στρορέννυμι, Buttm. § 114. § 110. n. 7,) to strew, to spread, c. acc. Matt. 21, 8 bis, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κτλ. Mark 11, 8 bis. For this custom see 2 K. 9, 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννυνεν αὐτῷ τὸ ἱμάτιον. Sept. for שָׁרַח Esth. 4, 3. Is. 14, 11. So Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9, 34 στρώσω σεναντῷ sc. κράββατον, κλίνη, comp. v. 33. Comp. Sept. Job 17, 13. Ez. 28, 7. (Theocr. Id. 21. 7. Artemid. 2. 57 or 62 στρωννύουσα κλινάς.) Pass. of a supper-chamber with couches (triclinia) spread around the table, i. q. furnished, prepared, comp. in ἀνάκειμαι no. 2. Mark 14, 15 et Luke 22, 12 ἀνάγειον μέγα ἐστρωμένον. So Sept. Ez. 23, 41. Athen. 4. p. 136. c. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλινὴν στρώννυσσι, τράπεζαν κοσμεῖ. So triclinium strutura Macroeb. Sat. 2. 9.

στυγητός, ἡ, ὄν, (στυγέω,) hated, hateful, Tit. 3, 3.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Aeschyl. Prom. 592.

στυγνάζω, f. ἄσω, (στυγνός, στυγέω,) to be or become sad, gloomy, to look sad; e. g. of a person, absol. Mark 10, 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπηλθε λυαόμενος. So Nicet. in Andron. Commen. 2. 2. p. 207 κατηφιῶντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον.—Trop. of the sky, to lower, absol. Matt. 16, 3 πυρρίσει γὰρ στυγνάζων ὁ οὐρανός. So Wisd. 17, 5 νῦξ στυγνή, comp. στυγνότης Pol. 4. 21. 1.

στῦλος, ου, ὁ, (kindr. στήλη,) a column, pillar, Rev. 10, 1 ὡς στῦλοι πυρός. Sept. for שִׁיר Ex. 13, 21. 22. 14, 24. So Aeschyl. Ag. 893. Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2, 9 οἱ δοκοῦντες στῦλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3, 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3, 15. So Eccles. 36, 24. Eurip. Iph. Aul. 57 στῦλοι γὰρ οἶκων εἰσι παῖδες ἄρσενες.

Στωϊκός, ἡ, ὄν, Stoic, also οἱ Στωϊκοί, the Stoics, a sect of philosophers founded by Zeno, so called from the στοά, portico, where he taught; see the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17. 18.

συ, gen. σοῦ, *thou*, pers. pron. of the second person; Plur. ὑμεῖς, *ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

1. Nom. σύ, Plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 14. Winer § 22. 6. In N. T. inserted: a) With emphasis, e. g. before a vocative Matt. 2, 6. Luke 1, 76. 2 Tim. 2, 1; or in distribution James 2, 3; with an adjunct between it and the verb John 4, 9. Also in interrogations, Matt. 27, 11. Luke 24, 18. John 8, 53. Mark 8, 29; and so at the end of a clause John 1, 21. 8, 48; in answers Matt. 26, 25. Mark 15, 2. In antitheses Matt. 3, 14. Luke 9, 60. John 3, 2. Luke 11, 48. 22, 26. 1 Cor. 3, 23; and καὶ σύ, καὶ ὑμεῖς, Luke 10, 37. 22, 58. Matt. 7, 12. Genr. Matt. 16, 16. Mark 1, 11. Luke 3, 22. In a relative clause ὑμεῖς is sometimes put before the relative, 1 John 2, 24. 27. So genr. Xen. Conv. 8. 4 σὺ δὲ μόνος. b) Without special emphasis, σύ John 21, 15. 16. 17. Luke 4, 7. John 4, 10; ὑμεῖς Matt. 28, 5. See Winer. l. c. So Xen. l. c. ὡς σὺ γὰρ ὁράς.

2. Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessives σός, ὑμέτερος, Buttm. § 127. 7; e. g. σοῦ Matt. 1, 22. 4, 6. Mark 1, 2. sarp. ὑμῶν Matt. 5, 10. Mark 2, 8. Rom. 6, 12. sarp.—Genr. σοῦ Matt. 2, 6. 3, 14. 5, 29. sarp. ὑμῶν Matt. 5, 12. Luke 11, 5. sarp. For Luke 2, 35 καὶ σοῦ δὲ αὐτῆς, see in σεαυτοῦ.

3. Dat. σοί, ὑμῖν, genr. Matt. 4, 9. Mark 5, 9. Luke 1, 19. Matt. 7, 7. Luke 10, 13. 2 Cor. 5, 12. sarp. As dat. commodi Matt. 21, 5. 2 Cor. 5, 13; dat. incomm. 2 Cor. 12, 20. Rev. 2, 16. al. For the phrase τί μοι καὶ σοί, see in ἐγώ. +

συγγένεια, as, ἡ, (συγγενής,) pr. kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. Hell. 2. 4. 21.—In N. T. meton. kindred, kinsmen, relatives, family; Luke 1, 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts 7, 3. 14. Sept. for חֵתְּךָ Ex. 12, 21. Josh. 6, 23. So Pol. 15. 30. 7. Dem. 796. 17. Plato Legg. 627. c.

συγγενής, εὖς, οὗς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι,) kin, kindred, related; Subst. a kinsman, relative, one of the same family; Mark 6, 4 οὐκ ἐστὶ προφήτης ἄτιμος, εἰ μὴ... ἐν τοῖς συγγενέσι. Luke 1, 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2, 44. 14, 12. 21, 16. John 18, 26. Acts 10, 24. Sept. for חֵתְּךָ Lev. 18, 14; חֵתְּךָ Lev. 25, 45. Josh. 21, 27. So Tob. 6, 10. Hdian. 4. 14. 14.

Xen. Hell. 1. 7. 8.—In a wider sense, one of the same nation, a fellow-countryman spoken by Paul of the Jews as being all descended from a common ancestor; Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 16, 7. 11. 21. Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v. lett. c.

συγγνώμη, ης, ἡ, (συγγνώσκω,) consent, concession, permission, leave. 1 Cor. 7, 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of permission, and not of command*, i. e. not as an injunction which ye are bound to follow.—Ecclus. 3, 13. Dem. 121. 9. Xen. Ath. 2. 20.

συγκάθημαι, (κάθημαι,) to sit down with, to sit with, c. μετὰ τινας Mark 14, 54; with dat. depending on σύν in compos. Acts 26, 30; see Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Sept. for שָׁבַח Ex. 23, 33. Ps. 101, 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

συγκαθίζω, f. ἴσω, (καθίζω,) trans. to make sit down with, to seat with; intrans. to sit down with, to sit with.

1. Trans. to make sit together with any one; with ἐν c. dat. of place, Eph. 2, 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

2. Intrans. of several, to sit down together, Luke 22, 55. Sept. for שָׁבַח Ex. 18, 13. Jer. 16, 6.—Esdr. 9, 6. 16. Plut. Arat. 21. Xen. Hell. 5. 2. 35.

συγκακοπαδέω, ὦ, f. ἴσω, (κακοπατέω,) to suffer evil with any one, to endure affliction with, c. dat. commodi, for which, Winer § 31. 1, 3. Buttm. § 133. n. 5. 2 Tim. 1, 8 συγκακοπάσησον τῷ εὐαγγελίῳ, *suffer affliction with others for the gospel*. [2, 3.]

συγκακουχέω, ὦ, f. ἴσω, (κακουχέω,) only in Pass. to be maltreated or afflicted with any one, to suffer affliction with, c. dat. of pers. Heb. 11, 25 συγκακουχέσθαι τῷ λαῷ τοῦ θεοῦ.

συγκαλέω, ὦ, f. ἴσω, (καλέω,) to call together, to convoke, c. acc. Mark 15, 16 συγκαλοῦσιν ὅλην τὴν σπείραν. Acts 5, 21. Mid. pr. to call together to oneself; c. acc. Luke 9, 1 συγκαλεσάμενος τοὺς δώδεκα. 23, 13. Acts 10, 24. 28, 17. In Luke 15, 6. 9 the Act. and Mid. alternate in the same context; see Winer § 39. 6. Sept. for חֵתְּךָ, Act. Ex. 7, 11. Josh. 9, 22; Mid. Zech. 3, 10.—Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. i. 1. Mid. Aristænet. I. 5 συνεκαλείτο τοὺς φίλους.

συγκαλύπτω, f. ψω, (καλύπτω,) to cover together, to cover wholly, pr. Sept. for



πρὸς Judg. 4, 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28.—In N. T. trop. *to hide wholly, to conceal*, Luke 12, 2 οὐδὲν συγκαλυμμένον ἐστιν. So Eccles. 26, 8. Plut. Alex. M. 31. Plato Rep. 452. d.

**συγκάμπτω**, f. ψω, (κάμπτω,) *to bend together*, c. acc. e. g. τὸν νότον τινω, *to bow down wholly*, Rom. 11, 10, i. e. trop. *to oppress, to afflict*, quoted from Sept. Ps. 69, 24, where it departs from the Hebrew.—Pr. Sept. for קָמַץ 2 K. 4, 35. Plato Phæd. 98. d.

**συγκαταβαίνω**, f. βήσομαι, (καταβαίνω,) *to go down with any one, from a higher to a lower place, as from Jerusalem to Cesarea*, absol. Acts 25, 5 συγκαταβάντες sc. ἐμοί. Sept. for יָרַד Ps. 49, 18.—Wisdom. 10, 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθίσταμαι, Phryn. et Lob. p. 398.

**συγκατάθεσις**, εως, ἡ, (συγκατατίθημι,) *agreement, assent, accord*, 2 Cor. 6, 16.—Pol. 4. 17. 8. Plut. M. Antonin. 51.

**συγκατατίθεμαι**, Mid. (κατατίθημι,) *to put or lay down with another, to deposit together, at the same time*; Isæus 59. 25 γραμματεῖον.—Usually and in N. T. only trop. *to agree with or to, to assent to, to accord with*, c. dat. Luke 23, 51. So Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθέμην τῇ γνώμῃ ταύτῃ. Poi. 3. 98. 11. Plato Gorg. 501. c.

**συγκαταψηφίζω**, f. ἴσω, (καταψηφίζω,) pr. *to count down with*, i. q. *to reckon or number with others*; Pass. Acts 1, 26 συγκαταψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. Hesych. ἐναριθμῶς, συμψηφισθεῖς, καταριθμηθεῖς.—Others, Pass. *to be chosen by vote with or among, to be voted in among*; but against etymology and classic usage, according to which Mid. καταψηφίζομαι is *to give one's vote against, to condemn*, Dem. 790. 15. Xen. Hell. 1. 7. 38.

**συγκεράννυμι**, f. ράσω, (κεράννυμι,) *to mix together, to mingle with*, Pass. 2 Macc. 15, 39 οἷος ἔδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2.—In N. T. trop. *to mingle together, to temper*, i. e. *to mix together so that one part qualifies another*, c. acc. 1 Cor. 12, 24 ὁ θεὸς συνεκράσε τὸ σῶμα. Pass. with two datives, one depending on σύν in comp. and the other a dat. commodi; Heb. 4, 2 ὁ λόγος... μὴ συγκερασμένος τῇ πίστει τοῖς ἀκούσασιν, comp. Butt. § 133. n. 5. So Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἥξει χρηστῶ συγκε-

κραμένην ἔχειν. Plut. Non. poss. suav. vii 20. Thuc. 6. 18; c. dat. pers. Xen. Cyr. 1. 4. 1.

**συγκινέω**, ὦ, f. ἴσω, (κινέω,) trans. *to move with another*; Mid. intrans. *to move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. Epict. Ench. 33. 10. Trop. *to move in mind with any one, to incite, to rouse*, sc. *to like exertion, to sympathy*, Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, c. acc. Acts 6, 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κτλ. comp. κινέω.

**συγκλείω**, f. εἴσω, (κλείω,) *to shut up together, to enclose together*, c. acc. Luke 5, 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Sept. for קָמַץ Ex. 14, 3. So 1 Macc. 5, 5. Pol. 1. 17. 8. Hdtian. 7. 10. 6.—Trop. *to shut up or include together*, i. q. *to make subject alike*; so with εἰς c. acc. Rom. 11, 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν. Gal. 3, 23; with ὑπό c. acc. Gal. 3, 22. Comp. Sept. for קָמַץ יִשְׂרָאֵל Ps. 31, 9. Josh. 20, 5; הָאָרֶץ Ps. 78, 50. So Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηχανίαν συγκλείσσει Ἀντίγονος.

**συγκληρονομός**, ου, ὁ, (κληρονομός,) pr. *a co-heir, joint-heir*, i. q. *a joint-possessor, copartner*, Rom. 8, 17 συγκλ. τοῦ Χριστοῦ. Eph. 3, 6. Heb. 11, 9. 1 Pet. 3, 7.

**συγκοινωνέω**, ὦ, f. ἴσω, (κοινωνέω,) *to be partaker with others, to share with others in any thing*, c. dat. Eph. 5, 11. Phil. 4, 14. Rev. 18, 4.—So c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

**συγκοινωνός**, οὔ, ὁ, ἡ, (κοινωνός,) *a joint-partaker, copartner*, c. gen. Rom. 11, 17 συγκ. τῆς ῥίξης κτλ. 1 Cor. 9, 23. Phil. 1, 7; ἐν c. dat. Rev. 1, 9.

**συγκομίζω**, f. ἴσω, (κομίζω,) pr. *to take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job 5, 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesi. 19. Thuc. 6. 71.—In N. T. of several persons, *to bear away together*, e. g. a corpse for burial, *to help bury*, c. acc. Acts 8, 2 συνεκόμεσαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. So Soph. Aj. 1048; comp. Sept. Job 5, 26. Phavor. συγκομίζειν ἀπὸ τοῦ ζύπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

**συγκρίνω**, f. ὠδ, (κρίνω,) pr. *to separate out and put together anew*; hence *to join together, to combine, to compose*; opp. διακρίναι *to separate between, to decom-*

pose; Plut. Consol. ad Apoll. 15, καλῶς ὁ Ἐπίχαρμος · συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰ μὲν εἰς γὰν, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phædo 71. b.—Hence in N. T.

1. *to join together, to combine*, as in classic usage above; c. acc. et dat. 1 Cor. 2, 13 πνευματικοῖς πνευματικὰ συγκρίνοντας, *combining spiritual things with spiritual*, i. e. expressing thoughts taught by the Spirit in words taught of the Spirit (ἐν διδακτοῖς πνεύματος), giving to our spiritual teaching a spiritual form; not combining things heterogeneous.—Others: *explaining spiritual things by spiritual*, i. e. the teachings of the gospel by those of the O. Test. but against the context. Others take dat. πνευματικοῖς as masc. referring to persons.

2. Spec. *to judge of together, to compare*; γ. acc. et dat. 2 Cor. 10, 12 bis, συγκρίναι ἑαυτοὺς τισὶ . . . συγκρίνοντας ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9; c. πρὸς Diog. Sic. 2. 5. ib. 3. 52.

συγκύπτω, f. ψω. (κύπτω.) *to stoop or bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis. Acc. 4; of things inclining toward each other, Xen. An. 3. 4. 19.—In N. T. *to be bowed together, to be bent double*, absol. Luke 13, 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύβει. So Sept. Job 9, 27. Eccles. 12, 11. Theomist. Orat. 7 ad Valent. p. 90 αὐὲ συγκεκυφῶς, αὐὲ συννεφέης, ἐφελκόμενος τὰς ὀφρὺς.

συγκυρία, as, ἡ, (συγκυρέω.) pr. 'a happening together,' i. e. *coincidence, accident, chance*; Luke 10, 31 κατὰ συγκυρίαν, *by chance*.—Eustath. ad Il. 23. 435. So συγκύρησις Pol. 9. 12. 6; συγκύρημα Pol. 4. 86. 2.

συγχαίρω, (χαίρω.) aor. 2 συνεχέρην from the Pass. form, see in χαίρω; *to rejoice with any one*, to sympathize in another's joy; c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Phil. 2, 17 συγχαίρω πᾶσιν ὑμῖν. v. 18. Luke 1, 58. 15, 6. 9. (Sept. Gen. 21, 6. Plut. Parall. 16 bis, χαρέντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχέρη Ὠρατία. Xen. Hii. 11. 12.) Others in all these passages, *to congratulate*, as Act. Dem. 194. 23. Pol. 29. 7. 4. Mid. 3 Macc. 1, 8.—Trop. of things, 1 Cor. 12, 26 τὰ μέλη. 13, 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. the truth of the gospel leads its followers to rejoice in righteousness and ἡ ἀγάπη rejoices with them.

συγχέω, (χέω.) also συγχύνω a later form disapproved by the grammarians. Lob.

ad Phryn. p. 726; impf. συνέχεον and συνέχυνον; Pass. perf. συγγέχυμαι, aor. 1 συνεχύσην, see fully in ἐκχέω. Buttm. § 114, χέω.—Pr. *to pour together*, Lat. *confundo*; hence trop. *to confound, to confuse*, e. g.

1. Of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in an uproar*, c. acc. Acts 21, 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19, 32 ἡ ἐκκλησία συγκεχυμένη. 21, 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis. Acc. 17 καὶ ἐνυγχύνῃ ἡμῶν ἐπειράτο τὴν ξυνουσίαν, ἐπιταράξας τῇ βοῇ. Comp. D. Deor. 25. 1.

2. Of the mind, *to confound, to perplex*, c. g. a person in disputation, c. acc. Acts 9, 22. Pass. of persons in amazement, consternation, Acts 2, 6 συνήλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4, 27. Arr. Epict. 3. 22. 25. Diog. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

συγχεράομαι, ὦμαι, f. ἴσομαι, Mid. dopon. (χεράομαι.) *to use with another, to have in common use*, Pol. 3. 14. 5. ib. 6. 3. 10.—In N. T. *to have usage, dealings, intercourse with any one*, c. dat. John 4, 9 οὐ γὰρ συγγερῶνται Ἰουδαῖοι Σαμαρείταις. So Arr. Peripl. Mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χεράομαι Xen. Hii. 5. 2 Mem. 4. 8. 11.

συγχύνω, see συγχέω.

σύγχυσις, εως, ἡ, (συγχέω.) *confusion, tumult, uproar*, Acts 19, 29. Comp. Sept. for סִיחָה 1 Sam. 14, 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

συζάω, ὦ, f. ἴσω, (σύν, ζάω.) *to live with any one*, i. e. to continue in life, c. dat. expr. or impl. see in συγχαίρω. 2 Cor. 7, 3 ἐν ταῖς καρδίαις ἡμῶν ἔσται εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6, 8. 2 Tim. 2, 11.—Aristot. Eth. 8. 6. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη. Plato Polit. 302. b.

συζεύγνυμι, f. εὐξω, (ζεύγνυμι.) aor. 1 συνέζευξα, *to yoke together, to couple*, pr. animals, Sept. for יִצְרֶה Ez. 1, 11. Xen. Cyr. 2. 2. 26.—In N. T. trop. *to join together, to unite*, c. acc. e. g. husband and wife, Matt. 19, 6. Mark 10, 9. So Jos. Ant. 1. 19. 10 Idian. 3. 10. 4. Xen. CEC. 7. 30.

συζητέω, ὦ, f. ἴσω, (σύν, ζητέω.) *to seek any thing with another*, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6.—In N. T. trop. *to seek together*, i. e. to inquire one of another, to question with, implying two or more persons or parties; ab-

sol. Mark 9, 10 συζητούντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. With *prōs* ἐαυτοὺς Mark 1, 22, Luke 22, 23. (Plato Crat. 384. c. Id. Meno 90. b.) Also *genr. to question, to reason, to dispute with*; absol. Mark 12, 28 ἀκούσας αὐτῶν συζητούντων. Luke 24, 15; c. dat. Acts 6, 9; *πρὸς τινα*, Acts 9, 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of caviil, captiousness, c. dat. Mark 8, 11, 9, 14; *πρὸς τινα*, Mark 9, 16.

συζήτησις, εὼς, ἡ, (συζητέω,) *inquiry together, reasoning, disputation*, Acts 15, 2, 7. 28, 29.—Philo de Opif. Mund. p. 11. d. Allegor. 2. p. 85. b.

συζητητής, οὗ, ὁ, (συζητέω,) *a joint-inquirer, a reasoner, disputant, a sophist*, 1 Cor. 1, 20.

σύνυγος, ου, ὁ, ἡ, adj. (συνεύγνυμι,) *yoked-together, paired*; Subst. *a yoke-fellow*, trop. *a wife*, Eurip. Alc. 314, 342.—In N. T. trop. *a fellow-labourer, colleague*, Phil. 4, 3. So Aristoph. Plut. 945 ἐὰν δὲ σύνυγον λάβω τίνα. Eurip. Iph. Taur. 250.

συνζωοποιέω, ὦ, f. ἴσω, (ζωοποιέω,) *to make alive with any one, to quicken with*, c. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2, 5. With σύν repeated Col. 2, 13; comp. Winer § 56. 2, 4 fin.

συκάμινος, ου, ἡ, *a sycamine-tree*, Heb. Plur. סִימָנִים; called also the *sycamore*, συγκόμορος, see fully in *συκομορέα*. Luke 17, 6. Sept. for *σ* 1 K. 10, 27. 1 Chr. 27, 28. Is. 9, 9.—Dioscor. I. 182, 184 *συκόμορον*, ἐνιοὶ δὲ καὶ τοῦτο συκάμινον λέγουσι. Theophr. H. Pl. 4. 2. Diod. Sic. 1. 34.

συκέα, contr. συκῇ, gen. εἰς ἡς, ἡ, (σύν-κον,) *a fig-tree, ficus carica*, Matt. 21, 19 bis. 20. 21. 24, 32. Mark 11, 13. 20. 21. 13, 28. Luke 13, 6. 7. 21, 29. John 1, 49. 51. James 3, 12. Rev. 6, 13. Sept. for *σ* Judg. 9, 10. 11. So Ael. V. H. 3. 38. Xen. Cœc. 19. 12.—As explanatory of Mark 11, 13, it may be noted, that in the east the fruit of the fig-tree is of three kinds: a) *Early figs*, Heb. בִּכּוּרֵי תְּאֵנָה, Arab. *bokkôreh*, Lat. *præcox* Plin. H. N. 16. 49; ripening about the end of June. b) *Summer figs*, Arab. *kermûs*, ripening in August. c) *Winter figs*, *grosi*, ὄλυνθοι, longer and darker than the *kermûs*, hanging and ripening late on the tree even after the leaves are shed; and sometimes gathered as a delicious morsel in the spring. See *genr.* Shaw's Travels, Lond. 1757. pp. 144, 342. Columell. de Arb. 21. Winer Realw. art. *Feigenbaum*. Josephus describes the fig-trees near the

lake of Gennesareth as yielding fruit during ten months of the year, B. J. 3. 10. 8.

συκομορέα, ας, ἡ, (σῦκον, μορέα, μόρον,) i. q. ἡ *συκόμορος*, *a sycamore-tree, ficus sycomoros*, pr. 'the fig-mulberry,' Luke 19, 4. This tree is frequent in Egypt and the *ævel* parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig growing directly from the stem and boughs, and very indigestible. It is more frequently called the *sycamine tree*, ἡ *συκάμινος* q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. b. Celsii Hierob. I. p. 310. Rosenm. Alterthk. IV. i. p. 281.—Hesych. *συκομορέα*· *συκάμινον*. Other forms in Mss. *arg* *συκομορέα*, *συκομοραία*, *συκομοραία*.

σῦκον, ου, τό, *a fig*, see in *συκέα*; Matt. 7, 16. Mark 11, 13. Luke 6, 44. James 3, 12. Sept. for *σ* 2 K. 20, 7. Neh. 13, 15.—Ael. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

συκοφαντέω, ὦ, f. ἴσω, (συκοφάντης; σῦκον, φαίνω,) pr. to be a *συκοφάντης*, i. e. a fig-shewer, fig-informer, one who watched and informed against persons who exported figs from Attica contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Dict. of Ant. art. *Sycophantes*. Hence *genr. to inform against, to accuse falsely, to slander* c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5.—In N. T. spec. *to extort by false accusations, to overreach, to defraud*, c. acc. pers. Luke 3, 14; *τινός τι* 19, 8. Sept. for *σ* Job 35, 9. Ps. 119, 122. Prov. 22, 16. Comp. Xen. Hell. 2. 3. 22 ἀδικώτερα τῶν συκοφαντῶν ποιεῖν.

συλλαγωγέω, ὦ, f. ἴσω, (σῦλον, ἄγω,) *to lead off as prey, to carry off as booty*, c. g. captives Heliodor. 10. p. 512; *to rob, to spoil*, Aristæn. 2. 22.—In N. T. trop. *to lead captive, to lead astray*, of false teachers c. acc. Col. 2, 8.

συλλάω, ὦ, f. ἴσω, *to strip, to spoil, to rob*, hyperbol. c. acc. 2 Cor. 11, 8 ἄλλας ἐκκλησίας ἐσθλησα λαβὼν ὀφώνιον.—Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11

συλλαλέω, ὦ, f. ἴσω, (σύν, λαλέω,) *to speak or talk with, to confer with*, c. dat. Mark 9, 4. Luke 9, 30. 22, 4. With *μετά τινος* Matt. 17, 3. Acts 25, 12; *πρὸς ἀλλήλους* Luke 4, 36. Sept. c. dat. for *σ* Ex. 34, 35.—So c. dat. Pol. 1. 43. 1. ib. 4. 22. 8; *πρὸς ἀλλήλους* Dion. Hal. Ant. 10. 12; absol. Plut. de Gen. Socr. 32.

συλλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take together*, pr. in the 'two hands togo

ther, Lat. *comprehendere*; trop. like Engl. 'to comprehend, to comprise, Hdot. 3. 82 ἐνὶ ἐπεί πάντα συλλαβὼν εἰπεῖν. ib. 7. 16. 3; also to take or bring together, to collect, e. g. scattered troops Hdot. 5. 46; to take with oneself, Xen. Cyr. 3. 3. 1 ἀπ' αὐτοῦ συλλαβὼν τὸ ἕτερον στράτευμα.—In N. T.

1. Lat. *comprehendere*, of persons, to take or seize altogether, stronger than λαμβάνω, from the idea of clasping together or grasping with the hands clutched together; comp. σύν intens.

a) Pr. as of persons taken by authority or force, to seize, to apprehend, to arrest, c. acc. τὸν Ἰησοῦν John 18, 12. Acts 1, 16. Matt. 26, 55. Mark 14, 48. Luke 22, 54. Acts 12, 3 τὸν Πέτρον. 23, 27. Mid. id. Acts 26, 21. Sept. for נָשָׂא Judg. 7, 25; וַשְׁרָא Josh. 8, 23. 1 K. 20, 18. So Ael. V. H. 5. 18. Hdtan. 7. 7. 14. Xen. An. 1. 1. 3.—In hunting or fishing, to take, to catch, ἄγραν Luke 5, 9; comp. v. 5, where it is λαμβάνω. So Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) Trop. of females, to conceive, absol. Luke 1, 24; c. acc. υἱὸν v. 36; ἐν γαστρὶ v. 31; ἐν τῇ κοιλίᾳ 2, 21. Sept. for הָרָה Gen. 4, 1. 16. 19, 36. So Plut. de vitand. Aēr. alien. 4. Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Spec. and metaph. of irregular desire as exciting to sin, James 1, 15; comp. Sept. and הָרָה Ps. 7, 15. So Justin. Mart. de Resurr. p. 327 Ἐὰν τὸν λόγον ἀπὸ τοῦ ὅφρεως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. to take hold with another, to help, to aid, usually and in N. T. Mid. c. dat. Luke 5, 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4, 3.—Sept. Gen. 30, 7. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18.

συλλέγω, f. ἔω, (λέγω,) pr. to lay together, i. e. to gather, to collect; e. g. fruits and grain; c. acc. Matt. 7, 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῖκα. Luke 6, 44 ἐξ ἀκανθῶν σῖκα. Matt. 13, 28. 29. 30. 40 ζιζάνια. Genr. τὸ εἰς τί Matt. 13, 48; τὶ ἔκ τινος v. 41. Sept. for נָשָׂא Lev. 19, 9. 10. Ruth 2, 3. 7 sq.—Hdot. 1. 68. Luc. Tim. 23; Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πύρ.

συλλογίζομαι, f. ἴσομαι, Mid. depon. (λογίζομαι,) to reckon together, to compute, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.—In N. T. to reason together, to consider, to deliberate; absol. Luke 20, 5 συνελογίσαντο οὗς ἑαυτούς, comp. Matt. 21, 25 et Mark

11, 31. Sept. for Part. נָשָׂא Is. 43, 13. So Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36

συλλυπέω, ὦ, f. ἴσω, (λυπέω,) to grieve or afflict with another; Pass. to be grieved or afflicted with, to condole with; c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1. Plato Rep. 462. c.—In N. T. Pass. to be grieved withal, i. e. at the same time or along with some other emotion; Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν.

συμβαίνω, f. βήσομαι, (βαίνω,) aor. 2 συνέβην, to go with the feet close together, Xen. Eq. 1. 14.—In N. T. of things, events, to come together in time, to happen together, to fall out, to come to pass; with dat. of pers. to whom, Mark 10, 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3, 10. 20, 19. 1 Cor. 10, 11. 1 Pet. 4, 12. 2 Pet. 2, 22. Part. absol. τὰ συμβεβηκότα, things happened, events, Luke 24, 14. Sept. for הָרָה Gen. 42, 4. 29. Esth. 6, 13. So 1 Macc. 5, 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4, 26. Diod. Sic. 1. 22.—Impers. c. inf. of the principal verb, the infinitive clause being strictly the subject; Acts 21, 35 συνέβη βασιτάξουσιν αὐτόν, i. e. he was borne; comp. Buttmi. § 129. 10. Winer § 45. 2. So 2 Macc. 3, 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

συμβάλλω, f. βαλῶ, (βάλλω,) to throw, send, put together, e. g. of streams flowing together, c. acc. τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, to send or bring together, e. g. in strife, Lat. *conmittere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

1. to throw or put together, pr. with acc. λόγους or the like implied, like Lat. *conferre* for 'conferre sermones,' Engl. to confer together, intrans. a) Genr. i. q. to discourse with, to dispute with, c. dat. Acts 17, 18 τινὲς δὲ τῶν φιλοσόφων συνεβάλλον αὐτῷ. So Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμέσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μίμφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερῷσι. Fully written συμβ. λόγους τινὶ Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. b) to consult together, Acts 4, 15 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα. So fully Eurip. Phoen. 700 or 755 συμβ. βουλευματα. c) Luke 2, 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. to put together in mind, to compare, to ponder in mind. Comp. Philostr. Vit. Apoll. 4. 43 ἐμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαρτεῖον. Mid. Hdot. 4. 15, 45.

2. *Mid. to put together one's own with another, to contribute, to help*; c. dat. Acts 18, 27 *συνεβάλετο πολὺ τοῖς πεπιστευκῶσι*.—Wisdom. 5, 8. Diod. Sic. 1. 2. Xen. Hell. 7. 1. 35.

3. *Intrans. or c. εἰνόν impl. Battm. § 130. n. 2. Winer § 39. 1; to come together with another, to encounter, to meet with*, c. dat. a) In a hostile sense, *εἰς πόλεμον* Luke 14, 31. So 2 Macc. 8, 23. Jos. Ant. 6. 5. 3 *συμβαλὼν εἰς μάχην*. Pol. 10. 37. 4. Xen. Hell. 4. 2. 22. b) *Genr. i. q. to meet with*, Acts 20, 14 *συνέβαλεν ἡμῖν εἰς τὴν Ἀσσοῦν*. So Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

*συμβασιλεύω*, f. *εύσω*, (βασιλεύω,) *to reign with any one*, c. dat. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. 1 Cor. 4, 8. 2 Tim. 2, 12; comp. in βασιλεύω no. 2.

*συμβιβάζω*, f. *άσω*, (βιβάζω,) *to make come together, to bring together*, e. g.

1. *to join or knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church; Pass. Eph. 4, 16 *ἐξ οὗ πᾶν τὸ σῶμα . . . συμβιβάζεται*. Col. 2, 19; *ἐν ἀγάπῃ* Col. 2, 2.—Genr. Dion Cass. 37. p. 62. Thuc. 2. 29.

2. *to put together in mind, and hence prægn. to gather, to infer, to conclude*; c. *ᾧτι* Acts 16, 10; also *to prove, to demonstrate*, c. *ᾧτι*, Acts 9, 22 *συμβιβάζων ᾧτι οὗτός ἐστιν ὁ Χριστός*. So c. *ὡς* Aristot. Rhet. ad Alex. 36; c. *περί* Plato Rep. 504. a. See Wetstein N. T. II. p. 109.

3. *From the Heb. to teach, to instruct*, c. acc. of pers. 1 Cor. 2, 16 *ὅς συμβιβάζει πάντων* sc. *τὸν κύριον*, in allusion to Is. 40, 13 where Sept. for *שִׁירִי*; also Ex. 18, 16. Deut. 4, 9; *יְהוָה* Is. 40, 14; *יְהוָה* Ex. 4, 12. Lev. 10, 11.

*συμβουλευώ*, f. *εύσω*, (βουλεύω,) *to counsel with any one, to give counsel, to advise*; c. dat. John 18, 14 *Καῖάφας ὁ συμβουλευὼν τοῖς Ἰουδαίοις*. Rev. 3, 18. Sept. for *גִּבְרִי* Ex. 18, 19. Jer. 38, 15. So Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—*Mid. spoken of several, to counsel or consult together*, e. g. for evil, *to plot*, c. *ἑνα*, Matt. 26, 4 *συμβουλευσάντο, ἑνα τὸν Ἰησοῦν κρατήσωσι λύφῃ*. John 11, 53; c. inf. Acts 9, 23. Sept. for *גִּבְרִי* 1 K. 12, 2. 2 Chr. 20, 22. So 1 Macc. 9, 59. Pol. 2. 46. 2. Plato Theag. 122. a.

*συμβούλιον*, ου, τό, (σύμβουλος.)

1. *a council*, meton. *counsellors*, Acts 25, 12. Here spoken of persons who sat in public trials with the governor of a pro-

vince; called also *consularii* Suet. Tiber 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *πάρεδροι* Dion Cass. p. 505. e. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162. Dict. of Antt. art. *Conventus*.—Genr. Theodot. for *רִבִּי* Prov. 15, 22. Diod. Sic. 13. 12. Plut. de Virtut. mor. 7. p. 221.

2. *counsel, consultation*, e. g. *λαμβάνειν* v. *ποιεῖν συμβούλιον, to take counsel, to make or hold a consultation*; so *συμβ. λαμβάνειν* Matt. 12, 14. 22, 15. 27, 1. 7. 28, 12; *συμβ. ποιεῖν* Mark 3, 6. 15, 1.—Comp. *συμβουλία* Sept. 1 K. 1, 12. Tob. 4, 24. Xen. Mem. 1. 3. 4.

*σύμβουλος*, ου, ὁ, (σύν, βουλή,) *a counsellor*, pr. one joined in counsel; Rom. 11, 34, in allusion to Is. 40, 13 where Sept. for *חֲזַק וְאֵל*. Sept. also for *גִּבְרִי* 2 Sam. 15, 12. 1 Chr. 27, 32. 33.—Jos. c. Ap. 2. 15. Hdtan. 1. 8. 1. Xen. Conv. 8. 39.

*Συμεών*, ὁ, indec. *Simeon*, Heb. *שִׁמְעוֹן* (a hearkening), pr. n. i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. 7, 7. See Gen. 29, 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3, 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2, 25. 34. Some suppose him to be the same with Shammai, *Σαμίας*, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; others regard him as the R. Simeon, the son of Hillel, mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. But neither of these conjectures has any weight; see Lightf. Hor. Heb. in Luc. l. c. Wetst. N. T. I. p. 665.

4. *Simeon*, i. q. *Simon Peter*, elsewhere *Σίμων* q. v. Acts 15, 14. 2 Pet. 1, 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts 13, 1.

*συμμαθητής*, ου, ὁ, (μαθητής,) *a fellow-disciple*, John 11, 16.—Plato Euthyd. 272. c. Poll. On. 6. 159 *Πλάτων δέ, συμμαθητὴς ἔφη*. For some such compound words disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

*συμμαρτυρέω*, ω, f. *ήσω*, (μαρτυρέω,) *to bear witness with another, to testify with*, i. e. at the same time and to the same effect; c. dat. Rom. 8, 16 *τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κτλ.* 9, 1; absol. 2, 15. Rev. 22, 18 Rec. where the better reading is *μαρτυρέω*.—Plut. de Adulat. et Amic. 23. Xen. Hell. 7. 1. 35.

**συμμερίζω**, f. *ίσω*, (μερίζω,) *to divide with others, jointly*; in N. T. *Mid. to divide with others so as to receive part to oneself, to share with, to partake with*, c. dat. 1 Cor. 9, 13.

**συμμετοχος**, ου, ό, ή, adj. (μέτοχος,) *partaking with*, Subst. *a joint-partaker*, Eph. 3, 6, 5, 7.—Justin. Mart. Apol. 1. p. 51 *σιμέτοχος τών παθών*. So *συμμετέχω* 2 Macc. 5, 20. Xen. An. 7. 8. 17.

**συμμημητής**, ου, ό, (μμητής,) *a com-imitator, joint-follower*, Phil. 3, 17. On this kind of compounds, see Phryn. et Lob. p. 471.

**συμμορφίζω**, f. *ίσω*, (σύμμορφος,) *to make of like form with, to conform*, Pass. trop. c. dat. Phil. 3, 10 Lachm. for *συμμορφώ* id.

**σύμμορφος**, ου, ό, ή, adj. (μορφή,) *having like form with, conformed to, like*; c. dat. Phil. 3, 21 τὸ σῶμα...σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. *With gen.* Rom. 8, 29 προώρισε συμμόρφους τῆς εἰκόνος τοῦ νιοῦ αὐτοῦ. For the gen. after τ and ς compounded with σύν in classic writers, see Matth. § 379 fin.

**συμμορφόω**, ω, f. *ώσω*, (σύμμορφος,) *to make of like form with another, to conform*, Pass. trop. c. dat. Phil. 3, 10.

**συμπαδέω**, ω, f. *ήσω*, (συμπαΐς,) *to sympathize with, to feel with another, to be affected in like manner*; c. dat. Heb. 4, 15 *συμπαθεῖναι ταῖς ἀσθενείαις ἡμῶν*. Prægn. i. q. *to have compassion on any one, to afford sympathizing aid*, Heb. 10, 34.—Symm. for τῷ Job 2, 11. Aristot. Physiog. 4. 1. Plut. Timol. 19. Isocr. p. 64. b.

**συμπαθής**, έος, ους, ό, ή, adj. (σύν, πάθος, πάσχω,) *sympathizing, feeling with another, like-affected*; 1 Pet. 3, 8 *συμπαθεῖς*, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. Pol. 15. 9. 3.

**συμπαραγίνομαι**, (παραγίνομαι,) *to come with any one, to be present with, to stand by any one, as a friend and advocate*; c. dat. 2 Tim. 4, 16 ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο. Sept. for τῇ Ps. 83, 9. So Dem. 1369. 17.—Of a multitude, *to come together, to convene*, Luke 23, 48. So Thuc. 2. 82.

**συμπαράκαλέω**, ω, f. *έσω*, (παρακαλέω,) *to call for or invite with, at the same time*, Xen. Cyr. 8. 1. 38; *to invoke with others*, ib. 3. 3. 21; *to exhort with another*, e. g. an army, Pol. 5. 83. 3.—In N. T.

Pass. *to be consoled, comforted, with others* i. e. to receive solace and encouragement in the society of others; Rom. 1, 12 *συμπαράκληθῆναι ἐν ὑμῖν*. See in παρακαλέω no. 4.

**συμπαράλαμβάνω**, aor. 2 *-έλαβον*, (παραλαμβάνω,) *to take along with oneself, as a companion on a journey*; c. acc. Acts 12, 25. 15, 37. 38. Gal. 2, 1.—Sept. Job 1, 4. Ael. V. II. 8. 7. Hldian. 2. 2. 2. Plato Phæd. 35. p. 84. d.

**συμπαράμενω**, f. *μενῶ*, (παράμενω,) *to remain along with any one, to continue with*, sc. in life; c. dat. Phil. 1, 25.—Sept. Ps. 72, 5 *συμπαραμενεῖ τῷ ἡλίῳ*. Thuc. 6. 89.

**συμπάρεμι**, (πάρεμι,) *to be present with any one*; c. dat. Acts 25, 24.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. Hell. 4. 6. 1.

**συμπάσχω**, f. *πέισομαι*, (πάσχω,) *to be affected with or as another, to sympathize with, to suffer with*; absol. 1 Cor. 12, 26 *εἰ πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη*. So Rom. 8, 17, i. q. *to endure like sufferings*.—Pol. 15. 19. 4. Diod. Sic. 4. 11. Plato Rep. 605. d.

**συμπέμπω**, f. *ψω*, (πέμπω,) *to send with any one*, c. dat. 2 Cor. 8, 22. With μετά c. gen. ib. 8, 18; comp. Winer § 56. 4 fin.—So c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31; c. μετά Xen. Hell. 1. 4. 21.

**συμπεριλαμβάνω**, (περιλαμβάνω,) *pr to take around along with something else, i. e. to embrace with, to comprehend, to include*, Dem. 235. 16. Diod. Sic. 14. 7. Plato Tim. 74. id.—In N. T. *to embrace withal, at the same time*, Acts 20, 10.

**συμπίνω**, aor. 2 *συνέπιον*, (πίνω,) *to drink with any one*; c. dat. Acts 10, 41 *οἷτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ*, comp. in ἐσθίω no. 2. d. Sept. for עָצְרוּ Esth. 7, 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

**συμπίπτω**, aor. 2 *συνέπεσον*, (πίπτω,) *to fall together, as a house, to fall in ruins*; absol. Luke 6, 49 in Mss. for *ἐπεσε*.—Dem. 899. 3. Xen. An. 5. 2. 24.

**συμπληρώω**, ω, f. *ώσω*, (σύν intens. πληρόω,) *to fill up altogether, to fill wholly completely*.

1. Pr. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8, 23.—Of ships as *filled out* with a crew, Pol. 1. 36. 9. Xen. Hell. 4. 8. 7.

2. Of time, Pass. *to be fulfilled, comple*.

εω, ἵ have fully come; comp. πληρώω no. 4. a. Luke 9, 51. Acts 2, 1.—Hdian. 7. 4. 2.

**συμπνίγω**, f. ξω, (σύν, πνίγω,) to choke by pressing together, to suffocate; hence of plants, to choke, to hinder, c. acc. Mark 4, 7; trop. Matt. 13, 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark 4, 19. Luke 8, 14.—Also to choke, to smother, in a crowd; to crowd, to press upon, Luke 8, 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5, 24 συνέβλινον αὐτόν.

**συμπολίτης**, ου, ό, (πολίτης,) a fellow-citizen, trop. of Gentile Christians admitted to the privileges of the gospel along with the Jews, Eph. 2, 19.—Jos. Ant. 19. 2. 2. Æl. V. H. 3. 44. Æschyl. Theb. 605. This form is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

**συμπορεύομαι**, f. εὔσομαι, Pass. depon. (πορεύομαι.)

1. to go with any one, to accompany, c. dat. Luke 7, 11. 14, 25. 24, 15. Sept. c. μετά for Heb. **עִם** **הָלַךְ** Gen. 13, 5. 14, 24; **עִם** **הָלַךְ** Gen. 18, 16.—Tob. 5, 8. Xen. An. 1. 3. 5.

2. Of a multitude, to come together, to assemble, πρὸς αὐτόν Mark 10, 1. Sept. for **הָלַךְ** Job 1, 4.—Pol. 5. 75. 1. Plut. Lycurg. 6.

**συμπόσιον**, ου, τό, (συμπίνω,) a drinking together, Lat. *compotatio*, Sept. for **עִם** **הָלַךְ** Esth. 7, 7. Xen. Cyr. 8. 4. 13; a banquet, feast, 1 Macc. 16, 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a banqueting-hall, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. a banqueting-party, table-party; Mark 6, 39 ἀνακλίναι πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, by table-parties; comp. Gesen. Lehrgr. § 173. b. See in κλισία and espec. in πρασία.

**συμπρεσβύτερος**, ου, ό, a fellow-presbyter, co-elder, 1 Pet. 5, 1. See in πρεσβύτερος no. 2. c.

**συμφαγεῖν**, see in συνεσθίω.

**συμφέρω**, aor. 1 συνήνεγκα, (φέρω.)

1. to bear or bring together, to collect, c. acc. Acts 19, 19 συνενέγκαντες τὰς βίβλους.—Jos. Ant. 3. 8. 3. Hdot. 7. 152. Xen. An. 6. 5. 6.

2. Intrans. or rather an acc. of thing being omitted, to confer, to contribute, to conduce; and with dat. of pers. to be well, profitable, expedient; 2 Cor. 8, 10 τοῦτο γὰρ ὑμῖν συμφέρει. Dat. impl. 1 Cor. 6, 12 οὐ πάντα συμφέρει. 10, 23. With inf. as

subj. c. dat. 2 Cor. 12, 1; dat. impl. Mat. 19, 10. John 18, 14. Impers. c. dat. et ἴνα, Matt. 5, 29. 30. 18, 6. John 11, 50. 16, 7. Comp. Buttm. § 129. 18. Winer § 45. 2. p. 266. (So c. dat. Sept. Prov. 19, 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30; inf. et dat. Sept. Esth. 3, 8. Xen. Œc. 13. 2.) PART. Neut. τὸ συμφέρον, some good, profit, advantage, 1 Cor. 7, 35. 10, 33. 12, 7. Heb. 12, 10. Plur. τὰ συμφέροντα, things profitable, Acts 20, 20. So 2 Macc. 4, 5. Dem. 209. 7. Plur. Baruch 4, 3. Xen. Conv. 4. 59.

**σύμφημι**, (φήμι,) to speak with another, in the same manner, i. q. to agree with, to assent to; c. dat. Rom. 7, 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Eurip. Hipp. 266. Xen. An. 5. 8. 9.

**σύμφορος**, ου, ό, ή, adj. (συμφέρω,) profitable; Neut. τὸ σύμφορον as Subst. profit, so Lachm. for τὸ συμφέρον, 1 Cor. 7, 35. 10, 33.—Xen. Hell. 6. 3. 14.

**συμφυλέτης**, ου, ό, (φυλέτης, φυλή,) pr. one of the same tribe or class, Lat. *tribulis*, Isocr. p. 263. a. Aristoph. Av. 368.—In N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2, 14. So Hesych. συμφυλετῶν ὁμοεσθῶν. Disapproved c by the grammarians, Lob. ad Phryn. p. 172 Wetst. N. T. in loc.

**σύμφυτος**, ου, ό, ή, adj. (σιμφύω,) brought forth together, grown together, Sept. Zech. 11, 2. Theophr. Caus. Pl. 5. 5. 2. Etymol. Mag. **ξύμφυτος** ὁ συγγενής. Trop. inborn, innate, 3 Macc. 3, 22. Plut. Pyrrh. 7. Lys. 118. 31.—In N. T. grown together into one, connate, united, one with. Rom. 6, 5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ [σύμφυτοι] τῆς ἀναστάσεως ἐσόμεθα, for if we are grown together with the likeness of his death, yea also shall we be [grown together] with his resurrection; for the gen. comp. Plato Phil. 51. d, τοῦτων **ξύμφυτος** ἴδονας ἐπομένας. Matth. § 379. fin.—Comp. pr. **συμπεφυκώς** grown together, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

**συμφύω**, f. ἴσω, (φύω,) to bring forth together, to let spring up or grow together Plato Conv. 192. e.—In N. T. only Pass aor. 2 **συνέφυεν**, to spring up or grow together; Luke 8, 7 **συμφυεῖσθαι** αἱ ἀκανθᾶι. This is a later form instead of Act. aor. 2 **συνέφυν** intrans. see in φύω init. So Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία **συμφυεῖσα** ἡνῶθη. So **συνέφυν**, **συμπεφυκα**, Theophr. II. Pl. 9. 2.

Αἰ. V. II. 3. 1 κίττος . . . συμπέφυκε τοῖς δένδροις.

**συμφωνέω**, ὦ, f. ἴσω, (σύμφωνος,) *to sound together, to be in unison, accord*, pr. of musical instruments, Plato Rep. 617. b.—In N. T. trop. *to accord with, to agree with*, intrans.

1. Genr. e. g. a) Of what is suitable, congruous, c. dat. Luke 5, 36 τῷ παλαῖῳ οὐ συμφωνεῖ ἐπιβλημα. So Aristot. Polit. 7. 15 ταῦτα δὲ πρὸς ἄλληλα συμφωνεῖν. b) Of coincidence, concurrence, c. dat. Acts 15, 15 τοῦτ' αὖ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. So Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

2. Of a compact between two or more, *to agree together, to make an agreement*; with περί c. gen. Matt. 18, 19. Pass. c. dat. Acts 5, 9 τί ὅτι συνεφωνήσῃ ὑμῖν, *how that it is agreed upon by you*. So Sept. 2 K. 12, 8; περί τινος Pol. 2. 15. 5; c. inf. Diod. Sic. 12. 80; πρὸς τινα Xen. Hell. 1. 3. 8.—With dat. of pers. and genit. of price, Matt. 20, 13 οὐχὶ δηναρίον συνεφωνήσας μοι; Buttm. § 132. 10. c. With μετά τινος and ἐκ c. gen. of price, Matt. 20, 2. So Act. Thom. § 2 συνεφωνήσε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

**συμφώνησις**, εως, ἡ, (συμφωνέω,) *an agreeing together, accord*; 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—Comp. συμφωνία Jos. c. Ap. 2. 16 pen. Hidian. 3. 13. 8.

**συμφωνία**, as, ἡ, (συμφωνέω,) *symphony, a concert of instruments, music*, Luke 15, 25.—Sept. Dan. 3, 5. 10. Pol. 26. 10. 5. Aristot. Polit. 7. 15.

**σύμφωνος**, ου, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison*, pr. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Præc. 11. Plato Legg. 812. d.—In N. T. trop. *consonant, accordant*; Neut. τὸ σύμφωνον as Subst. *accord, agreement*, 1 Cor. 7, 5 ἐκ συμφώνου. So Pol. 6. 36. 5; genr. Diod. 6. 11. Epict. Ench. 49. 3. Plato Lach. 188. d.

**συμψηφίζω**, f. ἴσω, (ψηφίζω,) *to reckon together, to compute*, e. g. τὰς τιμὰς Acts 19, 19.—Mid. 'to vote with,' Aristoph. Lysist. 142.

**σύμψυχος**, ου, ὁ, ἡ, adj. (σύν, ψυχή,) *of one mind with others, like-minded*, Phil. 2, 2.—Polemo 2. 54. Comp. Tittm. Syn. N. T. p. 67.

**σύν**, prep. governing only the Dative, *with*, implying a nearer and closer connection and conjunction than μετά; much as

*with* in Engl. differs from *mid, amid, among* See Passow s. v. Matth. § 577. Winer § 52. b. Tittm. Syn. N. T. p. 176.

1. Pr. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connection and company with him; comp. in μετά I. 2. a. So after verbs of sitting, standing, *being*, remaining, *with* any one; as ἀνάκειμαι John 12, 2 in later editions; γίνομαι Luke 2, 13; διατρίβω Acts 14, 28; ἵστημι intrans. Acts 2, 14. 4, 14; ἐφίστημι intr. Luke 20, 1. Acts 23, 27; κασίջω Acts 8, 31; μένω Luke 1, 56. 24, 29. Acts 23, 16. Spec. εἶναι σὺν τινι, *to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17 σὺν κυρίῳ. 2 Pet. 1, 18; with εἶναι impl. Luke 8, 1. Acts 21, 29. Phil. 4, 21. Or as accompanying, following, Luke 7, 12. Acts 13, 7. 27, 2; as a follower, disciple, Luke 8, 38. 22, 56. Acts 4, 13; as a partisan, to be on one's side, Acts 14, 4 bis. (Xen. An. 1. 8. 26. Hell. 3. 1. 18 fin.) So οἱ σὺν τινι ὄντες, *those with any one*, his companions, attendants, followers; fully Mark 2, 26. Acts 22, 9. Oftener with part. ὄν, ὄντες impl. Luke 5, 9. 8, 45 in later edit. 9, 32. 24, 10. 24. 33. Rom. 16, 14. 15. Gal. 1, 2. 2, 3. spoken of colleagues, Acts 5, 17. 21. 19. 38. So Hidian. 5. 4. 11. Plut. Mor. II. p. 40. Xen. Cyr. 7. 1. 15. Anab. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke 24, 1. John 21, 3. Acts 11, 12. 2 Cor. 9, 4; ἀπέρχομαι Acts 5, 26; εἰσέρχομαι Acts 3, 8. 25, 23; ἐξέρχομαι Acts 10, 23. 14, 20. 16, 3. John 18, 1; συνέρχομαι Acts 21, 16. Also πορεύομαι Luke 7, 6. Acts 10, 20. 23, 32. 26, 13. 1 Cor. 16, 4; εἰσίνεμαι Acts 21, 18; ἐκπλέω 18, 18; παραγίνομαι 24, 24; συνάγομαι 4, 27. So Hidian. 2. 14. 1. Xen. Cyr. 3. 3. 13. Hell. 3. 1. 18 init.—Genr. with *neuter and passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. 26. 35 κἀν δὲ με σὺν σοι ἀποθανεῖν. 27, 38. τότε σταυροῦνται σὺν αὐτῷ δύο λεησται. Mark 9, 4 ὥσθι αὐτοῖς Ἥλιος σὺν Μαυροσί. Luke 2, 5 ἀπογράψασθαι σὺν Μαριὰμ κτλ 22, 14. 23, 32. Acts 1, 14 bis. v. 17 Rec v. 22 μάρτυρα γενέσθαι σὺν ἡμῖν. Acts 3, 4. 4, 27. 14, 5 ὅς δὲ ἐγένετο ὅρμη τῶν . . . Ἰουδαίων σὺν τοῖς ἄρχουσιν. 8, 20. 15, 22 ἔδοξε τοῖς ἀποστόλοις . . . σὺν ὅλῃ τῇ ἐκκλησίᾳ. 17, 34. 18, 8. 20, 36. 21, 24. 26. 1 Cor. 1, 2. 11, 32. 2 Cor. 1, 1. Eph. 3, 18. 4, 31. Phil. 1, 1. 2, 22. Col. 3, 3. 4. 1 Thess. 4, 17 ἅμα σὺν αἰ τοῖς ὑποπαγούμιν



δα. 5, 10. So Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4, 10 ἡρώτησαν αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα. Luke 5, 19, 13, 23, 11. 35. Acts 5, 1. 10, 2. 14, 13. 21, 5. 1 Cor. 16, 19. To the object, Matt. 25, 27 ἐκομισάμην ἄν τὸ ἐμὸν σὺν τόκῳ. Mark 8, 34. 15, 27 καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές. Acts 15, 22 πέμψαι. v. 25. 23, 15. [16, 32.] 1 Cor. 10, 13. 2 Cor. 1, 21. 4, 14. Gal. 5, 24. Col. 3, 9. 4, 9. 1 Thess. 4, 14. So with obj. Palæph. 31. 10. Xen. Cyr. 1. 4. 7.

2. Trop. of connection, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with*, like; Rom. 6, 8 εἰ δὲ ἀποθάνομεν σὺν Χριστῷ. 8, 32, 2 Cor. 13, 4. Gal. 3, 9 εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ, i. e. *with*, and like Abraham, by the same acts *with*: in the same manner. Col. 2, 13. 20.—6c. 27 Sept. μετὰ Ps. 106, 6. Ecc. 2, 16.

3. Of connection arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15, 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, i. q. ἡ δοθεῖσά μοι in Rom. 12, 3. 6. 2 Cor. 8, 19 συνεπέμψαμεν τὸν ἀδελφόν... σὺν τῇ ναοῦ ταύτῃ, i. e. entrusted with this gift. (Psalt. Sal. 7, 4 ἀποστείλης θάνατον σὺν ἐντολῇ.) James 1, 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

4. Implying a joint-working, co-operation, and thus spoken of a *means*, instrument, *with*, *through*, *by virtue of*; 1 Cor. 5, 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

5. Implying addition, accession, like Engl. *with*, i. q. *besides, over and above*; Luke 24, 21 ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with* (besides) *all this*. Comp. Heb. 177 Sept. σὺν τούτοις Neh. 5, 18.—3 Macc. 1, 22.

NOTE. In composition σὺν implies: a) Society, companionship, consort, in time or place, *with*, *together*, Lat. *con*—; also *there-with*, *withal*; e. g. συνάγω, συνεσιέω, συγκαθίσταμαι. b) Completeness of an action, *altogether*, on every side, *wholly*, and is thus intensive; e. g. συμπληρώω, συγκαλύπτω.

συνάγω, ἰ ξω, (ἄγω.) 1. to lead or bring together, to gather together, to collect, either persons or things, c. acc. Matt. 22, 10 συνηγαγον πάντας ὅσους εὗρον. Luke 15, 13 συναγαγὼν ἅπαντα. John 6, 12 τὰ κλάσματα. 15, 6. Rev. 13, 10 αἰχμαλωσίαν συνάγει, i. q. to bring together captives. to lead captive.

With acc. impl. Matt. 13, 47 σαγήνη... ἐκ παντὸς γένους συναγαγούσῃ. Matt. 25, 24. 26. John 6, 13, comp. 12. Sept. for 707 Ex. 23, 10. Num. 19, 9. 10. So Ael. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3, 12—συναίξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. 6, 26. 13, 30. Luke 3, 17. John 11, 52 τὰ τέκνα εἰς ἐν, i. e. into one family, church. (Heraclit. c. 19 τοὺς σποράδην οἰκούντας εἰς ἐν συναγεῖν. Dion. Hal. Ant. 2. 45.) So εἰς final, John 4, 36; ἐκεῖ, ποῦ, Luke 12, 17. 18; μετὰ τινος Matt. 12, 30. Luke 11, 23.

2. Of persons, an assembly, multitude. i. q. to assemble, to convene, to convoke. a) With acc. Matt. 2, 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς κτλ. John 11, 47. Acts 14, 27. 15, 30. Also with ἐπὶ τινα against any one Matt. 27, 27; εἰς τὸν τόπον Rev. 16, 16; εἰς πόλεμον Rev. 16, 14. 20, 8. Sept. genr. for 707 Ex. 3, 16. 1 Sam. 5, 11. So Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9; an army Palæph. 8. 4. Xen. Ag. 1. 25. b) Pass. or Mid. to be gathered together, to be assembled, to come together, Matt. 22, 41 συνηγμένον δὲ τῶν Φαρισαίων. 27, 17. Mark 2, 2. Luke 22, 66. Acts 13, 44. 15, 6. 20, 7. 1 Cor. 5, 4. Rev. 19, 19. Sept. for 707 Deut. 33, 5. Neh. 8, 3. (Plut. Mor. II. p. 31.) With adjuncts of place, etc. ἐμπροσθεν τινος Matt. 25, 32; ἐπὶ τὸ αὐτό, Matt. 22, 34. Acts 4, 26; ἐπὶ τινα, to any one Mark 5, 21, also against any one Acts 4, 27. (Sept. Gen. 34, 30.) So εἰς c. acc. of place, Matt. 26, 3. Acts 4, 5; εἰς final Matt. 18, 20. Rev. 19, 17; ἐν c. dat. of place, Acts 4, 27. 31. 11, 26; μετὰ τινος Matt. 28, 12; πρὸς τινα, to any one, Matt. 13, 2. 27, 62. Mark 4, 1. 6, 30. 7, 1; ἐκεῖ, ὅπου, οὐδ, Matt. 18, 20. 26, 57. John 18, 2. 20, 19. Acts 20, 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24, 28. Luke 17, 37.

3. From the Heb. pr. to lead or take with oneself, into one's house, to receive to one's hospitality and protection, like Heb. 707 Matt. 25, 35 ξένος ἦμην, καὶ συνηγάγετέ με. v. 38. 43. So Sept. for 707 Deut. 22, 2. Josh. 2, 18. Judg. 19, 15. 18.

συναγωγή, ἦς, ἡ, (συνάγω,) a collecting, gathering, as of fruits, Pol. 1. 17. 9; of people, tribes, Pol. 4. 7. 6; a mass, multitude, as collected, e. g. λίθων Sept. Job 8, 17; ὕδατος Is. 37, 25; or of persons, as the congregation of Israel, Sept. Ex. 12, 3. 19. Lev. 4, 13. Eccus. 24, 25. 1 Mac.

14, 28; or an army, Ex. 32, 22. 23. 38, 4. 15.—Hence in N. T. *an assembly, congregation, synagogue*; spoken

1. Of a Christian assembly or church, James 2, 2.

2. Of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in no. 3. Luke 8, 41. 12, 11. 21, 12 *παριδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακάς*. Acts 9, 2 *ἐπιστολὰς πρὸς τὰς συναγωγὰς*. 13, 43. 22, 19. 26, 11. So Hist. of Sus. 41. 60, comp. v. 4. 28.—Also Rev. 2, 9 et 3, 9 *συναγωγή Σατανᾶ*, the *synagogue of Satan*, Satan's assembly; spoken of Jews who slander the Christian church; who, professing to be true Jews and to worship God, are not so, but worship Satan; comp. Rom. 2, 29. Others understand *Judaizing teachers*; but they are not spoken of as being in the church. Comp. Sept. *συναγωγή πονηρευομένων* for Heb. עֲדָה Ps. 22, 7; comp. Eccclus. 16, 6. 21, 9.

3. Meton. of a Jewish place of worship, a *synagogue*, later Heb. בֵּית מִדְרָשׁ *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8, 1 sq. Originally synagogues would seem not to have differed from the later *proseucha*, see in *προσευχή* no. 2; being erected without the cities in the fields, and usually near a stream or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. T. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4, 16 sq. Acts 13, 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8, 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4, 23. Wetst. N. T. I. v. 278. Winer Realw.

art. *Synagenen*. So Matt. 4, 23. 6, 2. 5 9, 35. 10, 17. 12, 9. 13, 54. 23, 6. 34 Mark 1, 21. 23. 29. 39. 3, 1. 6, 2. 12, 39, 13, 9. Luke 4, 15. 16. 20. 28. 33. 38. 44. 6, 6. 7, 5. 11, 43. 13, 10. 20, 46. John 6, 59. 18, 20. Acts 9, 20. 13, 14. 14, 1. 15, 21. 17, 17. 18, 4. 7. 19. 26. 19, 8. 24, 12; *συναγωγή τῶν Ἰουδαίων* Acts 13, 5. 42. 17, 1. 10; σ. τῶν Λιβερτινῶν Acts 6, 9, see in *Λιβερτινός*.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

*συναγωνίζομαι*, f. *ἴσμαι*, Mid. depon (*ἀγωνίζομαι*), to contend along with, to combat with, in company with, e. g. in the gymnasia, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49.—In N. T. to strive earnestly along with, to wrestle along with, c. dat. Rom. 15, 30 *συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς*. So Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

*συναδλέω*, ὦ, f. *ἴσω*, (*ἀδλέω*), to contend along with any one, on his side; only trop. to strive with, together with, i. q. to help, to aid, c. dat. Phil. 4, 3 *ἐν τῷ εὐαγγελίῳ συνήδησόν μοι*. Also mutually, to strive together for any thing, c. dat. commodi, τῇ πίστει Phil. 1, 27.—Trop. in a diff. sense Diod. Sic. 3. 4.

*συναδρoίζω*, f. *οῖσω*, (*ἀδρoίζω*, *ἀδρoός*), to gather together, in a heap, e. g. things, Jos. Ant. 10. 4. 3.—In N. T. of persons, to gather together, to assemble; c. acc. Acts 19, 25 *τεχνίταις... οὓς συναδρoίρας*. Pass. Luke 24, 33. Acts 12, 12. Sept. for לָקַח Num. 20, 2; לָקַח 2 Sam. 2, 25. 30. So Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

*συναίρω*, f. *αῶω*, (*αῖρω*), to take up together, Plut. Lysand. 15. Sympos. 3. 10. 3; to help, to aid, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 *συνῆρεν αὐταῖς*. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only *συναίρειν λόγον μετὰ τινος*, to take up an account with any one, for adjustment, i. q. to reckon together, Matt. 18, 23. 24. 25, 19. So Etym. Magn. *ἐξυῖρασθαι*: *συναρμύσασθαι, συγκατατίθεσθαι*.

*συναίχμαλωτος*, ον, ὁ, (*αἰχμάλωτος*), a fellow-prisoner, Rom. 16, 7. Col. 4, 10. Philem. 23.

*συνακολουδέω*, ὦ, f. *ἴσω*, (*ἀκολουζέω*), to follow with, along with, to accompany, c. dat. Mark 5, 37. Luke 23, 49.—2 Macc. 2, 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

*συναλλίζω*, f. *ἴσω*, (*ἀλλίζω*, *ἀλής*, i. q. *ἀρoός*), to gather together, in a heap, e. g.

things, Jos. Ant. 8. 4. 1 τὰ σκευὴ πάντα συναλίσσας.—In N. T. of persons, *to gather together*, *to assemble*, Pass. Acts 1, 4 συναλιζόμενος παρήγγειλεν αὐτοῖς. So Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

**συναλλασσω**, f. ξω, (ἀλλάσσω,) *to change by bringing together*, *to bring together*, *to reconcile*, c. acc. Acts 7, 26 Lachm. συνήλασεν αὐτοὺς εἰς εἰρήνην, for Rec. συνήλασεν.—Æschyl. Sept. c. Th. 579. Thuc. 1. 24.

**συναναβαίνω**, aor. 2 συνέβην, (ἀναβαίνω,) *to go up with any one*, from a lower to a higher part of a country; c. dat. Mark 15, 41. Acts 13, 31. Sept. for חָבַץ Ex. 12, 38. 1 Esdr. 8, 27. Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

**συνανάκειμαι**, f. είσομαι, (ἀνάκειμαι,) *to recline with any one at table*, i. q. *to eat with*, *to dine or sup with*, see in ἀνάκειμαι no. 2; c. dat. Matt. 9, 10 συνανέκυντο τῷ Ἰησοῦ. Mark 2, 15. Luke 14, 10. John 12, 2. Part. absol. οἱ συνανακείμενοι, *guests*, Matt. 14, 9. Mark 6, 22. 26. Luke 7, 49. 14, 15. —3 Macc. 5, 39.

**συναναμίγνυμι**, f. ξω, (μίγνυμι,) *to mix up together*; Pass. or Mid. συναναμίγνυμαι, *to mingle together with*, trop. *to have intercourse or keep company with*, c. dat. 1 Cor. 5, 9 μὴ συναναμίγνυσθαι πόρνοις. v. 11. 2 Thess. 3, 14. Sept. for מִצְרַיִם Hos. 7, 8. —Plut. Philopœm. 21. So συμμίγνυμι, Dem. 885. 8 συμμίξαι πονηροῖς ἀνθρώποις. Xen. Mem. 1. 2. 20.

**συναναπαύω**, f. αὔσω, (ἀναπαύω,) Mid. *to refresh oneself or be refreshed with any one*, in his company; c. dat. Rom. 15, 32; comp. ἀναπαύω no. 2.—So ‘to sleep with,’ c. dat. Plut. de tuend. sanit. Præc. 6.

**συναντάω**, f. ήσω, (ἀντάω, ἀντί,) *to come together over against one another*, *to meet together*, *to meet with*, *to encounter*.

1. Pr. c. dat. Luke 9, 37 συνήνησεν αὐτῷ ὄχλος πολὺς. 22, 10. Acts 10, 25. Heb. 7, 1. 10. Sept. for חָבַץ Num. 23, 16; חָבַץ Gen. 32, 17; חָבַץ Gen. 32, 1.—Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

2. Trop. of things, events, *to happen to any one*, *to befall*, c. dat. Acts 20, 22 τὰ . . . συναντήσονται μοι μὴ εἰδώς. Sept. and חָבַץ Ecc. 2, 14. 9, 11.

**συνάντησις**, εως, ή, (συναντάω,) *a meeting with*; in N. T. only in the phrase εἰς συνάντησιν, *for meeting with*, used for the infin. συναντᾶν, *to meet with*, c. dat. Matt. 8, 34. So Sept. for חָבַץ רָצָא

Gen. 14, 17. Ex. 18, 7.—So Plut. Pyrrh 16 init. Genr. Dion. Hal. Ant. 4. 66. Eurip. Jon. 535 [547].

**συναντιλαμβάνω**, f. λήψομαι, (ἀντιλαμβάνω,) only Mid. συναντιλαμβάνομαι, *to take hold in turn with any one*, *to lay hold along with*, i. q. *to help*, *to aid*, c. dat. Luke 10, 40. Rom. 8, 26. Sept. for חָבַץ Ps. 89, 22; חָבַץ Ex. 18, 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

**συναπάγω**, f. ξω, (ἀπάγω,) *to lead off or away with any one*, c. dat. of pers. Sept. for חָבַץ Ex. 14, 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23; comp. Wetst. N. T. II. p. 81.—In N. T. only Pass. trop. *to be led or carried away with any thing*; mostly in a bad sense, *to be led astray*, c. dat. Gal. 2, 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. 3, 17. Also in a good sense, Rom. 12, 16 μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, *not minding high things, but led away by, lowly things*, i. e. not withdrawing yourselves from lowly things in behalf of one another, cultivating humility. Some here take ταπεινοῖς as masc. ‘being conformed to the lowly;’ but contrary to the antithesis with τὰ ὑψηλά.

**συναποθνήσκω**, aor. 2 συναπέθανον, (ἀποθνήσκω,) *to die with any one*; c. dat. Mark 14, 31 ἐγὼ με δέη συναποθανεῖν σοι. 2 Cor. 7, 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2, 11; comp. σύν no. 2.—Eccclus. 19, 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

**συναπόλλυμι**, f. ολέσω, (ἀπόλλυμι,) *to destroy with or together*, c. acc. et dat. Sept. for חָבַץ Gen. 18, 23; impl. Plut. Phoc. 2. Dem. 917. 14.—In N. T. Mid. or Pass. *to be destroyed with any one*, *to perish with others*, c. dat. Heb. 11, 31 Παύς . . . οὐ συναπόλετο τοῖς ἀπειθήσασιν. Sept. for חָבַץ Gen. 19, 15. So Eccclus. 8, 15 Hdot. 7. 221. Plato Lys. 221. b.

**συναποστέλλω**, f. ελῶ, (ἀποστέλλω,) *to send off or away with any one*, in company, c. acc. 2 Cor. 12, 18. Sept. for חָבַץ Ex. 33, 2. 22.—1 Esdr. 5, 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

**συναρμολογέω**, ῶ, f. ήσω, (ἀρμολογέω; ἀρμός, λόγος,) *to joint together*, *to fit or frame together*, *to join together parts fitted to each other*; Pass. Eph. 2, 21 πᾶσα οἰκοδομή συναρμολογουμένη. 4, 16.

**συναρπάζω**, f. ἄσω, (ἀρπάζω,) Lat. corripere, *to seize or grasp altogether*, *to seize or catch with the notion of haste and greed*

violence; stronger than ἀρπάξω, from the idea of *grasping all around*; comp. in συναλμαβάνω no. 1. a) Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6, 12. 19, 29; of a demon seizing violently one possessed Luke 8, 29. Sept. for חָזַק Prov. 6, 25. So Philo de Plant. N. p. 219. e, ἔλον τὸν νοῦν ὑπὸ ζείας κατοχῆς συναρπασθεὶς οἰστρῶ. Luc. D. Deor. 8 ἥν. καὶ ἥδη συναρπάσω αὐτήν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20. b) Of things, as a ship caught by a tempest, Pass. Acts 27, 15. Comp. Soph. Elect. 1150 πάντα γὰρ ξυναρπάσας ζύελλα. So ἀναρπάξωμαι ὑπ' ἀνέμου Thuc. 6. 104.

συναλιζομαι, f. ἴσομαι, Mid. depon. (αὐλιζομαι,) to pass the night with any one, to lodge or remain with, Acts 1, 4 in Mss. for συναλιζόμενος.—Sept. Prov. 22, 24, Heb. כָּיָב.

συναυξάνω, f. ἴσω, (αὐξάνω,) to make grow with, to augment withal, at the same time, 2 Macc. 4, 4. Pol. 10. 35. 5. Plut. Philopem. 1.—In N. T. Mid. συναυξάνομαι, intrans. to grow together, in company, Matt. 13, 30. So Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

σύνδεσμος, ου, ὅ, (συνδέω,) what binds together, a band, bond, copula; Col. 2, 19 διὰ τῶν ἰφῶν καὶ συνδέσμων. Trop. Eph. 4, 3. Col. 3, 14 τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος, i. e. which binds together all the christian graces into one perfect whole; comp. Simplic. in Epict. p. 208, καλῶς οἱ Πυθαγόρειοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλικὴν ἐτίμων, καὶ σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. So Sept. Dan. 5, 6. 13. Plut. Num. 6. Plato Rep. p. 616. c.—Trop. Acts 8, 23 εἰς . . . σύνδεσμον τῆς ἀδικίας ὁρῶ σε ὄντα, I perceive that thou art (fallen) into the bond of iniquity, an emblem of the bondage of the wicked; see in εἰς no. 4. Comp. Sept. Is. 58, 6.

συνδέω, f. δήσω, (δέω,) to bind together, Sept. Judg. 15, 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32.—In N. T. of persons, to bind together with; Pass. to be bound or in bonds with any one, dat. impl. Heb. 13, 3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners. So Jos. Ant. 2. 5. 3 συνδεδεμένος τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. Hell. 2. 4. 8.

συνδοξάζω, f. ἴσω, (δοξάζω,) to glorify with any one, i. e. to exalt in dignity and glory with or as another; Pass. Rom. 8, 17.

συνδoulos, ου, ὅ, (δoulos,) a fellow-slave, fellow-servant. The Atticists prefer ὁμόδουλος, Thom. Mag. p. 649 ὁμόδουλος

Ἀττικόν, οὐ σύνδουλος. Poll. On. 3. 82 Comp. Lob. ad Phryn. p. 471.

1. Pr. of involuntary service, Matt. 24. 49 τύπειν τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134. 2. Of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6, 11. 19, 10. 22, 9; espec. of teachers, a colleague, Col. 1, 7. 4, 7.—Also of the attendants of a king, the officers of an oriental court, Matt. 18, 28. 29. 31. 33; comp. v. 23. So Sept. for חֲבֵרָה colleagues Ezra 4, 7. 9. 5, 3. 6.

συνδρομή, ἥς, ἡ, (συντρέχω, συνίδραμον,) a running together, concourse, Acts 21, 30.—Judith 10, 18. Pol. 1. 67. 2. Diog. Sic. 13. 87.

συνεγείρω, f. ἐρῶ, (ἐγείρω,) to wake or raise up together with any one, from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2, 6 καὶ συνήγειρε sc. ἡμᾶς τῷ Χριστῷ (as v. 5). Col. 3, 1; dat. impl. 2, 12.—Pr. to raise or lift up, Jos. de Macc. 3 τὰ πεπτωκότα. Phocylid. 132 κτήνος ἐξερῶ. Trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

συνέδριον, ου, τό, (σύεδρος, ἔδρα,) a sitting together, an assembly, consessus, Sept. for מִדְבָּרָה Ps. 26, 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1: a sitting in council, a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 1. 21. Xen. Hell. 7. 1. 39.—In N. T. spoken only of Jewish councils.

1. The Sanhedrim, Talm. סנהדרין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11, 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses (see in ἀρχιερεύς no. 2); πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, מְדִינָה מְדִינָה princeps; and a vice-president, called מְדִינָה מְדִינָה, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26, 3. 57. Under the Romans the right of

capital punishment was taken away, John 18, 31; though they might aid in carrying a sentence into execution, John 19, 6. 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Flor. Heb. ad Matt. 2, 4. 23, 20. Winer Realw. art. *Synedrium*.—So Matt. 5, 22 *ὁ ἄνθρωπος ἔσται τῷ συνεδρίῳ*. 26, 59. Mark 14, 55. 15, 1. John 11, 47. Acts 5, 21. 27. 34. 41. 22, 30. 23, 1. 15. 20. 28. 24, 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22, 66 *ἀνέγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν*. Acts 4, 15, 6. 12. 15. 23, 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1; de Vit. § 12. Including the idea of place, genr. Hldian. 2. 3. 5. Xen. Hell. 2. 4. 23.

2. Genr. *συνέδρια, councils, tribunals*, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. *κρίσις*, Matt. 10, 17. Mark 13, 9. See fully in *κρίσις* no. 3.

*συνείδησις, εὖος, ἦ, (σύννοια, συνειδέσθαι), a knowing with oneself, consciousness; and hence conscience, that moral faculty which distinguishes between right and wrong, and prompts to choose the former and avoid the latter; John 8, 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2, 15 συνκατηγόρουσιν αὐτῶν τῆς συνειδήσεως. 9, 1. 13, 5. 1 Cor. 10, 25. 27. 28. 29 bis. 2 Cor. 1, 12. 4, 2. 5, 11. 1 Tim. 4, 2. Tit. 1, 15. Heb. 9, 9. 14. 10, 2. 22. So *συνείδησις ἀγαθή*, a good conscience, consciousness of right, rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21; καλή Heb. 13, 18; κασάρπα 1 Tim. 3, 9. 2 Tim. 1, 3; ἀπόσκοπος Acts 24, 16; *συνείδησις ἀσθενής οὕσα* v. *ἀσθενόουσα*, i. e. weak and hesitating in judging and deciding, 1 Cor. 8, 7. 10. 12. Also 1 Pet. 2, 19 *συνείδησις τοῦ Θεοῦ*, a conscience toward God, conformed to his will. 1 Cor. 8, 7 *συνείδησις τοῦ εἰδώλου* a conscience toward the idol, a conscience over which the idol has power, as if something real; or, a conscientious horror of an idol.—Wisdom. 17, 11. Test. XII Patr. ἡ *συνείδησις μου συνέχει με περὶ τῆς ἁμαρτίας*. Epict. Fragm. 97. Luc. Amor. 49. Diord. Sic. 4. 65; *συν. ἀγαθή* Hldian. 6. 3. 9.*

*συνεῖδω*, obsol. in the present, see in *εἶδω*.

1. Aor. 2 *συνεῖδον*, Part. *συνιδών*, only trop. to see or perceive with oneself, by the senses, to be aware; absol. Acts 12, 12. 14, 6 *συνιδόντες κατέφυγον*.—2 Macc. 4, 41. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon 25.

2. Perf. 2 *σύννοια*, Part. *συνειδώς*, to know with any one, to be conscious of or privy to any thing; absol. Acts 5, 2 *συνει-*

*δυίας καὶ τῆς γυναϊκὸς αὐτοῦ*. With acc. and dat. *ἐμαυτῷ, to know with oneself, to be conscious of*, 1 Cor. 4, 4 *οὐδὲν γὰρ ἐμαυτῷ σύννοια*.—So c. *ἐαυτῷ* Sept. Job 27, 6. Hldian. 7. 1. 3. Xen. Mem. 2. 9. 6.

*σύνειμι*, f. *έσομαι, (εἰμι), to be with, to be present with*, c. dat. Luke 9, 18. Acts 22, 11.—2 Macc. 9, 4. AEL. V. H. 12. 52. Xen. Mem. 1. 1. 10.

*σύνειμι*, Part. *συνιών, (εἶμι), to go or come together, to convene*, absol. Luke 8, 4. —Hldian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

*συνεισέρχομαι*, aor. 2 *ἦλθον, (εἰσερχομαι), to go or come in with any one, to enter with*, c. dat. John 18, 15 *συνεισῆλθε τῷ Ἰησοῦ*. Into a vessel, to embark with, c. dat. John 6, 22. Sept. for *עָלָה בָּיָה* Esth. 2, 13.—Act. Thom. § 12. Luc. Tox. 18. Xen. An. 4. 5. 10.

*συνέκδημος, ου, ὁ, ἦ, adj. (ἐκδημος), absent together from one's people, a fellow-traveller*, Acts 19, 29. 2 Cor. 8, 19.—Jos. de Vit. § 14. Palæph. 46. 4. Plut. de Virtut. et Vit. 2.

*συνεκλεκτός, ἦ, ὅν, (ἐκλεκτός), chosen along with, co-elect, like-beloved*, 1 Pet. 5, 13.—Others here take it as pr. n. fem. *Syneclecle*, and understand it of the wife of Peter.

*συνελαύνω*, f. *άσω, (ελαύνω), to drive together, into one place*, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4, 26. Pol. 28. 5. 6.—In N. T. trop. to urge or persuade together, to set at one, c. acc. Acts 7, 26 *συνήλασεν αὐτοὺς εἰς εἰρήνην*. So AEL. V. H. 4. 15.

*συνεπιμαρτυρέω, ὦ, f. ἴσω, (ἐπιμαρτυρέω), to bear further witness with any one, to join in attesting*, c. dat. of manner, Heb. 2, 4, comp. v. 3.—Sext. Empir. adv. Log. 2. 324 *συνεπιμαρτυροῦσαν τῷ λόγῳ*. Pol. 26. 9. 4.

*συνεπιτίθηναι*, f. *θήσω, (ἐπιτίθηναι), to put or lay upon together, at the same time*, Sept. Num. 12, 11. Plut. Sympos. 8. 7. 4 fin.—In N. T. Mid. to set upon or assail with any one, at the same time, to join in assailing, absol. Acts 24, 9 *συνεπέθεντο* in later edit. comp. v. 2. Rec. *συνέθεντο*. So Sept. Deut. 32, 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

*συνέπομαι*, Mid. depon. (ἔπω, ἔπομαι), to follow with, to accompany, c. dat. Acts 20, 4.—2 Macc. 15, 2. Plut. Brut. 18. Xen. Conv. 1. 2.

*συνεργέω, ὦ, f. ἴσω, (συνεργός), to work together with any one, to coöperate*, absol. to be a co-worker, fellow-labourer,

1 Cor. 16, 16. 2 Cor. 6, 1. (With dat. pers. 1 Esdr. 7, 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. to *help*, to *aid*, c. dat. expr. or impl. Mark 16, 20. James 2, 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ. So 1 Macc. 12, 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, to *work together* for any thing, to *coöperate*, to *contribute* to any result, c. dat. commodi, et eis c. acc. Rom. 8, 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. So Pol. 11. 9. 1. Diod. Sic. 4. 76; πρὸς Plut. Romul. 21.

συνεργός, οὐ, ὅ, ἡ, adj. (ἔργον,) *working with*, *coöperating*, *aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10; Subst. a *co-worker*, *fellow-labourer*, *helper*, genr. 2 Macc. 8, 7. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of a *co-worker*, *helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. 3, 9; συνεργοὶ μου sc. Παύλου, Rom. 16, 3. 9. 21. Phil. 2, 25. 4, 3. 1 Thess. 3, 2. Philem. 1. 24; c. gen. of object, 2 Cor. 1, 24 συνεργοὶ τῆς χαρᾶς ὑμῶν, *co-workers of your joy*, i. e. labouring together for your happiness. With dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. With eis c. acc. for or in behalf of, 2 Cor. 8, 23 εἰς ὑμᾶς συνεργός. Col. 4, 11.

συνέρχομαι, aor. 2 συνήλθον, (ἔρχομαι,) to *go* or *come* with any one, to *come* together.

1. With dat. of pers. to *go* or *come* with, to *accompany*; Luke 23, 55 αἵτινες ἦσαν συνεληλυθῆναι αὐτὸς ἐκ τῆς Γαλιλαίας. John 11, 33 comp. 31. Acts 9, 39. 10, 23. 45. 11, 12. 15, 38. Also to *company* or *be conversant* with, Acts 1, 21. Once with σύν τινι Acts 21, 16; comp. Winer § 56 fin. Sept. for נִבְּרָ Job 22, 4.—Wisd. 7, 2; comp. Thuc. 1. 10.

2. Genr. and usually, to *come* together, to *convene*, to *assemble*, absol. Mark 3, 20 συνέρχεται πάλιν ὄχλος. Luke 5, 15. Acts 1, 6. 2, 6. 10, 27. 16, 13. 19, 32. 21, 22. 22, 30. 28, 17. 1 Cor. 14, 26; c. dat. of pers. with or to whom, Mark 14, 53; c. adv. of place, John 18, 20 οἴκου. Acts 25, 17; eis c. acc. of place, Acts 5, 16; as marking result, 1 Cor. 11, 17. 34; final, v. 33; ἐν c. dat. 1 Cor. 11, 18; ἐπὶ τὸ αὐτὸ 1 Cor. 11, 20. 14, 23; πρὸς τινα Mark 6, 33. Sept. for נִבְּרָ Ez. 33, 30; נִבְּרָ Jer. 3, 18; c. eis for נִבְּרָ Zech. 8, 21; נִבְּרָ 2 Chr. 30, 13; πρὸς τινα Ex. 32, 5.—Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42; τινί Pol. 1. 78. 4; σύν τινι Luc. Asin. 45; ἐς τὸ αὐτὸ Luc. Alex. 8

3. Spec. of husband and wife, to *come together* in one house, to *live together*; Matt. 1, 18 comp. v. 20. 24. So Plut. Amator. 9. Xen. Œc. 10. 4.—Of conjugal intercourse [1 Cor. 7, 5]; and so some Matt. 1. c. So Jos. Ant. 7. 8. 1. Plut. Thes. 3. Xen. Mem. 2. 2. 4.

συνεσθίω, aor. 2 συνέφαγον, (ἐσθίω,) to *eat* with any one, to *eat* together, i. e. genr. to have intercourse with, to associate with, c. dat. E. g. συνεσθ. Luke 15, 2. 1 Cor. 5, 11; c. μετά τινος Gal. 2, 12, comp. Winer § 56 fin. συνέφαγ. Acts 11, 3. 10, 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in ἐσθίω no. 2. d. Sept. συνεσθ. for נִבְּרָ Gen. 43, 32; absol. Ps. 101, 5; συνέφ. for נִבְּרָ Ex. 18, 12.—So συνεσθ. Plut. de occult. Viv. init. συνέφ. Luc. Parasit. 59.

σύνεσις, εως, ἡ, (συνήμι,) a *sending together*, *conjunction* of streams, ὁρμησις δύο ποταμῶν Hom. Od. 10. 515.—In N. T. 'a putting together' in mind, i. e.

1. *discernment*, *understanding*, *intelligence*; Luke 2, 47 ἐξίσταντο δὲ πάντες... ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. 1, 19. Eph. 3, 4. Col. 1, 9. 2, 2. 2 Tim. 2, 7. Sept. for נִבְּרָ Deut. 4, 6; נִבְּרָ Prov. 2, 2; נִבְּרָ Job 15, 2.—Luc. Alex. 22. Diod. Sic. 1. 1. Dem. 1394. 4. Xen. Cyr. 4. 5. 23.

2. Meton. as a faculty of the mind, *understanding*, *intellect*, put for the mind itself; Mark 12, 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως.—Ecclus. 47, 23. Æl. V. H. 12. 1. Plut. Thes. 6. Plato Phil. 19. d.

συνετός, ἡ, ὄν, (συνήμι,) pr. 'putting together' in mind, *discerning*, *intelligent*, *sagacious*; Matt. 11, 25 ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10, 21. Acts 13, 7. 1 Cor. 1, 19. Sept. for נִבְּרָ 1 Chr. 15, 22; נִבְּרָ Prov. 28, 7; נִבְּרָ Gen. 41, 33.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12.

συνευδοκῶ, ᾧ, f. ἡσῶ, (εὐδοκῶ) to *think well* of with others, to *take pleasure* with others in any thing; hence to *approve*, to *assent* to, c. dat. of pers. Rom. 1, 32 συνευδοκοῦσι τοῖς πρᾶσσουσιν. Elsewhere c. dat. of thing in or as to which, Luke 11. 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων. Acts 8, 1. 22, 20. So 1 Macc. 1, 57. 2 Macc. 11, 24; absol. Demad. 180. 32. Diod. Sic. 4. 24.—With infin. to *be* like *will- ing*, like *pleased*, to do any thing; 1 Cor. 7, 12. 13 καὶ αὐτὸς συνευδοκεῖ οἰκεῖν αὐτῆς, i. e. if both are mutually pleased.

**συνευχαω**, ὦ, f. ἴσω, (εὐχαώ; εὐ, ἔχω, ἔχη,) *to feast or entertain with or together*; Mid. or Pass. *to feast with any one, to revel with*, c. dat. 2 Pet. 2, 13 *συνευχαούμενοι ἑμῖν*. Absol. Jude 12.—Jcs. Ant. 4. 8. 7. Luc. Philopat. 4.

**συνεπίστημι**, (ἐπίστημι,) in N. T. only Aor. 2 *συνεπέρστην* intrans. *to stand upon together, to assail together*; e. g. *κατ' αὐτῶν*, Acts 16, 22 *συνεπέρστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them.—Sept. Num. 16, 3 *συνεπέρστησαν* in Codd. Comp. Thuc. 2. 75.

**συνέχω**, f. ξω, (ἔχω,) *to hold together, to press together*, i. e.

1. *to hold fast, to shut up*, c. acc. as τὰ ὦτα *to stop one's ears* Acts 7, 57. Sept. τὸ στόμα, for ἧτορ Is. 52, 15. Of a city besieged, Luke 19, 43 *συνέξουσιν σε* [Ἱεροσόλυμα] πάντοθεν. Sept. and 733 1 Sam. 23, 8. (2 Macc. 9, 2.) Of a crowd, *to press upon any one* Luke 8, 45; of persons having a prisoner in custody, *to hold fast*, Luke 22, 63.—Hdian. 2. 13. 8. Luc. Tox. 39.

2. Trop. *to constrain*, i. e. a) *to compel, to urge or press on*; c. acc. 2 Cor. 5, 14 ἡ γὰρ ἀγάπη τοῦ Χρ. *συνέχει* ἡμᾶς, *constraineth us*, shuts us up so to act; Theophylact. *συνωθεῖ*. Pass. Acts 18, 5 *συνείχετο τῷ πνεύματι ὁ Παῦλος* in Rec. see in lett. c. b) Pass. *συνέχομαι*, *to be in constraint, to be straitened, distressed, perplexed*, absol. Luke 12, 50 πῶς *συνέχομαι* ἕως οὗ τελευτήσω. Phil. 1, 23. (Comp. Jos. Ant. 5. 11. 3; τῷ πολέμῳ Palaph. 39. 5; τῷ λιμῷ Pol. 3. 62. 4.) Also *to be seized, affected, afflicted*, as with fear, disease, or the like; c. dat. Luke 8, 37 φόβῳ μεγάλῳ *συνείχοντο*. Matt. 4, 24 νόσοις . . . *συνεχομένους*. Luke 4, 38. Acts 28, 8. So Sept. Job 3, 24. 31, 23. Dem. 1484. 23 φόβῳ. Diod. Sic. 3. 33 νόσοις. Plato Theæt. 479. a. c) Pass. also of a person *held fast, pressed, occupied, with a work or the like*; Acts 18, 5 *συνείχετο τῷ λόγῳ ὁ Παῦλος* in later edit. see above in lett. a; i. e. Paul now gave himself wholly to preaching the word; comp. v. 3. So Wisd. 17, 20 ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

**συνήδομαι**, Pass. depon. (ἡδομαι,) *to joy or rejoice with any one*, c. dat. Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7.—In N. T. *to delight with (in) oneself* in any thing, like *συνείδω*, c. dat. of thing, Rom. 7, 22 *συνήδομαι γὰρ τῷ νόμῳ*, i. e. *I take delight with myself in the law*, I delight myself in it. Comp. Eurip. Hippol. 1300 *τί τάλας τοῖσδε συνήδην*.

**συνήθεια**, as, ἡ, (συνήθης; σύν, ἦθος, a dwelling or living together, Ael. H. An. 16. 36. Dem. 1467. 19; a being wonted together, familiarity, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12.—In N. T. a wont, usage, custom, John 18, 39. 1 Cor. [8, 7.] 11, 16. So Jos. Ant. 10. 4. 5 ἡ πατριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Ven. 12. 4.

**συνηλικιώτης**, ου, ὁ, (ἡλικιώτης, ἡλικία,) *one of like age, an equal in age*, Gal. 1, 14.—Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On such compounds, which the Atticists sometimes condemn, see Thom. Mag. p. 207 sq. Lob. ad Phryn. p. 172, 471.

**συνθάπτω**, f. ψω, (θάπτω,) *to bury with any one*; in N. T. trop. with Christ. in the likeness of his burial; Pass. c. dat. Rom. 6, 4. Col. 2, 12 *συνταφέντες αὐτῷ ἐν τῷ βαπτισματι*.—Pr. Hdol. 5. 5 ἡ γυνή *συνθάπτεται τῷ ἀνδρὶ*. Plut. M. Anton. 85. Thuc. 1. 8.

**συνθλάω**, f. άσω, (θλάω,) *to crush together, to dash in pieces*, Pass. Matt. 21, 44 et Luke 20, 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, *συνθλασθήσεται*. Sept. for 373 Ps. 107, 16; 773 Ps. 58, 7.—Plut. Artax. 19. Diod. Sic. 2. 57..

**συνθλίβω**, f. ψω, (θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5, 24. 31.—Eccclus. 34 [31], 14. Plut. Symp. 6. 6. 2 fin. Plato Tim. 91. e.

**συνθρύπτω**, f. ψω, (θρύπτω,) *to break together, to crush in pieces*; trop. τὴν καρδίαν *τῶς to break the heart*, intens. i. q. to dishearten, to take away one's fortitude, Acts 21, 13.—So οἱ ἀποτεθρυμμένοι τὰς ψυχὰς Plato Rep. 495. e.

**συνιέω**, see in *συνήμι*.

**συνήμι**, f. *συνήσω*, (ἵημι,) aor. 1 *συνήκα*, aor. 2 *συνήν*; also Pres. *συνιέω*, whence 3 plur. *συνιούσι* Matt. 13, 13. 2 Cor. 10, 12; Part. *συνίων* Matt. 13, 23. Rom. 3, 11; comp. Butt. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. Pr. *to send or bring together*, e. g. foes in battle, Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring or put together in mind*, and so *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hcm. Il. 2. 182 ὅπα θεῶς. ib. 2. 26. Hes. Theog. 831.—In N. T. *genr. to understand, to comprehend*, absol. Matt. 13, 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. v. 14 καὶ οὐ μὴ συνήτε. v. 15. 19. 23. 15, 10. Mark 4, 12. 6, 52. 7, 14. 8, 17. 21. Luke 8, 10. Acts 7, 25 οἱ δὲ οὐ *συν*

γῆκαν 28, 26. 27. Rom. 15, 21. 2 Cor. 10, 12 οὐ συνιούσι, i. e. are not men of understanding, not wise. With acc. Matt. 13, 51 συνήκατε ταῦτα πάντα; Luke 2, 50 τὸ ῥῆμα. 18, 34. 24, 45. Eph. 5, 17. With ὅτι, Matt. 16, 12, 17, 13. Acts 7, 25. Sept. for יָבִין Is. 6, 9, 10. 2 Chr. 34, 12; c. acc. Prov. 2, 5, 9; c. ὅτι Is. 43, 10. So Jos. Ant. 7, 8, 4; c. acc. Ceb. Tab. 3. Xen. Apol. 10; c. ὅτι Hdian. 4, 15, 15.—From the Heb. *to understand, to be wise, in respect to duty towards God, to be upright, righteous, godly*; Rom. 3, 11 οὐκ ἔστιν ὁ συνίων, quoted from Ps. 14, 2 where Sept. for יָבִין; also Ps. 2, 10. Dan. 11, 35, 12, 3.

συνιστάω, -άνω, see in συνίστημι.

συνίστημι, f. συστήσω, (ίστημι.) also Pres. συνιστάω 2 Cor. 4, 2, 6, 4, 10, 18; συνιστάνω 2 Cor. 3, 1, 5, 12, 10, 12; see in ἴστημι and ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with, and to stand with*; see in ἴστημι.

I. TRANS. in the Act. present, impf. and aor. 1, *to make stand with, together, to place or set together*, Pol. 3, 43, 11. Hdian. 4, 15, 12.—In N. T. *to place or set with or before any one*.

1. Of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence to commend, to represent as worthy*, c. acc. et dat. Rom. 16, 1 συνίστημι δὲ ὑμῖν Φοίβην. 2 Cor. 5, 12; c. acc. et πρὸς τινά 2 Cor. 4, 2; acc. simpl. 2 Cor. 3, 1 ἐαυτοὺς συνιστάνειν. 10, 12, 18 bis. Pass. 2 Cor. 12, 11.—1 Macc. 12, 43. Ceb. Tab. 11. Pol. 31, 20, 9. Xen. Œc. 3, 14; acc. simpl. Jos. Ant. 6, 13, 1. Xen. Cyr. 7, 3, 12.

2. Trop. *to set forth with or before any one, to declare, to show, to make known and conspicuous*, c. acc. Rom. 3, 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5, 8. 2 Cor. 6, 4 συνιστῶντες ἑαυτοὺς ὡς θεοῦ δῆκονοι. So c. dupl. acc. Gal. 2, 18 παραβάτην ἑμαυτὸν συνίστημι. With acc. and inf. 2 Cor. 7, 11. Sept. for יָבִין Job 28, 23.—Jos. Ant. 7, 2, 1 συνίσταν ἑαυτοὺς ὡς εὐνοῦς. Plato Theag. 123, b; c. dupl. acc. Philo Quia ver. div. Her. p. 517 συνίστησιν αὐτὸν προφήτην. Did. Sic. 13, 91; c. inf. ib. 14, 45.

II. INTRANS. in the Act. perf. and aor. 2, *to stand with, to stand together*.

1. Pr. of pers. c. dat. Luke 9, 32 δύο ἄνδρες τοὺς συνεστῶτας αὐτῷ. Sept. for כְּבִיר 1 Sam. 17, 26.—Pol. 4, 1, 6. Luc. Necyom. 15. Xen. Cyr. 2, 1, 29.

2. Trop. from the transitive signif. *to place together parts into a whole, i. e. to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4, 64 ἡ συστήσασα φύσις καὶ διαλύσει. Plato Tim. 30, c, τινι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνέστησε. ib. 41, d, [ὁ θεός] ξυστήσας δὲ τὸ πᾶν.—Hence in N. T. intrans. *to be constituted, created, to exist*; Col. 1, 17 πάντα ἐν αὐτῷ συνέστηκε. 2 Pet. 3, 5 γῆ ἐξ ὕδατος... συνεστῶσα τῷ τοῦ θεοῦ λόγῳ. So Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ πυρὸς... συνέστη ὁδὲ ὁ κόσμος. Max. Tyr. Diss. 25, p. 253, τῷ Διὸς νέματι γῆ συνέστη κτλ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3, 6, 14.

συνοδοεύω, f. εἴσω, (ὀδεύω,) *to be on the way with any one, to travel or journey with*, c. dat. Acts 9, 7.—Wisd. 6, 23. Hdian. 4, 7, 11. Plut. M. Anton. 13.

συνοδία, as, ἡ, (σύνodos, ὁδός,) *a journeying together*, Plut. de rect. Rat. aud. 18, p. 110.—In N. T. meton. *a company of travellers, a caravan*, Luke 2, 44. So Jos. Ant. 6, 12, 1. Arr. Epict. 4, 1, 91. Strabo 4, p. 314, a.

συνοικέω, ὦ, f. ἴσω, (οἰκέω,) *to house or dwell with any one, to live with, espec. as husbands with wives in one house and family*, absol. 1 Pet. 3, 7.—Ecclus. 25, 8. Hdian. 1, 6, 11. Dem. 1374, 21. Xen. Lac. 1, 8; genr. Xen. Hell. 2, 3, 5.

συνοικοδομέω, ὦ, f. ἴσω, (οἰκοδομέω,) *to build with any one, in company with*, c. dat. 1 Esdr. 5, 68; *to build together into one*, Plut. comp. Thes. et Romul. 4.—In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2, 22; see fully in οἰκοδομέω no. 3.

συνομιλέω, ὦ, f. ἴσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13.—In N. T. *to converse with, to talk with*, c. dat. Acts 10, 27.

συνομορέω, ὦ, f. ἴσω, (ὁμορέω, ὁμορος; ὅμος, ὅρος,) *to border together, to border or join upon*, c. dat. Acts 18, 7 οὗ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ, i. e. joined upon.—Comp. ὁμορέω Hdian. 6, 7, 5.

συνοχή, ἡς, ἡ, (συνέχω,) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. 30, 16; of a city besieged, Sept. Jer. 52, 3. Mic. 5, 1; also of a circuit, enclosure, Jos. Ant. 8, 3, 2; comp. Hom. Il. 23, 330.—In N. T. trop. *distress, disquiet, anxiety*, Luke 21, 25 συνοχή ἔστων 2 Cor. 2, 4 σ. καρδίας. So Sept. Job 30, 3



Aquil. for  $\text{הִרְצִיב}$  Ps. 25, 17. Artemid. 2. 3  $\pi\alpha\sigma\iota\ \tau\alpha\iota\varsigma\ \epsilon\acute{\nu}\ \sigma\upsilon\nu\omicron\chi\eta\ \omicron\delta\iota\sigma\upsilon\nu$ .

**συντάσσω** v. -ττω, f. ξω, (τάσσω,) *to arrange or set in order together*, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. —In N. T. *to arrange or set in order with any one, to order, to appoint, to direct*, c. dat. Matt. 26, 19  $\epsilon\pi\omicron\iota\sigma\tau\alpha\iota\ \omicron\iota\ \mu\alpha\zeta\eta\tau\alpha\iota\ \omega\varsigma\ \sigma\upsilon\nu\epsilon\tau\acute{\alpha}\xi\epsilon\iota\ \alpha\upsilon\tau\omicron\iota\varsigma\ \delta\ \text{Ἰησοῦς}$ , 27, 10. [21, 6.] Sept. for  $\text{הִרְצִיב}$  Gen. 18, 19. 26, 11. So Pol. 3. 50. 9. AEl. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

**συντέλεια**, as, ἥ, (συντελέω,) 'the being brought to an end together,' i. e. *full end, completion*, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34. —In N. T. *genr. end, consummation*, only in the phrase *συντέλεια τοῦ αἰῶνος* Matt. 13, 39. 40. 49. 24, 3. 28, 20; *συντέλ. τῶν αἰώνων* Heb. 9, 26; see in αἰὼν no. 1. b. a. Sept. for  $\text{הִרְצִיב}$  Neh. 9, 31. Jer. 4, 27;  $\text{יָרַע}$  Dan. 12, 4. So Ecclus. 11, 27. 21, 10. Pol. 3. 1. 5, 9 *καταστροφή καὶ συντέλεια*.

**συντελέω**, ὦ, f. ἔσω, (τελέω,) *to bring to an end together*, Hdian. 2. 2. 15.—In N. T.

1. *to end altogether, fully, to finish wholly, to complete*, c. acc. Matt. 7. 28 *συντελέσειν ὁ Ἰησοῦς τοὺς λόγους τούτους*. Luke 4, 13. Of time, Luke 4, 2. Acts 21, 27. Sept. for  $\text{הִרְצִיב}$  Gen. 2, 2;  $\text{בְּרַב־הַיּוֹם}$  Deut. 34, 8. So Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4; comp. Xen. Cyr. 6. 1. 50.—Spec. of a promise or prophecy, *to fulfil, to accomplish*, c. acc. Rom. 9, 28 *λόγον γὰρ συντελῶν sc. ὁ κύριος*, in allusion to Is. 10, 22, see fully in *συντέμνω*. Pass. Mark 13, 4. Sept. for  $\text{הִרְצִיב}$  Ruth 3, 18;  $\text{עָשָׂה}$  Lam. 2, 17.

2. By Hebr. as in Engl. *to finish, to complete*, i. q. *to make*; c. acc. Heb. 8, 8 *συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινὴν*, quoted from Jer. 31, 31 where Heb.  $\text{הִרְצִיב}$ , Sept. *διαθήσομαι*. Sept. *συντελεῖν διαθήκην* for Heb.  $\text{הִרְצִיב}$  Jer. 34, 8. 15;  $\text{עָשָׂה}$  Is. 44, 24.

**συντέμνω**, f. ἐμῶ, (τέμνω,) perf. *συντέμνηκα*, pr. *to cul together, to contract by cutting*, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, *to make concise*, Aeschin. 32. 23.—In N. T. trop. and from the Heb. *to decide, to determine, to decree*; Rom. 9, 28 bis, *λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι λόγον συνετεμμένον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and doth decree in righteousness; for his word decreed will the Lord execute upon the land*; quoted from Sept. Is. 10, 22. 23, where the Heb. reads

thus: *destruction is decreed, bringing in justice as a flood; for destruction and a decree [destruction decreed] do'h Jehovah of hosts execute*. So Sept. for  $\text{הִרְצִיב}$  Is. 28, 22. Dan. 9, 26;  $\text{הִרְצִיב}$  Dan. 9, 24.

**συντηρέω**, ὦ, f. ἴσω, (τηρέω,) *to watch closely together or with any one, to watch or keep together with any one*.—In N. T.

1. *to watch or keep closely*, (σύν intens.) c. acc. Mark 6, 20 *συντηρεῖ αὐτόν*, i. e. Herod kept John in close custody for the sake of protection against Herodias, and often heard him and followed his counsels. Trop. *to keep or lay up in mind*, pr. *with oneself*, c. g. τὰ ῥήματα Luke 2, 19. Sept. ἐν τῇ καρδίᾳ for Chald.  $\text{בְּלִבֵּי}$  Dan. 7, 28. So Ecclus. 39, 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 *συντηρεῖν γνώμην παρ' ἑαυτοῦ*.

2. *to keep or preserve together*, from loss or destruction, opp. ἀπώλυναι, e. g. wine and the skins in which it is kept, Matt. 9, 17. Luke 5, 38.—1 Macc. 8, 12 *φύλιαν μετὰ τινος*. 10, 20. Lib. Henoch. in Fabr. Cod. Pseud. V. T. p. 191 *συντηρεῖν τὴν ψυχὴν εἰς ζώην*.

**συντίθημι**, f. ἴσω, (τίθημι,) *to set or put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7; *to compose, δνόματα* Arr. Epict. 3. 23. 23 λόγους Dem. 277. 5, πᾶγμα ib. 275. 26. Also *to set or put with a person, to deliver to any one*, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι*, *to set together with another*, i. e. between oneself and another, *to agree together, to covenant together or with any one*; c. inf. Luke 22, 5 *καὶ συνέθεντο αὐτοῖς ἀργύριον δοῦναι*. Inf. c. τοῦ Acts 23, 20; see ὁ, ἡ, τό, G. 3. b. β. With ὡς John 9, 22; comp. in ὡς no. III. 1. a. So c. inf. Sept. Dan. 2, 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1; τοῦ c. inf. Test. XII Patr. p. 707.—Once in Rec. i. q. *to assent*, absol. Acts 24, 9; comp. in *συνεντίθημι*. So Philostr. Heroic. c. 5 fin. *ὁλίγοις τῶν βουλευμάτων συντίθεσθαι*.

**συντόμως**, adv. (σύντομος, συντέμνω,) *concisely, briefly*, in few words, Acts 24, 4.—Jos. c. Ap. 1. 1 γράψαι συντόμως. Athen. 8. p. 349. a. Xen. Œc. 12. 19 ὡς δὲ συντόμως εἶπεν.

**συντρέχω**, aor. 2 *συνέδραμον*, (τρέχω.) 1. *to run with others, in company*, trop. εἰς τι, 1 Pet. 4, 4 *μὴ συντρεχόντων ἡμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*.—Dem. 214. 7; pr. Xen. Cyr. 2. 2. 9.

2. Of a multitude, *to run together, to flock together*, Mark 6, 33. Acts 3, 11.—Judith 6. 18. Jos. B. J. 6. 2. 8. Xen. Ar. 5. 7. 4.

**συντρίβω**, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. 1. 32.—Usually and in N. T.

1. *to break or crush together*, by rubbing or striking against, concussion, *to break in pieces*, c. acc. Mark 5, 4. 14, 3 see in ἀλάστρον. John 19, 36. Rev. 2, 27 τὰ σκεύη τὰ κεραμικά. Sept. for רָצַץ Ex. 12, 46. Lev. 6, 28. 26, 13. So Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Spec. of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12, 20 κίλαμον συντετριμμένον οὐ κατεάδει, a reed broken together shall he not break off, quoted from Is. 42, 3 where Sept. for רָצַץ.

2. Trop. *to break together* the strength or power of any one, *to crush*, *to weaken*, c. acc. Luke 9, 39 πνεῦμα... συντρίβει αὐτόν, i. e. weakens him, breaks him down; comp. Mark 9, 18 where it is ξηραίνεται. (Hdian. 5. 4. 20.) So of Satan, *to break or crush* his power, Rom. 16, 20; comp. in πούς lett. b. Sept. for רָצַץ Josh. 10, 10. Am. 3, 15. (Pol. 26. 3. 6 συντρίβει τοὺς Ἀχαιοὺς.) Pass. Luke 4, 18 συντετριμμένους τὴν καρδίαν, broken in heart, dispirited, afflicted, comp. Buttm. § 131. 7. Sept. and רָצַץ Ps. 34, 19. 51, 19. So Pol. 21. 10. 2 συντρ. τῇ δινοίᾳ. Diod. Sic. 11. 78 τοῖς φρονήμασι. 16. 81 ταῖς ψυχαῖς.

**συντριμμα**, ατος, τό, (συντρίβω,) *a breaking together, a crushing, fracture*, Sept. for רָצַץ Lev. 21, 18. Is. 30, 14. Arist. de Audib. 34.—In N. T. trop. *destruction*, Rom. 3, 16, quoted from Is. 59, 7 where Sept. for רָצַץ; Jer. 8, 21. 48, 3. So Ecclus. 40, 11. 1 Macc. 2, 7.

**σύντροφος**, ου, ὅ, ἡ, adj. (συντρέφω,) *nourished or nursed together*, Xen. Mem. 2. 3. 4.—In N. T. Subst. *one brought up or educated with another, a comrade*, Acts 13, 1. So 2 Macc. 9, 29. Ael. V. H. 12. 26. Pol. 5. 9. 4.

**συντυγχάνω**, aor. 2 συνέντυχον, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke 8, 19.—Jos. Ant. 1. 12. 3 συντυχὼν δ' αὐτῇ ζείους ἄγγελος. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

**Συντύχη**, ης, ἡ, Syntyche, pr. n. of a female Christian, Phil. 4, 2.

**συνυποκρίνομαι**, Mid. depon. (ὑποκρίνομαι,) Pass. aor. 1 συνυπεκρίθην in Mid. sense, Buttm. § 136. 1, 2; *to play the hypocrite with any one, to dissemble with*, c. dat. Gal. 2, 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C Mar. 14.

**συνυπουργέω**, ὦ, f. ἴσω, (υπουργέω ὑπουργός, ἔργον,) *to serve, help aid with any one, together*, at the same time, c. dat. of manner, 2 Cor. 1, 11.—Luc. Bis accus. 17 συναγωνιζομένης τῆς ἰδούης, ἥπερ αὐτῇ τὰ πολλὰ ξυνυπουργεῖ.

**συναδύνω**, f. ἰνῶ, (ἰδύνω,) *to be in travail together, to bring forth together*, of animals Porphy. de Abstin. 3. 10.—In N. T. trop. *to travail or be in pain together*, absol. spoken of ἡ κρίσις collect. Rom. 8, 22. So Eur. Helen. 736 ξυναδύνει κακοῖς.

**συναμοσία**, ας, ἡ, (συνόμνυμι,) *a swearing together, a conspiracy*; Acts 23, 13 συναμοσίαν πεποικότες, comp. in ποίῳ no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

**Συράκουσαι**, ὧν, αἱ, Syracuse, now Siracusa, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28, 12.—Xen. Hell. 1. 1. 29, 31.

**Συραφονίκισσα**, see in Συροφοῖ-νισσα.

**Συρία**, ας, ἡ, Syria, Heb. אֲרָם Aram, Aramæa, pr. n. of a large country of Asia, lying, in the widest extent of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם נְהַרֵּי אֲרָם Aramæa of the two rivers; comp. Plin. H. N. 5. 13 sq. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For Cæle-Syria, see in Δαμασκός. Modern Syria includes also Palestine. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in ἡγεμὼν no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4, 24. Luke 2, 2. Acts 15, 23. 41. 18, 18. 20, 3. 21, 3. Gal. 1, 21.

**Σύρος**, α, ον, (Συρία,) Syrian, e. g. Σύρου φορτία Jos. Ant. 2. 3. 3.—Usually and in N. T. ὁ Σύρος, a Syrian, Luke 4, 27. So Sept. 2 K. 5, 20. Jos. Ant. 10. 15. 4 Hdian. 3. 11. 17.

**Συροφοίνισσα**, ας, ἡ, a *Syro-Phenician woman*, i. e. a Phœnician of Syria, prob. in distinction from the *Λιβυφοίνικες*, Phœnicians of Libya, or Carthaginians. Mark 7, 26 Rec. comp. Matt. 15, 21, 22.—Pr. fem. to *Συροφοίνις*, as *Cadmus* is called, Luc. Deor. Concil. 4; *Syrophœnix* Juv. Sat. 6. 159; comp. *Φοίνις*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συραφοινίκισσα*, or *Συροφουνίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

**σύρτις**, ιος v. εως, ἡ, (σύρω,) *syrtis*, a *sand-bank*, *shoal*, *quick-sand*, dangerous to navigation, pr. so called as *drawn* together by currents of the sea. Acts 27, 17. Two *syrtis* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one called *Syrtis Major*, between Cyrene and Leptis; the other *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Æn. 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τῇ μεγάλῃν Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. c.

**σύρω**, f. υρῶ, to *draw*, to *drag*, to *haul*, c. acc. John 21, 8 σύροντες τὸ δίκτυον. Rev. 12, 4. Sept. for בָּרָז 2 Sam. 17, 13. (Luc. Merc. cond. 3. Hdian. 5. 8. 17.) Of persons dragged by force before magistrates or to punishment, Acts 8, 3. 14, 19. 17, 6. So Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σύρῃ εἰς τὸ δεσμοκτήριον. Luc. Lexiph. 10.

**συσπάρσσω** v. -ττω, f. ἀζω, (σύν, σπάρσσω,) pr. to *tear* or *lacerate together*; in N. T. intens. to *convulse altogether*, to *throw into strong spasms*, spoken of the effects of demoniacal possession producing or resembling epilepsy, c. acc. Luke 9, 42. Comp. in *σπαράσσω*.

**σύσσημον**, ου, τό, (σύσσημος, σῆμα,) a *concerted sign*, *token*, *signal*, agreed upon with others; Mark 14, 44 σύσσημον, comp. Matt. 26, 48 σημείον.—Sept. Judg. 20, 40. Diod. Sic. 13. 45, 46. ib. 20. 52. Strabo 6. p. 428. c. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

**σύσσωμος**, ου, δ, ἡ, adj. (σῶμα,) of the *same body with* another, *joined in one body*; trop. in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3, 6.—Not found elsewhere.

**συστασιαστής**, ου, δ, (συστασιάζω, στάσις,) a *companion in sedition* or *insur-*

*rection*, a *fellow-insurgent*, Mark 15, 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου κατὰ τῶν συστασιαστῶν αὐτοῦ. Comp. in συμ-μαθητής, συμπολίτης.

**συστατικός**, ἡ, ὄν. (τυνίτημι,) pr. 'placing with or before, introducing'; hence *commendatory*, e. g. ἐπιστολὴ συστατικὴ, *letter of commendation*, 2 Cor. 3, 1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18.

**συσταυρόω**, ῶ, f. ὄσω, (σταυρόω,) to *crucify with* any one, c. dat. Matt. 27, 44. Mark 15, 32. John 19, 32.—Trop. Rom. 6, 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συσταυρώσθῃ (Χριστῷ), *our old [former] man was crucified with Christ*, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2, 20.

**συστέλλω**, f. λῶ, (στέλλω,) 1. to *deck* or *wrap together*, to *envelop*, to *wrap* in a garment; e. g. of a dead body rolled up and swathed for burial, Acts 5, 6.—Genr. Eurip. Troad. 382 οὐ δάμαρτος ἐ χειρὶν πέπλοις συνεσταλῆσεν. So περιστέλλω of a dead body, Sept. Ez. 29, 5 Jos. Ant. 17. 3. 3 περιστέλλει θανόντα Hdot. 2. 90.

2. to *send* or *draw together*, to *contract* Eccclus. 4, 31. Luc. Icarom. 12 γῇ ἐς βραχὶ συνεσταλμένη. Diod. Sic. 1. 41.—In N. T. 1 Cor. 7, 29 ὅτι ὁ καιρὸς συνεσταλμένος, *the time is contracted*, shortened, short, i. q. ἐκολοβώσθησαν αἱ ἡμέραι in Matt. 24, 22 and Mark 13, 20.

**συστενάζω**, f. ξω, (στενάζω,) to *groan* or *sigh together*, spoken of ἡ κτίσις collect. Rom. 8, 22.—Eurip. Ion 935 or 948.

**συστοιχέω**, ῶ, f. ἥσω, (στοιχέω,) to *advance in order together*, as soldiers, Pol. 10. 21. 7.—In N. T. trop. to *go together with*, to *correspond* to, c. dat. Gal. 4, 25 So σύστοιχος corresponding, Pol. 13. 8. 1 Theophr. Caus. Pl. 6. 4.

**συστρατιώτης**, ου, δ, (στρατιώτης,) a *fellow-soldier*; trop. of Christian teachers Paul's companions in the labours and dangers of the Christian warfare, Phil. 2, 25 Philem. 2.—Pr. Hdian. 6. 8. 10. Plut. Pom. 79. Xen. An. 1. 2. 26.

**συστρέφω**, f. ψω, (στρέφω,) to *turn about with*, at the same time, e. g. a potter's wheel, Eccclus. 38, 29.—In N. T. to *turn*, *twist*, *wind together*, into one bundle, band, mass; hence genr. i. q. to *gather together*, to *collect*, c. acc. Acts 28. 3 συστρέψαντος

δὲ τοῦ Ἰ. ὡς ἡ φρουράων πληθος. (Comp. Xen. An. 4. 3. 11 φρούραγα συλλέγοντες ὡς ἐπὶ πυρ.) Sept. for רָרָץ, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ, Prov. 30, 4.—Of persons, troops, Sept. for צָרָרָה Judg. 11, 3; צָרָרָה Judg. 12, 4. Also Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

ουστροφή, ἡς, ἡ, (ουστρέφω,) *a turning or winding together*, as συστροφή πνεύματος *a whirlwind*, Ecclus. 43, 17.—In N. T. *a gathering together of people, a concourse, multitude*, e. g. *a public tumult*, Acts 19, 40. So genr. Sept. for חָרָרָה Judg. 14, 8. 1 Macc. 14, 44. Pol. 4. 34. 6. Hdor. 7. 9. 1.—Spec. *a combination, conspiracy*; Acts 23, 12 ποιήσαντες συστροφήν οἱ Ἰουδαῖοι, comp. v. 13; see in ποίεω no. 1. b. β. Sept. for חָרָרָה 2 K. 15, 15; συστρ. ποιεῖν for חָרָרָה Am. 7, 10.

συσχηματίζω, f. ἴω, (σχηματίζω, σχῆμα) *to give the same form with, to conform to any thing*, Plut. de Prof. in Virt. 13. Aristot. Top. 6. 14. 4.—In N. T. only Mid. or Pass. *to conform oneself, to be conformed to any thing*, c. dat. Rom. 12, 2 ι) συσχηματίζεσθε τῷ αἵῳ τοῦτοῦ. 1 Pet. 1, 14. So Plut. Numa 20 συσχηματίζονται τῷ εὖ τὸν ἐν φιλίᾳ καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2.

Συχάρ, Συχάρ, ἡ, indec. Sychar, *a city of Samaria*, i. q. Shechem, Συχέμ, where see fully; John 4, 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, סִיכֶם, as the seat of the Samaritan worship. As such it might come from Heb. סִיכָרָה *falsehood*, spoken of idols Hab. 2, 18; or also from סִיכָרָה *drunkard*, in allusion to Is. 28, 1. 7. Comp. Ecclus. 50, 26 ὁ λαὸς μωρός ὁ κατοικῶν ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικίμ λεγομένη πῶς ἀσυνέταν. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβοῦβ; also Bethaven for Bethel, Hos. 4, 15. 5, 8, comp. Am. 5, 5. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. I. n. 141. Bibl. Res. in Palest. III. p. 118.

Συχέμ, ὁ, indec. Sychem, Heb. סִיכֶם (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah, Acts 7, 16; see Gen. c. 34.

Συχέμ, Συχέμ, ἡ, Sychem, Heb. סִיכֶם Shechem, *a city of Ephraim*, situated in the

valley between Mount Ebal and Mount Gerizim, Acts 7, 16; comp. Sept. Gen. 12, 6. 37, 12. Josh. 20, 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ.—Called also Σίκιμα, ἱμων, Sept. 2 K. 12, 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; later Μαβορζά by the inhabitants, and Νεάπολις, Neapolis by the Romans, Jos. B. J. 4. 8. 1; also on coins, Φλαυία Νεάπολις, Flavia Neapolis. For the name Sychar, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palest. p. 1004 sq. Bibl. Res. in Palest. III. p. 114–123. The ancient Shechem was given to the Levites, and was one of the cities of refuge, Josh. 20, 7. 21, 21. It was destroyed by Abimelech, Judg. 9, 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12, 1. 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4, 5, comp. 20, 21; see in Σαμαρείτης. At present it is an inconsiderable town, called Nābulus or Nāblūs (Neapolis); and among its inhabitants are the few remaining descendants of the ancient Samaritans. See Bibl. Res. in Palest. III. p. 96 sq.

σφαγή, ἡς, ἡ, (σφάζω,) *a slaughtering, slaughter*, of animals for food or in sacrifice; Acts 8, 32 ὡς πρόβατον ἐπὶ σφαγῇ ἤχθη, quoted from Is. 53, 7 where Sept. for צֶבֶד. Rom. 8, 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. 44, 23 where Sept. for צֶבֶד, צֶבֶד; comp. Sept. for צֶבֶד Zech. 11, 4.—James 5, 5 ἐσρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like stalled beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for צֶבֶד יוֹם Jer. 12, 3.—Of persons, Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. Hell. 4. 4. 2.

σφάγιον, ου, τό, (σφάζω,) *a victim, as slaughtered in sacrifice*; Acts 7, 42 μὴ σφάγια . . . προσηγάκατέ μοι, quoted from Am. 5, 25 where Sept. for צֶבֶד.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Xen. Lac. 13. 3.

σφάζω, f. ξω, Att. σφάττω, *to slaughter, to kill, to slay*; pr. animals for food or sacrifice, Pass. Rev. 5, 6 ἀρνίον ἑστῆτος ὡς ἐσφαγμένον. v. 9. 12. 13, 8; comp. Is. 53, 7. Sept. for צֶבֶד Gen. 43, 16. Ex. 22, 1; חָטָה Gen. 37, 30. Ex. 29, 11. (Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.) Of persons, *to kill, to slay*, c. acc. 1 John 3, 12 bis, ὅς ἐσφαξὲ τὸν ἀδελφὸν αὐτοῦ κτλ. Rev. 6, 4. 9. 18, 24. Once hyperbol. of a deadly wound, Rev. 13, 3 κεφαλὴ ὡς ἐσφα

γμνη εἰς θάνατον. Sept. genr. for צהיב Gen. 22, 10. Is. 57, 5. So Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

σφόδρα, adv. (pr. neut. plur. of σφοδρός.) *vehemently, greatly, very much*, Matt. 2, 10. 17, 6. 23. 18, 31. 19, 25. 26, 22. 27, 54. Mark 16, 4. Luke 18, 23. Acts 6, 7. Rev. 16, 21. Sept. for חזק Gen. 17, 18. 19; comp. Sept. Jon. 4, 4. 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16 Xen. Mem. 2. 10. 2.

σφοδρῶς, adv. (σφοδρός,) *vehemently, greatly, very much*, Acts 27, 18.—Eccclus. 13, 13. Hdian. 4. 13. 4. Xen. Oec. 5. 4.

σφραγίζω, f. ἴσω, (σφραγίς,) *to seal*, i. e.

1. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for סתם 1 K. 21, 8. Is. 29, 11. Eurip. Iph. Aul. 38. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Παλυσπέρχοντος. In N. T. trop. of words, *to keep in silence*, *not to make known*, c. acc. Rev. 10, 4 σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 22, 10. Sept. for סתם Dan. 8, 26. So Stob. Sermon. 34. p. 215 σφραγίσον τοὺς μὲν λόγους σιγῇ.—Genr. *to seal*, *to set a seal*, e. g. for the sake of security upon a sepulchre, or prison; c. acc. τὸν λίθον Matt. 27, 66; ἐπάνω τινος Rev. 20, 3. Sept. for סתם Cant. 4, 12. (Bel. and Drag. v. 11. 14. Diog. Laert. 4. 59 τὸ ταμείον.) Trop. *to secure* to any one, *to make sure*, i. q. *to deliver over safely*, Mid. c. acc. et dat. Rom. 15, 28 σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτων. Comp. Sept. Deut. 32, 34. 2 K. 22, 4. Philo de Vit. Mos. p. 607. c. See Loesner Obs. e Phil. p. 269.

2. *to set a seal* or *mark upon* any thing, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7, 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis. 5 ter. 6 ter. 7 ter. 8 ter. So Eurip. Iph. Taur. 1383 δεινοῖς δὲ σημάτων τοῖς ἐσφραγισμένοι ἐφεύγομεν κτλ.—Often of decrees, documents, *to seal*, *to attest by a seal*, Sept. for סתם Esth. 8, 8. 10. Job 7, 14; ἐγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest*, *to confirm*, *to establish*, c. acc. John 6, 27 τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, i. e. as the Messiah; comp. 5, 36. With ὅτι, John 3, 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι Θεὸς ἀληθὴς ἐστι. So of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor.

1, 22. Pass. Eph. 1, 13. 4, 30. Comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

σφραγίς, ἴδος, ἡ, 1. *a seal*, as the instrument for sealing, *a signet, signet-ring*, Rev. 7, 2. Sept. for סתם 1 K. 21, 8 Cant. 8, 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κτλ. Pol. 16. 22. 11. Plato Hipp. maj. 368. c.

2. *a seal*, as impressed upon letters, books, and the like for the sake of privacy and security; Rev. 5, 1 σφραγίσιν ἑπτὰ. v. 2. 5. 9. 6, 1. 3. 5. 7. 9. 12. 8, 1. So Bel. and Drag. 17. Hdian. 7. 6. 15, 19. Xen. Hell. 7. 1. 39.—Also impressed as a mark or token of genuineness, Rev. 9, 4; and so of a motto, inscription, 2 Tim. 2, 19. (Act. Thom. § 26 ὁ Θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγινώσκει τὰ ἴδια πρόβατα.) Trop. *a token, pledge, proof*; 1 Cor. 9, 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε. Rom. 4, 11. So Jos. de Macc. § 7.

σφυρόν, οὐ, τό, (kindr. σφύρα, σφαῖρα,) *the ankle*, comp. Lat. *maileolus pedis*, Acts 3, 7.—Aristot. H. An. 1. 15. Dcm. 442. 15. Xen. Hell. 5. 4. 58.

σχεδόν, adv. (ἐχω, σχεῖν,) *near*, pr. ot place, Hom. Il. 3. 15. ib. 4. 247.—In N. T. *nearly, almost*, Acts 13, 44 σχεδὸν πάντα ἡ πόλις συνήχθη. 19, 26. Heb. 9, 22. So 2 Macc. 5, 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

σχῆμα, ατος, τό, (ἐχω, σχεῖν,) Lat. *habitus, the form, figure, mien, deportment*, of body, person, Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22.—In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7, 31 σχῆμα τοῦ κόσμου. Phil. 2, 8 σχήματι εὔρεσθαι ὡς ἄνθρωπος. So Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

σχίζω, f. ἴσω, *to split, to cleave, to rend*, with violence; e. g. wood, Sept. for שרץ Gen. 22, 3. 1 Sam. 6, 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12.—In N. T. genr. as a garment Luke 5, 36. John 19, 24; Pass. rocks Matt. 27, 51; the veil of the temple εἰς δύο Matt. 27, 51. Mark 15, 38. Luke 23, 45; the heavens Mark 1, 10; a net John 21, 11. Sept. and שרץ Is. 48, 21. Zechar. 14, 4; שרץ Is. 37, 1. (Pol. 2. 16. 11 εἰς δύο. Hidot. 2. 17 Νεῖλος μέσση Αἴγυπτον σχίζων.) Trop. *to split* into parties, factions, *to divide*, Pass. Acts 14, 4 ἐσχίσθη δὲ τὸ πλῆθος. 23, 7. So Diod. Sic. 12. 66 τὸ πλῆθος σχισμῶν. Luc. Asin. 54 Xen. Cyrop. 4. 59.

**σχίσμα**, ατος, τό, (σχίζω,) *a rent*, in a garment, Matt. 9, 16 et Mark 2, 21 χείρον σχίσμα γίνεται. (So *a cleft*, of hoofs, Aristot. H. An. 2. 1. 26.) Trop. *a division*, dissension, schism; John 7, 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9. 16. 10, 19. 1 Cor. 1, 10. 11, 18. 12, 25.

**σχοινίου**, ου, τό, (σχοῖνος,) *a rush-cord*, and genr. *a cord, rope*, John 2, 15. Acts 27, 32 τὰ σχοινία τῆς σκάφης. Sept. for בָּרָה 2 Sam. 17; 13. Dem. 1145. 6. Plut. Alex. M. 25.

**σχολεύω**, f. ἄσω, (σκολή,) *to have leisure, to be free from labour, to have nothing to do*, absol. Sept. for חָפְזָה Ex. 5, 8. 17. Pol. 11. 25. 7. Xen. Mem. 3. 9. 9.—In N. T.

1. With dat. commodi, *to have leisure for any thing, to give oneself to any thing*, free from other cares and hindrances; 1 Cor. 7, 5 ἵνα σχολάζητε τῇ νηστείᾳ κτλ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

2. Trop. of place, *to be vacant, empty*, absol. Matt. 12, 44 τὸν οἶκον...εὐρίσκει σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μετ' ἡμέραν ἀπέδειξε τὸν τόπον.

**σχολή**, ἡς, ἡ, *leisure, rest, freedom* from labour and business, vacation, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9; *leisure for any thing*, i. q. *attention, devotion, study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιεῖται κτλ.—In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; Acts 19, 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. So Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. Plut. de aud. Poet. 7. Strabo 14. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phryn. p. 401.

**σώζω**, f. σώσω, (σῶς, obs. σῖος,) Pass. perf. σέσωμαι, aor. 1 ἐσώην, Buttm. § 100. n. 2. § 114; *to save, to deliver, to preserve safe* from danger, loss, destruction.

1. Genr. *to save*, e. g. persons, c. acc. Matt. 8, 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 14, 30. 24, 22. 27, 40. 42 bis. Mark 3, 4. 13, 20. Luke 6, 9. Acts 27, 20. 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16, 25. Mark 8, 35 bis. Luke 9, 24 bis. Sept. for שָׁמַר Judg. 6, 15; שָׁמַר 1 Sam. 19, 11; שָׁמַר 2 Chr. 32, 14. So Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—With ἐκ c. gen. of thing, *to save from, to deliver*

out of any peril, John 12, 27 Heb. 5, 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2, 59. Xen. An. 3. 2. 11.) Once with ἐκ c. gen. of place, pragn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought them out safely.

2. Of sick persons, *to save from death*, and so *to heal, to restore to health*; Pass. *to be healed, to recover*; Matt. 9, 21. 22 bis, ἡ πίστις σου σέσωκε σε· καὶ ἐσώθη ἡ γυνή. Mark 5, 23. 28. 34. Luke 7, 50. 8, 36. John 11, 12. Acts 4, 9. James 5, 15. al.—Diod. Sic. 3. 58. Isæus 36. 12.

3. Spec. of salvation from eternal death, from the punishment and misery consequent upon sin, *to save, to give eternal life*; so espec. Christ, as *the Saviour*, with ἀπό c. gen. Matt. 1, 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 4, 40. Rom. 5, 9 ἀπὸ τῆς ὀργῆς. Opp. κρίνειν to condemn, John 3, 17. 12, 47. Of God, pragn. σώσειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ, *to bring one safely into his kingdom*, 2 Tim. 4, 18. (So c. eis pr. Diod. Sic. 3. 48 μέλλει εἰς τὴν οἰκίαν σώζονται, Xen. An. 6. 4. 8.) Genr. Matt. 18, 11 ἤλθε ὁ υἱ. ἀνθρώπου σῶσαι τὸ ἀπολωλός. Rom. 11, 14. 1 Cor. 1, 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4, 16. Heb. 7, 25. James 1, 21. Once ἐκ θανάτου James 5, 20. Pass. Matt. 10, 22 ὁ δὲ ὑπομένεις εἰς τέλος, οὗτος σωθήσεται. 19, 25. 24, 13. Mark 10, 26. 13, 13. 16, 16. Luke 8, 12. 13, 23. John 5, 34. 10, 9. Rom. 5, 10. 1 Cor. 5, 5. 1 Tim. 2, 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2, 47. 1 Cor. 1, 18. 2 Cor. 2, 15. Rev. 21, 24.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. +

**σῶμα**, ατος, τό, *a body*, as an organized whole made up of parts and members.

1. Genr. *a body*, any material substance, a corporeal frame; e. g. of plants, 1 Cor. 15, 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι. Plato Phædr. 245. e, σῶμα ἔμψυχον καὶ ἄψυχον. Id. Tim. 32. c, τὸ τοῦ κόσμου σῶμα.

2. Spec. *an animal body*, living or dead:

a) Of the human body, diff. from σάρξ which expresses rather the *material* of the body. E. g. α) As living, Matt. 5, 29. 30 ἵνα... μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 6, 25 bis. 26, 12. Mark 5, 29. 14.

3. Luke 12, 22. 23. John 2, 21. Rom. 1, 24. 4, 19. 1 Cor. 6, 13. 15, 44 σῶμα ψυχικόν ... πνευματικόν. 2 Cor. 4, 10. 10, 10. Col. 2, 23. Heb. 10, 5. 1 Pet. 2, 24. al. Col. 1, 22 see in σάρξ no. 4. In antith. with ἡ ψυχὴ, Matt. 10, 28. Luke 12, 4; or τὸ πνεῦμα, Rom. 8, 10. 1 Cor. 5, 3. 7, 34; or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5, 23. Sept. genr. for שָׂרָא Lev. 6, 10. 14, 10; חַיָּיָא Gen. 47, 18; חַיָּיָא Dan. 4, 30. (Ael. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1; c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.) As the seat of sinful affections and appetites; comp. in σάρξ no. 3. Rom. 6, 6 σάρκα τῆς ἁμαρτίας. 7, 24 comp. 23. 8, 13. Col. 2, 11. So in Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. β) Of a *dead body*, *corpse*, genr. Matt. 14, 13 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό. 27. 52. 58 bis, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ κτλ. v. 59. Luke 23, 52. 55. 24, 3. 23. John 19, 31. Acts 9, 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of men; Matt. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. Mark 14, 22. Luke 22, 19. Rom. 7, 4 διὰ τοῦ σώματος Χριστοῦ, i. e. through Christ crucified. 1 Cor. 10, 16. 11, 24. 27. 29. Sept. genr. for חַיָּיָא 1 Sam. 31, 10. 12. Neh. 3, 3; חַיָּיָא Josh. 8, 29. 1 K. 13, 22. 24. So 2 Macc. 12, 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.

b) Of *beasts*, e. g. living, James 3, 3 καὶ ὄλον τὸ σῶμα αὐτῶν μεταγόμεν sc. τῶν ἵππων. (Palaeoph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the *dead body* of a *beast*, a *carcass*, Luke 17, 37 ὅπου τὸ σῶμα, ἐκεῖ κτλ. comp. Matt. 24, 28 πτώμα. Of *victims* slain, Heb. 13, 11; comp. Ex. 29, 14. Num. 19, 3. 5. So Hom. Il. 23. 169 δρὰτὰ σώματα. Philo de Vict. off. p. 851. e, ἐξ ἡπείλων σωμάτων.

3. Meton. to the *body*, as the external *man*, is ascribed that which strictly belongs to the *person*, *man*, individual. a) With a gen. of pers. thus forming a periphrasis for the *person* himself; Matt. 6, 22 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. v. 23. Luke 11, 34. 36. Rom 12, 1 παραστήσαι τὰ σώματα ὑμῶν ζῴσαν ἑωσαν, i. e. *your persons, yourselves*, comp. 6, 13. Eph. 5, 28. Phil. 1, 20. Genr. and absol. 1 Cor. 6, 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17), in allusion to Gen. 2, 24 where Sept. τίς σάρκα μίαν for Heb. חַיָּיָא. Comp. in σάρξ no. 4. So Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν καὶ παιδίων σώματα. Absol. Sept. Gen. 47, 12 κατὰ σῶμα, i. e. according to the number of persons.

Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγχευε σώματων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ, good soldiers. Espec. of *slaves*, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78; σωμ. αἰχμάλωτα Dem. 480. 10; σ. οἰκετικά Æschin. c. Timarch. p. 42 τὰ σ. τῶν οἰκετῶν ib. p. 120. Hence i later usage and N. T. b) Absol. a *slave*, τὰ σώματα *slaves*; once Rev. 18, 13 [γόμενον] ἵππων καὶ βεδῶν καὶ σωμάτων. So Tob. 10, 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8, 11. Strab. 14. p. 985. b, σώματ' ἐμπορεῖν. Pol. 18. 18. 6. Plut. Cimón 9. See Lob. ad Phryn. p. 378.

4. Trop. a *body*, a *whole*, *aggregate*, a collective mass, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is ἡ κεφαλὴ, the head; Col. 1, 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. 12, 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. 10, 17. 12, 13. 27. Eph. 1, 23. 2. 16. 4, 4. 12. 16 bis. 5, 23. 30. Col. 2, 19. 3, 15.—Comp. Jos. Ant. 7. 3. 2 Δανιδὲς δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Diod. Sic. 1. 11 fin. τὸ σῶμα τοῦ κόσμου συγκείσθαι πᾶν ἐκ τῶν προειρημένων.

5. Trop. *body*, *substance*, *reality*, opp. ἡ σκιά the shadow, type; Col. 2, 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. —Jos. B. J. 2. 2. 5 σκιὰν αἰτησόμενος βασιλείας, ἥς ἤρπασεν ἐαυτῷ τὸ σῶμα. Luc. Hermot. 79. +

σωματικὸς, ἡ, ὄν, (σῶμα,) *bodily*, of or like a body, Luke 3, 22 σωματικῶς εἶδει. Also pertaining to the body, 1 Tim. 4, 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7. Plato Locr. 96. a

σωματικῶς, adv. (σῶμα,) *bodily*, in a bodily form, clothed in a body, Col. 2, 9.—Plut. de def. Orac. 26.

Σώπατρος, ου, ὁ, *Sopater*, pr. n. of a Christian at Berea, Acts 20, 4. See in Σωσίπατρος, also in Πύρρος.

σωρεύω, f. εἴσω, (σωρός,) *to heap*, *to heap up*, c. acc. Rom. 12, 20 ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25, 22 where Sept. for חֲרִיץ præg. comp. in ἄνθραξ. So Judith 15, 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also *to heap up with* any thing, c. dat. trop. 2 Tim. 3, 6 σεσωρευμένα ἁμαρτίαις, *heaped up with sins*, laden, burdened. So pr. c. dat. Hdian. 4. 8. 20 λιβάνω τοὺς βωμοὺς ἐσώρευεν. Pol. 16. 8. 9 c. gen.

**Σωσθένης**, ου, ό, *Sosthenes*, pr. n.  
a) Of the chief of a synagogue at Corinth, Acts 18, 17. b) Of a Christian, the companion of Paul, 1 Cor. 1, 1. Many hold him to be the same as in lett. a.

**Σωσιπατρος**, ου, ό, *Sosipater*, pr. n. of a Christian, a companion of Paul in Corinth, Rom. 16, 21. Prob. i. q. Σώπατρος Acts 20, 4.

**σωτήρ**, ήρος, ό, (σώζω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for שׁוֹטֵר Judg. 3, 9. 15. Hdtan. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. Hell. 4. 4. 6 σωτήρ τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53; σωτήρ Ἀπολλων Dem. 1072. 18; Διόσκουροι σωτήρες Ael. V. H. 1. 30.—In N. T. only of God and Christ.

1. Of God, a Deliverer, Saviour; Luke 1, 47 ἐπὶ τῷ θεῷ τῷ σωτήρι μου. 1 Tim. 1, 1. 2, 3. 4, 10 θεὸς ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. 1, 3. 2, 10. 3, 4. Jude 25 μόνῳ θεῷ σωτήρι ἡμῶν. Sept. for abstr. שׁוֹטֵר Is. 17, 10. Hab. 3, 17; חֲשׂוֹן Is. 12, 2; שׁוֹטֵר Is. 45, 15. 21.—Ecclus. 51, 1. 1 Macc. 4, 30.

2. Of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom; Luke 2, 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5, 31. 13, 23. Phil. 3, 20. 2 Pet. 1, 1. 11. 2, 20. 3, 2. 18; σωτήρ ἡμῶν 2 Tim. 1, 10. Tit. 1, 4, 13. 3, 6; σωτήρ τοῦ σώματος sc. τῆς ἐκκλησίας, Eph. 5, 23; σωτήρ τοῦ κόσμου John 4, 42. 1 John 4, 14.

**σωτηρία**, as, ή, (σωτήριος,) 1. safety, deliverance, preservation, from danger or destruction. a) Pr. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb. 11, 7. Acts 7, 25; c. ἐκ τῆς, Luke 1, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρας σωτηρίας, i. q. strong deliverer, see in κέρας no. 1. Sept. for שׁוֹטֵר Hab. 3, 12. Ex. 14, 13; חֲשׂוֹן Prov. 11, 14; c. ἀπὸ for חֲשׂוֹן 2 Sam. 15, 14. So 2 Macc. 3, 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 σ. τῆς πόλεως. Ael. V. H. 9, 21. Thuc. 1. 65. b) Genr. welfare, prosperity. Phil. 1, 19 τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. 3, 15. 2 Cor. 6, 2 bis, quoted from Is. 49, 8 where Sept. for חֲשׂוֹן. Sept. for חֲשׂוֹן Gen. 28, 21. 44, 17. So Wisd. 6, 26. Hdtan. 1. 9. 1. Diod.

Sic. 16. 43. c) From the Heb. *deliverance, victory*, Rev. 7, 10. 12, 10. 19, 1 Sept. and Heb. חֲשׂוֹן 1 Sam. 14, 45. Heb 3, 8; חֲשׂוֹן 2 Sam. 19, 3. 2 K. 5, 1.

2. Spec. in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1, 77 δοῦναι γνῶσιν σωτηρίας. 19, 9. John 4, 22 ἡ σωτηρία, i. e. salvation by a Messiah. Acts 4, 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. 13, 26. 16, 17. Rom. 1, 16. 10, 1. 10, 11, 11. 13, 11. 2 Cor. 1, 6 bis, Rec. 7, 10. Eph. 1, 13. Phil. 1, 28. 2, 12. 1 Thess. 5, 8. 9. 2 Thess. 2, 13. 2 Tim. 2, 10. 3, 15. Heb. 1, 14. 2, 3. 10. 5, 9. 6, 9. 9, 28. 1 Pet. 1, 5. 9. 10. [2, 2.] Jude 3. Acts 13, 47 τῷδε καὶ σε ... τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, for *salvation*, to bring salvation, quoted from Is. 49, 6 where Sept. for חֲשׂוֹן.

**σωτήριος**, ου, ό, ή, adj. (σωτήρ,) saving, delivering, driving deliverance and welfare, 3 Macc. 7, 18. Diod. Sic. 14. 30 Διὶ σωτήριῳ. Luc. D. Deor. 26. 4. Xen. Mem. 3. 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*; Tit. 2, 11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ σωτήριον as Subst. *salvation*, Epn. 6, 17; also the doctrine of salvation by Christ, Acts 28, 28. Sept. for חֲשׂוֹן Is. 12, 3. 51, 6. Meton. for *the Saviour*, Luke 2, 30. 3, 6. So Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ. p. 614.

**σωφρονέω**, ω, f. ήσω, (σώφρων,) to ve of sound mind, i. e.

1. to be sane, in one's right mind, compos mentis; Mark 5, 15 θεωροῦσι τὸν δαιμονιζόμενον ... σωφρονούντα. Luke 8, 35. 2 Cor. 5, 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμὸν δὲ μαίνεται. Plato Alcib. II. 2. p. 133. c, τὸ μαίνεισθαι ἡρὰ γε ὑπεναγτίον σοὶ δοκεῖ τῷ σωφρονεῖν.

2. Spec. to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation; Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. 2, 6. 1 Pet. 4, 7.—Luc. Nigrin. 6. Hdtan. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

**σωφρονίζω**, f. ίσω, (σώφρων,) to make of sound mind; hence to make sober-minded, to make think and act soberly, discreetly, to teach moderation; Hdtan. 3. 10. 3 τοὺς νείεις παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28.—In N. T. to moderate, to correct, to teach, c. acc. et inf. Tit. 2, 4 ἵνα σωφρονίσωσι τὰς ἑκάς φιλόδρους εἰνε. φιλοτέκνους, κτλ.



σωφρονισμός, οὐ, ὁ, (σωφρονίζω,) *pr. a making of sound mind; hence, a making sober-minded, moderation, correction; 2 Tim. 1, 7 πνεῦμα . . . σωφρονισμοῦ.—Jos. Ant. 17. 9. 2. Plut. de Puer. educ. 20 πειρατέον οὐκ εἰς τὸν τῶν τέκνων σωφρονισμὸν πάντα ὅσα κτλ. Id. Symp. 3. 6. 1.*

σωφρόνως, adv. (σώφρων,) *with sound mind, rationally, Luc. de Saltat. 84. Plato Rep. 332. a.—In N. T. with sober mind, soberly, with moderation; Tit. 2, 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν. So Wisd. 9, 11. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.*

σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind, i. e.*

1. *saneness, sanity, the being compos mentis; Acts 26, 25 οὐ μαίνομαι . . . σωφροσύνης ῥήματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;*

2. *Spec. sober-mindedness, sobriety of*

*mind, moderation of the desires, passions, conduct; according to Cicero i. q. Lat. temperatio, moderatio, etiam modestia, Tuscul. 3. 8. So 1 Tim. 2, 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. v. 15.—2 Macc. 4, 37. Æl. V. H. 7. 9. Plato Phædo 13. p. 68. c. Xen. Mem. 1. 2. 15, 21, 23. Comp. Sturz Lex. Xenoph. s. v. no. 3.*

σώφρων, ονος, ὁ, ἡ, adj. (σῶς, obs. σάος, φρήν,) *pr. of sound mind, sane, compos mentis; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. sober-minded, temperate, moderate, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. 3, 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . . σώφρονα. Tit. 1, 8. 2, 5. So Æl. V. H. 14. 19. Hdian. 2. 1. 8. Æschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.*

## T.

ταβέρναι, ὧν, αἱ, Lat. *tabernæ, taverns; only in the phrase Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, the Three Taverns, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28, 15. See fully in "Ἀππιος.*

Ταβιδά, ἡ, indec. *Tabitha, the Aramæan name of a female Christian, called in Greek Dorcas; see further in Δορκάς. Acts 9, 36. 40.*

τάγμα, ατος, τό, (τάσσω,) *any thing arranged in order, an array, e. g. a body of troops, a band, cohort, Sept. 2 Sam. 23, 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80.—In N. T. order, series, succession, i. q. τάξις. 1 Cor. 15, 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.*

τακτός, ἡ, ὢν, (τάσσω,) *pr. set in order, arrayed; hence trop. set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ, upon a set day, Acts 12, 21.—Sept. Job 12, 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8 Xen. Hell. 6. 2. 36 τ. ἀργύριον.*

ταλαιπωρέω, ῶ, f. ἴσω, (ταλαίπωρος,) *to do hard work, to endure toil and hardship, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25.—In N. T. trop. to endure affliction, distress; to be afflicted, distressed, miserable; James 4, 9 ταλαιπωρήσατε, afflict*

*yourselves. Sept. for תַּיִשׁ Jer. 4, 13. 20. Mic. 2, 4. So Dem. 22. 24 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. to afflict, Sept. for תַּיִשׁ Ps. 17, 9. Is. 33, 1.*

ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) *hard work, toil, hardship, severe bodily effort, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8.—In N. T. distress, misery, calamity; James 5, 1. Rom. 3, 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59, 7 where Sept. for תַּיִשׁ. Sept. for תַּיִשׁ Joel 1, 5. Am. 3, 10.—Æl. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.*

ταλαίπωρος, ου, ὁ, ἡ, adj. (collat. of ταλαπείριος; obs. τλάω, τλήμι, πείρα,) *pr. enduring toil and hardship, as from severe bodily effort, comp. in ταλαιπωρέω.—In N. T. trop. afflicted, wretched, miserable, Rom. 7, 24 ταλαίπωρος ἐγὼ ἄνθρωπος. Rev. 3, 17. Sept. for תַּיִשׁ Ps. 137, 8. So Ceb. Tab. 28. Dem. 548. 12. Plato Euthyd. 302. b.*

ταλαντιαῖος, αἶα, ον, (τάλαντον,) *weighing a talent, a talent in weight; Rev. 16, 21 χάλασα μεγάλη ὡς ταλαντία, hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21; comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in τιαῖος, see Lob. ad Phryn. p. 544.*

**τάλαντοι**, ου, τό, (obs. τλάω,) *pr. the scale of a balance*, Plur. τὰ τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed, a weight*; and hence *a talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdt. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent as regulated by Solon, and used in commerce was equivalent to about 80 lbs. avoirdupois. But the talent of silver was reckoned at 80 Roman pounds, or 57 lbs. Engl. Pol. 22. 26. 19. Liv. 38. 38. The Jewish talent, טלנטי, contained 3000 shekels of the sanctuary, Ex. 38. 25. 26, comp. Jos. Ant. 3. 6. 7; and was equal to 133½ Rom. pounds, or about 95 lbs. Engl. Sept. for טלנטי Ex. l. c. Zech. 5. 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54. See Boeckh Metrolog. Untersuch. p. 52, 298 sq. Dict. of Antt. art. *Pondera*, also App.—Further, the *talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is estimated at £243. 15s. sterling, or about \$1170; see Dict. of Antt. art. *Nummus*, also App. Tab. XII. So Luc. Navig. 13 δώδεκα Ἀττικά τάλαντα. Æl. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. *genr. a talent*, put for an indefinitely large sum of money, Matt. 18. 24. 25. 15. 16 bis. 20 quater. 22 ter. 24. 25. 28 bis.

**ταλιθά**, Aramæan fem. תַּלְיָתָה, *talitha*, i. q. κοράσιον, *a damsel, maiden*, Mark 5, 41. See Buxt. Lex. Chald. Rabb. 875.

**ταμείον**, ου, τό, (ταμείω, ταμίας,) by sync. for ταμείον, Lob. ad Phryn. p. 493; *a store-chamber, store-house, magazine*; Luke 12, 24 οὗς οὐκ ἔστι ταμείον, *s. κόραξ*. Sept. for חֲבֵצֵת Deut. 28, 8. Prov. 3, 10; חֲבֵצֵת Prov. 24, 4. So Luc. Rhetor. præc. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence *genr. any place of privacy, a chamber, closet*; Matt. 6, 6 ὅταν προσεύχη, εἰσελθεῖ εἰς τὸ ταμείον σου. 24, 26. Luke 12, 3. Sept. for חֲבֵצֵת Gen. 43, 30. Is. 26, 20. So Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14, 5 ταμεία καρδίας.

**ταμείον**, ου, τό, (ταμείω,) i. q. ταμείον, for which it is read in some editions, Matt. 6, 6. Luke 12, 24.—Pol. 6. 13. 1. Xen. Eq. 4. 1.

**ταυὺν**, see in τὺν no. 1. a.

**τάξις**, εως, ἡ, (τάσσω,) *pr. a setting in order, hence, order, arrangement, disposition*, Pol. 1. 4. 6. Xen. Ec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18; *an order, rank*, in a state or in society, Hdtian. 5. 1. 10 ἐκ τῆς ἱππάδος τάξεως, *of the equestrian order*. Dem. 171. 17; *rank, office, post*, Jos. Vit. §71.—In N. T.

1. *order, arrangement, series*; Luke 1, 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor 14, 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2, 5.—1 Esdr. 1, 15. Dem. 32, 18 ὑπερον τῇ τάξει, i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

2. *order, rank, quality, likeness*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same order, *rank, dignity*, as Melchisedek, Heb. 5, 6. 10. 6, 20. 7, 11. 17. 21; quoted from Ps. 110, 4 where Sept. for Heb. הַכֹּהֵן לְיֵשׁוּעַ; and explained by the writer himself, κατὰ τὴν οὐσιότητα Μελχισεδέκ Heb. 7, 15. Also Heb. 7, 11 οὐ κατὰ τὴν τάξιν Ἀαρών.—2 Macc. 9, 18 ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν. Dem. 481. 21 ἐν ἐχθροῦ τάξει *in quality of a foe* 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

**ταπεινός**, ὁ, ὢν, (perh. τάπη, δάπτει δάπεδον,) *low, not high*, *pr. of things, place*, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo 6. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἑδάφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7.—In N. T. *trop.*

1. Of condition, lot, *low, lowly, humble*, of low degree; Luke 1, 52 ὑψωσε ταπεινοὺς, opp. καθεῖλε δυνάστας. James 1, 9, opp. ὁ πλούσιος.—Sept. Job 12, 21. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

2. Of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind; 2 Cor. 10, 1 ταπεινὸς ἐν ὑμῖν, i. e. timid, modest, opp. παρρησιῶν. Neut. Rom. 12, 16, see in συναπάγω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *humble piety* towards God, like Heb. נָחַץ, נָחַץ, see Heb. Lex. s. v. James 4, 6 et 1 Pet. 5, 5 ταπεινὸς δὲ [ὁ θεός] διδωσι χάριν, opp. ὑπερηφάνους, quoted from Prov. 3, 34 where Sept. for נָחַץ. 2 Cor. 7, 6. Matt. 11, 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָחַץ Is. 11, 4; נָחַץ Ps. 18, 28. Is. 66, 2 נָחַץ Ps. 34, 19.

**ταπεινοφροσύνη**, ης, ἡ, (ταπεινόφρων,) *lowliness of mind, humility, modesty of mind and deportment*; Acts 20, 19 δουλεύων τῇ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4, 2. Phil. 2, 3. Col. 3, 12. 1 Pet. 5, 5. A.

feigned, Col. 2, 18. 23.—So ταπεινοφρονέω Sept. for תַּיִשׁ Ps. 131, 2. Arr. Epict. 1. 9.

ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, abject, base*, Plut. de Alex. Fort. s. Virt. 2. 4.—In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3, 8 ταπεινόφρονες in later edit. for φιλόφρονες in Rec. Sept. for תַּיִשׁ Prov. 29, 23.

ταπεινώ, ὦ, f. ὥσω, (ταπεινός,) 1. *to make low, to depress, c. acc.* Luke 3, 5 πάν ὅρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40, 4 where Sept. for תַּיִשׁ.—Strabo 5. p. 347 ταπεινοῦνται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινοῦμένων. Dion. Hal. Ant. 2. 5.

2. Trop. a) As to condition, circumstances, *to bring low, to humble, to abase*; c. acc. ἐαυτὸν *to humble oneself, to make oneself of low condition, to be poor and needy*, 2 Cor. 11, 7 opp. ὑψώω. Phil. 2, 8. Mid. or Pass. id. Phil. 4, 12. Sept. for תַּיִשׁ Prov. 13, 7; תַּיִשׁ Is. 2, 9. 12. 2 Macc. 8, 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. b) In mind and heart, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12, 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23, 12. Luke 14, 11. 18, 14. With acc. ἐαυτὸν and also Mid. *to humble oneself, to be humbled, to exhibit humility of mind and deportment*; Matt. 18, 4. 23, 12 καὶ ὅστις ταπεινώσῃ ἐαυτὸν. Luke 14, 11. 18, 14. So with the idea of contrition and penitence towards God; James 4, 10 ταπεινώσῃτε ἐνώπιον τοῦ θεοῦ. 1 Pet. 5, 6. For this Aor. as Mid. see Buttm. § 136. 1, 2. Sept. for תַּיִשׁ Is. 5, 15. 10, 33; תַּיִשׁ Gen. 16, 9. Is. 58, 3. 5.

ταπεινώσις, εως, ἡ, (ταπεινώ,) *a making low, humiliation, depression*, Psalt. Sal. 2, 39. Pol. 9. 33. 10.—In N. T. 'the being brought low,' *low estate, humiliation*; Luke 1, 48 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8, 33. James 1, 10 ὁ δὲ πλούσιος [κυνχάσθαι ἐν τῷ ὕψει αὐτοῦ v. 9] ἐν τῇ ταπεινώσει αὐτοῦ. i. e. even in his external humiliation. Phil. 3, 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, genit. of quality, i. q. τὸ πῶμα τὸ ταπεινόν. Sept. for תַּיִשׁ Ps. 136, 23; תַּיִשׁ 2 Sam. 16, 12. Neh. 9, 9. So Ecclus. 2, 4. 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιπάτην. Plato Legg. 815. a. Comp. Lob. ad Phryg. p. 352.

ταράσσω v. -ττω, f. ξω, 1. *to stir up, to trouble, to agitate*, c. acc. e. g. water

in a pool, τὸ ὕδωρ John 5, 4. 7. Sept. for תַּיִשׁ Ez. 32, 2. 13.—Hom. Od. 5. 291 πᾶν των. Luc. Lexiph. 4 φάρμακον. Plut. Symp. 8. 8. 3 τὰ πελάγη.

2. Trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, *to put in trepidation*; Pass. *to be in trepidation*; Matt. 2, 3 ὁ βασιλεὺς ἐταράχθη. 14, 26. Mark 6, 50. Luke 1, 12. 24, 38. 1 Pet. 3, 14. Act. c. acc. Acts 17, 8. [13.] Sept. for תַּיִשׁ Gen. 45, 3. Ps. 6, 2. 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to trouble, to disquiet*, Pass. John 12, 27 ἡ ψυχὴ μου τετάρακται. 13, 21. 14, 1. 27. So John 11, 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13, 21. (Sept. Gen. 43, 30. Ps. 55, 5.) With doubt, perplexity, c. acc. Acts 15, 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1, 7. 5, 10. So Luc. Scyth. 3 τεταραγμένους τὴν γνώμην. Xen. Mem. 2. 6. 17.

ταραχί, ἡς, ἡ, (ταράσσω,) 1. *a stirring up, troubling, agitation*, e. g. of water in a pool, John 5, 4.—Luc. Halc. 4 λαίλαψ καὶ ταραχί sc. of the elements. Comp. Sept. Is. 24, 19.

2. Trop. of popular excitement, *a stir, commotion, tumult*; Mark 13, 8 ἔσονται λιμοὶ καὶ ταραχαί.—2 Macc. 3, 30. Po. 3. 9. Xen. Vect. 5. 8.

τάραχος, ου, ὁ, (ταράσσω,) *a stir, commotion, confusion*, i. q. ἀταξία Xen. Oec. 8. 10, comp. 9.—In N. T. trop. *a stir, e. g. from fear and surprise, consternation, trepidation*, Acts 12, 18. Sept. for תַּיִשׁ 1 Sam. 5, 9. (Plut. J. Cæs. 43. Xen. An. 1. 8. 2.) Also of excitement, *tumult, commotion*, Acts 19, 23.

Ταρσεύς, εως, ὁ, (Τάρσος,) *a man of Tarsus, a native or inhabitant*, Acts 9, 11. 21, 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo 14. 5. p. 673 sq. The city was made free by M. Antony; App. B. Civ. 5. 7 Λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἡφίει καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magis-



happening, 2 Pet. 1, 14. 2, 1 ἐπάγοντες  
ταῖς ταχύνῃ ἀπώλειαν. So Eccclus. 18,  
26. Anth. Gr. II. p. 91 εἰς ταχύνῃ ληξεδόνα.

**τάχιον**, adv. pr. Neut. of **ταχίων** later  
comparat. to **ταχύς**, instead of the earlier  
ἐάσω, comp. Buttm. § 67. 3; condemned  
by the grammarians, Lob. ad Phryn. p. 77.  
Winer § 11. 2; *more quickly, more swiftly,  
more speedily*, c. gen. John 20, 4 προέδραμε  
τάχιον τοῦ Πέτρου, i. e. he outran Peter.  
(Diod. Sic. 20. 92.) Elsewhere *sooner*, the  
object of comparison being every where im-  
plied, e. g. *sooner* than one expected or in-  
tended, *the sooner*; John 13, 27 ὁ ποιεῖς,  
ποίησον τάχιον. 1 Tim. 3, 14 ἔλθειν πρός  
σε τάχιον. Heb. 13, 19. 23. See Matth.  
§ 457. Winer § 36. 3. So Wisd. 13, 9.  
1 Macc. 2, 40. Test. XII Patr. p. 628.  
Diod. Sic. 2. 5.

**τάχιστα**, adv. (neut. plur. of **τάχιστος**,  
ταχύς,) *most quickly, most speedily*; c. g.  
ὡς τάχιστα, *the soonest possible, as soon as  
possible*, with all speed, Acts 17, 15; see  
Buttm. § 115. 4, 5.—Luc. Rhetor. Præc. 1.  
Xen. Cyr. 5. 14.

**τάχος**, εὖς, οὖς, τό, (ταχύς,) *quickness,  
swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr.  
3. 2. 4.—In N. T. only in the phrase ἐν  
τάχει *with speed*, i. e. adverbially, *quickly,  
speedily, shortly*, i. q. ταχέως, see in ἐν no.  
3. b. a. Luke 18, 8 ποιήσει τὴν ἐκδίκησιν  
αὐτῶν ἐν τάχει. Acts 25, 4. Rom. 16, 20.  
[1 Tim. 3, 14.] Rev. 1, 1. 22, 6. Rev. 2,  
5 Rec. where later edit. ταχύ. Also with  
the idea of *haste*, Acts 12, 7. 22, 18. Sept.  
for מִהֵר Deut. 9, 3; מִהֵר 11, 17; מִהֵר  
Ps. 2, 12.—Jos. Ant. 17. 5. 1. Diod. Sic.  
16. 35. Xen. Cyr. 6. 1. 12.

**ταχύς**, εἶα, ὅ, *quick, swift, nimble*, as  
ταχύς πάδας Hom. II. 13. 249; ἵππος τ.  
Xen. Mem. 4. 2. 25.—In N. T.

1. Masc. ταχύς, trop. *quick, swift*, i. q.  
ready, prompt; James 1, 19 ταχύς εἰς τὸ  
ἀκοῦσαι. Sept. and 78 Prov. 29, 20.—Ec-  
clus. 5, 11. Luc. Somn. 1. Hdian. 2. 9. 2.  
Xen. Cyr. 2. 1. 31.

2. Neut. ταχύ as adv. i. q. ταχέως,  
comp. Buttm. § 115. 4; *quickly, speedily,  
with haste*, Matt. 28, 7 ταχύ πορευθεῖσαι. v.  
3. Mark 16, 8 Rec. Luke 15, 22 Lachm.  
John 11, 29. Sept. for מִהֵר 2 Sam. 17,  
16. So Dem. 982. 17. Xen. An. 2. 2. 12.  
—Also *quickly, soon, shortly*, Matt. 5, 25;  
and with the idea of *suddenness*, Rev. 2, 5  
in later edit. v. 16. 3, 11. 11, 14. 22, 7.  
13. 20. Sept. for מִהֵר Ps. 102, 3. So  
1 Macc. 3, 31. Xen. An. 1. 9. 29.—Spec.

*readily, lightly*; Mark 9, 39 ταχὶ κακολογῶ-  
σαί με. So Eccclus. 19, 4. Xen. Cyr. 5. 1. 4.

τέ, an enclitic copulative particle, *and*,  
corresponding to καί as Lat. -que to et,  
Buttm. § 149. m. 8. Kühner § 321. 1; found  
in N. T. chiefly in the writings of Luke  
and Paul, and also the Ep. to the He-  
brews; in Matt. four times, 22, 10. 23, 6.  
27, 48. 28, 12; Mark once, 15, 36; John  
thrice, 2, 15. 4, 42. 6, 18; James twice,  
3, 7 bis; Jude once, v. 6; in Rev. vice,  
1, 2. 21, 12. In general, καί is used to  
couple ideas which follow directly and ne-  
cessarily from what precedes; while τέ is  
employed when something is subjoined  
which does not thus directly and necessari-  
ly follow; so that strictly speaking, καί  
connects and τέ annexes; the former is  
conjunctive, the latter adjunctive. Hence  
τέ is the most general of all the copulatives;  
serving merely to show, that the word after  
which it stands is to be taken as in some  
connection with another either preceding or  
following. The place of τέ is usually after  
the first word of a clause. See Passow s. v.  
Herm. ad Vig. p. 833; ad Eurip. Med. p. 331  
Matth. § 626. Winer § 57. 3 sq. § 65. 5 n.

1. Simply, i. e. without other particles,  
where it then serves to annex, as above.  
Matt. 28, 12 συναχθέντες ... συμβούλου τε  
λαβόντες. John 4, 42 τῇ τε γυναίκὶ ἔλεγον.  
6, 18. Acts 2, 3. 33. 37 εἰπὼν τε πρὸς τὸν  
Πέτρον. 3, 10. 4, 13. 33. 5, 42. 8, 1. 3. 6.  
12, 12 συνιδὼν τε ἦλθεν κτλ. 18, 11. 20,  
11. 23, 10. 24, 27. Rom. 2, 19. 1 Cor. 4,  
21. Heb. 1, 3. Jude 6. al. So in a paren-  
thesis, Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ.  
Once preceded by μήτε ... μήτε, Acts 27,  
20. So Wisd. 8, 19. 3 Macc. 6, 32. Hdian.  
1. 2. 3. Xen. Cyr. 2. 1. 19; with μήτε prec.  
Xen. An. 4. 4. 6.—Also repeated as annex-  
ing several particulars, τέ ... τέ, *and, and*,  
Lat. que ... que; Acts 2, 46. 16, 11. 12.  
24, 23. Heb. 6, 2 ἐπιτέσεως τε χειρῶν, ἀνα-  
στάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου.  
Once i. q. both ... and, Acts 26, 16. See  
Passow no. 2. Matth. § 626 init. Viger p.  
518. So Wisd. 7, 13. Hdian. 1. 2. 6. Plato  
Phædr. 267. a. Xen. Cyr. 1. 3. 10.

2. Most freq. as strengthening καί, either  
directly before it, as τε καί, or with one or  
more words intervening, τε ... καί, i. q. Lat.  
que ... et, implying close connection, *not  
only ... but also, both ... and*; see Passow  
no. 3. Buttm. § 149. m. 8. Kühner § 321. 1.  
Matth. § 626. So as connecting clauses;  
Matt. 27, 48 πλήσας τε ὄρους καὶ περιβέης  
καλάμῳ. Luke 24, 20. Acts 9, 18. 10, 2

Heb. 6, 4. al. (Wisd. 4, 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.) As coupling together infinitives depending on the same verb; Luke 12, 45 *καὶ ἄρξεται ... ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts 1, 1. (Luc. D. Deor. 19. 2.) As connecting nouns, etc. e. g. *τε καὶ*, Luke 21, 11 *φόβητρά τε καὶ σημεῖα*. Acts 2, 9. 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26, 3. Rom. 1, 12. 14. 1 Cor. 1, 2. 30. Heb. 2, 4. James 3, 7. 11. Adverbs, Acts 24, 3 *πάντῃ τε καὶ πανταχοῦ*. (Sept. Job 9, 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 796. d. Xen. Hell. 1. 4. 15, 16.) Also where one or more words come between *τέ* and *καί*, as Luke 2, 16 *τὴν τε Μαρίας καὶ τὸν Ἰωσήφ*. John 2, 15 *τά τε πρόβατα καὶ τοὺς βόας*. Acts 1, 8. 26, 30. Phil. 1, 7. Heb. 2, 19. al. So Luke 21, 11 *σεισμοὶ τε μεγάλοι ... καὶ λιμοί*. Rom. 1, 16 *Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2, 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεῖα*. Also the article, Acts 1, 13 *ὅτε Πέτρος καὶ Ἰάκωβος κτλ.* 13, 1. Rom. 1, 20. Or a relative, Acts 26, 22 *οὐδὲν ἐκτὸς λέγων, ὃν τε οἱ προφῆται ἐλάλησαν ... καὶ Μωϋσῆς*. Espec. a preposition, Acts 28, 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. 25, 23. Comp. Matth. 5, 626. Winer 5, 65. 5. n. (Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 796. d. *εἰς τε πολιτείας καὶ ἰδίους οἴκους*.) So two nouns of opposite signification are sometimes connected by *τε καὶ*, forming then a periphrasis for *all*; Matt. 22, 10 *πονηροὺς τε καὶ ἀγαθοὺς*. Acts 24, 15. 26, 22. Heb. 5, 14. Comp. Matth. 1. c. (Comp. Xen. Hi. 1. 2.) Rarely *τε καὶ* is put in the sense of *que etiam*, and also, Acts 19, 27; *ἐτι τε καὶ*, and further also, Acts 21, 28; *ὁμοίως τε καὶ*, and in like manner also, Rom. 1, 27. Here *καί* seems to be used merely to strengthen *τέ*; comp. Winer 5, 57. 3. Herm. ad Soph. Elect. 873.

3. Sometimes *τέ* corresponds to *δέ* in a following clause, where the connection is then adversative or antithetic, and thus emphatic; e. g. Acts 19, 3 *εἰπέ τε πρὸς αὐτοὺς ... οἱ δὲ εἶπον*. 22, 8, comp. 10. 22, 28. See Passow no. 8 Matth. 1. c. p. 1276. Stallb. ad Plat. Phileb. p. 36.—Plato Rep. 394. c. Xen. Conv. 8. 2.

4. With other particles: a) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in no. 1. Rom. 1, 26 *αἶ τε γὰρ ἐλέγεται αὐτῶν*. 7, 7. Heb. 2, 11. So Xen. Mem. 1. 1. 3 *οἷτοί τε γὰρ*.

b) *ἐάν τε*, pr. and if; repeated *εάν τε ... ἐάν τε*, i. q. *whether ... or*, Rom. 14, 8 quater; *ἐάν τε γὰρ καί*, pr. *for though also*, 2 Cor. 10, 8; here the force of *τέ* cannot well be given in English; comp. above in no. 2 fin. So Xen. Mem. 2. 4. 6.

c) *εἴτε*, see in εἰ III. 2. i.

d) *ὅτε*, *ἥτε*, *τότε*, i. e. the art. with *τέ*, so written to distinguish it from the adverbs *ὅτε*, *τότε*, and simply expressing the article in connection with the usage of *τέ* as above given. E. g. where *τέ* merely annexes, Acts 19, 12 *τά τε πνεύματα κτλ*. 26, 30. 27, 3. 5. Heb. 9, 1. Followed by *καί* after one or more intervening words; see above in no. 2; Acts 5, 24 *ὅτε ἱερεὺς καὶ ὁ στρατηγός*. 17, 10. 14. Eph. 1, 10. Heb. 9, 2. Luke 23, 12. Also *ὅτε γὰρ ... καί*, Heb. 2, 11. Rom. 1, 26; see above in lett. a. +

*τείχος*, eos, ους, τό, a wall, espec. of a city; Acts 9, 25 *καθῆκαν διὰ τὸ τείχος*. 2 Cor. 11, 33. Heb. 11, 30 *τὰ τεῖχη ἱερικῶ*. Rev. 21, 12. 14. 15. 17. 18. 19. Sept. *ἰω ἱερὴ* Josh. 6, 5. 20.—Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

*τεκμήριον*, ου, τό, (τεκμαίρομαι, τέκμαρ.) a sure sign, certain token, infallible proof; Acts 1, 3.—3 Macc. 3, 24. Jos. *de Vit.* 1. 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. *τεκμήριον* · σημείον ἀληθές.

*τεκνίον*, ου, τό, (dim. τέκνον,) a little child; Plur. trop. as an endearing appellation, *τεκνία*, little children, like Lat. *filiioli*, *carissimi*; John 13, 33. Gal. 4, 19. 1 John 2, 1. 12. 28, 3, 7. 18. 4, 4. 5, 21.—Pr. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

*τεκνογονέω*, ᾧ, f. ἦσω, (τεκνογόνος; τέκνον, obs. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5, 14; comp. v. 10, and see in *τεκνογονία*.—Pr. Anthol. Gr. II. p. 202

*τεκνογονία*, as, ἡ, (τεκνογονέω,) the bearing of children, and so including all the duties of the maternal relation; 1 Tim. 2, 15 *σωθήσεται διὰ τῆς τεκνογονίας*, i. e. in becoming the mother of a family and the faithful performance of her duties in that relation, in bringing up her household unto God, comp. 5, 10. This is a privilege of the woman, to be set off against v. 14.—Chrysost. ad h. l. *τεκνογονίαν φησὶ, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν*.

*τέκνον*, ου, τό, (τίκτω.) 1. a child, male or female, son or daughter. a) Sing. a child, Luke 1, 7 *οὐκ ἦν αὐτοῖς τέκνον*

Acts 7, 5. Rev. 12, 4. Plur. *children*, Matt. 10, 21 τέκνα ἐπὶ γονεῖς. Mark 12, 19. Luke 20, 31. Acts 21, 5 σὺν γυναιξὶ καὶ τέκνοις. Tit. 1, 6. 2 John 4, 13. al. Sept. Plur. for בְּנֵי Gen. 3, 16. 30, 1; בְּנֵי־יָד Gen. 33, 6. 7. So Plur. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4. b) Spec. a son, iSing. Matt. 10, 21. 21, 28 τέκνον, ὕπαγε κτλ. Phil. 2, 22. Rev. 12, 5. Plur. *sons*, Matt. 21, 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21, 21. Sept. for בְּנֵי Gen. 17, 16. 22, 7. 48, 19; בְּנֵי Esth. 9, 25. So Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

2. Plur. τέκνα, *children*, in a wider sense by Hebr. i. q. *descendants*, *posterity*; Matt. 3, 9 ἐγείραι τέκνα τῷ Ἀβραάμ. Luke 1, 17. 3, 8. Acts 2, 39. Rom. 9, 7. v. 8 bis, comp. in σάρξ no. 2. c, and in ἐπαγγελία no. 3. a. Gal. 4, 28. 31. So Sept. for בְּנֵי Ex. 10, 2. Josh. 14, 9. Zech. 10, 7. 9; בְּנֵי־יָד Ps. 109, 13. Jer. 31, 17.—Emphat. i. q. *true children*, *genuine descendants*, John 8, 39. 1 Pet. 3, 6.

3. Trop. a *child*, one who is the object of parental love and care, or who yields filial love and reverence towards another. a) As a term of endearing address in the Votive, like Engl. *my child*, *my son*, Lat. *mi fili*, *carissime*; e. g. from a friend or teacher, Matt. 9, 2 ἄρσει, τέκνον. Mark 2, 5. Luke 16, 25. 1 Tim. 1, 18. 2 Tim. 2, 1. Plur. Mark 10, 24. So Sept. for בְּנֵי 1 Sam. 3, 9. 16. So Ecclus. 2, 1. Hdian. 1. 6. 12. b) From the Heb. genr. for a *pupil*, *disciple*, the spiritual *child* of any one, see in γεννάω no. 1. b, and πατήρ A. 3. 2 Tim. 1, 2 Τυμοζέφ ἀγαπητῷ τέκνῳ. Philom. 10. 3 John 4. With ἐν κυρίῳ 1 Cor. 4, 17; ἐν πίστει 1 Tim. 1, 2; κατὰ πίστιν Tit. 1, 4. Plur. 1 Cor. 4, 14. 2 Cor. 6, 13. Comp. Heb. בְּנֵי Sept. *υἱός*, 1 K. 20, 35. 2 K. 2, 3. 5. c) τέκνα τοῦ θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in πατήρ B. 1, 2; also γεννάω no. 1. c. So of the Jews, John 11, 52; comp. Sept. and בְּנֵי Is. 30, 1. Hos. 11, 1 sq. Wisd. 16, 21 comp. 20. Genr. of the pious worshippers of God, the *righteous*, *saints*, *Christians*; John 1, 12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Rom. 8, 16. 17. 21. 9, 8. Eph. 5, 1. 1 John 3, 1. 2. 10. 5, 2. So Sept. Prov. 14, 27. d) τέκνα τοῦ διαβόλου, *children of the devil*, his followers, subjects, vassals, opp. τὰ τοῦ θεοῦ, once 1 John 3, 10. Comp. בְּנֵי 2 K. 16, 7, Sept. *υἱός*.

4. By Hebr. joined with the name of a

city or the like, a *native*, an *inhabitant*, one born or living in that city. Matt. 23, 37 Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke 13, 34. 19, 44. Gal. 4, 25. Rev. 2, 23. So Sept. and בְּנֵי Joel 2, 23. Zech. 9, 13. Is. 60, 4. 9. —Psalt. Sal. 11, 3.

5. By Hebr. with a genit. of quality or condition, the *child of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11, 19 et Luke 7, 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5, 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1, 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2, 3 τ. τῆς ὀργῆς, exposed to the wrath of God 2 Pet. 2, 14 τ. κατάρας. So Sept. τέκνα ἀπωλείας for Heb. בְּנֵי־יָד Is. 57, 4; τ. ἀδικίας for Heb. בְּנֵי־צָרָה Hos. 10, 9. Comp. also בְּנֵי Deut. 25, 2. 1 K. 2, 26. 2 K. 14, 14. Winer § 34. 2. n. 2. Heb. Lex. art. בְּנֵי no. 4, 8; בְּנֵי no. 7.—Epiph. Opp. I. p. 380. b, οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. †

ΤΕΚΝΟΤΡΟΦΕΩ, ὦ, f. ἦσω, (τεκνοτρόφος; τέκνον, τρέφω,) to bring up children, to fulfil the duties of a mother, 1 Tim. 5, 10; comp. in τεκνογονία.—Pr. Aristot. II. An. 9. 40. 22; so Subst. τεκνοτροφία Id. II. An. 3. 4. 5.

ΤΕΚΤΩΝ, ονος, ὁ, (kindr. τέχνη, τεύχεα τεκεῖν, τίκτω,) pr. *an artificer, craftsman*; spec. a worker in wood, a *carpenter, joiner*, Matt. 13, 55. Mark 6, 3. Sept. τέκτων ξύλων for Heb. בְּנֵי־יָד 2 Sam. 5, 11. Is. 40, 20; τέκτ. σιδήρου 1 Sam. 13, 19; τ. χαλκοῦ 1 K. 7, 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων · πᾶς τεχνίτης.

ΤΕΛΕΙΟΣ, εἰα, εἰον, (τέλος,) pr. 'having reached the end, term, limit.' Hence

1. *complete, perfect, full*, wanting in nothing; James 1, 4 ἔργον τέλειον. v. 17. 25. 1 John 4, 18 ἡ τέλεια ἀγάπη. Comparat. Heb. 9, 11 τελειότερας σκηνῆς. Sept. πρόβατον τελ. for בְּנֵי־יָד Ex. 12, 5. So Aquil. Prov. 11, 1 στάσιμον τέλειον. Diod. Sic. 1. 7 τελεία αἰθήρησις. Pol. 1. 4. 8. Plato Parm. 157. c.—Trop. in a moral sense; of persons, Matt. 5, 48 bis, τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι, comp. Luke 6, 36. So Matt. 19, 21. Col. 1, 28. 4, 12. James 1, 4 ἵνα ᾗτε τέλειοι. 3, 2. Of the will of God, Rom. 12, 2. Neut. τὸ τέλειον, completeness, perfectness, in knowledge of the truth, opp. ἐκ μέρους, 1 Cor. 13, 10. Sept. for בְּנֵי־יָד Gen. 6, 9. 18, 13; בְּנֵי־יָד 1 K. 8, 62. 11, 4. So Ecclus. 44, 17. Isocr. Panath. p. 239. c, τελείους ἀνθρώπους

εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς. Plato Legg. 643. d.

2. Spec. of full age, adult, full grown; of persons, pr. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6.—In N. T. trop. of persons full grown, ripe, in mind and understanding, ταῖς φρεσὶ 1 Cor. 14, 20; or in knowledge of the truth, 1 Cor. 2, 6. Phil. 3, 15. Heb. 5, 14; or in Christian faith and virtue, Eph. 4, 13.

ΤΕΛΕΙΟΤΗΣ, ἥτος, ἡ, (τέλειος,) completeness, perfectness; Col. 3, 14 σύνδεσμος τῆς τελειότητος, see in σύνδεσμος. Heb. 6, 1 ἐπὶ τὴν τελειότητα φερόμεθα, i. e. leaving the rudiments of Christian doctrine, let us go on to something more complete, perfect.—Wisd. 6, 15. 12, 17. Plato Def. 412. b, d.

ΤΕΛΕΙΩΩ, ὦ, f. ὥσω, (τέλειος,) to complete, to make perfect, so as to be full, wanting in nothing.

1. Pr. to bring to a full end, to complete, to finish, c. acc. e. g. a work or duty, τὸ ἔργον, τὰ ἔργα, John 4, 34. 5, 36. 17, 4. Mid. with ἔργον impl. Luke 13, 32 καὶ τῇ τρίτῃ τελειοῦμαι, I finish the work. Of a race, τὸν δρόμον Acts 20, 24. Sept. genr. for כִּמְצָא 1 K. 7, 21; כִּמְצָא 2 Chr. 8, 16. So Ecclus. 50, 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17.—Of time, Luke 2, 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. to fulfil, John 19, 28 ἵνα τελειωσῇ ἡ γραφή. So Act. Thom. 10; πρόσθεν Diod. Sic. 3. 74 fin. Comp. τελειώσις.

2. Trop. to make complete, perfect; to bring to a state of completeness, perfectness. a) Genr. John 17, 23 ἵνα ὡσι τετελειωμένοι εἰς ἐν, pragn. that they may be perfectly united into one. 2 Cor. 12, 9 ἡ γὰρ δύναμις μου [τοῦ θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as the true power of God; comp. 4, 7. James 2, 22. 1 John 2, 5. 4, 12. 17. 18. (Ecclus. 7, 32.) Of character, Pass. Phil. 3, 12 οὐχ ὅτι . . . ἤδη τετελείωμαι, i. e. in Christian character and attainments; see in καταλαμβάνω no. 2. b) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one; Heb. 7, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7, 11. 10, 4. Of persons, Heb. 9, 9 δῶρά τε καὶ θυσιάαι . . . μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10, 1. 14.—Also, to make per-

fect, pr. to carry through to the end, i. e. respect to condition, happiness, glory; to bring to a perfect condition of happiness and glory, to make perfect in glory; equiv. to δοξάζω John 7, 39. 12, 23. So of Christ as exalted to be Head over all things, Heb. 2, 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ πάσῃων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάσῃων τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5, 9. 7, 28. Also of saints advanced to glory, 11, 40. 12, 23.—See Bleek Hebräerbr. II. p. 298.

ΤΕΛΕΙΩΣ, adv. (τέλειος,) completely, perfectly; 1 Pet. 1, 13 τελείως ἐλπίσατε, i. e. have a full and perfect hope, unwavering confidence.—2 Macc. 12, 42. Pol. 6. 37. 4. Plato Def. 411. d.

ΤΕΛΕΙΩΣΙΣ, εως, ἡ, (τελειώω,) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T.

1. Of a prediction, fulfilment, Luke 1, 45.—Judith 10, 9.

2. perfect expiation, Heb. 7, 11; comp. in τελειώω no. 2. b.

ΤΕΛΕΙΩΤΗΣ, οὗ, ὁ, (τελειώω,) a completer, perfecter, finisher, who brings through to the end; Heb. 12, 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, unto the author and finisher of our faith.

ΤΕΛΕΣΦΟΡΕΩ, ὦ, f. ἥσω, (τελεσφόρος; τέλος, φέρω,) to bring to perfection or maturity, e. g. fruit, grain, to ripen, absol. and trop., Luke 8, 14 οὐ τελεσφοροῦσι, parall. ἀκαρπος γίνεται Matt. 13, 22.—Pr. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. d, αἰξουσὶ καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Theophr. H. Pl. 8. 7. 6.

ΤΕΛΕΥΤΑΩ, ὦ, f. ἥσω, (τελευτή,) to end, to bring about, to finish, to complete, c. acc. Eurip. Phoen. 1597 ὦ πάτερ, ὅς ταῦτα τελευτᾷ. Dem. 13. 15. Also τὸν βίον τελευτᾶν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. to end, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτᾶντος ἤδη. Xen. Hell. 2. 3. 9.—In N. T. intrans. or with τὸν βίον impl. to end one's life, to die; Matt. 2, 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9, 18 συγᾶτηρ μου ἄρτι ἐτελεύτησεν. 22, 25. Mark 9, 44. 46. 48. (Comp. Is. 66, 24.) Luke 7, 2. Acts 2, 29. 7, 15. Heb. 11, 22. [John 11, 39.] Sept. often for נָפַח Gen. 25, 32. Prov. 11, 7. (Ael. V. H. 2. 17. Hdtan. 8. 5. 18. Xen. Cyr. 8. 7. 1.) Of a violent death, Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτᾷ καὶ αὐτῷ ἡμῖν τὴν θάνατον, emphat. quoted from Ex 21, 17 where Sept. in imitation of Heb. inf



absol. **הַמָּוֶת הַזֶּה** *he shall surely die*, be put 'o death. Comp. Winer § 58. 3.

τελευτή, ἥς, ἡ, (τελέω, τέλος,) *an end, limit*, Baruch 3, 25. Dem. 658. 7; τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. —In N. T. absol. *the end of life, death*; Matt. 2, 15 ἕως τῆς τελευτῆς Ἡρώδων. Sept. for **וְהָיָה** Gen. 27, 1. Josh. 1, 1. Judg. 1, 1. So 1 Macc. 9, 23. Hsian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

τελέω, ὦ, f. ἔσω, (τέλος,) 1. *to end, to finish, to complete, to accomplish*; c. acc. Matt. 13, 53 **ὅτε ἐτέλεσεν ὁ Ἰ.** τὰς παραβολάς. 19, 1 et 26, 1 τοὺς λόγους. Luke 2, 39. 2 Tim. 4, 7 ὁρόμουν. Rev. 11, 7. Pass. Luke 12, 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John 19, 28, 30 τετέλεστα, *it is finished*! i. e. the whole work, all things. Rev. 10, 7 ἐτελέσθη τὸ μυστήριον. 15, 1. 8. Sept. for **וְהָיָה** Ruth 2, 21. Ezra 9, 1; **וְהָיָה** Neh. 6, 15. So Hsian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Eccl. 1. 4.—With a Particip. in the participial construction, Buttm. § 144. 6. a. Matt. 11, 1 **ὅτε ἐτέλεσε ὁ Ἰ. διατάσων**, as in Engl. *when Jesus had finished commanding*. So pragn. with Part. impl. Matt. 10, 23 οὐ μὴ τελέσγη τὰς πόλεις τοῦ Ἰσραὴλ, *ye shall not have finished fleeing or passing through them*, for οὐ μὴ τελέσγη διαφευγόντες v. διαβαίνοντες τὰς πόλεις κτλ. So Sept. συνετέλεσε διαβαίνων Josh. 3, 17. 4, 1; comp. Luc. Tox. 52 **τρίτατος ἐτέλεσε ἐκ Μαχλῶν ἐς Σέκας**. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*; Rev. 20, 3 τελεσθῇ τὰ χίλια ἔτη. v. 5. 7.

2. *to fulfil, to accomplish, to fully carry out*, e. g. a rule, law, c. acc. τὸν νόμον Rom. 2, 27. James 2, 8; τὴν ἐπιθυμίαν τῆς σαρκὸς Gal. 5, 16. Sc Act. Thom. § 5 ἵνα τὸ ζέλημα τοῦ βασιλέως τελέσω. Luc. Piscat. 52 τελώμεν τὰ προφηγεύμενα.—Of declarations, prophecy, Luke 18, 31 τελεσθήσεται πάντα τὰ γεγραμμένα κτλ. Luke 22, 37. Acts 13, 29. Rev. 17, 17. Sept. and **וְהָיָה** Ezra 1, 1. So Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίμας τετελέσθαι τὸν χρησμόν.

3. Spec. *to finish up, to make an end of* what one owes or what is due, *to pay, to pay in full*, e. g. taxes, tribute; comp. in τέλος no. 4. E. g. τὰ διδραχμα Matt. 17, 24; φόρος Rom. 13, 6. So Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

τέλος, εος, ους; τό, *an end, completion, termination*.

1. Genr. of time and condition; c. gen.

Luke 1, 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. 3, 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7 Heb. 7, 3 μήτε ζωῆς τέλος. 1 Cor. 10, 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4, 7 πάντων τὸ τέλος. Meton. Rom. 10, 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, i. e. with Christ the power of the law has come to an end, that righteousness by faith may be reckoned to every one who believeth; comp. Rom. 7, 6. 8, 2. Others refer this to no. 3, but less well. Sept. and **וְהָיָה** Is. 9, 7. Dan. 11, 13. (Soph. Trach. 166; τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) With gen. impl. John 13, 1 εἰς τέλος ἡγάγησεν κτλ. i. e. unto the last. Matt. 24, 6 οὐπω ἐστὶ τὸ τέλος sc. τῶν πάντων v. τοῦ αἰῶνος τούτου. v. 14. Mark 13, 7. Luke 21, 9; ὑπομέναις εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10, 22. 24, 13. Mark 13, 13; ἕως τέλους sc. τῆς ζωῆς 1 Cor. 1, 8. 2 Cor. 1, 13; μέχρι τέλους id. Heb. 3, 6. 14; ἀχρι τέλους id. Heb. 6, 11. Rev. 2, 26. In 1 Cor. 15, 24 εἰτα τὸ τέλος, i. e. the end of the work of redemption, when the whole plan of redemption is completed. Absol. τέλος ἔχειν, *to have an end, to come to an end, to be destroyed*, Mark 3, 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. So some Luke 22, 37; see below in no. 2. c. So Xen. An. 6. 5. 2. Cyr. 8. 3. 33.—Adverbially, acc. τὸ τέλος, *finally, at last*, 1 Pet. 3, 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) Also εἰς τέλος, pr. *to the end, i. e. continually, perpetually, forever*, Luke 18, 5. 1 Thess. 2, 16. Sept. for **וְהָיָה** Job 14, 20. Ps. 79, 5. 103, 9. So Luc. Navig. 27. Xen. Eccl. 17. 10.—Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. πρῶτος καὶ ἔσχατος, see in ἀρχή no. 2; Rev. 22, 13 ἐγὼ τὸ Α καὶ τὸ Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. 21, 6. 1, 8 Rec.

2. Trop. *an end*, i. e. a) *an event, issue, result*. Matt. 26, 58 ἐκάστητο... ἰδεῖν τὸ τέλος. James 5, 11 τὸ τέλος κυρίου, i. e. which the Lord gave to Job. So Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Act. 27. Dem. 292. 22 τὸ τοῦτον τέλος ἐν θεῷ ἦν, οὐκ ἐν ἐμοί. b) With gen. of pers. or thing, *the end, the final lot, ultimate fate*; Rom. 6, 21 τέλος ἐκείνων, θάνατος. v. 22 τὸ δὲ τέλος, ζωὴν αἰώνιον. 2 Cor. 11, 15. Phil. 3, 19. Heb. 6, 8. 1 Pet. 1, 9. 4, 17. Sept. for **וְהָיָה** Ecc. 7, 2. So Wisd. 3. 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43. c) Of a declaration, prophecy, *an end, accomplishment, fulfilment*; Luke 22, 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e.

have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι. So Æschyl. Prom. vinct. 13 ἐντολή Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέλαβον. ib. 9. 12 καὶ τέλος εἶχε τοῖς Τυρρηνοῖς τὰ μαντεύματα. Athen. 8. p. 341. c. So τέλος λαμβάνειν Jos. Ant. 2. 5. 3. ib. 4. 6. 5. —Others in Luke 1. c. render: *the things relating to me* (my work, my ministry) *come to an end*, my labours draw to a close; see in no. 1.

3. Trop. *an end, final purpose*, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1, 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. So, according to some, Rom. 10, 4; but see above in no. 1. Sept. and ἥτο Ecc. 12, 13.—Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἐπεσθαι θεοῖς. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

4. Trop. *a tax, toll, custom, tribute*, *pr. what is paid for the maintenance and expenses of the state*; see in τελέω no. 3. Matt. 17, 25 τέλην ἢ κῆρσον. Rom. 13, 7 bis. —1 Macc. 10, 31. Jos. Ant. 12. 3. 3. Hdian. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. See Dict. of Antt. art. Telos.

τελώνης, ου, ὁ, (τέλος, ὠνεῖμαι,) *pr. a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, ὁ πριάμενος τέλος Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9; whence in Engl. Vers. a *publican*. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were persons of wealth and rank, and in the later periods chiefly of the equestrian order; comp. Cic. l. c. Sueton. Octav. 24. Dion Cass. p. 38 τοὺς ἱππέας... πᾶσαι τε γὰρ τελωνία δι' αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνοστάσης δὲ τῆς ἡμέρας, καθ' ἣν ἔμελλε τὰ τέλη πιπράσκειν τῶν πόλεων, ἠγόραζον οἱ τοῖς ἀξιωμασὶν ἐν ταῖς πατρίσι διαφέροντες. Comp. Boeckh Staatsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. Dict. of Antt. art. *Publicani*. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, and the like. These too were called τελῶναι, or also ἐκλεγοντες Dem. 745. 15, Lat. *portitores*. An agent in the provinces (sub magistro) had to travel about and superintend the actual business of collecting the revenues; such an one was prob. Zaccheus ὁ ἀρχιτελώνης. Luke 19, 2. See Dict. of Antt. l. c.

In countries subject to the Romans, these inferior τελῶναι were objects of hatred and detestation; so that none but persons of the lowest rank and worthless character were likely to be found in this employment; comp. Xen. ap. Dicæarch. πάντες τελῶναι πάντες εἰσὶ ἀρπαγες. Dio Chrysost. 4. p. 75. b, καπιλούς καὶ τελῶνας καὶ πορνοβοσκούς. Luc. Neyerom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κτλ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq.—In N. T. in the later sense, a *toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society; Matt. 5, 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; v. 47. 10, 3 Ματθαῖος ὁ τελώνης, comp. 9, 9. Luke 3, 12. 5, 27. 29. 7, 29. 18, 10. 11. 13; τελῶναι καὶ ἀμαρτωλοὶ Matt. 9, 10. 11. 11, 19. Mark 2, 15. 16. Luke 5, 30. 7, 34. 15, 1; ἐθνικός καὶ τελώνης Matt. 18, 17; οἱ τελῶναι καὶ οἱ πόρνοι Matt. 21, 31. 32.

τελώνιον, ου, τό, (τελώνης,) *a toll-house, custom-house, collector's office*, Matt. 9, 9. Mark 2, 14. Luke 5, 27.—Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης. Poll. On. 9. 28 τὰ τελώνια.

τέρας, ατος, τό, Plur. τὰ τέρατα uncontracted, contrary to Attic usage, Mæris p. 369. Buttin. § 54. n. 1; *a sign, wonder, portent*, strictly as foreboding something future; in N. T. only Plur. and always joined with τὰ σημεῖα.

1. Pr. Acts 2, 19 δώσω τέρατα ἐν τῷ ουρανῷ ὥρω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω. quoted from Joel 3, 2 [2, 30] where Sept. for תְּהִיָּה.—Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

2. Genr. σημεῖα καὶ τέρατα, Engl. *signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7, 36; of Christ, John 4, 48. Acts 2, 22; of the apostles and teachers, Acts 2, 43. 4, 30. 5, 12. 6, 8. 14, 3. 15, 12. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4; also of the professed miracles of false prophets or teachers, Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9. Sept. σημ. καὶ τέρατα for Heb. מִּשְׁתָּמִיּוֹת וּמוֹתָא, of Moses Ex. 7, 3. Deut. 6, 22. 7, 19. Jer. 32, 20.—So σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6; genr. Æl. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, *Tertius*, *pr. n. of Paul's amanuensis*, Rom. 16, 22.

**Τέρτυλλος**, ου, ό, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24, 1. 2.

**τεσσαράκοντα**, οί, αί, τά, indec. *forty*, Matt. 4, 2. Mark 1, 13. Acts 1, 3. al. Comp. Buttm. § 70. 4. Sept. for **יָרְבֵּעַ** Gen. 5, 13. Ex. 16, 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. +

**τεσσαρακονταετής**, ές, ους, ό, ή, adj. (*έτος*), of *forty years*; e. g. **τεσσαρακονταετής χρόνος**, the *time of forty years*, forty years' time, Acts 7, 23. 13, 18.—Comp. **δεκαετής χρόνος** Max. Tyr. 6. 89; **δεκαετής πόλεμος** Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 3. Lob. ad Phryn. p. 406 sq.

**τέσσαρες**, οί, αί, Neut. -ρα, Gen. ων, Attic **τέτταρες**, Neut. -ρα, card. adj. *four*, Matt. 24, 31. Mark 2, 3. Acts 10, 11. Rev. 4, 4. al. Comp. Buttm. § 70. 4. Sept. for **יָרְבֵּעַ** Gen. 11, 16; **יָרְבֵּעַ** Gen. 2, 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. +

**τεσσαρεσκαιδέκατος**, η, ου, ordin. adj. the *fourteenth*, Acts 27, 27, 33.—Sept. Gen. 14, 5. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phryn. p. 409. Buttm. § 71. 1.

**τεταρταίος**, α, ου, (*τέταρτος*), an adj. marking succession of days, used only adverbially, *on the fourth day*; John 11, 39 **τεταρταίος γάρ έστι**, he is *now* the *fourth* day dead, four days dead; see Buttm. § 123. 6. Winer § 58. 2. Comp. **δευτεραίος**.—Pol. 3. 53. 2 **ἤδη δὲ τεταρταίος ὦν**. Xen. Cyr. 5. 3. 1.

**τέταρτος**, η, ου, ordin. adj. (*τέσσαρες*), the *fourth*, Matt. 14, 25. Mark 6, 48. Acts 10, 30. Rev. 4, 7. 6, 7 bis. 8. 8, 12. 16, 8. 21, 19. Sept. for **יָרְבֵּעַ** Gen. 1, 19.—Hdian. 4. 2. 14. Plato Rep. 544. c.

**τέτρα-**, for **τέτορα**, **τέσσαρα**, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 3.

**τετραγώνος**, ου, ό, ή, adj. (*τέτρα-*, *γώνος*, *γωνία*), *four-cornered*, *four-square*, Rev. 21, 16. Sept. for **יָרְבֵּעַ** Ex. 27, 1. Ez. 41, 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

**τετραδιον**, ου, τό, (dim. *τετράς*), a *tetrad* or *quadernion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12, 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22. **στρατιώτην δέ τινα τῶν ἐν τοῖς τετραδίοις φυλακῶν κατ' ὁδὸν εὐρών**. Comp. Pol. 6. 33 **7 τὴ δὲ φυλακείῳ ἐστιν**

**ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς ἡμέρας, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιοῦνται τὴν φυλακὴν**. Veget. R. M. 3. 8, "da singulis centuriis quaterni equites et quaterni pedites excubitu noctibus faciant." See in *φυλακή* no. 4. In Acts 1. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, comp. v. 6; and the *four quaternions* relieved each other during the night.

**τετρακισχίλιοι**, αἱ, α, (*τετράκις*, *χίλιοι*), *four times one thousand*, *four thousand*, Matt. 15, 38. 16, 10. Mark 8, 9. 20. Acts 21, 38. Comp. Buttm. § 70.—Sept. 1 Chr. 12, 26. Xen. Cyr. 2. 1. 6.

**τετρακόσιοι**, αἱ, α, *four hundred*, Acts 5, 36. 7, 6. 13, 20. Gal. 3, 17. Comp. Buttm. § 70.—Sept. Gen. 23, 15. 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

**τετράμηνος**, ου, ό, ή, (*τέτρα-*, *μήν*), of *four months*; John 4, 35 **ἐτι τετράμηνός ἐστι [χρόνος] καὶ ὁ θερισμαὸς ἐρχεται**, i. e. *four months' time*. Rec. has Neut. **τὸ τετράμηνον** in the same sense.—Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19, 2. 20, 47. On the form comp. Lob. ad Phryn. p. 549.

**τετραπλῶος** ους, όη ή, *δόν οὖν*, (*τέτρα-*, *ἄπλῶος*), *fourfold*, *quadruple*, Luke 19, 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

**τετράπους**, οδος, ό, ή, adj. (*τέτρα-*, *πούς*), *four-footed*, *quadruped*, Plur. absol. **τὰ τετράποδα**, *quadrupeds*, *four-footed beasts*, Acts 10, 12. 11, 6. Rom. 1, 23. Sept. for **יָרְבֵּעַ** Gen. 1, 24; **יָרְבֵּעַ** Num. 35, 5.—Pol. 1. 29. 7; **τὰ τ. Jos. Ant. 4. 4. 4**, Palæph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms **τετράπους** and **τετράποδος**, see Lob. ad Phryn. p. 546.

**τετραρχέω**, ω, f. ήσω, (*τετράρχης*), *to be tetrarch*, *to rule as tetrarch*, spoken of Herod Antipas, Philip, and Lysanias; e. gen. Luke 3, 1 ter.—Jos. Vit. § 11. So **τετραδαρχεῖσθαι** Hermog. 268. 22.

**τετράρχης**, ου, ό, (*τετράς*, *ἄρχω*), *a tetrarch*, pr. the ruler of the fourth part of a district or province; Strabo 12. p. 567 [850. c], **ἐκαστα διελόντες [οἱ Γαλάται] εἰς ὃς μερίδας, τετραρχίαν ἐκάστην ἐκάλεσαν, τετράρχην ἔχουσιν ἱδιον**. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo 1. c. **πάλαι μὲν οὕτω αὐτὴ τις διατάξις, κατ' ἡμᾶς δὲ εἰς γ', εἰς εἰς β' ἡγεμόνας, εἰς εἰς ἓνα ἦκεν ἡ δυναστεία**

Thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archælaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1; comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3, 1. Comp. Wetst. N. T. I. p. 409.—In N. T. spoken only of Herod Antipas, Matt. 14, 1. Luke 3, 19. 9, 7. Acts 13, 1. Called also βασιλεύς Matt. 14, 9. Mark 6, 14; see in βασιλεύς no. 2.

τεύχω, see the tenses of τυγχάνω.

τεφρώω, ὦ, f. ὠσω, (τέφρα,) to turn into ashes, to consume, to destroy, e. g. cities, c. acc. 2 Pet. 2, 6.—Lycophr. 227. Nic. Al. 534. Hesych. τεφρώσας • σποδόσας.

τέχνη, ης, ἡ, (τίκτω, τεκείν,) 1. an art, trade, craft; Rev. 18, 22 τεχνίτης πάσης τέχνης. Acts 18, 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Buttm. § 131. 7 sq.—Sept. 1 Chr 28, 21. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

2. art, skill, Acts 17, 29 χαράγματι τέχνης. Sept. for תְּחִינָה 1 K. 7, 14.—Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

τεχνίτης, ου, ὁ, (τέχνη,) an artisan, artificer, craftsman; Acts 19, 24 παρέιχετο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18, 22. Sept. for חֲרָטִי Deut. 27, 15. Jer. 10, 9. So Ecclus. 9, 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder, of the heavenly Jerusalem, Heb. 11, 10 ἡς [πόλεως] τεχνίτης ... ὁ θεός.—So Wisd. 13, 1.

τήκω, f. ξω, to melt, to make liquid, Sept. Nah. 1, 6. Diod. Sic. 1. 63. Hdot. 3. 96.—In N. T. Pass. τήκομαι, to be melted, to melt, 2 Pet. 3, 12. Sept. for Niph. פָּתַח Is. 34, 4. So Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

τηλαυγώς, adv. (τηλαυγής; τῆλε, αὐγή,) radiantly, brightly, clearly, Mark 8, 25 ἐνέβλεψε τηλαυγώς ἅπαντας.—Diod. Sic. 1. 60 πρὸς τὸ τηλαυγέστερον ὄραν. So τηλαυγής Sept. Job 37, 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

τηλικούτος, αὕτη, οὗτο, demonstr. correl. pron. pr. a strengthened form of τηλίκος, η, ου, Buttm. § 79. 5; so great, tantus, 2 Cor. 1, 10 ἐκ τηλικούτου θανάτου. Heb. 2, 3. James 3, 4. Rev. 16, 18.—2 Macc. 12, 3. Luc. D. Deor. 23. 2. Xen. Mem. 2. 1. 5

τηρέω, ὦ, f. ἴσω, (τηρός,) to watch, to watch over, to keep, to guard, e. g.

1. Pr. to watch, to observe attentively, to keep the eyes fixed upon; c. acc. Rev. 1, 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα. i. e. watching the fulfilment of the prophecy. 22, 7. 9. Sept. ὁ τηρῶν ἄνεμον for רִמְשֵׁ Ecc. 11, 4; רִמְשֵׁ Prov. 23, 26. So Ael. V. H. 2. 17 ὁ μὲν εἰσθίκει τηρῶν τοῦτο. Dem. 836. 5; τὸν ἄνεμον Thuc. 1. 65.—Trop. to observe, to keep, to fulfil, e. g. a duty, precept, law, custom; c. acc. τὰς ἐντολάς Matt. 19, 17. John 14, 15. 21. 15, 10 bis. 1 John 2, 3. 4. 3, 22. 24. 5, 2. 3. Rev. 12, 17. 14, 12. (Ecclus. 29, 1.) Also τ. τὴν ἐντολὴν ἄσπιλον 1 Tim. 6, 14; λόγον, λόγους, John 8, 51. 52. 55. 14, 23. 24. 15, 20 bis. 17, 6. 1 John 2, 5. Rev. 3, 8. 10 λόγον τῆς ὑπομονῆς μου, see in ὑπομονή. (Sept. 1 Sam. 15, 11.) νόμον Acts 15, 5. 24. James 2, 10; παράδοσιν Mark 7, 9; τὸ σάββατον John 9, 16. Genr. c. acc. expr or impl. Rev. 2, 26 ὁ τηρῶν τὰ ἔργα μου, i. e. who keepeth (doeth) the works which I require. Matt. 23, 3 bis. 28, 20. Acts 21, 25. Rev. 3, 3. Sept. genr. for רִמְשֵׁ Prov 3, 1. 21; רִמְשֵׁ Prov. 8, 34. So Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

2. to keep, to guard, e. g. a prisoner, a person arrested. c. acc. Matt. 27, 36. 54 τηροῦντες τὸν Ἰησοῦν. Acts 12, 6 φύλακες ... ἐτήρουν τὴν φυλακὴν, comp. Buttm. § 131. 4. Acts 16, 23. 24, 23. 25, 4. 21 bis. Part Matt. 28, 4 οἱ τηροῦντες, the keepers, guards. Of things, τὰ ἱμάτια Rev. 16, 15. Sept. for רִמְשֵׁ Cant. 3, 3; רִמְשֵׁ of things Cant. 8, 11. 12. So of pers. Test. XII Patr. p. 636. Thuc. 4. 30; things 1 Macc. 6, 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4, 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. 4, 7 τὴν πίστιν τηρήρηκα. Jude 6 μὴ τηρήσαντες κτλ. i. e. deserting. Sept. τ. τὴν ἐαυτοῦ ψυχὴν for רִמְשֵׁ Prov. 16, 17. (Jos. B. J. 6. 2. 4; νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11; πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.) So trop. acc. with adjuncts: with two acc. of pers. and predicate, 2 Cor. 11, 9 bis, ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5, 22. James 1, 27; impl. 1 John 5, 18 τηρεῖν ἐαυτὸν sc. ἀγνόν v. ἄσπιλον, see James l. c. (Wisd. 10, 5. M. Antonin. 6. 23 or 30 τηρήσον σεαυτὸν ἀπλοῦν.) With adv. 1 Thess 5, 23; with dat. of pers. Jude 1 τῷ Χριστῷ With ἐν c. dat. of state or condition, John

17, 11. 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21; ἕκ τινας John 17, 15. Rev. 3, 10; ἀπό τινος James 1, 27. Sept. c. ἀπό τινος for ἡμεῖς Prov. 7, 5.

3. *to keep back, to keep in store, to reserve*; c. acc. e. g. things, John 2, 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 12, 7; τί τινα, e. g. ζῆφος 2 Pet. 2, 17. Jude 13. (Sept. Cant. 7, 13.) τι εἰς τινα 1 Pet. 1, 4. Of persons, 1 Cor. 7, 37 τηρεῖν τὴν ἑαυτοῦ παρθένον, i. e. to keep her at home, unmarried, opp. ἐγκαμίξειν in v. 38. 2 Pet. 2, 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2, 9 et 3, 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τετήρηται. Jos. Ant. 1. 3. 7 c. dat.

τήρησις, εως, ἡ, (τηρέω.) *a watching, keeping*, c. g.

1. Trop. *observance, performance*, e. g. of precepts, ἐντολῶν 1 Cor. 7, 19.—Ecclus. 35, 23; νόμων Wisd. 1, 18; ἀξιώματος Plato Def. 413. e.

2. *guard, ward*, 1 Macc. 5, 18. 3 Macc. 5, 41. In N. T. meton. *a place of ward, a prison*; Acts 4, 3. 5, 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. So Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, *Tiberias*, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now *Tubariyeh*. It is situated on the S. W. shore of the Lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6, 23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John 6, 1. \*21, 1; comp. in Γεννησαρέ. The city was celebrated on account of the hot springs in its vicinity towards the south; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. §§ 9, 16 sq. Relandi Palæst. p. 1036 sq. Burekhardt's Travels in Syria, p. 320 sq. Bibl. Res. in Palest. III. p. 254–274.

Τιβέριος, ου, ὁ, *Tiberius*, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14–37. Luke 3, 1. John the Baptist commenced preaching in the fifteenth year of his reign; and the crucifixion of Jesus took place about four years later. On the relation of this date to the year of our Lord's birth, see Gr. Harm. p. 181.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

τιβηριμ, f. τήσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. §§ 106, 107. Imperf. ἐτίθουν Matt. 5, 15. 2 Cor. 3, 13. al. see Buttm. § 106. n. 5 § 107. m. 6.—*To set*

*to put, to place, to lay*; Sept. for עָבַד, רָחַץ, also for נָחַץ.

1. Pr. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down; c. acc. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21; ὑποκάτω κλίμας Luke 8, 16; εἰς κρυπτήν 11, 33. So an inscription, ἐπὶ τοῦ σταυροῦ John 19, 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10, 2. Mid. *to set or put for oneself*, on one's own part or behalf, by one's own motion or order, Buttm. § 135. 8; e. g. to put persons in prison, εἰς φυλακὴν Acts 12, 4; εἰς τήρησιν 4, 3; also ἐν φυλακῇ Matt. 14, 3. Acts 5, 25; ἐν τηρήσει 5, 18; comp. ἐν no. 4. Of things, *to set in the proper place, to assign a place*, 1 Cor. 12, 18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κτλ. Sept. genr. for עָבַד Gen. 30, 42. 43; c. ἐπὶ Num. 21, 8. Mid. c. ἐπὶ 1 Sam. 6, 11. 15; רָחַץ c. ἐπὶ Ps. 132, 11; נָחַץ c. ἐν Gen. 1, 17. 9, 13. Mid. ἐν φυλακῇ Gen. 40, 3. So AEL. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Mid. Pol. 25. 1. 2; c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, *to set on or out*, c. acc. John 2, 10 τὸν καλὸν οἶνον τίθῃσι. So Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13. Xen. Mem. 3. 14. 1. Lat.  *pocula ponere* Virg. AEn. 1. 706.

2. Oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect.

a) Pr. e. g. θεμέλιον Luke 6, 48. 14, 29. 1 Cor. 3, 10. 11. (Sept. Ezra 6, 3.) λίθον, πρόσκομμα, Rom. 9, 33. 1 Pet. 2, 6, quoted from Is. 28, 16 where Sept. for רָחַץ; c. dat. incomm. Rom. 14, 13. (Sept. Ps. 109, 110.) Genr. in the proverbial phrase, Luke 19, 21. 22, αἶψα δὲ οὐκ ἔθηκας, *taking up what thou hast not laid down*, i. e. what is not thine own. (Diog. Laert. 1. 2. 9 ἀ μὴ ἔθου, μὴ ἀνέλῃ· εἰ δὲ μή, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2.) With ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5, 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3, 13; τὰς χεῖρας ἦν αὐτὰ Mark 10, 16. Rev. 1, 17 in later edit. (Sept. Job 21, 5. Ps. 139, 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τίθεναι sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. to kneel, Mark 15, 19. Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5; see in γόνυ. With ἐνώπιόν τινας Luke 5, 18; impl. Mark 6, 56. (Sept. 1 Sam. 10, 25; comp. Ez. 16, 18.) With παρ' ἑαυτῷ 1 Cor. 16, 2; παρὰ τοὺς πόδας τινός Acts 4, 35. 37. 5, 2; πρὸς τὴν Σύραν Acts 3, 2;

υπὶ τοὺς πόδας τινός 1 Cor. 15, 25, quoted from Ps. 110, 1 where Sept. for תַּיִשׁ; comp. in ποὺς b.

b) Spec. of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15, 47, 16, 6 ἵσου ἔθηκεν αὐτόν. Luke 22, 53. 55. John 11, 34, 19, 42, 20, 2, 13. 15. Acts 9, 37; εἰς μνημεῖον Acts 13, 29. Rev. 11, 9; ἐν μνημείῳ Matt. 27, 60. Mark 6, 29. John 19, 41. Acts 7, 16. Sept. c. ἐν for ἐνὶ Gen. 50, 26; תַּיִשׁ 1 K. 13, 30. 31. So c. ἐν Gest. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.

c) Spec. *to lay off* or *aside*, e. g. garments, ἱμάτια John 13, 4.—Arr. Epict. 1. 24. 12 ζεῖς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὅπλα. Comp. Lat. *ponere vestem* Ov. Met. 3. 1.

d) Trop. e. g. *τιθέναι τὴν ψυχὴν*, *to lay down one's life*, John 10, 11. 15. 17. 18 bis. 13, 37. 38. 15, 13. 1 John 3, 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. With ἐπὶ c. acc. Matt. 12, 18 ζήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42, 1 where Heb. בָּרַךְ Sept. ἔδωκα. Mid. c. ἐν, 2 Cor. 5, 19 ζέμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for אָרַם Is. 63, 11.—Mid. with εἰς τὰ ὦτα ἱμῶν, *to lay up in your ears*, i. q. to let sink in your ears, minds, Luke 9, 44; εἰς τὴν καρδίαν, *to lay to heart*, i. q. to resolve, Luke 21, 14; comp. Sept. Ecc. 7, 32. 1 Sam. 9, 20. With ἐν τῇ καρδίᾳ, *to lay up in heart*, *to lay to heart*, i. q. to revolve in mind, to ponder, Luke 1, 66; (so Sept. and בָּרַךְ עַל 1 Sam. 21, 13); also i. q. to resolve, to purpose, Acts 5, 4; ἐν τῷ πνεύματι id. 19, 21. Comp. Sept. Dan. 1, 8.

3. Trop. *to set*, *to appoint*, *to constitute*, often i. q. Engl. *to make*; e. g. of time, Mid. Acts 1, 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority. (So ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) Also the lot of any one, τὸ μέρος, c. μετά τινος, Matt. 24, 51. Luke 12, 46. Of a decision, decree, law; Acts 27, 12 οἱ πλείους ἔθεντο βουλὴν, gave counsel, advised, determined. Gal. 3, 19 in later edit. ὁ νόμος . . . ἐτέθη, *the law was set, made*; Rec. προσετέθη. So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between *τιθέναι νόμον* *to make laws* for others, and *τίσεσθαι νόμον* *to make laws* to which one is himself subject, see Buttm. § 135. 6.—With two acc. of pers. or thing and predicate, Winer

§ 32. 4. b; so 1 Cor. 9, 18 ἀδάπανον ζῆσα τὸ εὐαγγέλιον, *I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. 11, 7. 8. (Luc. Gymnas. 16 τοῦ ἀσπρέου . . . τὸν ἀέρα ξηρὸν καὶ διακαῆ τιθέντος) Of persons, ὥς ἂν ζῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13, 10, 13, all quoted from Ps. 110, 1 where Sept. for תַּיִשׁ; comp. in ποὺς b. Acts 20, 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4, 17 πατέρα πολλῶν ἐθνῶν τέθεικά σε, from Gen. 17, 5 where Sept. for תַּיִשׁ. 1 Cor. 12, 28. Heb. 1, 2. 2 Pet. 2, 6. In Pass. construction, c. εἰς ὁ final, 1 Tim. 2, 7. 2 Tim. 1, 11. Buttm. § 134. 1. Sept. for תַּיִשׁ Jer. 1, 5. Lev. 26, 31; תַּיִשׁ Job 11, 13. (Æl. V. II. 13. 6 ὁ οἶκος τίσειν τὰς γυναῖκας τεκνοποιούς. Xen. Cyr. 4. 6. 3.) Once by Hebr. c. acc. et εἰς τι as predicate, Acts 13, 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in εἰς no. 3. a. Winer § 32. 4. b. Sept. for אָרַם Gen. 17, 16; εἰς Is. 42, 15. With acc. and εἰς final, Mid. 1 Thess. 5, 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1, 12. Pass. 1 Pet. 2, 8. With acc. and ἵνα, John 15, 16 ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κτλ.

τίκτω, f. τέξω Hom. Od. 11. 249; comm. fut. τέξομαι, aor. 2 ἔτεκεν, see Buttm. § 114.

1. *to bring forth* offspring, *to bear*; pr. of the mother, c. acc. Matt. 1, 21. 23 τέξεται δὲ υἱόν. v. 25. 2, 2 ὁ τεχθεὶς βασιλεὺς. Luke 1, 31. 57. 2, 6. 7. 11. John 16, 21. Gal. 4, 27. Heb. 11, 11 Rec. Rev. 12, 2. 4 bis. 5. 13. Sept. for תַּיִשׁ Gen. 3, 16. 4, 1. So Æl. V. II. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Trop. of irregular desire as exciting to sin; James 1, 15 ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, i. e. leads to sin, causes sin. So Ecclus. 8, 18. Zenob. Cent. 3. 28 δίκη δίκην ἔτικτε καὶ θλάβην θλάβη. Anthol. Gr. II. p. 44 ἀφροσύνα τίκει πολ- λάκι δυστυχίαν.

2. Of the earth, *to bring forth*, *to produce*, *to yield*, c. acc. Heb. 6, 7 ἡ γῆ τίκτουσα θε- πάνην.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

τίλλω, f. ἰλῶ, *to pull*, *to pluck*, i. e. pull out or off, e. g. ears of grain, c. acc. Matt. 12, 1. Mark 2, 23. Luke 6, 1; see Deut. 23, 25. Sept. תַּל. τρίχας for תַּרְחַץ Ezra 9, 3.—Psalt. Sal. 13, 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 τοὺς στάχυν.

Τιμαῖος, ου, ὁ, Timæus, pr. n. of a man, Mark 10, 46.

τιμῖω, ὡ, ἰ. ἦσω, (τιμή,) *to value, to hold worthy, to estimate, e. g.*

1. *to esteem, to honour, to reverence, c. acc.* a) Genr. 1 Tim. 5, 3 χήρας τίμα. 1 Pet. 2, 17 πάντας. Spec. parents Matt. 15, 4. 5. 19. 19. Mark 7, 10. 10, 19. Luke 13, 20. Eph. 6, 2. (Sept. and בָּנָי Ex. 20, 12. Deut. 5, 16.) Also kings 1 Pet. 2, 17; God and Christ, John 5, 23 quater. 8, 49; likewise of feigned piety towards God, Matt. 15, 8 et Mark 7, 6 τοῖς χεῖλεσί με τιμᾷ, quoted from Is. 29, 13 where Sept. for בָּנָי; as also genr. Prov. 3, 9. 14, 33. So Eccles. 3, 3. 4. 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12, τούς θεούς Ἀελ. V. H. 2. 31. Xen. Mem. 4. 3. 13. b) Spec. *to treat with honour, to bestow special marks of honour and favour upon any one, c. acc.* John 12, 26. Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. So 2 Macc. 3, 2. Jos. Ant. 4. 6. 8 ὑμᾶς τιμᾶν ξενίοις. Xen. An. 1. 9. 14 δώροις ἐτίμα.

2. Spec. *to prize, to fix a value or price upon any thing; Pass. and Mid. c. acc.* Matt. 27, 9 bis, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ, comp. Zech. 11, 12. 13; see in ἱερεμίας. Sept. for הִרְיָה Lev. 27, 8. 12. 14.—Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἡς, ἡ, (τίω,) *a valuing, holding worth, estimation; hence*

1. *honour, reverence, worship.* a) Genr. e. g. as rendered or exhibited towards any person or thing; John 4, 44 προφήτης... τιμὴν οὐκ ἔχει. Rom. 12, 10. 1 Cor. 12, 23. 24. Col. 2, 23 οὐκ ἐν τιμῇ τινι sc. τοῦ σώματος. 1 Thess. 4, 4 ἐν τιμῇ ἰ. e. reputably. Heb. 3, 3. 1 Pet. 3, 7; σκευὸς εἰς τιμὴν Rom. 9, 21. 2 Tim. 2, 20. 21. So as rendered to masters, 1 Tim. 6, 1; to magistrates, Rom. 13, 7 bis; to elders, 1 Tim. 5, 17; to Christ, c. δόξα, 2 Pet. 1, 17. Rev. 5, 12. 13; to God, c. δόξα, 1 Tim. 1, 17. 6, 16. Rev. 4, 9. 11. 7, 12. 19, 1 Rec. Sept. for כְּבוֹד Is. 14, 18; דָּבָר Dan. 4, 27; τ. τῷ κυρίῳ for ἵψ Ps. 29, 1. 96, 7. So Jos. c. Ap. 2. 27 γονέων τιμή. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20; τῷ θεῷ Jos. Ant. 1. 3. 1. Ἀελ. V. H. 3. 1. Xen. Mem. 1. 3. 3. b) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2, 7 δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. 8, 6 where Sept. for הִרְיָה. As conferred in reward, v. 9. Rom. 2, 7. 10. 1 Pet. 1, 7. 2, 7. Once, an office of honour, Heb. 5, 4. So Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. c) Meton. *an honour, a mark or token of hon-*

our, favour; Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Sept. for דָּבָר Dan. 2, 6. So Eccles. 38, 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

2. *value, price; Matt. 27, 6 τιμὴ αἵματος, price of blood.* v. 9 see in τιμῖω no. 2. Acts 4, 34. 5, 2. 3. 7, 16 τιμὴ ἀργυρίου. 19, 19 1 Cor. 6, 20. 7, 23. Sept. for הִרְיָה Lev. 5. 15. 18; דָּבָר Job 31, 39; הִרְיָה Is. 55, 1. So Jos. Vit. § 31. Ἀελ. V. H. 2. 7. Xen. An. 7. 5. 2.—Meton. a thing of price, and hence collect. *precious things*, Rev. 21, 24. 26; so Sept. for דָּבָר Ez. 22, 25.

Τίμιος, α, ον, (τιμή,) *valued, held worth, estimated, e. g.*

1. *esteemed, honoured; estimable, honourable; Acts 5, 34 Γαμαλιήλ... τίμιος παντὶ τῷ λαῷ.* Heb. 13, 4. Sept. for הִרְיָה Ezra 4, 10; הִרְיָה Ps. 116, 15.—Jos. B. J. 5. 13. 1 τῷ δῆμῳ τίμιος. Hdian. 6. 9. 14. Xen. Œc. 9. 13.

2. *valued, prized, precious.* a) Pr. of high price, costly, as λίθος τίμιος *a precious stone, gem*, genr. Rev. 17, 4. 18, 12. 16. 21, 11. 19; Plur. *costly stones*, 1 Cor. 3, 12; ξύλον τίμιον *costly wood* Rev. 18, 12. Sept. for הִרְיָה 1 K. 10, 2. 2 Chr. 9, 1. 10. So Hdian. 5. 2. 10 λίθοι τ. Ἀελ. V. H. 7. 8. Xen. An. 1. 2. 27. b) Trop. *precious, dear, desirable; Acts 20, 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμῖαν ἐμνηστῶ.* James 5, 7. 1 Pet. 1, 7. 19. 2 Pet. 1, 4. Sept. for הִרְיָה Prov. 3, 15. 8, 11. So Wisd. 12, 7. Jos. Ant. 17. 9. 4 φίλων τε Ἡρώδῃ τιμιώτατος. Hdian. 1. 16. 9.

τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness; meton. precious things, magnificence; prob. costly merchandise*, Rev. 18, 19.—Liban. Ep. 1557 προσαγορεύω τὴν τιμιότητά σου.

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, chosen by Paul as the companion of his journeys and labours in preaching the gospel, Acts 16, 1. 3. Some suppose him to have been with Paul at Rome, Heb. 13, 23; but his later history is unknown. Acts 16, 1. 17, 14. 15. 18, 5. 19, 22. 20, 4. 1 Cor. 16. 10. 2 Cor. 1, 19. Phil. 1, 1. 2, 19. 1 Thess. 1, 1. 3. 6. 2 Thess. 1, 1. 1 Tim. 6, 20. 2 Tim. 1, 2. Τιμόθεος ὁ συνεργός μου Rom. 16, 21. T. ὁ ἀδελφός 2 Cor. 1, 1. Col. 1, 1. 1 Thess. 3, 2. Philem. 1. Heb. 13, 23. Τίμα. τὸ τέκνον μου 1 Cor. 4, 17. 1 Tim. 1, 2. 18.

Τίμων, ωνος, ὁ, *Timon*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

τιμωρέω, ὦ, f. ἦσω, (τιμωρός, for τιμή-  
ρος, τιμάρος; τιμή, αἰέρω, αἶρω,) pr. to  
take up one's honour; hence to help, to  
succour, to vindicate, c. dat. Hdot. 1. 141.  
Dem. 1388. 16. Xen. Cyr. 5. 2. 8; to  
avenge, to punish in behalf of any one, c.  
dat. Hdian. 4. 13. 6, comp. 3.—In N. T.  
genr. to punish, c. acc. Acts 26, 11 τιμω-  
ρῶν αὐτούς. Pass. Acts 22, 5. So Wisd.  
12, 20. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6,  
i. q. κολάζειν in § 7.

τιμωρία, ας, ἡ, (τιμωρέω,) vindication,  
avengement, Jos. Ant. 17. 9. 1. Xen. Cyr.  
4. 6. 7.—In N. T. punishment, Heb. 10, 29.  
So 2 Macc. 6, 26. Pol. 1. 7. 12. Xen. Mem.  
4. 4. 24.

τίνω, see in τῶ.

τίς, Neut. τί, Gen. τίνος, pron. interrog.  
who? which? what? Lat. quis, quae, quid?  
Sept. τίς for 𐤕𐤓, τί for 𐤕𐤔. Always writ-  
ten with the acute accent on ι, and thus  
distinguished from indef. τίς, τι, see in τίς,  
and comp. Buttm. § 13. n. 2. § 77. 1. The  
place of τίς is usually at the beginning of  
the interrogative clause, or at most after  
a particle or the like; but see below in  
A. 1. f.

A) DIRECT, usually with the Indicative;  
sometimes with the Subjunct. and Optative,  
which then serve to modify its power;  
comp. below in no. 6, 7.

1. With the Indic. genr. and in various  
constructions: a) Simply, Matt. 3, 7 τίς  
ὑπέδειξεν ὑμῖν φυγεῖν κτλ. 21, 23 καὶ τίς  
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2, 7.  
Luke 10, 29. John 1, 22. 39 τί ζητεῖτε;  
13, 25. Acts 7, 27. 19, 3 εἰς τί οὖν ἐβαπτί-  
σθητε, into what? Heb. 3, 17. 18. Rev. 6,  
17. al. sarp. So τί ἐστι τοῦτο; what is this?  
what means this? Mark 1, 27. 9, 10. Eph.  
4, 9. With a pron. demonstr. in a con-  
tracted clause, Matth. § 472. 4. Luke 16, 2  
τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὃ  
κτλ. comp. John 16, 18. Acts 11, 17. For  
the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see  
in πρὸς III. 3. a; τί ἐμοὶ καὶ σοί, see in  
ἐγὼ no. 3; comp. below in lett. d. So  
Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62; τί  
τοῦτο Luc. D. Deor. 5. 7; with a demonstr.  
Xen. Mem. 4. 4. 13. b) With a Subst.  
or an Adj. taken substantively. Matt. 5, 46  
τινὰ μισθὸν ἔχετε; Mark 5, 9. Luke 14, 31.  
John 2, 18 τί σημεῖον δεκνύεις; Rom. 6, 21.  
Heb. 7, 11. Matt. 5, 47 τί περισσὸν ποιεῖτε;  
Mark 15, 14 τί γὰρ κακὸν ἐποίησεν; al.  
Comp. Xen. An. 7. 6. 4. c) With genit.  
of a class or of partition, i. e. of which τίς,  
tίνες expresses a part. Matt. 22, 28 τίνος

τῶν ἐπτά ἔσται; Luke 10, 36. Acts 7, 52  
τίνα τῶν προφητῶν; Heb. 1, 5. 13. Also  
with ἐκ c. genit. partit. Matt. 6, 27 τίς δι'  
ἐξ ὑμῶν κτλ. John 8, 46; also with a Subst.  
Matt. 7, 9 τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος  
κτλ. Luke 11, 11. d) After τίς the verb  
εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς  
Matt. 27; 4; τί ἐμοὶ καὶ σοί John 2, 4.  
Mark 5, 9 τί σοι ὄνομα; Luke 4, 36. Acts  
7, 49 ἡ τίς τόπος τῆς καταπαύσεώς μου, 10,  
21. Rom. 3, 1. 8, 31. 34. James 3, 13. al.  
Also γίνεσθαι Matt. 26, 8. John 21, 21.  
Comp. Winer § 66. 2. So Xen. Cyr. 3. 3.  
62. e) Sing. τί as predicate sometimes  
refers to a Plural neut. as subject; John 6,  
9 ταῦτα τί ἐστὶν εἰς τούτους; comp. in  
lett. f. Acts 17, 20, comp. below in no. 7.  
Comp. Matth. § 488. 7. Winer § 25. 1. n.  
So Luc. D. Deor. 11. 1. Plat. Theæt. 155.  
c, θαυμάζω, τί ποτ' ἐστὶ ταῦτα. f) By in-  
version, τίς is sometimes put after several  
words in a clause; comp. above init. Matt.  
6, 28. John 6, 9 ἀλλὰ ταῦτα τί ἐστὶν κτλ.  
16, 18. Acts 11, 17. 19, 15 ὑμεῖς δὲ τίνες  
ἐστέ; Rom. 14, 10. Eph. 4, 9. al. Comp.  
Matth. § 488. 2. g) With other particles:  
καὶ τίς, and who? who then? Mark 10, 26.  
2 Cor. 2, 2; see in καὶ no. 1. e. γ; τίς ἄρα,  
who then? see in ἄρα no. 2; τί γάρ, what  
then? Rom. 3, 3. Phil. 1, 18, see in γάρ  
no. 3; τί οὖν, what therefore? what then?  
see in οὖν no. 2. d; τί ὅτι why? see in  
ὅτι no. 1. 2; διὰ τί or διὰ τί, on account of  
what? wherefore? why? to what II. 1.  
b. a; εἰς τί, for what? see in εἰς  
wherefore? why? Matt. 14, 31. Mark  
14, 4; see in εἰς no. 3. d. a. But Acts 19,  
3 see above in lett. a. Also πρὸς τί, for  
what? for what intent? wherefore? John  
13, 28; see in πρὸς III. 3. d. (Xen. Cyr. 6.  
3. 20.) ἰνατί, that what? to what end?  
wherefore? see in ἰνατί.

2. Neut. τί as adverb of interrogation, or  
as acc. of manner, interrog. a) wherefore?  
why? for what cause? i. q. διὰ τί. Matth.  
§ 488. 8. Matt. 8, 26 τί δειλοί ἐστε; Mark  
11, 3. Luke 6, 2. John 7, 19. Acts 26,  
14. 1 Cor. 10, 30. al. sarp. Sept. for 𐤕𐤔  
Ex. 14, 15. (Xen. An. 2. 4. 3.) So τί καὶ,  
why then? 1 Cor. 15, 29. 30, see in καὶ  
no. 1. e. γ; τί δέ, but why? expressing  
surprise Matt. 7, 3. Luke 6, 41; also, and  
why? continuative, 1 Cor. 4, 7, comp.  
Matth. § 488. 9; τί οὖν, why then? Matt.  
17, 10. John 1, 25. Acts 15, 10. al. see in  
οὖν no. 2. d. Also why? i. q. to what end?  
for what purpose? i. q. εἰς τί, Matt. 26,  
65. Gal. 3, 19 τί οὖν ὁ νόμος; b) as to  
what? how? in what respect? i. q. κατὰ



11. Matt. 19, 20 *τί ἐτι ὑπερῶ;* Matt. 16, 26. Mark 8, 36. Luke 9, 25. (Xen. Cyr. 2. 1. 17.) Also *in what way? how?* Rom. 8, 24 *τί καὶ ἐλπίζει;* 1 Cor. 7, 16 bis, *τί γὰρ οἶδας, γύναι, κτλ.* Acts 26, 8. So Matt. 22, 17 *τί σοι δοκεῖ;* Mark 14, 64. Hence intensive, *how! how greatly!* Matt. 7, 14 in later edit. *τί στευῇ ἡ πόλις.* Luke 12, 49 *τί ζέλω, εἰ ἥδη ἀνήφθη.* So Sept. for *ἦν* Ps. 3, 2. Cant. 4, 10, 7, 7.

3. Where two are spoken of, *who* or *which* of the two? i. q. *πότερος*. Matt. 21, 31 *τίς ἐκ τῶν δύο.* 27, 21 *τίνα ἀπὸ τῶν δύο.* Comp. above in no. 1. c. Matt. 9, 5 *τί γὰρ ἐστὶν εὐκοπώτερον κτλ.* 23, 17. 19. Luke 7, 42. 1 Cor. 4, 21. See Winer § 25. 1. Matth. § 488. 4.—Xen. Cyr. 1. 3. 17. Plato Phileb. 52. d; comp. Stalb. in Plat. 1. c. p. 167.

4. Sometimes *τις* c. Indic. through the force of the context approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind or sort?* Viger. p. 731. E. g. of persons, Matt. 16, 13 *τίνα με λέγουσι οἱ ἄνθρωποι εἶναι;* v. 15. Mark 8, 27. 29. 1 Cor. 3, 5 *τίς οὖν ἐστι Παῦλος;* James 4, 12. So *τίς ἄρα* Luke 1, 66. 8, 25. Neut. Heb. 2, 6 *τί ἐστὶν ἄνθρωπος;* (Soph. Trach. 311.) Of things, Luke 4, 36 *τίς δὲ λόγος οὗτος;* 24, 17. John 7, 36. 1 Cor. 15, 29.

5. Spec. with Indic. *Fut. τις* expresses: a) Deliberation, Matt. 11, 16 *τίνι δὲ οἰμώσω τὴν κτλ.* Matt. 6, 24. Luke 3, 10 *τί οὖν ποιήσωμεν;* v. 12. 13, 18. Acts 4, 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive.—So rarely with Indic. *Present*, John 11, 47. Acts 21, 22. Comp. Winer § 42. 3. b) Hence implying the idea, *shall, may, can;* Matt. 5, 13 *ἐν τίνι διωθήσεται;* Luke 1, 18 *κατὰ τί γνώσομαι τοῦτο;* Acts 8, 33. Rom. 8, 33. 35. Comp. Winer 1. c. c) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12, 11 *τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξεῖ κτλ.* Luke 14, 5. 11, 5 where the Subjunct. alternates with the *Fut.*

6. With the *Subjunct.* implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Winer § 42. 4. b. p. 345. Matt. 6, 31 *λέγοντες· τι φάγωμεν, κτλ.* Luke 12, 17 *τί ποιήσω;* 16, 3. So Matt. 20, 32 *τί ζέλετε ποιῶν ὑμῖν;* 27, 17. 21. 22; see in *ζέλω* no. 2.

7. With the *Optat.* and *ἄν*, implying doubt, uncertainty. Acts 2, 12 *τί ἂν ζέλοι τοῦτο εἶναι;* 17, 18. Comp. Herm. ad Vig. p. 729.—Luc. D. Deor 7 1. Vitar. Auct. 12.

B) INDIRECT, where it is often equiv. to *ὅστις, ὅστι*, see Buttm. § 127. 5 and n. 8. Kühner § 344. n. 1. Matth. § 488. 1. Winer § 25. 1.

1. With the *Indicat.* after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 345 sq. Matth. § 507. 2. So in various constructions and uses: a) Genr. Matt. 6, 3 *μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου.* 9, 13 *μάθετε τί ἐστὶν.* 10, 11. 12, 3. 7. 21, 16. Mark 14, 36. Luke 6, 47. 7, 39. Acts 21, 33. Eph. 5, 10. 1 John 3, 2. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἔσται.* So with a Subst. 1 Cor. 15, 2 *τίνι λόγῳ κτλ.* 1 Pet. 1, 11; comp. in A. 1. b. With *εἶναι* implied, comp. in A. 1. d; Rom. 8, 27 *τί τὸ φρόνημα κτλ.* Eph. 3, 18. Heb. 5, 12. So Hdian. 2. 8. 8 *τίνα ἔχετε γνώμην.* Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19, 15 *ἵνα γνῶ τίς τί διεπραγματεύσατο, pr. that he might know, who had gained what?* i. e. who had gained and what he had gained; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164. So Xen. Mem. 2. 2. 3 *τίνας οὖν ὑπὸ τίνων εὐρομεν κτλ.* b) i. q. *πότερος*, comp. in A. 3. Phil. 1, 22 *τί αἰρήσομαι οὐ γνωρίζω.* Sc Xen. Cyr. 1. 3. 17. c) i. q. *ποιός*, comp. in A. 4. John 10, 6 *οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει.* Acts 17, 19. 24, 20.

2. With the *Subjunct.* implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 345. Matth. § 516. 3. Matt. 6, 25 *μὴ μεριμνᾶτε τί φάγητε.* 10, 19. 15, 32. Mark 9, 6 *οὐ γὰρ ᾔδει, τί λαλήσῃ.* Luke 12, 5. 11. 29. 17, 8. 19, 48. Rom. 8, 26. 1 Pet. 5, 8. So in a double question, Mark 15, 24 *βιάζοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ,* comp. above in no. 1.

3. With the *Optat.* after a preceding præterite, and implying doubt, uncertainty; Buttm. § 139. m. 63. Herm. ad Vig. p. 740. Matth. § 518. Winer § 42. 4. c. p. 346. a) Genr. Luke 8, 9 *ἐπηρώτων δὲ αὐτὸν... τίς εἴη ἡ παραβολὴ αὐτῇ;* 15, 26 *ἐπυνθάνετο, τί εἴη ταῦτα;* comp. in A. 1. e. 18, 36. 22, 23. So Hdian. 2. 8. 5 *τίνα γνώμην ἔχετε.* Xen. An. 4. 5. 10. b) With *ἄν*, as strengthening the idea of uncertainty, comp. Buttm. § 139. m. 15. Winer § 43. 4. Herm. ad Vig. 729. Luke 1, 62 *τά, τί ἂν ζέλοι καλεῖσθαι αὐτόν.* 6, 11 *διεδάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.* 9, 46. John 13, 24. Acts 5, 24. 19, 17. 17, 20. 21, 33. So Xen. Cyr. 1. 4. 12. +

τίς, Neut. *τὶ*, Gen. *τινός*, pron. indef. enclitic, Buttm. § 14. 2. § 77. 1. Kühner

† 93; distinguished by its accent from τίς interrog. q. v.

1. *one, some one, a certain one*, referring to some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: a) Simply, Matt. 12, 47 εἶπε δέ τις αὐτῷ. 20, 20 αἰεὶν τι. Luke 8, 49. 9, 57. 13, 6. Acts 5, 2b. al. Plur. τινές Mark 14, 4. Luke 13, 1. 24, 1. John 13, 29. Rom. 3, 3. 1 Cor. 4, 18. 1 Tim. 6, 10. 21. Heb. 4, 6. 1 Cor. 15, 12 τινές ἐν ὑμῖν. al. So Hdian. 6. 1. 15. Xen. Cyr. 6. 1. 6; τινές Hdian. 1. 3. 13. b) Joined with a Subst. or an Adjective taken substantively, *a certain person or thing, some*, Buttm. § 124. 2. Matth. § 487 init. *Some after* a Subst. Mark 5, 25 γυνή τις. Luke 8, 27. 9, 19. 10, 31. 38. John 6, 7 βραχύ τι λάβη. Acts 5, 1. 27, 39. al. Plur. Luke 8, 2 γυναῖκες τινες. 24, 22. Acts 9, 19 ἡμέρας τινάς. 17, 20. 2 Pet. 3, 16 δυσνόητά τινα. (Ceb. Tab. 1 πῖναξ τις. Xen. Œc. 8. 3.) Also *before* the Subst. or Adj. Matth. § 487. 4, 6. Matt. 18, 12 ἐάν γένηται τινι ἀνθρώπῳ. Luke 17, 12. John 4, 46. Acts 3, 2. 9, 36. Gal. 6, 1. al. Plur. Luke 13, 31 τινές Φαρισαῖοι. Acts 13, 1. 15, 2 τινὰς ἄλλους. 27, 1. Jude 4. So εἷς τις, Mark 14, 51 εἷς τις νεανίσκος, comp. in εἷς no. 2. Matth. l. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. *before*, Mark 15, 21 παράγοντά τινα Σίμωνα. Acts 9, 43; by apposit. John 11, 1. *After*, Luke 10, 33 Σαμαρείτης δέ τις. So Hdian. 4. 8. 10. Xen. Hell. 5. 4. 3 παρὰ Χάρωνι τινι. c) With genit. of a class or of partition, i. e. of which τίς, τινές, expresses a part. Luke 14, 15 ἀκούσας δέ τις τῶν συνακακούμενων. 2 Cor. 12, 17; εἷς τις Mark 14, 47, comp. in lett. b. Plur. Matt. 9, 3. 27, 47. Mark 2, 6. Luke 19, 39. Acts 6, 9. Rom. 11, 17. 2 Cor. 10, 12. al. (Hdian. 1. 4. 20; εἷς τις Plato Ion 531. d. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.) In a like sense with ἐκ c. genit. Luke 12, 13 εἶπε δέ τις ἐκ τοῦ ὄχλου. John 11, 49. Plur. c. ἐκ, Luke 11, 15 τινές δὲ ἐξ αὐτῶν. John 7, 25. 9, 16. Rom. 11, 14. So Hdian. 5. 3. 18. d) With numerals, where it renders the number indefinite, *about, some*; Luke 7, 19 προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ, i. e. some two, two or three. Acts 23, 23. Comp. Winer § 25. 2. Matth. § 487. 4. So Thuc. 3. 111 ἐς διακοσίους τινὰς αὐτῶν. 7. 87. e) Distributively, τίς... ἕτερος δέ, *one... another*, 1 Cor. 3, 4. (Xen. Conv. 2. 6.) Plur. τινές... τινές δὲ Luke 9, 7. 8. Phil. 1, 15. f) Sometimes τίς or τινές is omitted where

the sense requires it to be supplied; Luke 8, 20 καὶ ἀπηγγέλλη αὐτῷ, λεγόντων sc. τινῶν. Mark 2, 1 δι' ἡμερῶν sc. τινῶν. So *before* a genit. partit. Acts 21, 16; *before* ἐκ c. gen. Matt. 13, 47. Luke 21, 16. John 16, 17. Rev. 3, 9. Comp. Winer § 30. 6. § 66. 3.

2. Genr. *any one, any body, some one* τῷ other, in various constructions and uses, comp. above in no. 1. a) Simply, Mat. 8, 28. Mark 12, 19 εἶναι τινος ἀδελφὸς ἀποσταλή. Luke 14, 8. John 10, 28. Acts 19, 38. Rom. 5, 7 bis, μολὺς γὰρ ὑπὲρ δικαίου τις ἀποθνήσκειται κτλ. James 2, 18. al. Neut. τὶ, Matt. 5, 23 ἔχει τι κατὰ σοῦ. Mark 11, 13. Luke 22, 35. Acts 3, 5. James 1, 7. al. Adv. see below in no. 5. So Xen. Cyr. 2. 3. 4; τὶ Hdian. 6. 1. 4. b) Joined with a Subst. or Adj. Rom. 8, 39 οὔτε τις κτίσις ἐτέρα. Neut. τὶ, Luke 11, 36 μὴ ἔχων τι μέρος σκοτεινῶν. Acts 8, 34. So espec. Neut. τὶ *before* adjectives of quality, character, etc. Matth. § 487. 4; e. g. *before* the adj. Luke 24, 41 ἔχετε τὶ βρώσιμον. John 1, 47. Acts 17, 21. 19, 39; *after* the adj. Mark 16, 18 καὶ θανάσιμόν ι πώσιν. John 5, 14. Acts 19, 32. So Platt Conv. 210. e τὶ θανατοστόν. c) With genit. of a class or of partition, comp. in no. 1. c. 1 Cor. 6, 1 τολμᾷ τις ὑμῶν. Acts 5, 15. 2 Thess. 3, 8 Neut. τὶ, Acts 4, 32 καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ κτλ. Rom. 15, 18. Eph. 5, 27. Also with ἀπὸ c. gen. Luke 16, 8, 30, ἐκ c. gen. Heb. 3, 13 τίς ἐξ ὑμῶν. James 2, 16. d) Also for the Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 19. Matt. 12, 29 πῶς δύναται τις εἰσελθεῖν κτλ. Mark 8, 4. John 2, 25. 1 Tim. 1, 8. So Xen. Cyr. 1. 4. 3 ὥστ' ἐπεθύμει ἂν τις κτλ. e) In a similar sense, like Engl. *one, any one, for every one, each*, John 6, 50 οὗτός ἐστιν ὁ ἄρτος... ἵνα τις ἐξ αὐτοῦ φαγῇ κτλ. Acts 2, 45. 11, 29. 1 Cor. 4, 2. Heb. 10, 28. So Xen. Cyr. 1. 2. 2. f) ἐάν τις, *if any one*, Matt. 21, 3. Mark 11, 3. Col. 3, 13. James 2, 14. Rev. 22, 18; ἐάν μή τις, *unless one*, John 3, 3. 5. Acts 8, 31. Plur. ἂν τινες, *if any*, i. q. *who-soever*, John 20, 23 bis. So Luc. D. Deor. 23. 1 ἦν τις. g) εἴ τις, *if any one, see* in εἰ I. 2. g. γ. In a hypothetical clause, the simple τίς is sometimes said to be i. q. εἴ τις, but not accurately; 1 Cor. 7, 18 bis, περιτεριμνόμενος τις ἐκλήθη, μὴ ἐπισπάζεσθαι κτλ. is *one called being circumcised*, i. e. be it so that one is thus called. James 5, 13. 14. Comp. Winer § 25. 1. n. So Athen. 6. p. 223 ὀφθαλμῶν τις. Plut. Puer. de educ. 4 ἀλλ' ἐστὶ τις ἀπόκριτος κτλ. h) Sometimes

τις, *any one*, is omitted where the sense requires it to be supplied; comp. above in no. 1. f. Matt. 23, 9 καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Pet. 4, 12.

3. Emphat. *somebody, something, any thing*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. a) Simply, Acts 5, 36 ἀνέστη Θεοδῶς, λέγων εἶναι τινὰ ἑαυτόν. (Theocr. 11. 79. Dem. 150. 19 σὲ μὲν ἐν τῇ πόλει δεῖ τινα φαίνεσθαι. Epict. Ench. 13.) Neut. 1 Cor. 3, 7 οὕτε ὁ φυτεύων ἐστὶ τι. 10, 19. Gal. 2, 6. 6, 3 εἰ γὰρ δοκεῖ τις εἶναι τι. v. 15. 1 Cor. 8, 2 εἰ δέ τις δοκεῖ εἰδέναι τι. So Plato Gorg. 83. p. 527. d, ὥς τι ὄντας. id. Apol. Socr. 6. p. 21. d, οὗτος μὲν οἰεταί τι εἰδέναι, οὐκ εἰδώς. b) With an adjective, Acts 8, 9 Σίμων...λέγων εἶναι τινα ἑαυτὸν μέγαν. Heb. 10, 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, i. e. a very fearful looking for of judgment. So Eurip. ap. Stob. 173. 11 δεινὴ τις, ὀργή. Æschin. Dial. Socr. 3. 17 γαλῆρος τις βίος.

4. With a Subst. or Adj. τις sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*; Winer § 25. 2. Buttm. § 150. m. 6. Kühner § 303. 4. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν. v. 13. 1 Cor. 6, 11. James 1, 18 εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα κτλ. So Luc. D. Deor. 6. 1 συνίημι γάρ, ἐποῖόν τι τὸ αἰσχρόν κτλ. Hdut. 5. 48 οὐ γὰρ τινα πολλὸν χρόνον.

5. Neut. τὶ adverbially or as acc. of manner. a) Simply, *in or as to some things, in any way*, Phil. 3, 15 καὶ εἴ τι ἐτέρως φρονεῖτε. Philem. 18. Hence i. q. *perhaps*, in the formula εἰ μὴ τι, *unless perhaps*, Luke 9, 13. John 5, 29. al. see in μήτι no. 1. Comp. Buttm. § 150. m. 6. So Luc. D. Deor. 2. 1 εἰ καὶ τι ἥμαρτον. ib. 7. 1. Xen. Cyr. 1. 2. 9; εἰ μὴ τι Xen. Hell. 7. 4. 35. b) With another acc. neut. as Adverb, thus serving to modify it, comp. in no. 4; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. E. g. βραχύ τι, *some little, a little*, spoken of time Acts 5, 34; of place or rank Heb. 2, 7. Acts 23, 20 τὶ ἀκριβέστερον. 2 Cor. 10, 8. 11, 16. So μέρος τι, *in some part, partly*, 1 Cor. 11, 18.—Plato Gorg. 499. b, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὶ ἦδιον. +

τίτλος, ου, ὁ, Lat. *titulus*, i. e. *a title, inscription, superscription*, John 19, 19. 20.—Hesych. τίτλος· πτυχίον ἐπιγράμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2, 3; sent by

him to Dalmatia, 2 Tim. 4, 10; and also left in Crete to establish and regulate the churches, Tit. 1, 5.—2 Cor. 7, & 13. 14. 8, 6. 16. 12, 18 bis. Gal. 2, 1. 3. 2 Tim. 4, 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2, 12. T. κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. 8, 23. Τίτω γηγιώ τέκνω Tit. 1, 4. Not mentioned in the book of Acts.

τίω, f. τίσω, *to value, to hold worthy; to respect, to honour, to reverence*, e. g. ξείνῳ Hom. Od. 15. 542; θεοῖς Il. 8. 540. ib. 9. 238; also *to estimate, to prize*, Hom. Il. 23. 703, 705. Hence Act. and Mid. in fut. and aor. 1 (with Pres. τίνω,) *to honour by making compensation, atonement*, i. q. *to atone for, to pay for*, with acc. of the wrong done, e. g. ὕβριν Hom. Od. 24. 352; φόνον Il. 21. 134.—In N. T. *to atone by, to pay a penalty*, c. acc. of thing offered or suffered in atonement, e. g. δίκην τίσω *to pay or suffer punishment, to be punished*, Lat. *solvere pœnas*, 2 Thess. 1, 9. So Hom. Od. 14. 84. Æl. V. H. 1. 24. ib. 13. 2. Plut. de sera Num. vind. 8 ἔτισεν ὁ βέσσος τὴν δικήν. Plato Legg. 905. a. So pres. τίνω ib. 933. e.

τοί, enclit. particle, pr. an old dat. for τῷ, *by consequence, accordingly, therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed, forsooth, verily*, etc. Buttm. § 149. m. 27. Matth. § 627.—In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοῖνυν.

τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence, consequently, therefore*; see Buttm. § 149. m. 27. 1 Thess. 4, 8 τοιγαροῦν ὁ ἀσετῶν κτλ. Heb. 12, 1. Sept. for יִשְׁרָאֵל Job 22, 10. 24, 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

τοίγε, see καιτοίγε in γέ no. 2. f.

τοῖνυν, i. e. τοί strengthened by νύν, i. q. *indeed now, yet now, therefore*; used where one proceeds with an inference, Buttm. § 149. m. 27. Kühner § 324. 3. c. Matth. § 627. Usually put after one or more words in a clause, Luke 20, 25 ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι. 1 Cor. 9, 26. James 2, 24 Rec. So Wisd. 1, 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Cœc. 10. 2.—More rarely put at the beginning of a clause, Heb. 13, 13 τοῖνυν ἐξερχόμεθα πρὸς αὐτόν. Sept. for כִּי Is. 3, 10; כִּי Is. 5, 13. So Jos. Ant. 6. 13. 4. Æl. H. An. 2. 6. Other examples see in Lob. ad Phryn. p. 342.

τοιόςδε, τοιάδε, τοιόνδε, a strengthened form of τοίος, demonstr. pron. correlative to ποίος, οίος, see Butt. § 79. 4, 5; of this kind or sort, such, Lat. *talis*; 2 Pet. 1, 17 φωνῆς ... τοιάσδε.—Jos. Ant. 17. 13. 3 ἅπαρ τοιόνδε. Hlian. 7. 4. 2. Xen. Mem. 1. 1. 1.

τοιούτος, τοιαύτη, τοιούτο and τοιούτον Matt. 18, 5, a strengthened form of τοίος, demonstr. correl. to ποίος, οίος, see Butt. § 79. 4, 5. Kühner § 91; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοίος or τοιάσδε. Not a compound of τοίος and οὗτος.

1. Genr. *such, such an one*, e. g. a) Without art. or corresponding relative, Matt. 18, 5 ὃς ἐὰν δέξῃται παιδίον τοιούτον ἔν. Mark 4, 33. John 4, 23. Acts 16, 24. 1 Cor. 11, 16. James 4, 16. al. (Hlian. 7. 8. 17. Xen. Cyr. 2. 1. 1.) With a corresponding relat. e. g. οίος, 1 Cor. 15, 48 bis, οίος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; ὅποιοι Acts 26, 29; ὡς Philem. 9. So c. οίος Eccles. 49, 16. Xen. Mem. 2. 6. 12; ὅς ib. 2. 8. 3. b) With the art. as marking something definite or already mentioned, Matth. 4, 265. 7. Winer § 17 fin. Matt. 19, 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9, 37. Acts 19, 25. Rom. 1, 32. 1 Cor. 5, 11. Gal. 5, 21. 1 Tim. 6, 5. 3 John 8. al. So Hlian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

2. Spec. *such, so great*. a) Without art. or relative, Matt. 9, 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6, 2. John 9, 16. (Ceb. Tab. 4.) Neut. Plur. τοιαῦτα, *such things, so great things*, e. g. good Luke 9, 9; evil, 13, 2. Heb. 12, 3. With a relat. corresponding, ὅστις 1 Cor. 5, 1; ὅς Heb. 8, 1. b) With the art. ὁ τοιούτος, *such an one, such a person, one distinguished*, e. g. in a good sense, 2 Cor. 12, 2. 3. 5. (Ael. V. H. 11. 9.) In a bad sense, *such a fellow*, Acts 22, 22, comp. 21, 27. 1 Cor. 5, 5. 2 Cor. 2, 6. 7. Comp. Matth. 4, 265. 7. +

τοῖχος, ου, ὁ, *the wall* of a house or court, *paries*; Acts 23, 3 see in κοινῶ. Sept. for קיר Ex. 30, 3. Lev. 14, 37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindred with τεῖχος 'the wall of a city,' etc.

τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. II. 19. 119; *any thing born, offspring, a child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γεγόμενος παῖς. Xen. Lac. 15. 5.—In N. T. trop. *gain* from money put out, *interest, usury*, Matt. 25, 27. Luke

19, 23. Sept. for קצץ Ex. 22, 25. Lev. 25 36. 37. So Ἀσχιν. 68. 26. Dem. 13. 20. Plato Legg. 742. c.

τολμάω, ὦ, f. ἴσω, (τόλμα; kindr. obs. τλάω, τάλαιω.) *to have courage, boldness, confidence* to do or undertake any thing; *to venture, to dare*, c. infin. Matt. 22, 46 οὐδὲ ἐτόλμησέ τις ... ἐπερωτῆσαι αὐτόν. Mark 12, 34. 15, 43. Luke 20, 40. John 21, 12. Acts 5, 13 οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. 7, 32. Rom. 5, 7, 15, 18. 1 Cor. 6, 1. 2 Cor. 10, 12. Phil. 1, 14. Jude 9. Sept. for כח אזה Esth. 7, 5. So 2 Macc. 4, 2. Hlian. 2. 6. 19. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Spec. without infin. *to be bold, to act with boldness, confidence*; so ἐπὶ τινα *against* any one 2 Cor. 10, 2; ἐν τινι *in* any thing 11, 21 bis. So Hom. II. 10. 232.

τολμηρότερον, adv. (comparat. of τολμηρός, Butt. § 115. 5.) *the more boldly, with greater confidence and freedom*, Rom. 15, 15.—Pol. 1. 17. 17. Luc. Icarom. 10; τολμηρῶς Xen. Conv. 2. 12.

τολμητής, οὔ, ὁ, (τολμάω,) *a bold, venturous, daring man*, Jos. B. J. 3. 10. 2. Thuc. 1. 70.—In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. 2, 10.

τομός, ἡ, ὄν, (τέμνω,) *cutting, sharp, keen*, Plato Tim. 61. e.—In N. T. only comparat. τομώτερος, ἡ, ον, *sharper, keener*, trop. Heb. 4, 12. So Luc. Tox. 11 Phot. 116 or 118.

τομώτερος, see in τομός.

τόξον, ου, τό, *a bow, for shooting arrows*, Rev. 6, 2. Sept. oft for קשת Gen. 27, 3. Ps. 7, 13.—Luc. D. Deor. 7. 1. Hlian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

τοπάξιον, ου, τό, (i. q. τόπαχος,) *the topaz* Rev. 21, 20; *a transparent gem of a golden or orange colour*; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Sept. for תבואה Ex. 28, 17. Ez. 28, 13.—Diod. Sic. 3. 39 where see. Strabo 16. p. 769 [1115. a], τὰ τοπάξια· λίθους δέ ἐστι διαφανῆς, χρυσοειδὲς ἀπολάμπων φέγγος. See Wetst. N. T. II. p. 845. Braun. de Vest. sacerdot. p. 508. Rosenm. Alterthk. IV. i. p. 32.

τόπος, ου, ὁ, *a place, space, locus*, e. g. 1. As occupied or filled by any person or thing, *a place, spot, space, room*. a) Pr. Matt. 28, 6 τὸν τόπον ὅπου ἔκειτο ὁ κύριος. Mark 16, 6. Luke 2, 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. 24, 22<sup>1</sup>)

Luke 14, 9. 10. 22. John 20, 7. [25.] Acts 7, 33. Heb. 8, 7. Rev. 2, 5 κινήσω τὴν λυχρίαν σου ἐκ τοῦ τόπου αὐτῆς. 6, 14. 20, 11. Sept. for עִירָא Gen. 24, 23. 1 K. 8, 6. 7. (Luc. Necyom. 17 ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10.) Hence δίδουαι τόπον τινί, to give place to any one, to make room, Luke 14, 9. Rom. 12, 19. Eph. 4, 27; see fully in δίδωμι no. 1. c. b) Trop. place, condition, part, character; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου he who fills the place of one unlearned, i. e. who is unlearned; comp. in ἀναπληρῶ lett. d. [Acts 1, 25.] So Philo Somn. p. 600. e, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλὰκις ἀπολογούμενος τόπον λαμβάνει. c) Trop. place, i. q. opportunity, occasion; Acts 25, 16 πρὶν ἢ ... τόπον τε ἀπολογίας λάβοι κτλ. Rom. 15, 23 μηκέτι τόπον ἔχων (τοῦ εὐαγγελίεσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. 12, 17. So Ecclus. 4, 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

2. Of a particular place, spot, where any thing is done or takes place; Luke 10, 32 ὁμοίως δὲ καὶ Λευϊτῆς, γενόμενος κατὰ τὸν τόπον. 11, 1. 19, 5. John 4, 20. 5, 13. 6, 23. 10, 40. 11, 30. 18, 2. 19, 20. 41. 2 Pet. 1, 19. Pleonast. Rom. 9, 26 ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where, quoted from Hos. 2, 1 [1, 10], where Sept. for עִירָא Gen. 23, 16. 17. Ruth 3, 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

3. Of the place where one dwells, sojourns, belongs, e. g. a) Of persons, a dwelling-place, abode, home; Luke 16, 28 εἰς τὸν τόπον τούτου τῆς βασιάνου. John 11, 6. 14, 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1, 25 see in ἴδιος no. 2. c. Acts 12, 17. Rev. 12, 6. 8. 14. So of a house, dwelling, Acts 4, 31; also a temple, Acts 7, 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. 66, 1 where Sept. for עִירָא. Hence the temple as the abode of God is called ὁ τόπος ἁγίος Matt. 24, 15. Acts 6, 13. 14. 21, 28 bis. So Sept. and עִירָא Ps. 24, 3; עִירָא Is. 60, 13. Sept. genr. for עִירָא Gen. 29, 26; בֵּית 1 Sam. 10, 26. 2 Chr. 18, 15. So Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16. b) Of things, the place where any thing is kept, as a sword, i. e. a sheath, scabbard, Matt. 26, 52.

4. In a geographical or topographical sense, a place, a part of a country, of the earth, etc. a) Of a definite place or spot

in a city, district, country; Matt. 27, 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος κρανίου τόπος. Mark 15, 22 bis. Luke 23, 33. John 19, 17. So Luke 6, 17. 22, 40 comp. v. 39. John 6, 10, 19, 13. Rev. 16, 16. Acts 27, 8. 29. 41. 28, 7. Sept. for עִירָא Gen. 22, 2. 14. 28, 19. So Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11. b) Of a place as inhabited, a city, village, quarter, or the like; Luke 4, 37 εἰς πάντα τόπον τῆς περιχώρου. 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14, 35. Acts 16, 3. 27, 2. Rev. 18, 17 in later edit. Also ἐν παντὶ τόπῳ, in every place, every where among men, 1 Cor. 1, 2. 2 Cor. 2, 14. 1 Thess. 1, 8. [2 Thess. 3, 16.] 1 Tim. 2, 8. So Sept. 2 Chr. 34, 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. Hell. 7. 1. 3. c) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14, 13. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12; δι' ἀνδρῶν τόπων Matt. 12, 43. Luke 11, 24; κατὰ τόπους, in divers places, quarters, countries, Matt. 24, 7. Mark 13, 8. Luke 21, 11. Also of a land, country, John 11, 48 ἀρούσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11, 8. Acts 7, 7 λατρεύουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15, 14, filled out perhaps from Ex. 3, 12. So Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4. d) Trop. of a place or passage in a book; Luke 4, 17 εὗρε τὸν τόπον οὗ ἦν γεγραμμένος. So Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἡ ἐκάστου λόγου περίοδος.

ΤΟΥΣΟΥΤΟΣ, τοσαύτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσος, η, ον, correl. to ὅσος, πόσος, Buttm. § 79. 4, 5; so great, so much, so many.

1. Pr. of magnitude, intens. so great, Matt. 8, 10 οὐδὲ τοσαύτην πίστιν εὗρον. Luke 7, 9. John 12, 37. Rev. 18, 17. Plur. Neut. τοσαῦτα, so great things, benefits, Gal. 3, 4. With ὅσος corresponding, Heb. 1, 4. 7, 22 comp. 20. 10, 25. Rev. 18, 7. 21, 16 Rec. So 2 Macc. 4, 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7; c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—Of a specific amount, so much and no more; Acts 5, 8 bis, εἰ τοσοῦτον τὸ χαρίων ἀπέδοσθε; κτλ. So Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

2. Of time, so long; John 14, 9 τοσοῦτον χρόνον. Heb. 4, 7.—Hdian. 1. 6. 1. Xen. Hell. 4. 6. 13.

3. Of number, multitude, collect. or in Plur. so many, so numerous; Matt. 15, 33 bis, ἄρτοι τοσοῦτοι ... ὄχλον τοσοῦτον

Luke 15, 29 John 6, 9. 21, 11. 1 Cor. 14, 10. Heb. 12, 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Χιν. Cyr. 2. 4. 2.

τότε, adv. demonstr. of time, *then, at that time*, correl. to *ότε, πότε*, Buttm. § 116. 4.

1. In general propositions, *then*, marking succession; e. g. after *πρῶτον*, as Matt. 5, 24 *πρῶτον διαλλάγησι ... καὶ τότε* ἐλθὼν πρόσφερε κτλ. 12, 29. Mark 3, 27. John 2, 10; with *ὅταν*, 2 Cor. 12, 10 *ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι*. John 2, 10. Simply, Luke 11, 26.—So c. *ὅταν* Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

2. Of time past; e. g. with a notation of time preceding, as *ότε*, Matt. 13, 26 *ὅτε δὲ ἐβλάστησεν ὁ χόρτος ... τότε* ἐφάνη καὶ τὰ ζιζάνια. 21, 1. John 12, 16; with *ὡς* John 7, 10. 11, 6; *μετά* c. acc. John 13, 27. So after a participle as noting time, Acts 27, 21. 28, 1 *καὶ διασωσύντες, τότε* ἐπέγνωσαν κτλ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 3. Also as opp. *νῦν*, Rom. 6, 21. Gal. 4 8 comp. 9. v. 29. Heb. 12, 26; *ἐνθάδε* τότε Acts 17, 14. Simply, where the notation of time lies in the context, and *τότε*, *then, at that time*, is often i. q. *thereupon, after that*; Matt. 2, 7 comp. 4. v. 17 *τότε* ἐπληρώσῃ τὸ ρηθὲν κτλ. 3, 5. 13 *τότε* παραγίνεται ὁ Ἰησοῦς, i. e. after this, comp. v. 6. 7. Matt. 3, 15. 4, 1. 26, 3. John 19, 1. 16. Acts 1, 12. 10, 46. 48. Heb. 10, 7. 9. al. So c. *ὅτε* Xen. Cyr. 8. 4. 14 comp. 13; *ὡς* Hdian. 3. 3. 5. Xen. Conv. 1. 14; particip. Xen. Cyr. 1. 5. 6; opp. *νῦν* Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13, 7. Ezra 4, 23. 24. Ceb. Tab. 29. Xen. Conv. 1. 14 *οὐδὲ τότε*.—Also in later usage *ἀπὸ τότε*, *from then, from that time*, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for *ἵνα* [ἵνα] Eccles. 8, 12.—With the art. as adj. *ὁ τότε κόσμος* *the then world* 2 Pet. 3, 6; comp. Buttm. § 125. 6. So Hdian 1. 14. 10. Xen. An. 2. 2. 20.

3. Of a time future, e. g. with *ὅταν* preceded. Matt. 25, 31 *ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ.* ... *τότε* καθίσει ἐπὶ θρόνου κτλ. Mark 13, 14. Luke 14, 10. 21, 20. John 8, 28. 1 Cor. 13, 10. 16, 2. 1 Thess. 5, 3. Pleonast. *ὅταν ... τότε ἐν ἐκείναις ταῖς ἡμέραις* Luke 5, 35. (Comp. Dem. 288. 21 *τότε κατ' ἐκείνου τὸν καιρὸν*.) With *πρῶτον*, Luke 6, 42; opp. *ἄρτι* 1 Cor. 13, 12. Simply, Mark 13, 21 *καὶ τότε* ἐάν τις ὑμῖν εἴπῃ κτλ. v. 26. 27. Luke 13, 26. 21, 27. 1 Cor. 4, 5. 2 Thess. 2, 8. Sept. simpl. for *ἵνα* Ex. 12, 44. 48.—Luc. D. Deor. 4. 5 *εἰσὶ μέγα τότε, τ' τρακτέον*. Hdian. 3. 9. 13. +

τοῦναντίον, (ἐναντίος, crasis for *τὸ ἐναντίον*, Buttm. § 29. n. 3; pr. *the opposite*, 3 Macc. 3, 22. Xen. Hell. 7. 5. 26.—In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 128. n. 4. § 131. n. 14. So Ael. V. H. 3. 12. Xen. Mem. 2. 7. 8.

τοῦνομα, crasis for *τὸ ὄνομα*, Buttm. § 128. n. 4; adverbially i. q. *by name*, Matt. 27, 57; see in *ὄνομα* no. 1. See Buttm. § 131. 7.—Jos. Ant. 8. 7. 6. Palaph. 40. 3. Luc. D. Deor. 3. 1.

τούτέστι, crasis for *τοῦτ' ἐστὶ*, *that is, id est*, used in explanations; so in Acts 1, 19 Rec. Ἀκελδαμά, *τούτέστι*, χωρίον αἵματος. 19, 4. Rom. 7, 18. 9, 8. Philem. 12. Heb. 2, 14. 7, 5. 9, 11. 10, 20. 11, 16. 13, 15. 1 Pet. 3, 20. Sept. for *כִּי* Job 40, 19.—In later editions every where written separately, *τοῦτ' ἐστὶ*, and so Rec. in Matt. 27, 46. Mark 7, 2. Rom. 10, 6. 7. 8. Sc Diod. Sic. 4. 7.

τοῦτο, see in *οὗτος*.

τράγος, ον, ὁ, *a he-goat, hircus*, Heb. 9, 12. 13. 19. 10, 4. Sept. for *עֵזְרָא* Gn. 31, 10. *עֵזְרָא* Lev. 16, 5. 7; *עֵזְרָא* Gen. 32, 14.—Luc. D. Deor. 4. 1. Plut. Thes. 18.

τράπεζα, ης, ἡ, (prob. for *τετράπεζα* *τετρα, πέζα*), *a table, pr. with four legs*.

1. Genr. *a table*, for setting on food, taking meals. a) Pr. Matt. 15, 27. Mark 7, 28. Luke 16, 21. 22, 30. So of the table for the shew-bread, Heb. 9, 2, i. q. *ἡ τράπεζα τῆς προθέσεως* 1 Macc. 1, 22; Sept. for *לֶחֶם* Ex. 25, 23. 27 sq. comp. in *προthesis* no. 1. Sept. and *לֶחֶם* genr. 1 Sam. 20, 33. 2 Sam. 9, 7. 10. So Palaph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1. b) Meton. like Engl. *table*, for that which is set on, *food, a meal, banquet*; Acts 16, 34 *παρέθηκε τράπεζαν* *he set a table, made ready a meal*: comp. in *παράθεσις* no. 1. a. Acts 6, 2 *διακονεῖν τραπέζαις*, see in *διακονέω* no. 2. (Ael. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11, 9 *γεννησῇτω ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69, 23 where Sept. for *לֶחֶם*. 1 Cor. 10, 21 bis. Sept. and *לֶחֶם* Ps. 23, 5. Prov. 9, 2. So Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

2. Spec. *the table* of a money-changer, *a broker's table or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21, 12. Mark 11, 15. John 2, 15; see in *κερματιστής, κολλυβιστής*. So Lys. 114. 37. Isæus 105. 119.—Hence genr. *a broker's office, bank*, where money was deposited and

loaned out, Luke 19, 23 διδόναι τὸ ἀργύριον ἐπ. τὴν τράπεζαν. See in *τραπεζίτης*. So Dem. 895, 5, 15. ib. 1356. 10.

*τραπεζίτης*, ου, ὁ, (τράπεζα,) 'one who keeps an exchange-table,' a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, *argentarius*, one who exchanged money, and who also received money on deposit at interest in order to loan it out to others at a higher rate; see Bæckh Staatsh. d. Ath. I. p. 139 sq. Dict. of Antt. arts. *Argentalii*, *Mensarii*. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816 fin. p. 948 init. Matt. 25, 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριον μου τοῖς τραπεζίταις.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

*τραῦμα*, ατος, τό, (τιπρώσκω, τρώω,) a wound, Luke 10, 34. Sept. for טַרְמָה Gen. 4, 22. Is. 1, 6.—2 Macc. 14, 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

*τραυματίζω*, f. ἴσω, (τραῦμα,) to wound, c. acc. Luke 20, 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts 19, 16. Sept. for טַרְמָה Cant. 5, 7.—1 Macc. 16, 9. Luc. Epigr. 20. Thuc. 4. 12. Xen. Hell. 4. 3. 23.

*τραχηλίζω*, f. ἴσω, (τράχλος,) to seize by the neck or throat, to throttle, as a wrestler his antagonist, so as to bend the head back, Plut. M. Anton. 33; Pass. Plut. de Curios. 12 ὁρᾷτε τὸν ἀγλῆτην ὑπὸ παιδισκαρίου τραχηλιζόμενον. Plato Riv. 132. c; comp. Ael. V. H. 12. 58. Also of an animal, Diog. Laert. 6. 61 ἴδε τὸν κριὸν ἀρειμάμιον, ὡς ὑπὸ τοῦ τύχοντος κορασίου τραχηλίζεται.—Hence in N. T. trop. to lay bare, to lay open; Pass. part. Heb. 4, 13 πάντα δὲ γυνῆ καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ. So Hesych. τετραχλισμένα· πεφανερωμένα. Comp. Sueton. Vitell. 17 'in forum tractus est, reducto coma capite, ceu noxii solent, atque etiam mento mucrone gladii subjecto, at visendam præberet faciam. Plin. Panegy. 34. See Wetst. N. T. II. p. 398. Bleek Hebræobr. II. p. 585 sq. Others here refer it to the bending back of the neck of an animal for the slaughter-knife; for which there seems to be no authority.

*τράχλος*, ου, ὁ, the neck, throat, Matt. 18, 6. Mark 9, 42. Luke 17, 2. Acts 15, 10 see in ζυγός no. 1. b. Rom. 16, 4 τὸν ἑαυτῶν τράχλον ὑπέβηκαν, sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15, 20 et Acts 20, 37 ἐπέπεσον ἐπὶ τὸν τράχλον αὐτοῦ, i. e. embraced him; comp. Gen. 33, 4 where Sept. for נִשְׁבְּצָה, as נִשְׁבָּח 45, 14. Josh. 10, 24; נִשְׁבָּח Deut. 10,

16. Is. 48, 4.—Hdian. 1. 17. 25. Dem. 744 6. Xen. An. 7. 4. 9.

*τραχύς*, εἰα, ὁ, (kindr. ῥάσσω, ῥήσσω ῥάχος, ῥήχος,) rough, uneven, e. g. ὁδοὶ Luke 3, 5. Acts 27, 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for מַרְבָּרִי Is. 40, 4. Sept. Jer. 2, 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

*Τραχωνίτης*, ιδος, ἡ, *Trachonitis*, a part of the tetrarchy of Philip, Luke 3, 1; comp. in *Τρουραία*. This was the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. art. *Ιιυρεα*. The name according to Strabo is derived from two mountains called *Τράχωνες*, which are not yet identified; Strab. 16. p. 755, 756. *Trachonitis* included what is now known as *el-Lejah*, on the eastern part of Haurân, a singular rocky region full of chasms and defiles, and inaccessible to an enemy. The country in its present state is fully described by Burckhardt, Travels in Syria p. 51 sq. 211 sq. To *Trachonitis* belonged *Kenath*, *Canatha*, now *Künarvât*, see Euseb. Onom. art. *Canath*; also *Phæno*, now *Musmeih*, see Inscr. in Burckh. p. 117. See genr. Jos. Ant. 17. 8. 1; also ib. 15. 10. 1. ib. 16. 9. 1. Reland Pal. p. 108. Gesen. Notes on Burckh. p. 510. Winer Realw. s. voc.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

*τρεῖς*, οἱ, αἱ, Neut. *τρία*, τά, card. num. three, Matt. 12, 40. 13, 33. 18, 20. al. Buttm. § 70. 3. So Sept. for שְׁלֹשׁ Gen. 7, 13. sæp. Xen. An. 6. 6. 36.—For the pr. n. *τρεῖς* *Ταβέρναι*, see in *Ταβέρναι*. +

*τρέμω*, (τρέω,) found only in pres. and impf. Passow s. v. to tremble, from fear, absol. Matt. 5, 33 φοβηθεῖσα καὶ τρέμουσα. Luke 8, 47. Acts 9, 6. Sept. for שָׁרַח Jer. 4, 24. So Hdian. 6. 9. 2. Dem. 314. 24. Plato Rep. 554. d.—Hence, to tremble at any thing, to fear, to be afraid of; so with a particip. 2 Pet. 2, 10 οὐ τρέμουσι βλασφημοῦντες, they do not tremble speaking evil, they are not afraid to speak evil; comp. Buttm. § 144. 6. a. Winer § 46. 1. So c. inf. Soph. Œd. Col. 128 ὃς τρέμεται λέγειν. With an acc. Sept. for נִרְרָה Is. 66, 2. 5. Plato Parm. 137. a, δι' ἐμπειρίαν τρέμεται τὸ μέλλον.

*τρέφω*, f. *τρέψω*, comp. Buttm. § 18. 2, pr. to make thick, firm, fast, as a fluid γάλα

τρέφαι *to curdle milk*; Hom. Od. 9. 246.—  
Genr. and in N. T.

1. *to make thick or fat*, by feeding; hence *to feed, to nurse, to nourish, to cherish*; c. acc. Matt. 6, 26 ὁ πατήρ ἡμῶν ὁ οὐράνιος τρέφει αὐτά. 25, 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐτρέψαμεν; Luke 12, 24. [23, 29.] Acts 12, 20. Rev. 12, 6, 14. Spec. *to ramper, τὰς καρδίας* James 5, 5, comp. in καρδία no. 1. a. γ. Sept. for לִרְמֵץ Prov. 25, 22; לִרְמֵץ 1 K. 18, 13; רָמַץ Gen. 48, 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

2. *to nurture, to bring up*, Luke 4, 16 Ναζαρέτ, οὗ ἦν τετραμμένος.—1 Macc. 3, 33. Hdian. 1. 7. 5. Plato Rep. p. 558. d. Xen. Mem. 3. 9. 1.

τρέχω, f. τρέξομαι, aor. 2 ἔδραμον, Buttm. § 18. 2. § 114.

1. *to run*, intrans. and absol. Matt. 27, 48 εὐδώς δραμὼν εἰς ἐξ αὐτῶν. Mark 5, 6, 15, 36. Luke 15, 20. John 20, 2 τρέχει οὐν καὶ ἔρχεται. v. 4 ἔτρεχον δὲ οὐδὺ. With ἐπί c. acc. loc. Luke 24, 12; εἰς final Rev. 9, 9; inf. final Matt. 28, 8. Sept. for רָץ Gen. 24, 28. 2 Sam. 18, 19; c. ἐπί Gen. 24, 20. Joel 2, 9. So 2 Macc. 5, 2. Paph. 22. 3. Xen. Cyr. 2. 2. 9.—Spec. of those who run in a stadium or public race, 1 Cor. 9, 24 bis, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κτλ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21, δραμεῖν στάδιον.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause; 1 Cor. 9, 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. v. 26; εἰς κενόν, in vain, Gal. 2, 2 bis. Phil. 2, 16; καλῶς Gal. 5, 7; c. acc. of kindr. noun, Heb. 12, 1 τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα *let us run the race set before us*; see Buttm. § 131. 4, and for the Subjunct. § 139. m. 3. So c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdot. 8. 102.—Trop. also of strenuous effort in general, Rom. 9, 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος. So Anth. Gr. IV. p. 134 πίνε καὶ εὐφραίνου· τί γὰρ αὐριον· ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

2. Trop. of rumour, word, doctrine, *to run, to spread quickly*; 2 Thess. 3, 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ, for רָץ רָץ Ps. 147, 15.

τρήμα, αὐτος, τό, (τιτραίνω, τρώω,) pr. 'that which is pierced through,' a hole, e. g. the eye of a needle, Luke 18, 25 Lachm. for τρυμαλία Rec.—Genr. Pol. 1. 22. 6. Plato Gorg. 494. b.

τριάκοντα, οἱ, αἱ, τά, (τρεῖς, τρία,) thirty, Matt. 13, 8. 23. 26, 15. 27, 3. 3. Mark 4, 8. 20. Luke 3, 23. John 5, 5. 6, 19. Gal. 3, 17. See Buttm. § 70. 4. Sept. for עֶשְׂרִים Gen. 5, 3. 5. 16.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

τριακόσιοι, αἱ, αἱ, (τρεῖς, τρία,) three hundred, Mark 14, 5. John 12, 5. See Buttm. § 70. Sept. for מֵאָה עָשָׂר Gen. 6, 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

τρίβολος, ὁ, ἡ, adj. (τρίς, βέλος,) three-pointed, three-pronged; Subst. ὁ τρίβολος, a caltrop, crow-foot, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Dict. of Antt. art. Tribulus. Adam's Rom. Ant. p. 542. Veget. 3. 24. Plut. Mor. II. p. 76 τριβόλους σιδηροῦς κατασπείραι.—In N. T. tribulus, the land caltrop, Engl. Vers. *thisle, brier*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. Matt. 7, 16. Heb. 6, 8. Sept. for רָרָר Gen. 3, 18; צִנְיָו Prov. 22, 5. So Dioscor. 4. 15. Hesych. τρίβολος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

τρίβος, οὐ, ἡ, (τρίβω,) a beaten path, way, high-way, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3, 3. Mark 1, 3. Luke 3, 4, all quoted from Is. 40, 3 where Sept. for הַדְרִים. Sept. also for הַדְרִים Gen. 49, 17; הַדְרִים Prov. 1, 15.—Plut. Sept. Sap. Conv. 18. Xen. Cyr. 4. 5. 13.

τριετία, ας, ἡ, (τριετής; τρεῖς, τρία, ἔτος,) a triennium, the space of three years, Acts 20, 31.—Theophr. C. Pl. 1. 20. 4. Plut. comp. Demetr. c. Anton. 6.

τρίζω, f. ἴσω, onomatop. to give out a stridulous, creaking, grating sound, to scream, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. II. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. II. 23. 101. Od. 24. 5. Luc. Necyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. of part, Mark 9, 18 τρίζει τοὺς ὀδόντας, he gnasheth with his teeth. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. 7.



**τριμηνος** ου, ό, ή, adj. (τρής, μήν,) of three months, *trimestris*, Æschin. 63. 14.—In N. T. Neut. τὸ τριμήνον, *three months*, *trimester*, Heb. 11, 23. Sept. for שְׁשָׁנִים Gen. 38, 24; שְׁשָׁנִים 2 K. 24, 8.—Pol. 5. 1. 12. ib. 32. 12 1.

**τρής**, adv. (τρέις, τρία,) *thrice*, *three times*, Matt. 26, 34. 75. Mark 14, 30. 72. Luke 22, 34. 61. John 13, 38. 2 Cor. 11, 25 bis. 12, 8. So ἐπὶ τρής, *up to thrice*, *thrice*, Acts 10, 16. 11, 10; see in ἐπὶ III. 2. b. Sept. τρής for τρις שְׁשָׁנִים 2 K. 13, 18. 19.—Luc. Tox. 39. Xen. ŒC. 2. 4.

**τρίστευος**, ου, ό, ή, adj. (τρής, στέγη,) pr. *three-roofed*; genr. *three-storied*, having three floors or stories, οἶκοι τρίστεγοι Jos. B. J. 5. 5; σκαυὶ Dion. Hal. Ant. 3. 68.—In N. T. Neut. τὸ τρίστεγον, *the third floor*, *third story*, Acts 20, 9; comp. in ὑπερφῶν. So Symm. Gen. 6, 16; comp. ή τριστέγη Artemid. 4. 46.

**τρισχίλιοι**, αι, α, (τρής, χίλιοι,) *three thousand*, Acts 2, 41. See Buttm. § 70. Sept. for שְׁשָׁנִים רִבְּבֵי Ex. 32, 28.—Xen. Cyr. 3. 1. 33.

**τρίτος**, η, ου, ordin. adj. (τρεῖς,) *the third*, c. g.

1. Genr. Matt. 20, 3 περὶ τὴν τρίτην ὥραν. 22, 26 ό τρίτος. 27, 64. Luke 12, 38. 2 Cor. 12, 2. Rev. 4, 7. al. Sept. for שְׁשָׁנִים Gen. 1, 13. 2, 14. So Æl. V. H. 7. 5. Xen. An. 2. 2. 4.—Spec. τῇ τρίτῃ ἡμέρᾳ *on the third day* Matt. 16, 21. Mark 9, 31; τῇ ἡμ. τῇ τρίτῃ John 2, 1; τῇ τρίτῃ sc. ἡμ. Luke 13, 32. So Xen. Hell. 4. 1. 20; τῇ τρίτῃ Cyr. 8. 7. 5.

2. Neut. τὸ τρίτον, c. g. a) Subst. with μέρος impl. *a third*, *the third part*, c. gen. of a whole, Rev. 8, 7 τὸ τρίτον τῶν δένδρων. v. 8. 9 bis. 10. 11. 12 quinq. 9, 15. 18. 12, 4; non al. So Sept. for שְׁשָׁנִים Num. 15, 6. 7. 2 Sam. 18, 2. b) Adv. *the third time*, c. g. τὸ τρίτον Mark 14, 41. John 21, 17 bis. Simpl. τρίτον id. Luke 20, 12. 23, 22. John 21, 14. 1 Cor. 12, 28; τρίτον τοῦτο, *this third time*, 2 Cor. 12, 14, 13, 1; non al. Sept. τρίτον for שְׁשָׁנִים שְׁשָׁנִים Num. 24, 10; τρίτον τοῦτο for שְׁשָׁנִים דָּה Judg. 16, 15. So τρίτον Dion Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. *the third time* Matt. 26, 44; see in ἐκ no. 2 fin. +

**τρίχες**, see τριξ.

**τρίχινος**, η, ου, (τριξ, τριχός,) of hair, hairy; σάκκος τριχίνος Rev. 6, 12. Sept. for שְׁשָׁנִים Zech. 13, 4.—Xen. An. 4. 8. 3 τριχίνους χιτώνας.

**τρόμος**, ου, ό, (τρέμω,) *a trembling*, from fear, terror, Mark 16, 8 είχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for רָחַץ Job 4, 14; רָחַץ Ex. 15, 15. So 1 Macc. 7, 18. Plut. M. Crass. 26. Plato Tim. 62. b.—Coupled with φόβος, e. g. φόβος καὶ τρόμος, *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. 2, 3; or profound respect, reverence, 2 Cor. 7, 15 ὡς μετὰ φόβου καὶ τρόμου ἐδέξατο αὐτόν. Eph. 6, 5. Phil. 2, 12. Comp. Sept. Is. 19, 6. Ps. 55, 5.

**τροπή**, ης, ή, (τρέπω,) *a turning*, *turning back*, e. g. of the heavenly bodies in their courses, as at the solstices, James 1. 17 οὐκ ἔνι παραλλαγὴ, ή τροπῆς ἀποσκίασμα. see in ἀποσκίασμα.—Sept. Job 38, 33 τροπὰς οὐρανοῦ. Deut. 33, 14 ἡλίου τροπῶν. Hom. Od. 15. 404 τροπαὶ ἡελίου. Pol. 9. 15. 2. Also a turning back or rout of enemies, 1 Macc. 4, 35. Xen. An. 1. 8. 25.

**τρόπος**, ου, ό, (τρέπω,) pr. *a turning*, *turn*, *direction*; hence genr. *a manner*, *way*, *mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίης τρόπος ἦν αὐτῷ.—In N. T.

1. *a turn*, *manner*, *way*, *mode*; in adverbial constructions: a) Acc. c. κατὰ, e. g. κατ' ὃν τρόπον, *in what manner*, i. e. as, even as, comp. in κατὰ no. 5. Acts 15, 11. 27, 25; κατὰ πάντα τρόπον *in every way* Rom. 3, 2; κατὰ μηδένα τρόπον *in no way*, 2 Thess. 2, 3. So Sept. Num. 18, 7. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. b) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. as, even as, Matt. 23, 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke 13, 34. Acts 1, 11. 7, 28. 2 Tim. 3, 8. So too Jude 7 τὸν ὅμιον τοῦτοιοις τρόπον. See Buttm. § 115. 4. § 131. 7. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 880. Sept. for שְׁשָׁנִים Gen. 26, 29. Obad. 16. So 2 Macc. 15, 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1; ὅμοιον τρόπον Luc. Catapl. 6. c) Dat. παντὶ τρόπῳ, *in every way*, Phil. 1, 18; see Buttm. § 133. 4. b. Winer § 31. 4. Also ἐν παντὶ τρόπῳ 2 Thess. 3, 16; see in ἐν no. 3. b. So dat. 1 Macc. 14, 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

2. Trop. *a turn* of mind and life, *a man's ways*, *habits*, *deportment*; Heb. 13, 5 ἀφιλάργυρος ό τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

**τροποφορέω**, ὦ, f. ἴσω, (τρόπος, φορέω,) *to bear with the turn* of any one, i. e. with his disposition, habits, manners, conduct, c. acc. Acts 13, 18 Rec. ἐτροποφόρησεν αὐτούς, from Deut. 1, 31 where Sept. Alex. et Compl. for שְׁשָׁנִים. Later edit. ἐπο

φοφόρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

**Τροφή**, ἡς, ἡ, (τρέφω,) *food, nourishment, sustenance*; Matt. 3, 4 ἡ δὲ τροφή τοῦ ἡν ἀκριδὲς κτλ. 6, 25. 24, 45. Luke 12, 23. John 4, 8. Acts 2, 46. 9, 19. 14, 17. 27, 33. 34. 36. 38. James 2, 15. Trop. *nutriment* for the mind, instruction, Heb. 5, 12. 14. Sept. pr. for לֶחֶם Job 36, 31; מִזְּהָרָה Ps. 136, 25. Prov. 6, 8. So Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—Spec. *a stipend, hire*, Matt. 10, 10 ἄξιός γάρ ἐστι ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10, 7 et 1 Tim. 5, 18 where it is τοῦ μισθοῦ αὐτοῦ. So Xen. Œc. 5. 13.

**Τρόφιμος**, ου, ὁ, *Trophimus*, pr. n. of a Christian of Ephesus, Acts 20, 4. 21, 29. 2 Tim. 4, 20.

**τροφός**, ου, ὁ, ἡ, (τρέφω,) *a nurser, nurse*, 1 Thess. 2, 7. Sept. for מְנַחֵם Gen. 35, 8. Is. 49, 23.—Idot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

**τροφοφορέω**, ὦ, f. ἴσω, (τροφοφόρος; τροφή, φέρω,) *to bring nourishment to any one, to cherish, to care for*, c. acc. Acts 13, 18 in later edit. from Deut. 1, 31 where Sept. Cod. Vatic. for Heb. מְנַחֵם; see in τροποφορέω.—2 Macc. 7, 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιβάλλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. Hesych. ἐτροφοφόρησεν· ἐτρέψεν.

**τροχιά**, ἄς, ἡ, (τρέχος,) *a wheel-track, rut*, Nicand. Theriac. 876 ἀμάξης τροχιά.—In N. T. in a wider sense, *a track, way, path*; trop. Heb. 12, 13 τροχίους ὁρᾷς ποιεῖσάτε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4, 26 where Sept. for לְפָנֶיךָ, as also Prov. 2, 15. 4, 11. So Suid. τροχίους· πορείας, τρίβους, ἐργασίας.

**τροχός**, ου, ὁ, (τρέχω,) pr. *a runner*, any thing made round for rolling or running; hence genr. *a wheel*, as of a chariot, Sept. for רֶכֶשׁ 1 K. 7, 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35.—In N. T. trop. *a course*, as if run by a wheel, or perh. *a circular course, circuit*; James 3, 6 τροχὸν τῆς γενέσεως. see in γένεσις no. 2. Comp. Anacr. 4. 7 τοιοῦτος ἄρματος γὰρ οἶα, βίσιος τρέχει κυλισθεῖς. Wetst. N. T. II. p. 670. Some of the grammarians make a distinction as between τρώχος wheel, and τροχός course; see Passow in τροχός fin.

**τρούβλιον**, ου, τό, *a dish, bowl*, for eating or drinking; Matt. 26, 23 ὁ ἐμβάψας

μετ' ἐμοῦ ἐν τῷ τρουβλίῳ. Mark 14, 20 Sept. for תְּרִיף Ex. 25, 39. Num. 4, 7.—Luc. Tim. 54. Ael. V. H. 9. 37. Plut. Demosth. 23.

**τρυγάω**, ὦ, f. ἴσω, (τρίγη,) *to gather in ripe fruits or grain, to harvest*, genr. Sept. for תְּרִיף Hos. 10, 12. 14; κῆπον τρ. Long. 2. 4.—Often and in N. T. of vintagers, *to harvest or gather grapes*, c. acc. Luke 6, 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. Rev. 14, 18. 19. Sept. for תְּרִיף Deut. 24, 21. Judg. 9, 7. So Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Œc. 19. 19.

**τρυγών**, ὄνος, ἡ, (τρίζω, τρίζω,) *a turtle-dove*, Luke 2, 24; see in περιστέρα. Sept. for תִּי Lev. 5, 7. 11.—Ael. V. H. 1. 15. H. A. 1. 35, 39.

**τρυμαλιά**, ἄς, ἡ, (τρίμη, τρίω,) *a hole, the eye of a needle*, i. q. τρίπημα, Mark 10, 25. Luke 18, 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15, 11. Plut. de Puer. educ. 14.

**τρίπημα**, ατος, τό, (τρύπω, τρύπα, τρίω,) *a hole, the eye of a needle*, Matt. 19, 24.—Genr. Aristoph. Pac. 1234. Etymol. Mag. 726. 55. Meris p. 289, ὀπήν, Ἀπτικῶς· τρύπημα, Ἑλληνικῶς.

**Τρύφαινα**, ης, ἡ, *Tryphana*, pr. n. of a female Christian at Rome, Rom. 16, 12.

**τρυφάω**, ὦ, f. ἴσω, (τρυφή,) *to live delicately and luxuriously, to live in pleasure*, absol. James 5, 5. Sept. for תְּרִיף Neh. 9, 25; תְּרִיף Is. 66, 11. Ael. V. H. 2. 5. Xen. Ath. 1. 11.

**τρυφή**, ἡς, ἡ, (τρίπτω,) *delicate living, luxury*, sc. as breaking down the mind and making effeminate. Luke 7, 25 οἱ ἐν... τρυφῇ ὑπάρχοντες. 2 Pet. 2, 13 see in ἡμέρα no. 1. a. Sept. for תְּרִיף Prov. 19, 10. Cant. 7, 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.

**Τρυφῶσα**, ης, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. 16, 12.

**Τρωάς**, ἄδος, *Troas*, strictly *Alexandria-Troas*, a city of Mysia, situated on the coast over against the island of Tenedos, at some distance southward from the site of Troy. Its solitary ruins are now called *Eski-Stamboul*. Acts 16, 8. 11. 20, 5. 6. 2 Cor. 2, 12. 2 Tim. 4, 13.—Ptolem. 5. 3 Plin. H. N. 5. 30. The name *Troas* or *the Troad* strictly belonged to the whole district around Troy. See Pococke II. ii. p. 108. O. v. Richter Wallf. p. 462.

**Τρωγύλλιον**, ου, τό, *Trogylgium*, pr. n. of a town and promontory on the western

coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20, 15.—Strabo 14. 1. 13. p. 636.

τρώγω, f. ξομαι, aor. ἔτραγον, (kindr. τρώω, τρώω) to gnaw, to crack, to chew, pr. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdt. 2. 37. ib. 2. 92; hence τρωγάδια, τρωκτά, fruits, nuts, almonds, and the like, set on as dessert.—In N. T. genr. to eat, i. q. ἐσθίω, absol. Matt. 24, 38 τρώγοντες καὶ πίνοντες, eating and drinking, feasting, revelling, comp. in ἐσθίω no. 2. c. (Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8.) With acc. ἄρτον v. ἄρτους by Hebr. John 13, 18, quoted from Ps. 41, 10 where Heb. בָּרֶכֶּה, Sept. ἐσθίω, see fully in ἄρτος no. 2. Trop. John 6, 58; acc. σάρκα v. 54. 56. 57; see fully in αἷμα no. 1.

τυγχάνω, f. τεύξομαι, (kindr. τεύχω,) aor. 2 ἔτυχον, perf. τετύχηκα; also perf. τέτυχα Heb. 8, 6. Hdt. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. Matth. § 251. Lob. ad Phryn. p. 395.—To hit, to strike, to reach a mark or object, so of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4; c. acc. Il. 5. 582; c. gen. Il. 5. 587; Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, to hit upon, to fall in with, to meet casually, of persons, absol. Od. 21. 13. Hes. Theog. 973.—Hence in N. T.

1. Trans. to attain unto, to obtain, to gain, to receive, c. gen. Luke 20, 35 καταξιώσιν τοὺς αἰώνους ἐκείνων τυχεῖν. (Dem. 262. 27 κατ' αὐτὸ τοῦτο ἀξίως εἰμι ἐπαινοῦ τυχεῖν.) Acts 24, 3 πολλῆς εἰρήνης τυγχάνουσιν διὰ σοῦ. 26, 22. 27, 3. 2 Tim. 2, 10 ἵνα σωτηρίας τύχωσι. Heb. 11, 35. Perf. Heb. 8, 6 διαφ. τέτευχε λειτουργίας.—2 Macc. 4, 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdtian. 2. 3. 25. Xen. CEC. 11. 8. Perf. τέτευχα, c. gen. 3 Macc. 5, 35 βοηθείας τετευχότες. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phryn. p. 395.

2. Intrans. to hit, to happen, to fall out, to chance, e. g.

a) Impers. εἰ τύχοι, if so happen, it may be, i. e. perchance, perhaps, comp. in εἰ I. 1; 1 Cor. 14, 10 et 15, 37.—Philo de Nom. mut. p. 1067 μουσικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικὸν κτλ. Dion. Hal. 4. 19. Hdtian. 7. 3. 4, 9. Luc. Bis accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν. a) As Adj. happening, any where and at all times, i. q. chance, casual, common; hence οὐ τυχών,

uncommon, special. Acts 19, 11 δυνάμει τε οὐ τὰς τυχοῦσας ἐποίει ὁ θεός. 28, 2. So c. οὐ 3 Macc. 3, 7. Jos. Ant. 2. 6. 6. Hdtian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14. β) Neut. τυχόν adv. it may be, perchance, perhaps; 1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχόν παραμενῶ. So Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Spec. before the participle of another verb, τυγχάνω is used in an adverbial sense, much like the Engl. phrase 'to happen or chance to be,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες we happened to be walking about, we were by chance walking. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἔτυχεν ἐστηκώς, where each happened to be standing. Buttm. § 144. n. 6. Kühner § 310. 4. 1. Matth. § 553. 8. So espec. with ὦν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύγχανε τις ὦν, in the tent there happened to be one. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύγχανον. But not seldom, espec. in later writers, ὦν is here omitted, particularly before a predicate; and then τυγχάνω is equivalent to a conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xen. Hell. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύγχανον, except: those who happened to be exiles, Engl. who were exiles. Plato Hipp. Maj. 300. e, διὰ ταῦτα τυγχάνει καλῇ. Aristoph. Eccles. 1141. Palaeoph. 15. 2 ὅπου ἐτύγχανε ἄρκτος where there chanced to be a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἴπερ Λαβάνου παῖς τυγχάνει; dost thou happen to be the daughter of Laban? i. e. art thou perhaps his daughter? ib. 4. 7. 2 Μωϋσῆς δέ, γηραιὸς ἤδη τυγχανών, Moses happening now to be an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277.—Hence in N. T. Luke 10, 30 ἀφ' ἑνός [αὐτὸν] ἡμισθὴν τυγχανόντα, leaving him happening to be half dead, i. e. leaving him AS IT WERE half dead.

τυμπανίζω, f. ἴσω, from τύπανον, tympanum, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung round with brass bells or rattles, used chiefly by dancing women, Sept. for ἡψ Ex. 15, 20. Judg. 11, 34. Ael. V. H. 9. 8. Hdtian. 4. 11. 5. But the τύπανον, tympanum, was also an instrument of torture; as to which interpreters are not agreed whether it was a stick (drumstick)

tor beating or a frame resembling a drum or timbrel, on which criminals were bound to be beaten to death. The main passage is 2 Macc. 6, 19. 28, comp. v. 30; and in Jos. de Macc. the same instrument is called τροχός, a wheel, ἢ 5, 9. This would seem to imply only a frame or rim on which they were extended. Phot. in Lex. τύπανον· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, ubi Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνεον.—Hence the verb τυμπανίζω, genr. to drum, to beat the drum or timbrel, Diod. Sic. 3. 59. In N. T. spec. to scourge upon the *tympannum*, to torture, to beat to death; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11, 35 ἄλλοι δὲ ἐτυμπανίσθησαν, in allusion to 2 Macc. 1. c. So Luc. Jup. Trag. 19 ἀνασκοποῦζόμενοι δέ, καὶ τυμπανιζόμενοι. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17; comp. ἀποτυμπανίζω, 3 Macc. 3, 27 αἰσχίστους βασάνους ἀποτυμπανισθήσεται. Dem. 126. 17. Plut. Galb. 8.

τυπικῶς adv. (τύπος,) typically, in figures, 1 Cor 10, 11 Lachm. for τύποι in Rec.

τύπος, ου, ὁ, (τύπτω,) a type, i. e. any thing caused, produced, made by blows.

1. a mark, print, impression; John 20, 25 bis, τὸ τύπον τῶν ἡλῶν.—Athen. 13. p. 585. c, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. 7. 4.

2. a figure, form, e. g. a) Of an image, statue. Acts 7, 43 τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοὺς, quoted from Amos 5, 26 where Sept. for מַצֵּבֹת. So Hadian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7. b) Trop. form, manner, e. g. of the contents of a letter Acts 23, 25; of a doctrine Rom. 6, 17. So 3 Macc. 3, 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κτλ. Jambl. Vit. Pythag. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9. c) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5, 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

3. a prototype, pattern. a) Pr. of a pattern or model after which any thing is to be made; Acts 7, 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κτλ. Heb. 8, 5. Comp. Ex. 25, 40 where Sept. for חֲבִיבִית. So Anthol. Gr. II. p. 72. b) Trop. an exemplar, example, pattern, e. g. to be imitated, followed, Phil. 3, 17 συμμιμηταὶ μου γίνεσθε ... καὶ οὕτως ἔχετε τύπον ἡμᾶς. 1 Thess. 1, 7. 2 Thess. 3, 9. 1 Tim. 4, 12. Tit. 2, 7. 1 Pet. 5, 3. Hence also an example for admonition, warning, 1 Cor. 10, 6. 11.

τύπτω, f. ψω, 1. to beat, to strike, to smite, pr. with repeated strokes, e. g. a) In enmity, with a staff, club, the fist; c. acc. of pers. Matt. 24, 49 τύπτειν τοὺς συνδούλους. Luke 12, 45. Acts 18, 17. 21, 32 τύπτοντες τὸν Παῦλον. 23, 3; τινὰ ἐπὶ τῇ σιαγόνᾳ Luke 6, 29; εἰς τὴν κεφαλὴν sc. αὐτοῦ Matt. 27, 30; τὴν κεφαλὴν αὐτοῦ καλᾶμῳ Mark 15, 19; αὐτοῦ τὸ πρόσωπον Luke 22, 64; τὸ στόμα Acts 23, 2. Sept. of pers. for חָבִיבִית Ex. 2, 11. 13. 21, 15. So Æschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8; τινὰ εἰς τι Xen. Cyr. 5. 4. 5. b) Of those who beat upon their breasts in strong emotion; Luke 23, 48 τύπτοντες ἑαυτῶν τὰ στήθη. 18, 13 ἔτυπτεν [ἑαυτὸν] εἰς τὸ στήθος. So Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήρα. c) Trop. from the Heb. to smite, i. q. to punish, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts 23, 3 τύπτειν σε μέλλει ὁ θεός. Sept. and חָבִיבִית 2 Sam. 24, 17. Ez. 7, 9. So 2 Macc. 3, 39. Comp in παράσσω no. 2. b.

2. Trop. to strike against, to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8, 12. Sept. and חָבִיבִית 1 Sam. 1, 8.—Hom. II. 19. 125. Hdt. 3. 64 init.

τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19, 9; comp. in σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

τυρβάζω, f. ἄσω, (τύρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πῆλόν Aristoph. Vesp. 257.—In N. T. trop. to disturb in mind, to trouble; Pass. or Mid. Luke 10, 41 μεριμνᾶς καὶ τυρβάξῃ περὶ πολλά. So Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

τύριος, ου, ὁ, ἡ, adj. (τύρος,) Tyrian, hence ὁ τύριος, a Tyrian, Acts 12, 20.—Hadian. 3. 3. 3.

τύρος, ου, ἡ, Tyre, Heb. צִיִּין (rock), Aram. צִיִּין, whence τύρος, pr. n. of the celebrated emporium of Phœnicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19, 29, comp. Judg. 3, 3. 4. 18, 7. On the contrary, under the reigns

of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5, 11. 1 K. 5, 1 sq. 1 Chr. 14, 1 sq. 2 Chr. 2, 3, 9, 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Shalmaneser, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezza, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26. 27. 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. 26, 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3, 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exp. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt; the materials were built up into a causeway or mole from the main land to the island city. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. p. 757. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26, 7; and such it continued to be in the time of the crusades. See genr. Reland Palæst. p. 1046 sq. For the history and present state of Tyre or *Sûr*, a small town on a peninsula, connected with the coast by the enlargement of Alexander's mole, see Bibl. Res. in Palest. III. p. 392-408. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23, 13. Ez. 26, 7. 28, 1 sq. 29, 18.—In N. T. Acts 21, 3. 7; elsewhere only *τύρος* καὶ *σιδών* Matt. 11, 21. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.

τυφλός, ἡ, ὄν, (τυφελός, τύφω,) *blind*, Matt. 9, 27. 28. 11, 5. 12, 22. Luke 7, 21. 22. John 9, 1 sq. Acts 13, 11. al. Sept. for *ἄγ* Lev. 19, 14. Job 29 15. So Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3.—Trop. in respect to the mind, *blind*, *ignorant*, *stupid*, dull of apprehension; Matt. 15,

14 ὁδῆγοί εἰσι τυφλοὶ τυφλῶν. 23, 16. 17. 19. 24. 26. Luke 4, 18. John 9, 39. 40. 41. Rom. 2, 19. 2 Pet. 1, 9. Rev. 3, 17. Sept. and *ἄγ* Is. 42, 16. 18. 19. 43, 8. So Luc Vitar. Auct. τυφλός γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Œd. Tyr. 371; comp. Xen. Mem. 1. 3. 4. +

τυφλῶν, ὦ, f. ὦσω, (τυφλός,) *to blind*, *to make blind*, c. acc. Æl. V. H. 13. 24. Hdot. 4. 2.—In N. T. only trop. of the mind, *to blind*, *to darken*, c. acc. John 12, 40 τοὺς ὀφθαλμούς. 1 John 2, 11. 2 Cor. 4, 4 τὰ νοήματα. Sept. for *ἄγ* Is. 42, 19. So Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένοι. Platon Phæd. 48. p. 99. c, τὴν ψυχὴν τυφλωθεῖν.

τύφω, ὦ, f. ὦσω, (τύφος, τύφω,) *to smoke*, *to wrap in smoke* or *mist*, Jul. Cæsares. τυφοῦμεθα ὑπὸ τοῦ καπνοῦ, in Riemer s. v. Trop. *to wrap in conceit*, *to make conceited*, *proud*, *to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἐαυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9 Hdot. 6. 5. 24.—In N. T. only Pass. *to be conceited*, *proud*, *arrogant*, *lifted up with pride*; 1 Tim. 3, 6 μὴ τυφωθεῖς εἰς κρίμα ἐμπέση. 6, 4. 2 Tim. 3, 4. So Jos. c. Ap. 1. 3. Æl. V. H. 3. 28 τετυφωμένοι ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1. Dem. 116. 6.

τύφω, f. *τύψω*, Butt. § 18. 2; *to ra' a smoke*, with kindr. acc. καπνὸν τύφειν Hdot. 4. 196; *to smoke*, *to fill with smoke*, καπνῷ τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079; *to let burn out in smoke*, i. e. slowly and faintly, c. acc. Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. *to be consumed in smoke*, *to smoke*; Matt. 12, 20 λίνον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. 42, ? where Heb. *תִּי־נָה*, Sept. καπνίζομαι; see fully in λίνον. So Chariton. Aphrod. 6. 3 τυφόμενον πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφόμενῃν ἄδρῳ πυρός ἐτι ζῶσαν φλόγα.

τυφωνικός, ἡ, ὄν, (τυφών,) *typhonic*, like a whirlwind, violent, tempestuous, e. g. ἄνεμος Acts 27, 14.—So τυφών a whirlwind, tempest, Aristot. Meteor. 1. de Mundo 4. 18.

Τύχικος, ου, ὁ, or Τυχικός, οὔ, *Ty chicus*, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20, 4. Eph. 6, 21. Col. 4, 7. 2 Tim. 4, 12. Tit. 3, 12.—On the accentuation, see Winer § 6. 1. m.

τυχόν, see in τυγχάνω no. 2. b. β.

Υ

**ὑακινθίνος**, η, ον, (ὑάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 3, 17. Sept. for ὡριον Ex. 25, 5; ῥῥῥῥ Ex. 26, 4.—Hom. Od. 6. 231. Luc. pro imag. 5.

**ὑάκινθος**, ου, ό, ή, *the hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1.—In N. T. *the hyacinth*, a gem of like colour, nearly related to the *zircon* of mineralogists, Rev. 21, 20. See Plin. H. N. 37. 41. Rosenm. Bibl. Alterthk. IV. j. p. 38.

**ὑάλινος**, η, ον, (ὑαλος,) *of glass, glassy*, transparent; Rev. 4, 6 θάλασσα ὑάλινη. 15, 2 bis.—Aristoph. Ach. 74.

**ὑαλος**, ου, ό, ή, (ῥω,) pr. 'any thing clear like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot. 3. 24; *crystal*, Sept. for ῥῥῥῥ Job 28, 17; a burning-glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, όφ' ής τό πῦρ ἄπτονται . . . τήν ὑαλον.—In N. T. *glass*, Rev. 21, 18. 21. So Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Plato Tim. 61. b. The grammarians prefer the form ὑαλος to the more Ionic ῥελος in Hdot. 1. c. Lob. ad Phryn. p. 309.—On the history of ancient glass, see Strabo 14. p. 758.

**ὑβρίζω**, f. ἵσω, (ὑβρις,) *to act with insolence, wantonness, wicked violence; to run riot*, Luc. D. Deor. 6. 1. Xen. Mem. 2. 1. 80. Cyr. 3. 1. 27; εἰς τινα, *towards any one*, Luc. D. Deor. 12. 1. Dem. 212. 23.—In N. T. c. accus. *to act insolently as to or towards any one*, i. e. *to treat despitely, to injure, to abuse*; comp. Matth. 5. 41. 2. Winer 32. 1. Luke 11, 45 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Acts 14, 5; acc. impl. Matt. 22, 6; Pass. Luke 18, 32. 1 Thess. 2, 2. Sept. for ἔβρι 2 Sam. 19, 43. So 2 Macc. 14, 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

**ὑβρις**, εως, ή, (kindr. ὑπερ,) *pride, haughtiness, arrogance*, as an affection of mind, Sept. for ἱβρις Is. 9, 9 ἐφ' ὑβρι καὶ υφρηλῆ καρδία λέγουρες. Prov. 29, 23; ἱβρις Prov. 16, 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38.—In N. T. as shown in outward acts :

1. *insolence, despitely treatment, an outrage*; 2 Cor. 12, 10 ἐν ὕβρει, *in outrages*, as heaped upon one. Sept. for ἱβρις Is. 16, 6. Nah. 2, 2.—Aristot. Rhet. 2. 2. Dem. 296 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται

τὰς ὑβρεις καὶ τὰς ἀτιμίας Xen. Cyi 4. 14.

2. Meton. *injury, harm, damage*, in person or property, as arising from the *insolence or violence* of any one, and trop. from the violence of the sea, tempests, Acts 27, 10. 21 τὴν ὑβριν ταύτην καὶ τὴν ζημίαν.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὕμβρων ὑβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὑβριν ἰδὼν. Comp. Dem. 522. ult.

**ὑβριστής**, ου, ό, (ὑβρίζω,) *one insolent, overbearing, injurious*; Rom. 1, 30 ὑβριστάς, ὑπερηφάνους. 1 Tim. 1, 13. Sept. for ἱβ Is. 16, 6; ἱβρι Job 40, 6. Is. 2, 12.—Palæph. 1. 8 ὑβρισταὶ καὶ ὑπερηφάνοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

**ὑγιαίνω**, f. ανώ, (ὑγιής,) 1. *to be sound, healthy, well, to be in good health*; Luke 5, 31 οἱ ὑγιαίνοντες *those well*. 7, 10. 3 John 2. Also, *to be safe and sound*, Luke 15, 27. Sept. for ὑγιῶ Gen. 29, 6. 43, 27. 28.—Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

2. Trop. *to be sound*, free from error; e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure, right, in respect to Christian doctrine and life, Tit. 1, 13. 2, 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted, 1 Tim. 1, 10. 6, 3. 2 Tim. 1, 13. 4, 3. Tit. 1, 9. 2, 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4 ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθείαι.

**ὑγιής**, έος, ους, ό, ή, adj. Dat. έεί, εἰ; Acc. έα, ή; so Acc. ὑγιή for the more usual ὑγιᾶ, John 5, 11. 15. 7, 23. Tit. 2, 8; also Sept. Lev. 13, 15. Plato Phæd. 39. p. 89. d; comp. Greg. Cor. p. 163. Matth. 5. 103. n. 1. Winer 39. 1.

1. *sound, healthy, well, in good health*; pr. of the body or its parts, Matt. 12, 13. 15, 31 βλέποντας . . . κίλλους ὑγιείς. Mark [3, 5.] 5, 34. [Luke 6, 10.] John 5, 4. 6. 9. 14. Acts 4, 10. So ποιεῖν τινα ὑγιή, *to make sound, to heal*, i. q. ὑγιάζειν, John 5, 11. 15. 7, 23; comp. in ποιέω no. 1. f. β.—Tob. 12, 3. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

2. Trop. λόγος ὑγιής, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2, 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγιής. M

Antoin. 8. 29 or 30. Dion. Hal. Ant. 2. 20 δόξας οὐχ ὑγρεῖς.

**ὕγρός**, ἁ, ὄν, (ὕω, ὑδωρ.) *watery, wet, moist*, Hdian. 6. 6. 2. Xen. Cē. 19. 6, 7.—In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23, 31; see in ξηρός. Sept. for חֵץ Judg. 16, 7. 8. So Theophr. H. Pl. 5. 10 λέγω δὲ ὑγρὰ τὰ ἔλαια.

**ὕδρια**, ας, ἡ, (ὕδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2, 6. 7; also a vessel for carrying water, a *pot, jar, bucket*, in the East mostly of stone or earthen ware, John 4, 28. Sept. for כַּף Gen. 24, 14 sq. Judg. 7, 16. 19.—Jos. Ant. 8. 13. 5. Athen. 13. p. 589. b. Xen. Hell. 1. 7. 9.

**ὕδροποτέω**, ὦ, f. ἴσω, (ὕδροπότης; ὑδωρ, πίνω,) *to drink water*, to be a water-drinker, absol. 1 Tim. 5, 23.—Athen. 2. p. 44. c. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

**ὕδρωπικός**, ἡ, ὄν, (ὕδρωψ, ὑδωρ.) *hydropic, dropsical*, Luke 14, 2.—Pol. 13. 2. 6. Aristot. Probl. 3. 5. 7.

**ὕδωρ**, ὑδατος, τό, (ὕω,) *water*, Plur. τὰ ὑδατα, *the waters*.

1. Pr. and genr. **ὕδωρ** λαβὼν ὑδωρ ἀπενίψατο κτλ. Mark 9, 41. 14, 13. Luke 7, 44. John 2, 7. Rev. 16, 12. al. As the instrument of baptism, Matt. 3, 11. Mark 1, 8. Luke 3, 16. John 1, 26. 31. 33. 3, 5. Acts 1, 5. 10, 47. 11, 16. 1 John 5, 6. 8. al. Sept. every where for מֵי־חַיַּיִל Lev. 1, 9. Judg. 4, 19. sēp. So Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem. 3. 13. 3.—Spec. in various connections, e. g. α) ὑδωρ ζῶν, *living water*, running, see in ζῶω no. 1. d. Also πηγαὶ ὑδάτων, see in πηγῇ no. 1. β) Of medicinal waters, John 5, 3 sq. γ) Of flowing waters, a *stream, river*, e. g. the Jordan, Matt. 3, 16. Mark 1, 10; genr. Acts 8, 36 bis. 38. 39. Also fountains, ὑδατα πολλά, *many fountains*, John 3, 23; see in Αἰνών. Sept. Ex. 7, 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21. δ) Of a lake or sea, e. g. of Tiberias, Matt. 8, 32. 14, 28. 29. Luke 8, 24. 25; genr. Rev. 1, 15. 14, 2. al. Sept. Gen. 6, 17. Luc. Philopat. 13. Xen. Hell. 3. 2. 19. ε) Of a *watery fluid, serum*, which flowed from the wound in Jesus' side, John 19, 34.

2. Trop. *water*, as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4, 14 ter; ὑδωρ ζῶν 4, 10. 7, 38; comp. in ζῶω, no. 1. d; also ὑδωρ ζωῆς Rev. 21, 6. 22, 1. 17; see in ζῶω no. 1. b. Rev. 7, 17 see ib. Comp. Eccclus. 15, 3 ὑδωρ σοφίας ποτίσει αὐτόν. +

**ὑετός**, οὐ, ὁ, (ὕω,) *rain*; Acts 14, 17 ἡμῖν ὑετοὺς διδοὺς, i. e. *rain*, seasons of rain. 28, 2. Heb. 6, 7. James 5, 18. Rev. 11, 6. James 5, 7 ὑετὸν πρῶτον καὶ ὄψιμον, see in ὄψιμος. Sept. for מֵטֶרֶם 2 K. 3, 17; מֵטֶרֶם Ex. 9, 33. 34.—Luc. Icarom. 25. Xen. Ven. 5. 3.

**υἱοθεσία**, ας, ἡ, (υἱός, θετός, τίθημι.) pr. *the placing as a son, adoption*; Hesych. υἱοθεσία· ὅταν τις θετὸν υἱὸν λαμβάνει, comp. Hdian. 5. 7. 1 θεσσαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιεῖσθαι.—In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in υἱός B. 2. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9, 4, comp. v. 6. 7; and so of Christians generally, the followers of Jesus, Rom. 8, 15 πνεῦμα υἱοθεσίας, see in πνεῦμα III. D. 2. e. β. Rom. 8, 23. Gal. 4, 5. Eph. 1, 5. Elsewhere Christians are called υἱοὶ τοῦ θεοῦ, as Rom. 8, 14. Gal. 3, 26; comp. John 1, 12.

**υἱός**, οὐ, ὁ, *a son*, Sept. every where for בֶּן.

A) Genr. 1. Pr. *a son*, a male child. a) Strictly only of man; Matt. 1, 21 **τέλειται** δὲ υἱόν. v. 25. 7, 9. Mark 6, 3. 9, 17. al. sēp. Once pleonast. υἱὸς ἀβρῆν Rev. 12, 5. Emphat. opp. νόθος, Heb. 12, 8. Sept. for בֶּן Gen. 4, 16. 24. sēp. So Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John 19, 26 γύναι, ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts 7, 21 et Heb. 11, 24, in allusion to Ex. 2, 10 where Sept. and בֶּן. So Hdian. 5. 7, 1. 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; see Buttm. § 125. 5, also in ὁ, ἡ, τό, A. 2. a. Matt. 4, 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. 10, 2. John 21, 15. al. So 1 Macc. 2, 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20. b) By Hebr. of the young of animals, e. g. *the foal* of an ass, Matt. 21, 5 πῶλον υἱὸν ὑποζυγίου, quoted from Zech. 9, 9 where Sept. for חֲמֹרִי־בֶן־אִשָּׁה. Sept. Ps. 29, 1 υἱὸς κριῶν. Comp. Heb. בָּרֶקֶת־בֶּן־אִשָּׁה *son of the herd*, a calf Gen. 18, 7. 8.

2. By Hebr. in a wider sense, *a son, a descendant*; Plur. *descendants, posterity*; comp. in τέκνον no. 2.

a) Sing. Matt. 1, 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke 19, 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be ὁ υἱὸς Δαβὶδ

Matt. 22, 42. 45. Mark 12, 35. 37. Luke 20, 41. 44. Hente υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. 21, 9. 15. Mark 10, 47. 48. Luke 18, 38. 39. Comp. Sept. and בן Gen. 29, 5. Ezra 5, 1 comp. Zech. 1, 1.

b) Plur. Acts 7, 16 υἱοὶ Ἑμμέρ, Heb. בְּנֵי Gen. 33, 19. Heb. 7, 5 υἱοὶ Λευὶ *sons of Levi*, the Levites; Sept. Num. 26, 57. Gal. 3, 7 υἱοὶ Ἀβραάμ, *emphat. the true or spiritual posterity of Abraham*. Espec. οἱ υἱοὶ Ἰσραὴλ, *the sons, descendants, of Israel*, i. q. the Israelites, Matt. 27, 9. Luke 1, 16. Acts 5, 21. 7, 23. 37. Rom. 9, 27. 2 Cor. 3, 7. 13. Rev. 21, 12. al. So Sept. for בְּנֵי יִשְׂרָאֵל Ex. 13, 19. 14, 2. sarp. בְּרִי Ex. 16, 31.

c) υἱὸς ἀνθρώπου, *a son of man, a man*; spoken of *man*, also of Jesus as the *Messiah*; see fully in *ἀνθρώπος* no. 4.

3. Trop. and from the Heb. spoken of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in τέκνον no. 3. b. Heb. 2, 10. 12, 5 bis, ἰμὴν ὡς υἱοῖς διαλεγεται· *where mon, κτλ.* quoted from Prov. 3, 11 where Sept. and בְּנֵי. 1 Pet. 5, 13 Μάρκος ὁ υἱός μου, comp. Acts 12, 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, Matt. 12, 27. Luke 11, 19.—Sept. and בְּנֵי 1 K. 20, 35. 2 K. 2, 3. 5. Prov. 2, 1. 3, 1. 4, 10. 20. al. Eccus. 4, 11. Comp. among the Greeks *λατρῶν υἱοί, ῥητόρων υἱοί*, for *λατοί, ῥήτορες*, spoken of classes, castes, professions, as transmitted from father to son. See Heb. Lex. בְּנֵי no. 5. Passow in υἱός.—For υἱός (υἱοί) τοῦ θεοῦ, see below in B.

4) By Hebr. with a genitive of thing or quality, genit. *the son of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective; Winer § 31. 2. n. 2. Heb. Lex. בְּנֵי no. 4, 8. E. g. with genit. of place, condition, connection, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, *bridemen*, Matt. 9, 15. Mark 2, 19. Luke 5, 34; see in νυμφῶν. Matt. 8, 12 υἱοὶ τῆς βασιλείας (τῶν οὐρανῶν), *sons of the kingdom*, to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13, 38; comp. in βασιλεία no. 3. b. Opp. are υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13, 38; and so υἱὲ τοῦ διαβόλου

Acts 13, 10. Comp. Sept. υἱὸς θεοῦ for בְּרִי יְהוָה Ecc. 10, 11. So 1 Macc. 4, 2 υἱοὶ τῆς ἁκρας.—With a genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3, 17; see in βοανέργες Luke 10, 6 υἱὸς εἰρήνης, *a son of peace*, one appointed to salvation; opp. τέκνον ὁργῆς Eph. 2, 3. 1 Thess. 5, 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4, 36 υἱὸς παρακλήσεως, see in παράκλησις no. 2. John 12, 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5, 5. Luke 16, 8. Opp. υἱοὶ τοῦ αἰῶνος τοῦτου, *sons of this world*, devoted to this world, ib. 16, 8. 20, 34; υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2, 2. 5, 6. Col. 3, 6. Comp. Sept. υἱὸς δυνάμεως for בְּרִי יְהוָה 2 Sam. 13, 28; υἱὸς ἀνομίας for בְּרִי יְהוָה Ps. 89, 23.—With genit. of that in which one is a partaker, to which one is exposed; Luke 20, 36 υἱοὶ τῆς ἀναστάσεως, *sons of the resurrection*, partakers in it. Acts 3, 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας, *son of perdition*, devoted to destruction, see in ἀπωλεία no. 1. b, John 17, 12. 2 Thess. 2, 3; υἱὸς τῆς γέννης, i. e. deserving everlasting punishment, Matt. 23, 15. Comp. Sept. υἱὸς πανάτου for Heb. בְּרִי יְהוָה 1 Sam. 20, 31. 2 Sam. 12, 5. So Psalt. Sal. 17, 17 υἱοὶ τῆς διαθήκης.

B) In relation to God, υἱὸς τοῦ θεοῦ, υἱοὶ τοῦ θεοῦ, *son of God, sons of God*, i. e.

1. Of one who derives his human nature directly from God, and not by ordinary generation; e. g. Adam, impl. Luke 3, 38. So, according to some, Jesus, Luke 1, 35; better under no. 3. b.

2. Of those whom God loves and cherishes as a father; see in πατήρ B. 2; γεννῶ no. 1. c; comp. in τέκνον no. 3. c. So genr. of the pious worshippers of God, *the righteous, the saints*. a) Genr. Matt. 27, 54 et Mark 15, 39 ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ, comp. Luke 23, 47 where it is δίκαιος ἦν. Matt. 5, 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20, 36; in disposition, benevolence, Matt. 5, 45. Luke 6, 35 υἱοὶ τοῦ ὑψίστου. Sept. and בְּנֵי Ps. 73, 15. Deut. 14, 1. So Wisd. 2, 18. 5, 5. Eccus. 4, 10. Psalt. Sal. 13, 7.

b) Spec. of the Israelites, Rom. 9, 26 2 Cor. 6, 18. Sept. and בְּנֵי יִשְׂרָאֵל Is. 1, 2. 43, 6. Jer. 3, 14. Sing. Ex. 4, 22. 23. Hos. 11, 1. c) Of Christians, Rom. 8, 14. 19. Gal. 3, 26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς



πιστεως ἐν Χρ. ἱ. 4, 6, 7. Heb. 12, 6 sq. Rev. 21, 7. Comp. in τέκνον no. 3. c.

3. Of Jesus Christ, as ὁ υἱὸς τοῦ Θεοῦ, *the Son of God*; also ὁ υἱὸς τοῦ ὑψίστου *the Son of the Most High*, Luke 1, 32, comp. Mark 5, 7. Luke 8, 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχὴν. a) In the Jewish sense as *the Messiah, the Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in βασιλεία no. 3. So as joined with ὁ Χριστός in explanation; Matt. 16, 16 σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. 26, 63. Mark 14, 61. Luke 4, 41. John 6, 69. 11, 27, 20, 31. Also John 1, 50 σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, comp. Luke 1, 32. So too Matt. 2, 15, quoted from Hos. 11, 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4, 3 et Luke 4, 3. Matt. 8, 29 et Mark 5, 7 et Luke 8, 28. Matt. 14, 33. 27, 40. 43. Mark 3, 11. Luke 22, 70. John 1, 34 comp. 42. 9, 35. Perhaps Acts 13, 33 et Heb. 1, 5 et 5, 5 υἱὸς μου εἶ σὺ, σήμερον γεγεννηκά σε, quoted from Ps. 2, 7 where Sept. for יָחִיד; comp. in γεννάω no. 1. c. But these passages belong rather to lett. b, below. So Sept. for יִשְׂרָאֵל, e. g. of Solomon whom God calls his son, 2 Sam. 7, 14; also for מְלָכִים of kings or magistrates, Ps. 82, 6; comp. Ps. 89, 28. b) In the Gospel sense, as *the Messiah, the Saviour*, the Head of the Gospel dispensation; so called as begotten in the flesh by the special power of God, Luke 1, 35; as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός no. 2; λόγος III; κύριος II. 2. b; βασιλεία no. 3. Compare also passages like John 10, 33—36. Matt. 11, 27. Luke 10, 22. John 1, 14. 18. Heb. 1, 5 sq. 3, 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connection or antithesis, as in most of the above passages; also Matt. 28, 19. Mark 13, 32. John 5, 26. 1 John 1, 3, 2, 22. 4, 14. 2 John 3, 9. Genr. Matt. 3, 17 οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός. 17, 5. John 3, 16 οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κτλ. v. 17. 18. 17, 1. Rom. 1, 3. 4. 9. 5, 10. 8, 3. 29. 32. 1 Cor. 1, 9. 15, 28. 2 Cor. 1, 19. Gal. 1, 16. 2, 20. Eph. 4, 13. Col. 1, 13. 1 Thess. 1, 10. Heb. 1, 2. 6. 6. 2 Pet. 1, 17. 1 John 1, 7. 5, 5. Rev. 2, 18. ssp. +

ὕλη, ης, ῆ, (kindr. ξύλον,) *a wood, forest*, Lat. *sylvā*, Sept. Job 38, 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31.—In N. T. *wood*,

*fire-wood, fuel*, James 3, 5. So Ecclus. 28, 10. Pol. 34. 2. 16. Plato Legg. 849. d. In Greek writers also timber, materials. Hdot. 4. 10. 2. Xen. Hell. 1. 1. 25.

ὕμεῖς, Plur. of σύ, where see.

Ῥυμεναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1, 20. 2 Tim. 2, 17.

ὕμέτερος, α, ου, possess. pron. (ὕμεῖς,) *your*, Lat. *vestri, vestra, vestrum*; comp. Buttm. § 72. 4.

1. Subjective, pr. of that which *ye have*, which belongs or pertains *to you*; John 7, 6 ὁ καιρὸς ὁ ὑμέτερος. 8, 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts 27, 34. Rom. 11, 31. Gal. 6, 13. So Luke 6, 20 ὑμέτερα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 16, 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you.—Sept. Prov. 1, 26. Hdian. 3. 6. 7. Xen. Hell. 6. 3. 6.

2. Objective, of that which proceeds *from you*, of which *ye are the source, cause, occasion*; John 15, 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. 15, 31 μὴ τὴν ὑμέτεραν καύνησιν ἦν ἔχω, i. e. *my boasting as to you*. 2 Cor. 8, 8.—Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίου φάβοι τῷ ὑμετέρῳ πολεμῶσιοντας. Comp. Matth. § 466. 2.

ὕμνέω, ᾠ, f. ἡσώ, (ὕμνος,) *to hymn*, i. e.

1. Pr. c. acc. *to sing hymns to any one to praise in song*, e. g. τὸν Θεόν Acts 16. 25. Heb. 2, 12. Sept. for הוֹדִיָּה Is. 12, 4. הוֹדִיָּה 2 Chr. 29, 30.—Jos. Ant. 7. 12. 3 τὸν Θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς Θεούς.

2. Intrans. *to sing a hymn or hymns, to sing praise*, absol. Matt. 26, 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14, 26. Sept. for הוֹדִיָּה Neh. 12, 24; הוֹדִיָּה 2 Chr. 23, 13; הוֹדִיָּה Ps. 65, 14. Is. 42, 10.—Plato Rep. 463. d.

ὕμνος, ου, ὁ, (ὕδω,) *a hymn, song of praise*; Eph. 5, 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμ. Col. 3, 16. Sept. for הוֹדִיָּה Is. 42, 10. הוֹדִיָּה 2 Chr. 7, 6. Ps. 40, 4. Arr. Exp. Alex. M. 4. 11. 3 ἐς τοὺς Θεούς Hdian. 4. 2. 10. Plato Legg. 799. b.

ὕπαγω, f. ἀξω, (ὑπό, ἄγω,) *to lead or bring under*, as horses under a yoke, Luc D. Deor. 25. 3. Hom. II. 16. 148; *to bring under a tribunal*, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdot. 6. 72, 82. Xen. Hell. 2. 3. 28; *to bring under one's power or will, to subdue*, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46; *to lead or bring down*, εἰς τὸ πεδῖον Jos. Vit.

γ 24; to lead or bring away under, i. e. from under any thing, Hom. II. 11. 163 Ἐκτορα δ' ἐκ βελέων ὑπάγε Ζεύς.—In N. T. and later usage intrans. or with εἰσὶν impl. to go away, pr. under cover; strictly with the idea of stealth, stillness, without noise or notice; see in ἀγω no. 2.

1. Pr. to go away, to depart, to withdraw oneself, so as to be under cover, out of sight; absol. of persons, Mark 6, 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18, 8; trop. of persons withdrawing themselves from a teacher or party, John 6, 67. 12, 11. Imperat. ὑπάγε, go thy way, depart, as a word of dismissal, Matt. 8, 13. 32. 20, 14. Mark 7, 29, 10, 52. Luke 10, 3. Once ἄφετε ὑπάγειν John 11, 44. So ὑπάγε εἰς εἰρήνην Mark 5, 34, ἐν εἰρήνῃ James 2, 16; see in εἰς no. 4 fin. As expressing aversion, get thee hence, begone, ὑπάγε Σατανᾶ Matt. 4, 10; elsewhere ὑπάγε ὀπίσω μου Matt. 16, 23. Mark 8, 33. Luke 4, 8; comp. in ὀπίσω no. 2.—With εἰς local, εἰς τὸν οἶκον Matt. 9, 6. Mark 2, 11, 5, 19. Trop. Rev. 13, 10 εἰς αἰχμαλωσίαν. 17, 8. 11 εἰς ἀπόλειαν. With πρὸς c. acc. e. g. πρὸς τὸν πατέρα John 7, 33. 13, 3. 16, 5, 10. 16. 17; impl. 8, 21 ἐγὼ ὑπάγω. 14, 28 ὑπάγω... πορεύομαι πρὸς τ. π. In a like sense with ποῦ, whither, John 8, 14 bis. 13, 36. 14, 5, 16, 5; ὅπου John 8, 21. 22. 13, 33. 36. 14, 4. Once of the wind, c. ποῦ, John 3, 8. Trop. and absol. to depart this life, to die; Matt. 26, 24 et Mark 14, 21 ὁ υἱὸς τοῦ ἀνθρώπου ὑπάγει, καὶ οὕτως γέγραπται κτλ.—Thom. Mag. p. 866 τὸ ὑπάγω μὴ εἴπῃς ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Theogn. 917. Anth. Gr. III. p. 57. no. 2, εἰς ἄδην ὑπάγω. Comp. Hdot. 4. 120, 122. Thuc. 4. 126.

2. Genr. i. q. to go, to go away to a place; so with εἰς local, εἰς τὴν πόλιν v. κόμην Matt. 26, 18. Mark 11, 2, 14, 13. Luke 19, 30. Matt. 20, 4. 7 εἰς τὸν ἀμπελῶνα. John 7, 3, 9, 11 ὑπάγε εἰς τὴν κολυμβήσραν. 11, 31, 6, 21 εἰς ἣν [γῆν] ὑπήγγον sc. by ship. With μετὰ τινος Matt. 5, 41. Luke 12, 58; ἐκεῖ John 11, 8; ποῦ John 12, 35. 1 John 2, 11; ὅπου Rev. 14, 4; with inf. final, John 21, 3 ὑπάγω ἀλιεῦν. Absol. John 4, 16, 9, 7 comp. 11. Luke 8, 42. 17, 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which of themselves imply motion or action, in order to render the expression more full and complete; see in πορεύω no. 1; ἀνίσταμι II. 1. a. John 15, 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε. Matt. 13, 44. Im-

perat. Matt. 5, 24 ὑπάγε, πρῶτον διαλλάγητε. 8, 4. 18, 15. 19, 21. 21, 28. 27, 65. 28. 10. Mark 1, 44. 6, 38. 10, 21. 16, 7. Rev. 10, 8, 16, 1.—Arr. Epict. 3. 21. 6 ὑπάγε ζῆτει κτλ. So, to go forwards, to advance, slowly, gradually, Pol. 11. 16. 1. Xen. An. 3. 4. 48.

ὑπακοή, ἧς, ἡ, (ὑπακούω,) a hearing attentively, a hearkening, listening, Sept. for רָצַח 2 Sam. 22, 36. Aquil. for רָצַח 2 Sam. 23, 23.—In N. T. obedience; Rom. 1, 5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. 5, 19 διὰ ὑπακοῆς τοῦ ἐνός. 6, 16 bis. 15, 18. 16, 19. 26. 2 Cor. 7, 15. 10, 6. Philem. 21. Heb. 5, 8. 1 Pet. 1, 2. v. 14 see in τέκνον no. 5. With genit. of object, 2 Cor. 10, 5 ὑπακοὴ τοῦ Χριστοῦ, i. e. to or towards Christ. 1 Pet. 1, 22 ὑπ. τῇν ἀληθείας.—Not found in the classics.

ὑπακούω, f. οὔσω, (ὑπό, οὔω,) to hear, pr. with submissiveness, stillness, attention i. q. to hearken, to listen.

1. Pr. of a porter or door-keeper who listens and replies to the knock or call of any one from without; absol. Acts 12, 13 κρούσαντος δὲ αὐτοῦ... προσῆλθε πιδεῖσθαι ὑπακούσαι.—Dem. 1149. 27. Plut. de Gen. Socr. 31. Xen. Conv. 1. 11 κρούσας τῆς θύρας εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

2. Trop. to listen to any one, to obey, c. dat. Matth. 6 362. no. 2; so c. dat. of persons Matt. 8, 27 et Mark 4, 41 ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Mark 1, 27. Luke 8, 25. 17, 6. Eph. 6, 1. 5. Col. 3, 20. 22. Heb. 5, 9. 1 Pet. 3, 6; dat. impl. Heb. 11, 8. With dat. of thing, Acts 6, 7 ὑπήκουον τῇ πίστει. Rom. 6, 12. 16, 10, 16. 2 Thess. 1, 8, 3, 14; dat. impl. Rom. 6, 17. Phil. 2, 12. Sept. c. dat. for שָׁמַע Gen. 39, 10; comp. Deut. 20, 12.—So c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdtan. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16, 3. Xen. Œc. 14. 3; comp. Matth. 6 362. 4.

ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνρ,) under a husband, subject to a husband, spoken of a wife, Rom. 7, 2. Sept. for שְׂרָרָה Num. 5, 29.—Eccles. 9, 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

ὑπαντάω, ὦ, f. ἴσω, (ὑπό, ἀντάω, ἀντί,) to come opposite to any one, to encounter, to meet, pr. with the idea of stealth, unperceived, without noise or notice; c. dat. Matt. 8, 28 ὑπήγγισαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8, 27. John 11, 20. 30. 12. 18

[Mark 5, 2. Luke 14, 31. John 4, 51.]—  
Tob. 7, 1. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

**ὑπάντησις**, εως, ἡ, (ὑπαντάω,) *meeting, encounter*; in N. T. only in the phrase *ἐπὶ ὑπάντησιν*, for inf. *ὑπαντᾶν*, *to meet*; c. dat. John 12, 13 ἐξήλθον εἰς ὑπάντησιν αὐτῷ. [Matt. 8, 34; c. gen. 25, 1.] Sept. for *פגעה* Judg. 11, 34.—Genr. Jos. Ant. 11. 8. 4.

**ὑπαρξίς**, εως, ἡ, (ὑπάρχω,) *being, existence*, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18.—In N. T. *the being to any one, possession*; meton. *a possession, property, goods, substance*; Acts 2, 45 τὰς ὑπαρξέας ἐπίπρασκον. Heb. 10, 34. Sept. for *פגעה* 2 Chr. 35, 7; *פגעה* Prov. 18, 11. 19, 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage put for the earlier *τὰ ὑπάρχοντα*, Tittm. de Syn. N. T. p. 193.

**ὑπάρχω**, f. ἔω, (ὑπό, ἄρχω,) *to begin* pr. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1; *to begin doing, to do first*, with particip. Xen. An. 2. 3. 23. ib. 5. 5. 9; c. acc. impl. Dem. 1345. 7; *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην.—Hence genr. and in N. T.

1. *to exist, to be exant, present, at hand*; absol. Acts 19, 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κτλ. 27, 21. 28, 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11, 18. So Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κτλ. Cyr. 3. 3. 52.—With dat. of pers. *to be present to any one*, implying possession, property; Acts 3, 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, *silver and gold have I none*. 4, 37 ὑπάρχοντος αὐτῷ ἀγροῦ. 23, 7. 2 Pet. 1, 8. (Sept. Job 2, 4. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, as Subst. *things present, things in hand, to any one, possessions, property, goods, substance*, c. dat. of pers. as above, Luke 8, 3. Acts 4, 32; c. gen. of pers. Matt. 19, 21 πᾶλιν σὺ σὺν τὰ ὑπάρχοντα. 24, 47. 25, 14. Luke 11, 21. 12, 15. 33. 44. 14, 33. 16, 1. 19, 8. 1 Cor. 13, 3. Heb. 10, 34. See Matth. § 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for *פגעה* Gen. 31, 18. 36, 6. 7; *פגעה* Gen. 12, 5. 1 Chr. 28, 1. So Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

2. Simply, *to be*, i. q. εἰμί, as a logical copula connecting the subject and predicate; comp. in εἰμί II. a) With a Subst. as predicate; Luke 8, 41 καὶ αὐτὸς ἄρχων

τῆς συναγωγῆς ὑπῆρχε. 23, 50. Acts 2, 30 4, 34 ὅσοι γὰρ κτήτορες . . . ὑπῆρχον. 16, 3. 20. 37. 17, 24. 29, 21, 20. 22, 3. 1 Cor. 11, 7. 12, 22. Gal. 1, 14. 2, 14. 2 Pet. 2, 19. So Hdian. 6. 7. 2. b) With an adj. as predic. Luke 9, 48. 11, 13 εἰ οὖν ἰμεῖν ποιηροὶ ὑπάρχοντες. 16, 14. Acts 3, 2. 4. 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7, 55. 14. 8. 27, 12. Rom. 4, 19. 1 Cor. 7, 26. 2 Cor. 8, 17. 12, 16. James 2, 15. 2 Pet. 3, 11. So Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1. c) With a Participle of another verb as predic. comp. εἰμί II. 6. So with Part. Pass. perf. as Adj. Acts 19, 36. As forming a periphrasis for a finite tense of the same verb; Acts 8, 16 μόνον δὲ βεβαπτισμένοι ὑπῆρχον κτλ. *only they were baptized*, where ἦν ἐπίπτεπτικός precedes. Comp. Matth. § 559. Winer § 46. 8. So Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα. d) With an adverb as predic. Acts 17, 27 τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα. e) With a Prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a *being, remaining, living* in any state or place; so ἐν c. dat. of state or condition, Luke 7, 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16, 23. Acts 5, 4. Phil. 2, 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10, 12. Phil. 3, 20; πρὸς c. gen. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

**ὑπέκλω**, f. ἔω, (ὑπό, ἔκλω,) *to give way under, to give under, to yield*, so pr. to cease fighting and withdraw, c. dat. Hdian. 1. 15. 16. Xen. Hell. 5. 4. 45.—In N. T. *to yield, to submit to*, c. dat. Heb. 13, 17. So Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέκων. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

**ὑπεναντίος**, α, ον, (ὑπό, ἐναντίος,) *over against, opposite to*, c. dat. Hes. Scut. 347. Plato Theæt. 176. a.—In N. T. *opposed, contrary, adverse*, pr. with the idea of stealth, covertness, clandestineness; Tittm. de Syn. N. T. p. 157. With dat. Col. 2, 14 ὃ ἦν ὑπεναντίον ἡμῖν. Subst. οἱ ὑπεναντίοι, *opposers, adversaries*, Heb. 10, 27. Sept. ὁ ὑπ. for *פגעה* Ex. 23, 27; *פגעה* Deut. 32, 27. So Æl. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesi. 24. Subst. Wisd. 18, 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

**ὑπέρ**, a prep. governing the genitive and accusative, with the primary signif. *hyper-*; *over*, Lat. *super*, Germ. *über*.

I. With the GENITIVE, pr. : f place *where*, i. e. the place *over or above* which any thing is or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀμμάτων. Οἱ

motion *over*, Hldian. 2. 6. 19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος. So a mountain or hill is said to be *over* a place, to *overhang*, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Buttm. § 147. n. 1. Kühner § 293. Matth. § 582. Winer § 51 ult.—In N. T. only *trop*.

1. With the idea of protection, care, favour, benefit, *over*, *for*, *in behalf of*, *for the sake of*, i. e. *in commodum* alicujus; pr. as if bending *over* a person or thing, and thus warding off what might fall upon and harm it. a) Genr. John 17, 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν. Acts 21, 26 ἕως οὗ προσηγήθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. 2 Cor. 13, 8. Comp. 1, 7. 4, 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6, 20. 13, 17. al. So Ael. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος εἰ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21.—Espec. after verbs or words implying prayer *for* any one, comp. Engl. *to pray over* any one, James 5, 14; so c. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts 8, 24; εὐχεσθαι James 5, 16; προσεύχεσθαι Matt. 5, 44. Luke 6, 28. Col. 1, 9. (2 Macc. 12, 44.) So δέησις ὑπὲρ τινος Rom. 10, 1. 2 Cor. 9, 14. Phil. 1, 4. Eph. 6, 19 where ὑπὲρ τινος and περί τινος alternate, comp. Winer § 51 fin. προσευχή Acts 12, 5. Rom. 15, 30. Genr. 1 Tim. 2, 1. 2 δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κτλ. After verbs implying speaking, pleading, intercession *for* any one; Acts 26, 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. 8, 26 τὸ πνεῦμα ὑπερνευγχανεῖ ὑπὲρ ἡμῶν. v. 27. 34. Heb. 7, 25. 9, 24. (Æschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 τί εἰπεῖν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort *for* any person or thing; 1 Cor. 12, 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζήλος ὑπὲρ τινος 2 Cor. 7, 7. Col. 4, 13; σπουδὴ 2 Cor. 7, 12. 8, 16; τὸ φρονεῖν Phil. 4, 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος, *to be for* any one, to take his part; Rom. 8, 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἐστί], τίς κατ' ἡμῶν; Mark 9, 40. Luke 9, 50.—Often after verbs or words implying the suffering of evil or death *for*, *in behalf of* any one; c. gen. of pers. as ἀνάστημα εἶναι ὑπὲρ τινος Rom. 9, 3; ἀποβήσκειν John 11, 50. 51. 52. Rom. 5, 6 Χριστὸς... ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis. 8. 14, 15. 2 Cor. 5, 14. 15 bis. 1 Thess. 5, 10; ἀπολίσσθαι John 18, 14; γένεσθαι θάνατον Heb. 2, 9; διδόναι ἑαυτὸν v. τὸ σῶμα Luke 22, 19. Tit. 2, 14. 1 Tim. 2, 6; ἐκχύνειν τὸ αἷμα Luke 22, 20;

ζύνειν τὸ πάσχα 1 Cor. 5, 7; καὶ αὐτὰ γίνεσθαι Gal. 3, 13; κλῆν τὸ σῶμα 1 Cor. 11, 24; παραδιδόναι ἑαυτὸν v. τινά Rom. 8, 32. Gal. 2, 20. Eph. 5, 2. 25; πάσχειν τι 1 Pet. 2, 21. 3, 18. 4, 1; ποιεῖν τινα ἁμαρτίαν 2 Cor. 5, 21; σταυροῦσθαι 1 Cor. 1, 13; τισίνα τὴν ψυχὴν John 10, 11. 15. 13, 37. 38. 15, 13. 1 John 3, 16 bis. With gen. of thing, John 6, 51. Rom. 16, 4. 2 Cor. 12, 15. So Ecclus. 29, 15. Xen. An. 7. 4. 9 ἀποβήσκειν ὑπὲρ τινος. b) Closely allied to the above is the sense *for*, *instead of* any one, *in place of*; comp. Winer § 51 fin. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακομῇ ἐν τοῖς δαρμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5, 20 bis, ὑπὲρ Χριστοῦ οὐκ πρσεβύομεν, κτλ. Eph. 6, 20. Here some refer the class of passages cited in lett. a, fin. So Palæph. 41. 1. Eurip. Alcest. 701. Plut. 21. 14. 9. Thuc. 7. 13.

2. Causal, *for*, i. q. *because of*, *on account of*, *propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11, 4 ἡ ἀσθενεία οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, *for* the glory of God, in order to manifest his glory. Acts 5, 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for* his name, *for* his honour. 9, 16. 15, 26. 21, 13. Rom. 1, 5. 15, 8. 1 Cor. 15, 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1, 6. 12, 10. 19 ὑπὲρ τῆς ἡμῶν οἰκοδομῆς. [Gal. 1, 4.] Eph. 3, 1. 13. Phil. 1, 29 bis. Phil. 2, 13 ὑπὲρ τῆς εὐδοκίας, *for* (by virtue of) *his own good-pleasure*, because it is his will. Col. 1, 24 bis. 2 Thess. 1, 4. 5. Heb. 5, 1 bis. 3. 7, 27. 9, 7. 3 John 7. So after δοξάζειν Rom. 15, 9; εὐχαριστεῖν Rom. 1, 8. 1 Cor. 10, 30. 2 Cor. 1, 11. Eph. 1, 16. 5, 20.—Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτῶν. Isocr. 301. c. Xen. An. 1. 7. 3 τῆς ἐλευθερίας... ὑπὲρ ἧς ἡμᾶς ἐγὼ εὐδαιμονίζω.

3. As marking an object of speech, thought, hope, or the like, e. g. a) After verbs of speaking and the like, *over*, *upon*, *about*, *concerning*; comp. in Engl. *to talk over* a matter, *to boast over*; Matth. Winer, ll. cc. Rom. 9, 27 Ἡσαίας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4, 6. 2 Cor. 5, 12. 7, 4 πολλὰ μοι καύχησις ὑπὲρ ἡμῶν. v. 14. 8, 23. 24. 9, 2. 3. 12. 5. 8. So Ael. V. H. 12. 52. Pol. 1. 13. 7 ἱστορεῖν ὑπὲρ τινος. b) Also, *as to*, *in respect to*; 2 Cor. 1, 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν... ὑπὲρ τῆς θλίψεως κτλ. i. q. ἀγνοεῖν περί τινος 1 Cor. 12, 1. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2, 1. So Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλή ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 13 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II With the ACCUSATIVE, pr. of place *with*, implying motion or direction *over* or *above* a place; Hdot. 4. 188 ῥυττεύουσι ὑπὲρ τὸν δόμον. Eurip. Ion 46. Hdtan. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχόμενον. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλληνισποῦτον οἰκοῦσι. Comp. Matth. § 582. b. Kühner § 293. Winer § 53. e.—In N. T. only trop. *over*, *above*; comp. Winer 1. c.

1. As marking superiority in rank, dignity, worth, *over*, *above*; Matt. 10, 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κτλ. Luke 6, 40. Eph. 1, 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πάντων ὀνομα. Philem. 16.—Luc. Vit. Auct. 2. 12 ὑπὲρ ἀνθρώπων εἶναι βούλεται; Æl. V. H. 12. 1. p. 159 Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κτλ.

2. As marking excess beyond a certain measure or standard, and spoken comparatively, *over*, *above*, *beyond*, *more than*. a) Genr. and simply; Matt. 10, 37 bis, ὁ φιλοῦν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κτλ. Acts 26, 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1, 8 et 8, 3 ὑπὲρ δύναμιν. Gal. 1, 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς κτλ. Eph. 3, 20. Also ὑπὲρ ὅ, *above what*, *more than what*, 1 Cor. 4, 6. 10, 13. 2 Cor. 12, 6. Philem. 21. So Sept. 1 Sam. 15, 22. Ecclus. 7, 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον. b) Pleonast. after comparatives; e. g. after an Adj. in the comparat. degree, Luke 16, 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. 4, 12; comp. in παρα III. 4. c. With a verb, 2 Cor. 12, 13 τί γὰρ ἔστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e. So Sept. οὐ κρείσσων εἰμι ὑπὲρ τοὺς πατέρας μου, for Heb. יֵשׁוּעַ comparat. 1 K. 19, 4; also Judg. 11, 25. Ps. 19, 11. c) Without case, where it then stands as an adverb, i. q. *more*, *much more*; comp. Buttm. § 147. n. 5. Matth. § 594. 1. Winer § 54 ult. n. 2. 2 Cor. 11, 23 διάκονος Χριστοῦ εἶμι; ὑπὲρ ἐγώ. See Kypke ad loc.—For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκπερισσοῦ, see the arts. υπερλίαν, υπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies: a) Motion or rest *over*, *above*, *beyond* a place or thing; as υπεραίρω, υπερβαίνω, υπερέρχω. b) Protection, aid, *for*, *in behalf of*; as υπερ-επυγχάνω. c) Excess, a surpassing, *over*, *above*, *more than*, often with the idea of censure; as υπερβιάλλω, υπερεκτείνω, υπερ-περισσεύω, also υπερανξάνω, υπερνικάω.

υπεραίρω, f. αἶρω, (αἶρω,) to lift or raise *up over*, *above*, any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίαν ὀφρύν ὑπὲρ αὐτοὺς

τοὺς κροτάφους υπερέρηκασιν. Plato Phædr. 248. a. Intrans. to rise *up over*, e. g. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Poi. 2, 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. υπεραίρομαι, trop. to lift up oneself *overmuch*, to over-exalt oneself, to become elated, conceited, arrogant; absol. 2 Cor. 12, 7 bis, ἵνα μὴ υπεραίρομαι κτλ. With ἐπὶ τινα 2 Thess. 2, 4. So 2 Macc. 5, 23. Anthol. Gr. IV. p. 11. no. 22. Aristot. Virt. et Vit. 7. 5.

υπέρακμος, ον, ὁ, ἡ, adj. (ἀκμή,) beyond the flower of life, past the proper age; 1 Cor. 7, 36 ἐὰν ᾖ υπέρακμος sc. ἡ παρθένος.—Suid. υπέρακμος· υπερδραμὼν τὴν ὥραν. Found only in N. T.

υπεράνω, adv. (ὑπὲρ, ἄνω,) intens. *over above*, Engl. *up above*, *high above*; of place, c. gen. Eph. 4, 10 υπεράνω πάντων οὐρανῶν. Absol. Heb. 9, 5. Sept. for ὑψηλὸν Ex. 8, 2; ὑψηλὸν Ez. 11, 22. So c. gen. Jos. Ant. 3. 7. 2. Æl. V. H. 9. 7; absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. 1, 21 υπεράνω πάσης ἀρχῆς Sept. for יָשׁוּעַ Deut. 26, 19. 28, 1.

υπερανξάνω, f. ξήσω, (αὐξάνω,) intens. to overgrow, i. e. trop. to grow exceedingly, to increase greatly, in a good sense; intrans. 2 Thess. 1, 3 υπερανξάνει ἡ πίστις ὑμῶν.—Andocid. 32. 23.

υπερβαίνω, f. βήσομαι, (βαίνω,) trans. to let pass over, to transfer, c. acc. Xen. Eq. 7. 2. Intrans. to go or pass over, e. g. a wall, mountains, c. acc. Sept. 2 Sam. 22, 30. Hdtan. 3. 2. 11. Xen. An. 7. 3. 43. Trop. to overgo, to overpass certain limits, to transgress, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18; νόμον Diod Sic. 17. 34. Æschin. 58. 30.—In N. T. trop. and absol. to overgo, to go too far, to transgress, i. e. to go beyond right, 1 Thess. 4, 6.

υπερβαλλόντως, adv. (υπερβάλλω,) exceedingly, above measure, 2 Cor. 11, 23.—Sept. Job 15, 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

υπερβάλλω, f. βάλω, (βάλλω,) to throw or cast over, beyond, e. g. beyond a certain goal or limit in acc. Hom. Od. 11. 595 ἄλλ' ὅτε μέλλοι [λίαν] ἄκρον υπερβαλεῖν, i. e. Sisyphus. Il. 23. 843; of a kettle, to throw over, to boil over, Hdot. 1. 59; intrans. to throw oneself over a mountain or the like, to pass over, Xen. An. 4. 4. 20. Also to throw beyond or further than another, to surpass in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637; hence genr. to

*surpass, to exceed*, Jos. Ant. 2. 2. 1 πλωτῶ τε γὰρ ἐπερέβαλλε τοὺς ἐπιχωρίους. Xen. Hell. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, οὐσα, ον, surpassing, exceeding, supereminent; 2 Cor. 3, 10 ἐνεκεν τῆς ὑπερβαλλούσης δόξης. 9, 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ. Eph. 1, 19. 2, 7. 3, 19. So 2 Macc. 4, 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. III. 11. 2.

*ὑπερβολή*, ἡς, ἡ, (ὑπερβάλλω,) a throwing, casting, shooting beyond, Soph. Œd. Tyr. 1196 κατ' ὑπερβολὴν τοξεύσας. Also, a passing over, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. excess, excellence, supereminence; 2 Cor. 4, 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12, 7. So Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὀμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With a prep. adverbially: κατ' ὑπερβολὴν, i. q. exceedingly, supereminently, Rom. 7, 13. 2 Cor. 1, 8. Gal. 1, 13. 2 Cor. 4, 17 see below. Also i. q. Fr. *par excellence*. 1 Cor. 12, 31 καὶ ἐτι κατ' ὑπερβολὴν ὁδόν, a way *par excellence*, a far better way. Comp. in κατὰ II. 1. d. γ. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. κατ' ὑπερβολὴν εἰς ὑπερβολὴν, q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. 4, 17; see Gesen. Lehrs. p. 693. 2. So Æl. V. H. 4. 20. ib. 12. 1. p. 160, εἰς ὑπερβολὴν τιμῶν.

*ὑπερεγώ*, 2 Cor. 11, 23 Lachm. for Rec. *ὑπὲρ ἐγώ*.

*ὑπερεῖδον*, (εἶδω,) as aor. 2 to *ὑπεροῶ*, to see or look out over, e. g. τὴν Σάλασσιν Hdot. 7. 26 fin.—In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts 17, 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עָבַרְתָּ Lev. 20. 4. So Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφεῖναι τοὺς πλημμελήσαντας, ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. Also to slight, Tob. 4, 3. Æl. V. H. 3. 22; to despise, Xen. Ag. 8. 4.

*ὑπερέκεινα*, adv. (ἐκείνος, Butt. § 115. n. 5.) pr. 'beyond those parts,' hence beyond, over beyond; and with the art. τὰ ὑπερέκεινα ὑμῶν sc. *μέρη, the parts beyond you*, 2 Cor. 10, 16; comp. Butt. § 125. 6, 7. Bus Ellips. ed. Schæf. p. 289.—Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δέ, μόνον οἱ σύρφακες.

*ὑπερεκπερισσοῦ*, adv. (ὑπὲρ ἐκ περισσοῦ,) intens. *more than abundantly*, comp. in περισσός no. 2; i. e. *superabundantly*, *very exceedingly*, above all measure; Eph.

3, 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. 3, 10. 5, 13.—Sept. for Chald. דַּרְבָּרָא Dan. 3, 23.

*ὑπερεκπερισσῶς*, adv. i. q. *ὑπερεκπερισσοῦ*, 1 Thess. 5, 13 Lachm.

*ὑπερεκτείνω*, f. ἐνῶ, (ἐκτείνω,) to stretch out *overmuch*, beyond measure; trop. c. acc. of pers. 2 Cor. 10, 14 οὐ ὑπερεκτείνωμεν ἑαυτοὺς *we stretch not ourselves out too far*, we do not go beyond our measure, i. e. τὸ μέτρον τοῦ κανόνος in v. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτεινόμενοι, Schol. ὑπερφίλονεκοῦντες; but some editions read ὑπερδιατεινόμενοι.

*ὑπερεκχύνομαι*, Pass. (ἐκχύνω, ἐκχέω,) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke 6, 38 μέτρον ὑπερεκχύνουσιν. Sept. for רָוַחְתָּ Joel 2, 24. Sept. ὑπερεκχέομαι for גָּבַר Prov. 5, 16; also Æl. H. An. 12. 41.

*ὑπερεντυγχάνω*, f. τεύξομαι, (ἐντυγχάνω,) to intercede for any one, in his behalf; c. ὑπὲρ τιος, Rom. 8, 26. Comp. Winer § 56. 2. a.

*ὑπερέχω*, f. ξω, (ἔχω,) to hold over, e. g. any thing over the fire, Hom. II. 2. 246; also for protection, τὴν χεῖρά τιμ. v. τιος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pr. to hold oneself over or beyond, comp. ἔχω no. 5; hence *to be over, to be prominent, to jut out over or beyond*, Sept. Ex. 26, 13. 1 K. 8, 8. Æl. V. H. 9. 13. Xen. Cyr. 7. 5. 8.—In N. T. trop.

1. to hold oneself above, to be superior, better, to surpass, to excel; see in ἔχω no. 5. E. g. c. gen. of pers. also c. dat. of manner, Phil. 2, 3 ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν. Matth. § 358. Butt. § 132. 10. b. So Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—With acc. Phil. 4, 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, comp. Matth. § 358 note. So Diod. Sic. 3. 22. Plato Phædo 50. p. 102. d. Xen. Hell. 6. 1. 4. p. 236.—Part. τὸ ὑπερέχον as Subst. *excellence, supereminence*, i. q. *ὑπεροχή*, Phil. 3, 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

2. Of rank, dignity, Part. ὑπερέχων οὐσα, ον, *superior, higher*; Rom. 13, 1 ἔξουσίαις ὑπερεχούσαις. 1 Pet. 2, 13.—Wisd. 6, 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

*ὑπερηφανία*, as, ἡ, (ὑπερήφανος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the

accessory idea of impiety, ungodliness, Mark 7, 22. Sept. for חֲנִיף Ps. 31, 24. Is. 16, 6; חֲנִיף Ps. 59, 13. Prov. 8, 13; חֲנִיף Deut. 17, 12. So Tob. 4, 17. 1 Macc. 1, 23. Jos. Ant. 1. 11. 1.

**ὑπερήφανος**, ου, ό, ή, adj. (ὑπέρ, φαίνομαι) *appearing over, conspicuous above* other persons or things; so pr. Xen. Mag. Eq. 5. 7 τοὺς μὲν ὁρᾷ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερήφανα (others *υπερφανή*). Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν *υπερηφανώτερας* Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke 1, 51 διεσκόρπισεν *υπερηφάνους* διανοία καρδίας, see in art. *διάνοια* no. 3. Rom. 1, 30. 2 Tim. 3, 2. James 4, 6. 1 Pet. 5, 5. Sept. for חֲנִיף Ps. 94, 2. 140, 6; חֲנִיף Ps. 119, 21; חֲנִיף Job 38, 15. Is. 2, 12. So Wisd. 14, 6. Jos. Ant. 4. 8. 17.

**ὑπερλίαν**, adv. (λίαν) *overmuch, very exceedingly, supereminently*; c. art. ό *υπερλίαν* adj. *the most eminent, the very chief*, τῶν *υπερλίαν ἀποστόλων* 2 Cor. 11, 5. 12, 11; comp. Buttm. § 125. 6.—On such compounds, see Lob. ad Phryn. p. 45–48; as *υπεράγαν* 2 Macc. 10, 4; *υπέρευ* Dem. 228. 17. Xen. Hi. 6. 9.

**υπερνικᾶω**, ώ, f. ήσω, (νικᾶω) *to more than conquer*, absol. Rom. 8, 37.—Leo Tact. 14. 25 νικᾷ καὶ μὴ *υπερνικᾷ*. Socr. Hist. Ecc. 3. 21 νικᾶν καλόν, *υπερνικᾶν* δὲ ἐπιφθόνον.

**υπερόγκος**, ου, ό, ή, adj. (ὄγκος) *over-swollen, much swollen, overgrown*, Ael. V. H. 13. 1. Xen. Hell. 5. 4. 58.—In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2, 18 *υπέρογκα γὰρ ματαιότητος φεγγόμενοι*. Jude 16 τὸ στόμα αὐτῶν λαλεῖ *υπέρογκα*. Sept. for בִּזְיָה Ex. 18, 22; בִּזְיָה Ex. 18, 26; בִּזְיָה Dan. 11, 36. So of style Plut. de Lib. educ. 9; comp. *υπέρογκον φρόνημα* Plut. Lucull. 21.

**υπεροχή**, ής, ή, (υπερέχω) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; a peak, summit of a mountain, ib. 10. 31. 1.—In N. T. trop.

1. *prominence, eminence*, e. g. of station, authority, power; 1 Tim. 2, 2 βασιλέων καὶ πάντων τῶν ἐν *υπεροχῇ* ὄντων.—2 Mac. 3, 11. Pol. 5. 41. 3. Diod. Sic. 4. 41. Plut. Iegg. 711. d

2. Genr. *superiority, excellence*; 1 Cor. 2, 1 καὶ *υπεροχὴν λόγου*.—Pol. 5. 41. 1. Plato Def. 416.

**υπερπερισσεύω**, f. εύσω, (περισσεύω) *to abound over, much more, to superabound*; in a comparative sense, absol. Rom. 5, 20 οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, *υπερπερισσεύσεν ἡ χάρις*, comp. v. 15. Without comparison, Pass. depon. *to superabound overmuch, greatly, exceedingly, in any thing*; c. dat. 2 Cor. 7, 4 *υπερπερισσεύομαι τῇ χαρᾷ*, i. e. I am exceeding joyful.—Not found in the classics.

**υπερπερισσῶς**, adv. (περισσῶς) *more than abundantly, very exceedingly, beyond all measure*; ἀπαξ λεγ. Mark 7, 37 *υπερπερισσῶς ἐξεπλήσισοντο*.

**υπερπλεονάζω**, f. άσω, (πλεονάζω) *to superabound, to abound exceedingly*, intrans. 1 Tim. 1, 14.—Psalt. Salom. 5, 19.

**υπερυψώω**, ώ, f. ώσω, (ύψώω) intens. *to make high above, to raise high aloft*; only trop. *to highly exalt*, over all, c. acc. Phil. 2, 9 *ἕως αὐτῶν υπερύψωσε*. Sept. Pass. for חֲנִיף Ps. 97, 9; comp. Sept. Ps. 37, 35.—So in praise, Sept. Dan. 4, 34, Song of 3 Childr. 28. 29.

**υπερφρονέω**, ώ, f. ήσω, (υπέρφρωνι φρήν) *to think overmuch of oneself, to be high-minded*, i. q. to be proud, arrogant, disdainful, intrans. Rom. 12, 3 μὴ *υπερφρονεῖν* παρ' ὃ δεῖ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλούτῳ . . . *υπερφρονούντες*. Pol. 6. 18. 7. Aeschyl. Agam. 10. 39.

**υπερῶς**, α, ον, (ὑπέρ, as πατῶς from πατήρ) *over, upper*, e. g. of a chamber, Plut. Pelop. 35 ὃ δὲ Σάλαμος ἐν ᾧ καθεύδειν εἰώζεσαν, *υπερῶς ἦν*. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ *υπερῶα*, in the ark. Luc. Asin. 45.—Often and in N. T. Neut. τὸ *υπερῶον*, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. *ανάγειον* q. v. In Greek houses it occupied the upper story; among the Hebrews it seems sometimes to have been on or connected with the flat roof of their dwellings, Heb. חֲבִיתָיָה Sept. *υπερφῶν* 1 K. 17, 19. 22. 2 K. 4, 10; comp. Acts 10, 9. See Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67 where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious and commodious, "higher and larger than

those below, having two projecting windows, and the whole floor so much extended in front before the lower part of the building, that the projecting windows considerably overhang the street;" comp. Acts 20, 8 sq. where the ὑπερφῶν at Troas is also ἐν τῷ τριστέῳ. For a similar arrangement of the houses in Palestine, see Bibl. Res. in Palest. III. p. 26, 417.—In N. T. Acts 1, 13 εἰς τὸ ὑπερφῶν οὗ ἦσαν καταμένοντες κτλ. 9, 37. 39. 20, 8. So Jos. Vit. § 30. Luc. Fox. 61. Lys. 93. 46.

ὑπέχω, f. ὑφέξω, (έχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel, Hldot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐδας, to give ear, Simonid. Fr. 7. 16; λόγον, εὐδύνων, to render account, Pol. 18. 35. 3. Plut. J. Cæs. 33; δίκην τινί, to render satisfaction, to make atonement, Soph. Œd. Tyr. 552.—Hence in N. T. trop. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πῶλες ... πυρὸς αἰωνίου δίκην ὑπέχονσαι. So 2 Macc. 4, 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) listening, obedient, c. dat. Acts 7, 39 φ' οὐκ ἠθέλησαν ἱκανοὶ γενέσθαι. 2 Cor. 2, 9 εἰς πάντα. Absol. Phil. 2, 8.—Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22; absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

ὑπηρετώ, ῶ, f. ἦσω, (ὑπηρέτης,) pr. to serve as an ὑπηρέτης, e. g. as a rower, Æl. H. An. 13. 2.—In N. T. genr. to act for any one, to minister, to serve; c. dat. Acts 13, 36 Δαβὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας. 20, 34 ταῖς χρεῖαις μου ... ὑπηρέτησαν αἱ χεῖρες αὐταί. 24, 23. So Wisd. 16, 21. 24. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7.

ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pr. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

1. Of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5, 25, i. q. πράκτωρ in Luke 12, 58. So of the attendants or beades of the Sanhedrim, Matt. 26, 58. Mark 14, 54. 65. John 7, 22. 45. 46. 18, 3. 12. 18. 22. 19. 6. Acts 5,

22, 26.—Genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. Hell. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq. Dict. of Antt. art. Lictor.

2. Of the attendant, minister, in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4, 20.

3. Genr. a minister, attendant, associate in any work, John 18, 36. Acts 13, 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke 1, 2. Acts 26, 16. 1 Cor. 4, 1.—Wisd. 6, 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομένους. Xen. An. 1. 9. 27.

ὑπνος, ου, ὁ, sleep, Matt. 1, 24. Luke 9, 32. John 11, 13. Acts 20, 9 bis. Sept. for ἡσυχία Gen. 28, 16. So Hdian. 2. 1. 12. Xen. Hi. 6. 9.—Trop. of spiritual sleep, torpor, sloth, Rom. 13, 11. Comp. Psalt. Sal. 3, 1 ἱνατί ὑπνοῖς ψυχὴ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

ὑπό, a prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the GENITIVE, pr. of place whence, i. e. the place from under which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ στείλους. Hes. Theog. 669 Ζεὺς ... ὑπὸ χθονὸς ἦκε φῶσθε. Also of loosing or freeing from under any thing; Il. 8. 543 ἵππους μὲν λύσαν ὑπὸ ζυγῶ. 9. 248 ἐρέσσαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 728. a, ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter verbs, to mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Butt. § 134. 1, 2. § 147. n. 1. Matth. § 592. Winer § 51. p. 442; see also in ἀπό note 2. In this sense only is ὑπὸ c. gen. found in N. T.

1. With Passive verbs, by, through, from; c. gen. of pers. Matt. 1, 23 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. 2, 16 ἐνεπαύχῃ ὑπὸ τῶν μάγων. 3, 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. 4, 1 ἀνήχῃ ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5, 13. Mark 1, 13. 2. 3. Luke 5, 15. 14, 8. John 10, 14. Acts 4, 36. 23, 27 bis. Rom. 15, 15. 1 Cor. 7, 25. 2 Cor. 1, 16 Gal. 1, 11. al. sæpius. With gen. collect. Luke 21, 20. Acts 15, 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8, 19. With gen. of thing, Matt. 8, 24 ὥστε τὸ πλοῖον καλύπτεισθαι ὑπὸ τῶν κυμάτων. 14, 24. Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. 8, 14. John 8, 9. Acts 2, 24. 27, 41. Rom. 12,



21. 1 Cor. 10, 9. 2 Cor. 5, 4. James 3, 4. 5. 2 Pet. 1, 17 φωνῆς ἐνεχθεῖσιν αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being sent forth unto him *from* (by) the radiant glory, by the divine Majesty, from God himself. 2 Pet. 2, 7. 17. Jude 12. Rev. 6, 13.—Diod. Sic. 1. 8, 15. Hdian. 12. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4; c. gen. of thing, Æl. V. H. 13. 1 init. μαζὼν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

2. With *Neuter* verbs having a passive power, *by*, *through*, *from*; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke 9, 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13, 17. 23, 8. Acts 12, 5, 20, 3. 26, 6. Eph. 5, 12; εἶναι Acts 23, 30; impl. 2 Cor. 2, 6. (So γίν. Xen. An. 7. 1. 30; impl. Xen. Hi. 1. 28. ib. 7. 6.) Also πάσχειν τι ὑπό τινος, Matt. 17, 12. Mark 5, 26. 1 Thess. 2, 14. So Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9.—In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος *to receive by or through*, i. e. *to have inflicted by* any one, 2 Cor. 11, 24; ὑπομένειν τι ὑπό τινος id. Heb. 12, 3; ἀποκτείνειν . . . ὑπὸ τῶν θηρίων. *to kill by beasts*, i. e. *to cause to be killed by* beasts, Rev. 6, 8. So Hdian. 7. 10. 9 γνόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Butt. § 147. n. 1. +

II. With the *ACCUSATIVE*, pr. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Butt. l. c. Matth. § 593. Winer § 53. k.

1. Of *Place* whither, after verbs of motion or direction, *under*, *beneath*; e. g. τιθέναι λύχρον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21. Luke 11, 33; ὑπὸ τὴν κλίνην Mark 4, 21; ὑπὸ τὴν στέγην εἰσερχεσθαι Matt. 8, 8. Luke 7, 6; ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23, 37. Luke 13, 34; also Mark 4, 32. James 2, 3. So Palæph. 10. 2 λύχνους καταφύρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16, 20. 1 Cor. 15, 25, 27. Ἐφν. 1, 22; comp. in ποὺς b. Rom. 17, 14, see in πιπράσκα. Gal. 3, 22. 23, see in συγκλείω. James 5, 12, see in πίπτω no. 5. 1 Pet. 5, 6, see in ταπεινός no. 2. b. So Æl. V. II. 6. 11. Isocr. p. 142. b. ἀπάσης τῆς Ἑλλάδος ὑπο τὴν πόλιν ἡμῶν ὑποπεσούσης.

2. Of *Place* where, after verbs implying a being or remaining *under* a place; e. g. εἶναι, John 1, 49 ὄντα ὑπὸ τὴν σκῆν. 1 Cor. 10, 1; impl. Luke 17, 24 bis. Acts 2, 5 εἶναι ὑπὸ τὸν οὐρανόν. 4, 12. Rom. 3, 13.

Col. 1, 23. Jude 6 ὑπὸ ζόφον τετήρηκεν. So Sept. 1 K. 19, 5. Palæph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; genr. Matt. 8, 9 bis, ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμὰντὸν στρατῶτας. Luke 7, 8 bis. Gal. 3, 25. 4, 2. (1 Esdr. 3, 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) With acc. of thing, implying state or condition *under* any thing; 1 Tim. 6, 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. 6, 14. 15. 1 Cor. 9, 20 ter. Gal. 4, 4. 5. 21. 5, 18; ὑπὸ χάριν Rom. 6, 14. 15; ὑφ' ἁμαρτίαν Rom. 3, 9; ὑπὸ κατάραν Gal. 3, 10; ὑπὸ τὰ στοιχεῖα τοῦ κόσμου Gal. 4, 3. So Hdian. 1. 4. 20.

3. Of *Time* when, *under*, *at*, *during*, Lat. *sub*; once Acts 5, 21 ὑπὸ τῶν ὄρσρων.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Æl. V. H. 14. 27. Thuc. 1. 100; ὑπὸ νύκτα Sept. Jon. 4, 10. Thuc. 7. 22; ὑπὸ τὴν ἐωσυνήν Pol. 53. 4. Comp. Matth. § 593.

NOTE. In composition ὑπό implies: a) Place, i. e. motion or rest *under*, *beneath*; as ὑποβάλλω, ὑποδέω, ὑποπόδιον. b) Subjection, dependence, the being *under* any person or thing; as ὑπανδρος, ὑποράσσω. c) The being *behind*, *after*, as ὑπολείπω, ὑπομένω; comp. ὑπειπείν *to speak after*, *to subjoin*, Dem. 797. 19; also ὑπό c. acc. *behind*, Hdot. 1. 12. Pol. 6. 31. 1. Lat. *subsequi*. d) Something done or happening *under-hand*, *covertly*, by stealth, unperceived, without noise or notice; also *a little*, somewhat, by degrees; like Lat. *sub*; as ὑπονοέω, ὑποπνέω, comp. in ὑπαντάω, ὑπεναντίας. Lat. *subintrascor*, *subridere*.—See Viger. p. 672, marg.

ὑπόβαλλω, f. βαλῶ, (βάλλω,) *to cast or throw under*, e. g. *under* foot, Xen. Œc. 18, 5; *under* a person, λίτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7; *to put or thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. Venat. 7. 3; *to thrust under* one's notice, *to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55.—In N. T. of persons, *to thrust under*, *to put forward* by collusion, *to suborn*, c. acc. Acts 6, 11. So Aristid. de Paratægm. p. 618. App. B. Civ. 1. 27. p. 663 ὑπεβλήσαν κατήγοροι. So ὑπέβλητος Jos. B. J. 5. 10. 4.

ὑπογραμμός, οὔ, ὅ, (ὑπογράφω,) pr. a *writing-copy*, ὑπογραμμοὶ παιδικοί, Clem. Alex. see in Passow s. v.—In N. T. trop. a *copy*, *pattern*, *example*, for imitation, 1 Pet. 2, 21. So 2 Macc. 2, 28. Clem. Ep. I. ad Corinth. p. 40 (Πιλόου) ἐπομνησ μέγιστον ὑπογραμμόν.

**ὑπόδειγμα**, ατος, τό, (ὑποδείκνυμι.) pr. 'what is shown,' i. e.

1. *a pattern, example*, as set before any one *under* his eyes; either for imitation, John 13, 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κτλ. James 5, 10; or for warning, Heb. 4, 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2, 6.—2 Macc. 6, 28. 31. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used *παράδειγμα*, Phryn. et Lob. p. 12.

2. *Meton. a copy, likeness*, taken from an original; Heb. 8, 5. 9, 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. —Aquil. for Heb. חֲזָקוֹת Deut. 4, 17.

**ὑποδείκνυμι**, f. ἔω, (δείκνυμι,) *to show or point out*, pr. *underhand*, by stealth, privately, i. q. *to give to understand, to signify, to let be known*, Sept. חֲזָקוֹת Esth. 2, 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13; hence *genr. to show, to let see*, Eccclus. 49, 8 ὅρα-  
*cin* δόξης ἣν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. *trop. to show*, by words or example, *to teach, to signify*, with acc. and dat. foll. by ὅτι, Acts 20, 35 πάντα ὑπέδειξα ὑμῖν ὅτι κτλ. With dat. of pers. c. infin. Matt. 3, 7 et Luke 3, 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κτλ. With dat. foll. by an indirect clause, Luke 6, 47. 12, 5. Acts 9, 16. Sept. for חֲזָקוֹת 2 Chr. 15, 3. So Eccclus. 48, 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

**ὑποδέχομαι**, f. ξομαι, Mid. depon. (δέχομαι,) *to receive to oneself*, pr. as if placing the hands or arms *under*, comp. Engl. *undertake*; hence *genr. to receive favourably, kindly, to admit* e. g. εὐχάς Hes. Theog. 419.—Usually and in N. T. of guests, *to receive hospitably, to welcome, to entertain*; c. acc. Luke 10, 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. Acts 17, 7. James 2, 25. So Tob. 7, 8. Palaph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13.

**ὑποδέω**, f. ἴσω, (δέω,) *to bind under*, as sandals under the feet, *to put on sandals, slippers, to shoe*, Plut. Amator. 16. p. 488, ὑποδήσας τὴν γυναῖκα κρηπίσι.—In N. T. only Mid. ὑποδέομαι, *to bind under or put on one's own sandals*; Acts 12, 8 ὑπό-  
*δησαι* τὰ σανδάλιά σου, Buttm. § 135. 4. Pass. perf. as Mid. *to have bound on one's sandals, to be shod*; c. acc. Mark 6, 9 ὑπο-  
*δεμένους* σανδάλια. Buttm. § 136. 3; comp. § 134. 6, 7. With acc. of the part, Eph. 6, 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 6. Sc c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6; acc. of part Ael. V. H. 1. 18. Thuc. 3. 53.

**ὑπόδημα**, ατος, τό, (ὑποδέω,) *a sandal*, pr. *what is bound under the foot*, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κό-  
*λον*, and also ὑπόδημα simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, *caliga*, see the Commentators on Aristoph. Plut. 983. Passow s. v. Dict. of Antt. art. *Calceus*. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10, 10. Luke 10, 4. 15, 22 ὑπόδηματα εἰς τοὺς πόδας. 22, 35. Acts 7, 33 ἄλυσον τὰ ὑπόδημα τῶν ποδῶν σου, *loose* (put off) the sandals of thy feet, quoted from Ex. 3, 5 where Sept. for נָעַל; as also Deut. 25, 9. Josh. 5, 15. Is. 5, 27. So Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjug. Præc. 30 bis. Plato Alcib. 1. 128. a. Xen. Cyr. 8. 2. 5.—Hence τὰ ὑπόδηματα τιнос βασιτάσαι, *to bear the sandals of any one* Matt. 3, 11; also λύσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός, *to unbind one's sandals*, Mark 1, 7. Luke 3, 16. John 1, 27. Acts 13, 25; expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. See Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in σανδάλιον. Plut. Symp. 7. 8. 4 τοῖς τὰ ὑπόδηματα κομίζουσι παιδα-  
*ρίοις*. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδύμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quæ ei necessaria ad balneum, exiit eum, . . . induit calceos ac à terra le-  
*vat*.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptor, præter solutionem calcei ejus.' See Wetstein N. T. I. p. 266. Lightfoot Hor. Heb. ad Matt. 3, 11. Dict. of Antt. art. *Cæna*.

**ὑπόδικος**, ου, ό, ή, adj. (δίκη,) pr. 'un-  
*der process*;' hence, *liable to punishment, condemned, guilty*; Rom. 3, 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a. —Luc. Phalar. alt. 13. Dem. 518. 3 ὑπό-  
*δικος* ἔστω τῷ πασιῶντι. Plato Legg. 846. b.

**ὑποζύγιον**, ου, τό, (ὑποζύγιος, ζυγός,) *a beast for the yoke, a draught-animal, beast of burden*, *genr.* Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. *an ass*, Matt. 21, 5 quoted from Zech. 9, 9 where Sept. for רִכְבָּה. 2 Pet. 2, 16, in allu-  
*sion* to Num. 22, 28 sq. where Heb. רִכְבָּה, Sept. ή ὄνος. So Diod. Sic. 19. 20 ὑποζυ-  
γιον.

γίων πληθος, opp. ἵππους. Plato Legg. 936. e, ὑποζύγιον ἢ ἵππος.

ὑποζωννυμι, f. ζῶσω, (ζώννυμι,) to *undergird*, as of persons, to *gird under* the breast, ὑπὸ τοῦς μαστοῦς 2 Macc. 3, 19. Ael. V. H. 10. 22.—In N. T. of a ship, to *undergird*, i. e. to gird around the whole body of the ship horizontally from stem to stern with cables, in order to strengthen it against the waves, Acts 27, 17. Such cables, ὑποζώματα, made a part of the tackling of a Grecian vessel; see Bæckh Att. Seewesen p. 133–138. Dict. of Antt. art. *Navis* II. 1. p. 789. So genr. Pol. 27. 3. 3 καὶ μ' αὐτὸς . . . ὑποζωννύνει. Comp. App. B. Civ. 5. 91 ἐκ τῶν δυνατῶν διαζωννυμένους τὰ σκάφη. Plato Rep. 616. c, τὰ ὑποζώματα τῶν τριήρων.

ὑποκάτω, adv. (κάτω.) Engl. *underneath*, i. e. *below*, *under*, spoken of place, c. gen. Mark 6, 11. 7, 28 ὑποκάτω τῆς τραπεζῆς. Luke 8, 16. John 1, 51 ὑποκάτω τῆς σκῆς. [Matt. 23, 24.] Rev. 5, 3. 13. 6, 9. 12, 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. 2, 8, see in πούς b. Sept. for רַגְלָיִם Ez. 24, 5; יְהוָה 1 K. 6, 6.—Pol. 3. 55. 2. Diod. Sic. 1. 72. Plato Conv. 222. e.

ὑποκρίνομαι, Mid. depon. (κρίνω,) pr. to *give judgment under* a cause or matter; hence genr. to *answer*, to *reply*, used by the earliest writers instead of the later Attic ἀποκρίνομαι, Hom. II. 7. 407. Hdor. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1; to *interpret* dreams, in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, to *answer upon the stage*, to *speal in dialogue*, to *play*, to *act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φωνίσσας.—Hence genr. and in N. T. to *play a part*, to *act the hypocrite*, to *dissemble*, to *feign*, c. acc. et inf. Luke 20, 20 ὑποκρινόμενοι ἑαυτοὺς δικαίους εἶναι. So 2 Macc. 6, 21. 24. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) an *answer*, *response*, e. g. of an oracle Hdor. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing*, *acting*, the *histrionic art*, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικὴς εἶδος ὑποκρισεως.—In N. T. *hypocrisy*, *dissimulation*, Matt. 23, 28. Mark 12, 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12, 1. Gal. 2, 13. 1 Tim. 4, 2. 1 Pet. 2. 1. So 2 Macc. 6, 25. Jos. Ant. 2. 6. 16. Luc. Somn. 17. Pol. 35. 2. 13.

ὑποκριτής, οὗ, ὁ, (ὑποκρίνομαι,) a *stage player*, *actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9.—In N. T. a *hypocrite*, *dissembler*, in respect to religion, piety, Matt. 6, 2. 5. 16. 7, 5. 15, 7. 16, 3. 23, 18. 23, 13. 14. 15. 23. 25. 27. 29. 24, 51. Mark 7, 6. Luke 6, 42. [11, 44.] 13, 56. 13. 15. Sept. for הַיָּתָר Job 34, 30. 36, 13. So Aquil. et Theod. Job 15, 34. 20, 5. —Not found in this sense in classic writers, Eustath. in II. ἡ, p. 564. 8, ὑποκριτὴς παρὰ τοῖς ὑπετερογενέσι ρητόρσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅτερ φρονεῖ.

ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) to *take up* by getting *under* a person or thing, as the dolphin did Arion, c. acc. Hdor. 1. 24. Plato Rep. 453. d.—Hence in N. T. 1. to *take or receive up*, c. acc. Acts 1, 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Plut. Demost. 29. Plato Conv. 212. d. Comp. Jos. Ant. 4. 8. 48 fin.

2. to *take up*, to *receive*, under one's protection, 3 John 8 Lachm.—Xen. An. 1. 1. 7. 3. Trop. to *take up* the discourse, to *continue*; hence to *answer*, to *reply*; absol. Luke 10, 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for הַיָּתָר oft in Job, c. 2, 4. 4, 1. 6, 1. Dan. 3, 9.—Ael. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

4. Trop. to *take up* in thought, to *suppose*, to *think*; absol. Acts 2, 15 οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε κτλ. With ὅτι, Luke 7, 43.—Sept. Job 25, 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείμμα, ατος, τό, (ὑπολείπω,) a *remainder*, *remainder*, Rom. 9, 27 Lachm. for Rec. κατὰλειμμα.—Theophr. C. Pl. 1. 11. 3.

ὑπολείπω, f. ψω, (λείπω,) to *leave behind*, *remaining*, see in ὑπό note lett. c; Pass. to *be left behind*, to *remain*; Rom. 11, 3 κἀγὼ ὑπελείψην μόνος, quoted from 1 K. 19, 10. 14, where Sept. for הַיָּתָר יְהוָה, הַיָּתָר. Sept. for אֲשֶׁר Ex. 10, 19. Judg. 7, 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14 Xen. Cyr. 1. 4. 27.

ὑπολήνιον, ου, τό, (ληνός,) the *under-uv* of a wine-press, into which the juice of the grapes flowed; see in ληνός no. 2 Mark 12, 1. Sept. for הַיָּתָר Is. 16, 10. Joel 3, 13. Hagg. 2, 17

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in pres. and impf. Butt. § 112. 11; to *leave behind*, c. acc 1 Pet. 2, 21 ὑπολιμπάνων ὑπογραμμόν.—So 'to fail,' Dion. Hal. Ant. 1. 23. Act. Thom. § 43 καταλιμπάνω.

ὑπομένω, f. ενῶ, (μένω,) 1. Intrans. to *stay* or *remain behind*, after others are

zone; see in *ὑπό* note lett. c. Luke 2, 43 *ἰπόμενοι* Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts 17, 14 *ἐκεῖ*.—Jos. Ant. 6. 5. 2. *Ἀἰ*. V. H. 5. 5 *αὐτὸς ὑπόμενε οἴκοι*. Dem. 671. 15 *ἐν τοῖς τεύχεσι*. Xen. Conv. 9. 7.

2. Trans. *to remain under* the approach or presence of any person or thing, *to await*, 'Tob. 5, 7 *ὑπόμενόν με*. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 *ὑπόμενειν τῶν πολεμίων φάλαγγες*. Hdtan. 5. 3. 26. Xen. An. 6. 5. 26.—Hence in N. T. trop. a) *to bear up under, to be patient under, to endure, to suffer*; c. acc. 1 Cor. 13, 7 *πάντα ὑπομένει*. 2 Tim. 2, 10. Heb. 10, 32 *πολλὴν ἀσληθιν ὑπεμείνατε*. 12, 2. 7. v. 3, comp. in *ὑπό* I. no. 2. James 1, 12. Sept. for *לְבַבְךָ* Mal. 3, 2. So Diod. Sic. 1. 3 *τὸν πόνον*. *Ἀἰ*. V. H. 1. 34. Xen. Mem. 2. 1. 17. b) Absol. or neut. *to endure, to be patient, to suffer*; e. g. *πᾶς δὲ ὁ ὑπομείνεις εἰς τέλος* Matt. 10, 22. 24, 13. Mark 13, 13. 2 Tim. 2, 12. James 5, 11. 1 Pet. 2, 20 bis; also with dat. of condition, Rom. 12, 12 *τῇ ἀλΐψει ὑπομείνοντες*. Sept. for *לְבַבְךָ* Dan. 12, 12. So Jos. Ant. 12. 3. 1 *μέχρι δ' ἐσχάτου πολεμοῦντες ὑπείμειναν*. Luc. Prometh. 21 *ὑπόμεινε οὖν καρτερῶς*. Thuc. 1. 76.

*ὑπομνήσκω*, f. *ὑπομήσω*, (*μνήσσω*,) *to remind*, pr. privately, by hints or suggestions, *to suggest*; hence genr.

1. Act. *to put in mind of, to bring to remembrance*, in various constructions; so with two acc. of pers. and thing, John 14, 26 *ὑπομνήσει ὑμᾶς πάντα*. Winer § 30. 7. Matth. § 347. n. 2; comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) With acc. of pers. and *περὶ τούτων*, 2 Pet. 1, 12; comp. Matth. § 347. n. 1. With acc. of pers. c. inf. Tit. 3, 1; or c. *ὅτι* Jude 5. (So c. inf. Plut. Mor. T. II. p. 28; c. *ὅτι* *Ἀἰ*. V. H. 4. 17.) With acc. of thing, e. g. procepts, duties, 2 Tim. 2, 14 *πάντα ὑπομνήσκει*. Also evil deeds; with the idea of censure, reprehension, 3 John 10 *ὑπομνήσω αὐτοῦ τὰ ἔργα*. Comp. Matth. § 347. n. 2. So Hdtan. 6. 2. 11. Dem. 316. 10 *ὑπομνήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ θεῖν ὁμοῖον ἐστὶ τῷ θνεδίδειν*.

2. Mid. *to call to mind, to recollect, to remember*, c. gen. Luke 22, 61 *ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου*. Comp. Matth. § 347. b. Buttm. § 132. 10. d.—Luc. Catapl. 4. *Ἀἰ*. V. H. 5. 19. Plato Phil. 47. e.

*ὑπόμνησις*, ε.ω.ς. ἡ, (*ὑπομνήσκω*,) *a putting in mind, a reminding, remembrance*.

1. Trans *ἐν ὑπομνήσει* by putting in

*mind, by way of remembrance*, 2 Pet. 1, 13 3, 1.—2 Macc. 6, 16. Thuc. 4. 95.

2. Intrans. *recollection, remembrance*, so *ὑπόμνησιν λαμβάνειν, to take remembrance of*, i. q. *to remember*, 2 Tim. 1, 5; comp. v. 4.—So *ὑπόμνησιν ποιέειν* Act. Thom. § 38. Genr. Wisd. 16, 11. Pol. 1. 1. 2. Plato Legg. 732. d.

*ὑπομονή*, ἡς, ἡ, (*ὑπομένω*,) *a remaining behind, abode*, Sept. 1 Chr. 29, 15. Dion. Hal. Ant. 1. 44.—In N. T., trop.

1. *a bearing up under, patient endurance*, comp. in *ὑπομένω* no. 2; so c. gen. of thing borne, as evils, persecutions, 2 Cor. 1, 6 *ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων*.—Jos. Ant. 2. 2. 1 *πάναν ὑπομονή*. Pol. 4. 51. 1 *ὑπ. τοῦ πολέμου*. Diod. Sic. 5. 34. Plato Def. 412. c.

2. Genr. *endurance, patience, constancy*, under suffering, in faith and duty; absol. Luke 8, 15 *καρποφόρουσιν ἐν ὑπομονῇ*. Rom. 8, 25. 2 Cor. 6, 4. 12, 12. Col. 1, 11. Heb. 10, 36. 12, 1. James 1, 3. 4. 2 Pet. 1, 6 bis. Rev. 2, 3. With gen. of that *on* or *as* to which one perseveres, Rom. 2, 7 *κατ' ὑπομονὴν ἔργου ἀγαθοῦ*. 1 Thess. 1, 3 *τῆς ὑπομονῆς τῆς ἐλπίδος*. Winer § 30. 2. With gen. of pers. Luke 21, 19 *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*. 2 Thess. 1, 4. 3. 5. James 5, 11. Rev. 1, 9. 2, 2. 19. 13, 10. 14, 12. 3, 10 *τὸν λόγον τῆς ὑπομονῆς μου*, i. e. the precept which requires constancy for and in Christ, that which belongs to Christians, comp. Rev. 1, 9. So genr. Psalt. Salom. 2, 40 *χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ*. Diod. Sic. 11. 9 *τὴν ἐν τοῖς κινδύνοις ὑπομονήν*.—Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom. 5, 3 *ἡ ἀλΐψις ὑπομονὴν κατεργάζεται*. v. 4. Rom. 15, 4. 5 *ὁ θεὸς τῆς ὑπομονῆς*, i. e. who bestows patience. 1 Tim. 6, 11. 2 Tim. 3, 10. Tit. 2, 2. So Sept. for *patient hope*, Heb. *ὑπομονή* Ezra 10, 2; *ὑπομονή* Ps. 9, 19; comp. Ecclus. 2, 13. 16, 13.

*ὑπονοέω*, ὧ, f. ἡσώ, (*νοέω*,) Lat. *suspicere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73.—In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25, 18 *ἐν [τούτων ᾧ] ὑπενόουν ἐγώ*. With acc. et inf. Acts 13, 25. 27, 27.—Judith 14, 14. Plut. de Garrul. c. 14 *οὐχ ὑπονοοῦντος, ἀλλ' εἰδότες ἐφαίνετο*. Xen. Cyr. 3. 3. 20.

*ὑπονομία*, ἰς, ἡ, (*ὑπονοέω*,) *suspicion, surmise*, 1 Tim. 6, 4 *ὑπόνοιαι πονηραί*.—Ecclus. 3, 24. Pol. § 15. 1. Dem. 1178. 3

**ΥΠΟΤΑΪΩ**, Dor. for **υποπιέζω**, (πιέζω,) *to press under, to suppress, to oppress*, in Mss. for **υποπιάζω**, Luke 18, 5. 1 Cor. 9, 27.—**Ο υποταίω** Clem. Alex. Pæd. 3. 16. Plut. de Fac. in orb. Lun. 5; alii **υποπιάζω**.

**ΥΠΟΠΛΕΩ**, f. **εύσομαι** (πλέω,) *to sail under*, i. e. under the lee or shelter of an island or shore; c. acc. depending on **υπό** in composit. Acts 27, 4. 7 **υπεπλεύσαμεν τὴν Κρήτην**. Matth. 436. 3. Buttm. 417. n. 8, 9. Winer 456. 2, 3.—Anthol. Pal. IX. 296.

**ΥΠΟΠΝΕΩ**, f. **εύσω**, (πνέω,) *to blow gently, softly*, of the wind, Acts 27, 13. Comp. in **υπό** note, lett. d.

**ΥΠΟΠΟΔΙΟΝ**, ου, τό, (**υποπόδιος**, πούς,) *a footstool*; James 2, 3 **κάθου ὡς ἐπὶ τὸ υποπόδιον μου**. Anthropopathically of God, whose footstool is said to be the earth, τὸ υποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5, 35 et Acts 7, 49; comp. Is. 66, 1 where Sept. and **יְהוָה**. For the phrase **τιθέναι τοὺς ἑχθρούς υποπόδιον τῶν ποδῶν τινος**, quoted from Ps. 110, 1 where Sept. for **יְהוָה**, see in πούς b. Matt. 23, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13. Sept. genr. for **יְהוָה** Ps. 99, 5. Lam. 2, 1; **יָשָׁב** 2 Chr. 9, 18.—Sext. Empir. adv. Math. 1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. e. Luc. Hist. conscr. 27. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

**ΥΠΟΣΤΑΣΙΣ**, εως, ἡ, (**υφίστημι**,) *any thing set under, a foundation, substructure*, Sept. Ez. 43, 11 **ὑπ. τοῦ οἴκου**. Diod. Sic. 1. 66 **ὑπ. τοῦ τάφου**. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10; **αἵματος ὑπόστασις καὶ ἰλὺς** Galen. de Temper. 2. 5. Tom. III. p. 66. f; also lees, dregs, excrement, ἡ ἐν πίζῃ τοῦ οἴνου **υπόστασις**, ἐνέδρα, Pacat. in Lob. ad Phryn. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 **ὑπ. τῆς ἐπιβολῆς**. ib. 15. 70; *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

1. Meton. *well-founded trust, firm expectation, confidence*, pr. the foundation or ground of trust and confidence. Heb. 3, 14 **τὴν ἀρχὴν τῆς ὑποστάσεως**, i. e. our first hope, trust, confidence, in Christ, i. q. **τὴν πρώτῃν πίστιν** 1 Tim. 5, 12; comp. Heb. 10, 35. So Heb. 11, 1 **ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις**, *faith is confidence as to things hoped for*; so Engl. Vers. marg. comp. below in no. 3. 2 Cor. 9, 4 **κατασχυνθῶμεν ἡμεῖς ... ἐν τῇ ὑποστάσει ταύτῃ**,

in later edit. comp. in no. 2. So Sept for **יְהוָה** Ps. 39, 8; **יְהוָה** Ruth 1, 12. Ez. 19, 5.

2. Meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*; 2 Cor. 11, 17 **ἐν ταύτῃ τῇ ὑποστάσει τῇ καυχῇσεως**, *in this boldness of boasting*, this confident boasting. So 2 Cor. 9, 4 Rec. comp in no. 1.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37 **ἡ δὲ ἐν βασάνοις ὑπόστασις τῆς ψυχῆς**. Pol. 4. 50. 10. ib. 6. 55. 2 **ὑπόστασις καὶ τόλμα**.

3. Trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essence, being*; Heb. 1, 3 **χαρακτήρ τῆς ὑποστάσεως αὐτοῦ** (θεοῦ), i. e. the express image or counterpart of God's essence or being, of God himself. So Heb. 11, 1, according to Chrysostom and others; better as above in no. 1.—Wisd. 16, 21. Test. XII Patr. p. 633 **πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν**. Artemid. 3. 14 **φαντασίαν μὲν ἔχειν πλοῦτου, ὑπόστασιν δὲ μῆ**. Aristot. de Mund. 4. 21. Luc. Parasit. 27. Diod. Sic. 1. 38 **νέφους ὑποστάσεις**, *reä*: clouds.

**ΥΠΟΣΤΕΛΛΩ**, f. **ελλῶ**, (στέλλω,) *to send or draw under*, as a sail, *to contract, to fur*, Pind. Isth. 2. 59.—In N. T. c. **ἐαυτὸν** and Mid. *to draw oneself back*, pr. under cover, out of sight; hence genr. *to shrink or draw back, to withdraw oneself*, from timidity, not openly and boldly; Gal. 2, 12 **ὑπέστελλεν ἑαυτόν**. Heb. 10, 38 **ἐὰν ὑποστείληται**, quoted from Sept. Hab. 2, 4 where Heb. **יִשָּׁב**. (Pol. 1. 16. 10 **ὁ δὲ βασιλεὺς ὑπεστείλας ἑαυτὸν ὑπὸ τὴν Ῥομαίων σκέπην**. Mid. Jos. B. J. 3. 8. 1.) With acc. of thing, pr. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely; Acts 20, 20 **οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κτλ.** With οὐδὲν impl. v. 27. So Jos. B. J. 1. 20. 1 **μηδὲν τῆς ἀληθείας ὑπεστείλαμενος ἀντικρὺς εἶπε**. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10. p. 24. a, **οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω** οὐδὲ ὑποστειλάμενος.

**ΥΠΟΣΤΟΛΗ**, ῆς, ἡ, (**υποστέλλω**,) *a shrinking or drawing back*, from timidity, clandestinely, Heb. 10, 39; comp. v. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. **υποστολή**· δειλία, φυγή.

**ΥΠΟΣΤΡΕΦΩ**, f. **ψω**, (στρέφω,) *to turn behind, back, to turn about*, c. acc. a. g. **ἐπὶ πους** Hom. Il. 5. 581, comp. 605; see in **υπό** note, lett. c.—In N. T. intrans. or c. **ἐαυτόν** impl. *to turn back, to return*, either

from a short distance, or from a journey. Absol. Mark 14, 40 ὑποστρέφας εἶπεν αὐτοὺς κτλ. Luke 2, 43/ 17, 18, 23, 48, 56. Acts 8, 28 ἦν δὲ ὑποστρέφων, *was returning*. Sept. for יָשׁ Josh. 2, 23. So Jcs. Ant. 11. 2. 2. Palaeoph. 1. 6. Xen. An. 6. 6. 38. —With adjuncts of place, etc. εἰς c. acc. Luke 1, 56, 2, 39, 45, 14. Gal. 1, 17; εἰς c. acc. of condition, εἰς διαφθοράν Acts 13, 34. (Sept. Gen. 50, 14. AEL. V. H. 3. 29. εἰς of condition ib. 3. 18.) ἀπό c. gen. Luke 4, 1. Heb. 7, 1; ἐκ c. gen. Acts 12, 25; διὰ c. gen. Acts 20, 3. So Sept. for יָשׁ, c. ἀπό Gen. 50, 14; ἐκ Ruth 1, 6. +

ὑποστρωννύω v. -ώννυμι, f. ὑποστρώσω, (στρωννύω,) *to strow underneath, to spread under*; c. acc. Luke 19, 36. Sept. for שָׁרַף Is. 58, 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) *subordination, subjection, submission*; 2 Cor. 9, 13 see in ὁμολογία. Gal. 2, 5 οὐδὲ πρὸς ὧραν αἵξανεν τῇ ὑποταγῇ; i. e. *by or as to subjection*, so as to submit to them. 1 Tim. 2, 11. 3, 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the *subordinate mode*, or *Subjunctive*.

ὑποτάσσω γ. -ττω, f. ξω, (τάσσω.)

1. *to arrange or put under, to subordinate, to make subject*; also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8, 20 bis, τῇ γὰρ ματαύτητι ἡ κτίσις ὑπετάγη ... διὰ τὸν ὑποτάξαντα. 1 Cor. 14, 32, see in πνεῦμα III. D. 2. d. 1 Cor. 14, 34, comp. Eph. 5, 24. 1 Cor. 15, 27 ter. 28 ter, comp. in πούς. Eph. 1, 22. 5, 24. Phil. 3, 21. Heb. 2, 5. 8 ter. 1 Pet. 3, 22. Sept. for שִׁיר Ps. 8, 7, comp. in πούς; שִׁיר יְהוָה Ps. 47, 4; שִׁיר מְשִׁיחַ Dan. 11, 39.—2 Macc. 8, 9. 22. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. So οἱ ὑποτασσόμενοι, *soldiers* Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

2. Mid. *to submit oneself, to be subject, to be obedient*, c. dat. Luke 2, 51 ἦν ὑποτασσόμενος αὐτοῖς. 10, 17. 20. Rom. 8, 7. 10, 3 τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 13, 1. 5. 1 Cor. 16, 16. Eph. 5, 21. 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσουσα. Col. 3, 18. Tit. 2, 5. 9. 3, 1. Heb. 12, 9. James 4, 7. 1 Pet. 2, 13. 18. 3, 1. 5. 5, 5 bis. Sept. for שָׁרַף Ps. 62, 6, comp. v. 2.—Palaeoph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 οὐ Πρωταγώρας ἐκουσίως ὑποταγεῖς τοῖς Ἰέρσεσι.

ὑποτιδῆμι, f. θήσω, (τίδῃ,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12.—In N. T.

1. Pr. c. acc. τίθεναι τὸν τράχηλον, *to lay down one's neck under the sword or axe of the executioner*, i. q. *to hazard one's life*, Rom. 16, 4.—AEL. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν, sc. *for one to strike*. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77; trop. Ecclus. 51, 26.

2. Mid. ὑποτίθεμαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise; c. acc. et dat. 1 Tim. 4, 6.—Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. d, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ῥᾶστά με διδάξεις δ' ὑπέρχου.

ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω,) *to run under*, e. g. under a tree, Plut. Mor. II. p. 37, ταῖς πλατανοῖς, αἷς ὑποτρέχουσι χειμαζόμενοι.—In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in ὑποπλέω. Acts 27, 16 ἡσίου δέ τι ὑποδραμόντες. So c. dat. Plut. Mor. II. p. 191. Comp. Wetst. N. T. II. p. 642.

ὑποτύπωσις, εως, ἡ, (ὑποτυπώω,) *a form, sketch, outline, an imperfect delineation*, trop. 2 Tim. 1, 13 ὑπ. ὑγιαινόντων λόγων. So Poll. On. 7. 128 ζωγράφων ἔργα ... τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις ... σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo 2. p. 182. b, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern*, for imitation, 1 Tim. 1, 16 πρὸς ὑποτύπωσιν. So Hesych. πρὸς ὑποτύπωσιν· πρὸς σημείον.

ὑποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) *old Engl. to underbear*, i. e. *to bear up from underneath, to support, to sustain*; e. g. ὄπλα, *heavy armour*, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57.—In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10, 13; διωγμούς 2 Tim. 3, 11; λύπας 1 Pet. 2, 19. Sept. for שָׁרַף Ps. 69, 8. Prov. 18, 14. So 2 Macc. 2, 28. Pol. 1. 1. 2. Xen. Conv. 8. 40.

ὑποχωρέω, ὦ, f. ἦσω, (χωρέω,) *to give place covertly, to withdraw oneself under cover, without noise or notice*; intrans. c. eis local, Luke 9, 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5, 16, see in ἐν no. 4.—Sept. Judg. 20, 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Σκυῶνα. Xen. Cyr. 3. 1. 2.

ὑπωπιάζω, f. ἄσω, (ὕπωπιον; ὑπό, ὤψ,) *to hit under the eye, to give a black eye, to beat black and blue*; Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in

Lun. 4 ἔλεγεν, ὑπωπιάζειν [al. ὑπεντιέζειν] αὐτοὺς τὴν σελήην, σπιλῶν καὶ μελασμῶν ἀναπιμπλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. *to maltreat, to discipline severely, to mortify*, c. acc. τὸ σῶμά μου 1 Cor. 9, 27. Trop. *to weary* with prayers, entreaties, Engl. *to beat out*, c. acc. Luke 18, 5. Comp. Lat. *oblundo* Ter. Adelp. 1. 2. 33.—See ὑποπιάζω.

ὕς, ὕς, ὁ, ἡ, *a swine*, 2 Pet. 2, 22; see in βόρβορος. Sept. for חֲזִיר Deut. 14, 8.—Ael. V. H. 10. 5. Xen. Mem. 4. 3. 10.

ὕσσωπος, ου, ἡ, (Heb. חֲזִיר, ) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5, 13 [4, 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names חֲזִיר and ὕσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *Origanum cretense*, called by the Arabs *Za'ler* (*Ocimum zatarhendi* Forsk. p. 109, 110), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria p. 570. Bibl. Res. in Palest. I. p. 162, 314. According to R. Tanchum of Jerus. "חֲזִיר nomen est origani (satureia, savory) et Kornith, i. e. stœchadis, quæ est species origani." See fully in Gesen. Thesaur. Ling. Heb. I. p. 57. Winer Realw. art. *Ysop*. Celsii Hierob. I. p. 407 sq. Dr. Royle supposes the Heb. חֲזִיר to be the same with the Arabic *asuf*, a name still applied to the *caper* plant, Gr. κάππαρις, Lat. *capparis*, which is found in Egypt, Sinai, and Palestine, often growing on walls; Journ. of the R. Asiatic Soc. Nov. 1844. Hyssop was much used in the ritual purifications and sprinklings of the Hebrews, comp. חֲזִיר Sept. ὕσσωπος Ex. 12, 22. Lev. 14, 4. 6. Num. 19, 18. Ps. 51, 8. Jos. Ant. 4. 4. 6.—In N. T. *hyssop*, spoken of a *stalk* or *stem* of hyssop, John 19, 29, i. q. κάλαμος in Matt. 27, 48 et Mark 15, 36. Also of a bunch of hyssop for sprinkling, Heb. 9, 19; comp. Sept. and חֲזִיר Lev. 14, 4. 6. 49. 51. 52. So Jos. Ant. 2. 14. 6 ὑσσώπου κόμας.

ὕστερέω, ὦ, f. ἦσω, (ὕστερος,) *to be behind, after, later*; e. g. in place, ὑστέρησαν τῇ δόξῃ Thuc. 1. 134; in time, absol. Hdol. 1. 70; c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depon. Pass. ὑστεροῦ-

μαι id. On the construction see Lob. ad Phryn. p. 237.

1. Of dignity, etc. absol. i. q. *to be behind, to be the worse*; 1 Cor. 8, 8 οὕτε εἰν μὴ φάγομεν ὑστερούμεθα. With a genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11, λογιζομαι γὰρ μηδὲν ὑστερῆκεναι τῶν ὑπερλίαν ἀποστόλων. 12, 11.—So ὑστερίζειν Xen. Mem. 3. 5. 13.

2. Genr. *to lack, to fail*, e. g. a) *to fail of any thing, to come short of, to miss*, not to reach, c. gen. expr. or impl. Rom. 3, 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, all have come short of the glory of God, that which God bestows. Heb. 4, 1 ὑστερῆκεναι sc. τῆς καταπύσεως ταύτης. Once with ἀπό c. gen. prægn. Heb. 12, 15. So c. gen. Pol. 5. 101. 4. Thuc. 3. 31; c. ἀπό comp. Ecclus. 7, 34. b) *to lack, to want, to be without*; c. gen. Luke 22, 35 μὴ τινος ὑστερήσῃς; (Jos. Ant. 15. 6. 7 μηδὲ οἶνον μηδὲ ὕδατος ὑστερήσῃς. Diod. Sic. 13. 110.) With ἐν c. dat. of that in which one is wanting, 1 Cor. 1, 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phryn. p. 237. Ecclus. 11, 12. With acc. of thing as to which, Matt. 19, 20 τί ἔτι ὑστερῶ what lack I yet? comp. Mark 10, 21 et Luke 18, 22. (Sept. τί ὑστερῶ ἐγώ, for חֲזִיר Ps. 39, 5; חֲזִיר Deut. 15, 8.) Absol. *to be in want, to suffer need*, Luke 15, 14. 2 Cor. 11, 8. Phil. 4, 12. Heb. 11, 37. So Ecclus. 13, 4. c) Intrans. of things, *to fail, to be lacking, wanting*, absol. John 2, 3 ὑστερήσαντος οἴνου. With dat. Mark 10, 21 ἔν σοι ὑστερεῖ, comp. Luke 18, 22. Sept. for חֲזִיר Neh. 9, 21. Ps. 23, 1.—Dioscor. 5. 87 ὑστερούσης σποδοῦ.

ὕστέρημα, ατος, τό, (ὕστερέω,) 1. *what is wanting, want, lack*; c. gen. of thing, Phil. 2, 30 τὸ ὕμῶν ὑστέρημα τῆς πρός με λειτουργίας, and so impl. 1 Cor. 16, 17. Col. 1, 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3, 10. Sept. for חֲזִיר Judg. 18, 10. 19, 19. 20; חֲזִיר Ps. 34, 9.

2. Absol. or c. gen. of pers. *want, need, poverty*, Luke 21, 4, comp. Mark 12, 44. 2 Cor. 8, 13. 14. 9, 12. 11, 9.

ὕστέρησις, εως, ἡ, (ὕστερέω,) *the being in want, want, need, poverty*, Mark 12. 44, comp. Luke 21, 4. Phil. 4, 11 οὐκ ὅτι καθ' ὑστέρησιν λέγω.

ὕστερος, α, ου, *a defective comparative*, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2;

*water, lat'ei, hinder*; e. g. in place Hom. II. 5. 17; comp. Xen. Cyr. 5. 3. 42.—In N. T. only of time:

1. Genr. *later, latter*; 1 Tim. 4. 1 ἐν ὑστεροῖς καιροῖς, *in the latter times*, in after times; comp. in ἔσχατος no. 2. b. Sept. for יִרְיָא 1 Chr. 29, 29.—Pol. 2. 41. 9. Xen. Hell. 7. 2. 10.

2. Neut. ὑστερον as adv. a) Before a gen. *later, after, last*; Matt. 22, 27 et Luke 20, 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. Sept. for יִרְיָא Jer. 31, 19. So Xen. Hell. 3. 2. 22. b) Absol. *afterwards, at last*; Matt. 4, 2 ὑστερον ἐπέιασε. 21, 29. 32. 37. 25, 11. 26, 60. Mark 16, 14. Luke 4, 2. John 13, 36. Heb. 12, 11. Sept. for יִרְיָא Prov. 5, 4.—Jos. Ant. 2. 15. 1. Æl. V. H. 5. 13. Xen. Conv. 1. 14.

ὕφαντός, ἡ, ὄν, (ὕφαινω,) *woven*, John 19, 23 χιτῶν ὑφαντός δι' ὅλου, *see in ἄρραφος*. Sept. for יִרְיָא Ex. 39, 21. 26; פֶּשֶׁת Ex. 26, 32. 28, 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

ὕψηλός, ἡ, ὄν, (ὕψι, ὕψος,) 1. *high, lofty, elevated*; as ὅρος ὑψηλόν Matt. 4, 8. 17, 1. Mark 9, 2. Luke 4, 5. Rev. 21, 10; ῥείχος ὕψ. v. 12. Sept. for מִצְדָּה Is. 2, 15; מִצְדָּה Is. 2, 14. So Palæph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.—From the Heb. τὰ ὑψηλά, *the high places, the heights*, put for *the highest heavens*, Heb. 1, 3; comp. in οὐρανός no. 4. b. So Sept. for מִצְדָּה Ps. 93, 4. Is. 33, 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7, 26; comp. Eph. 4, 10 ἐπάνω πάντων οὐρανῶν.—Symbol. by Hebr. Acts 13, 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy, emblematic of threatening power. Sept. for Heb. יָדוֹ מִצְדָּה Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 31. Comp. Sept. χεῖρ ὑψηλή for כַּף תִּי Ex. 14, 8. Num. 33, 3. For the force of the figure, see Is. 5, 25. 9, 12. 14, 26.

2. Trop. *high, lofty*, i. e. *highly esteemed*, regarded with pride; Luke 16, 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδελύγμα ἐνώπιον τοῦ Θεοῦ. Rom. 12, 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things, things highly prized by man*, proud things, opp. τὰ ταπεινά; comp. in συναπιάγω. Sept. λαλεῖν ὑψηλά, Heb. מִצְדָּה, 1 Sam. 2, 3; comp. Ecc. 7, 8. Is. 9, 8.—Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion.

Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hiermot. 5 ὑψηλά φρονεῖν.

ὕψηλοφρονέω, ὦ, f. ἦσω, (ὕψηλός. φρονέω,) *to be high-minded, to be proud, haughty, arrogant*, absol. Rom. 11, 20 1 Tim. 6, 17. Comp. Rom. 12, 16.

ὕψιστος, η, ον, (ὕψι, ὕψος,) a defective superlative, Butt. § 69. n. 1. Matth. § 133; *the highest, most elevated, loftiest*; as ὕψιστον ὅρος Hdian. 3. 3. 2.—In N. T. only from the Heb.

1. Pr. τὰ ὑψίστα, *the highest places, the heights*, put for *the highest heavens*, comp. in οὐρανός no. 4. b. Matt. 21, 9 ὡσαννὰ ἐν τοῖς ὑψίστοις. Mark 11, 10. Luke 2, 14. 19, 38. So Sept. for מִצְדָּה Job 16, 19; for Sing. מִצְדָּה Ps. 71, 19.—Ecclus. 43, 9

2. Trop. ὁ ὑψίστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above all other beings; see in οὐρανός no. 4; Mark 5, 7. Luke 1, 32. 35. 76. 6, 35. 8, 28. Acts 7, 48. 16, 17. Heb. 7, 1. Sept. for Heb. מִצְדָּה Deut. 32, 8. Ps. 9, 3; Chald. מִצְדָּה Dan. 7, 25. So Ecclus. 41, 8. 2 Macc. 3, 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

ὕψος, εος, ονς, τό, (ὕψι,) 1. *height elevation*; Eph. 3, 18 καὶ βάθος, καὶ ὕψος Rev. 21, 16. Sept. for מִצְדָּה 1 Sam. 17, 4. מִצְדָּה Gen. 6, 15. So Hdian. 4. 2. 3. Xen. An. 3. 4. 7.—From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in οὐρανός no. 4. So ἐξ ὕψους, *from on high*, from God, Luke 1, 78. 24, 49; εἰς ὕψος *to on high*, to God, Eph. 4, 8, quoted from Ps. 68, 19 where Sept. for מִצְדָּה. Sept. ἐξ ὕψους, Heb. מִצְדָּה, Ps. 18, 17. 144, 7. So genr. Ecclus 17, 26. 43, 10. Act. Thom. § 10.

2. Trop. *elevation, dignity*, of a Christian, James 1, 9; see also in ταπεινώσεις. Sept. for מִצְדָּה Job 5, 11; מִצְדָּה 2 Chr. 1, 1. 17, 12.—1 Macc. 1, 4. Luc. Tim. 5. Hdian. 1. 13. 12.

ὕψω, ὦ, f. ὥσω, (ὕψος,) 1. *to heighten, i. e. to raise high, to elevate, to lift up*, e. g. of the brazen serpent and also of Jesus on the cross, John 3, 14 bis, καὶ ὡς Μωϋσὴς ὕψωσε τὸν ὄφιν, οὕτως ὑψωθήσεται δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 8, 28. (So Test. XII Patr. p. 739 ἐπὶ ξύλον ὑψωθήσεται. Genr. Sept. for מִצְדָּה Gen. 17, 17; מִצְדָּה 2 Chr. 33, 14. Anth. Gr. I. p. 241 τάφον ὑψώσαντο. IV. p. 18 ἐρῶνους.) Hence Jesus is further said ὑψωθῆναι ἐκ τῆς γῆς, *to be lifted up*.



from the earth and exalted to heaven, with allusion to the death of the cross, John 12, 32. 34. Also, τῇ δεξιᾷ τοῦ θεοῦ ὑψώσεις, exalted to (at) the right hand of God, Acts 2, 33. 5, 31; comp. Heb. 7, 26 in ὑψηλός no. 1; and see Mark 16, 19. 1 Pet. 3, 22. Heb. 1, 3. 8, 1. 12, 2. For this dative of place whither, comp. ἔρχεσθαι τῇ πόλει Fabric. Pseudep. V. T. I. p. 594; ὑποδέχουσαι τῇ οἰκίᾳ Luc. Asin. 39. Winer § 31. 2. p. 243.

2. Trop. to elevate, to exalt, i. e. a) Genr. to raise to a condition of prosperity, dignity, honour; Luke 1, 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς. Acts 13, 17. 2 Cor. 11, 7. James 4, 10. 1 Pet. 5, 6. Pass. ὑψωθήσεται Matt. 23, 12. Luke 14, 11. 18, 14. Matt. 11, 23 et Luke 10, 15 Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, exalted to heaven, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus;

comp. in Καπερναούμ, also in οὐρανός no. 1 Sept. for אֶרֶץ Job 36, 7; יְרִיחַ Num. 24, 7; יְרִיחַ Josh. 3, 7. So Ecclus. 15, 5. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12. b) Reflex. ὑψώω ἑμαυτόν, to exalt oneself, to be proud, haughty, arrogant, Matt. 23, 12. Luke 14, 11. 18, 14. So Sept. Pass. or Mid. for הָרַם Is. 3, 16; comp. ὑψώσῃ ἡ καρδιά τινός for הָרַם Ps. 131, 1. Prov. 18, 12.

ὑψώμα, ros, τό, (ὑψόω,) a high place, height, elevation; Rom. 8, 39 οὐτε ὑψώμα, οὐτε βάθος, prob. put for heaven, comp. in ὕψος. (Epiph. adv. Hær. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10, 5 πᾶν ὑψώμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.—Plut. Sept. Sap. Conv. 3, τοὺς ἀστέρας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὓς διεξίσσι. Trop. exaltation, Judith 10, 8. 13, 6; pride Sept. Job 24, 24.

# Φ.

φάγομαι, ἔφαγον, see in ἐσθίω.

φάγος, οὐ, ὁ, (φαγεῖν,) an eater, a glut-ton; Matt 11, 19 ἄνθρωπος φάγος καὶ οἰνοπότης. Luke 7, 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434. n.

φαιλόνης, ου, ὁ, by metath. for φανόλης, Lat. pænula, a cloak, travelling-cloak, a thick upper garment, used chiefly in travelling instead of the toga, as a protection against the weather. It seems to have been a long cloak without sleeves, with only an opening for the head. 2 Tim. 4, 13 Erasm. See Dict. of Antt. art. Pænula. Adam's Rom. Ant. p. 419. Cic. pro Milon. 20. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in Mss. and edit. φαιλῶνης, φελῶνης, φελώνης.—Athen. 3. p. 97. e, οὐ σὺ εἶ, ὁ καὶ τὸν καινὸν φελῶνην (εἰρηται γάρ, ὦ βέλτιστε, καὶ ὁ φανόλης) ἱσπῶν· παῖ Δεῦκε, δὸς μοι τὸν ἀχρηστον φαί-ωνην, where comp. Schweigh. So φανόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others less well suppose it to be a cloak-bag, port-manteau, with books; Hesych. φαιλῶνης· εἰλητάριον μεμβράϊνον, ἢ γλωσσόκομον.

φαίνω, f. φανῶ, (φάω, φάος, φῶς,) Pass. aor. 2 ἐφάνην, pr. to lighten, to illuminate.

1. Trans. to bring to light, to make to appear, to show, c. acc. τέρας Hom. Il. 2. 324; σήματα 2. 353. Xen. Cyr. 6. 4. 12 ἰερά

ἡμῖν οἱ θεοὶ φαίνουσιν.—Often and in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, to come to light, to appear, to be or become visible.

a) Strictly, to shine forth, to shine; c. ἐν of place, Rev. 18, 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. Trop. Phil. 2, 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for הָרַץ Is. 60, 2.—Pr. 2 Macc. 12, 9. Luc. D. Deor. 4. 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῇ.

b) Trop. to appear, to be seen, c. dat. of pers. expr. or impl. a) Of persons, Matt. 1, 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2, 13. 19. Mark 16, 9. Sept. for הָרַץ Num. 23, 3. (2 Macc. 3, 33. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.) With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 769. Matt. 6, 16 ὅπως φανῶσι ἄνθρωποις η-στυνόντες. v. 18. 23, 28 ὑμεῖς... φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. With dat. impl. 2 Cor. 13, 7; particip. impl. Matt. 6, 5 ὅπως ἂν φανῶσι τοῖς ἄνθρ. sc. προσεύχον-τες. (So c. part. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1; c. adj. Hdian. 3. 14. 15. Xen. Hell. 4. 3. 10 ὁ ἥλιος μηνουεῖδης ἔδοξε φα-νῆναι. Dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.) Absol. to appear, to make his appearance, Luke 9, 8. 1 Pet. 4, 18. β) Of things, e. g. τὰ ζῆζύνια Matt. 13, 26.

(2 Macc. 1, 33.) Of an event, Matt. 9, 33 *ἐν τῷ Ἰσραὴλ*. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11, 3. With a predicate, see above in α; Matt. 23, 27. Rom. 7, 13 ἵνα φανῇ ἁμαρτία...κατεργαζομένη θάνατον. Espec. of things, phenomena, appearing in the sky or air; Matt. 2, 7 τὸν χρόνον τοῦ φαινόμενου ἀστέρος. 24, 27. 30. James 4, 14. So Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἱστρηταὶ καὶ βρονταὶ...τούτων δὲ φανέντων.

c) Trop. as referred to the mental eye, to appear, to seem, with dat. of pers. and predic. Mark 14, 64 τί ὑμῖν φαίνεται; with ἐνώπιόν τινος Luke 24, 11.—So c. dat. 1 Esdr. 2, 21. Hom. Od. 1. 318. Aristoph. Eccl. 870; c. inf. Xen. Cyr. 2. 2. 20.

2. Intrans. to give light, to shine forth, to shine as a luminary or light; absol. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει. 8, 12. With ἐν c. dat. of place, 2 Pet. 1, 19 ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. Rev. 21, 23. Sept. for נִרְאִי Gen. 1, 17. Ex. 13, 22. So Theocr. Id. 2. 11 Σελίνα, φαίνε καλόν. Anth. Gr. I. p. 183. 1. Hom. Il. 11. 64.—Trop. of spiritual light and truth, comp. in σκότος no. 2. John 1, 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. 5, 35. 1 John 2, 8.

Φάλεκ, ὁ, indec. Phalek, Heb. פֶּלֶק (part) Peleg, pr. n. m. the son of Eber, Luke 3. 35. Comp. Gen. 11, 16 sq.

φανερός, ὁ, ὢν, (φαίνω), *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10 πληθούνης ἀγορὰς ἐκεῖ φανερός ἦν sc. Socrates.—Usually and in N. T. *apparent, manifest, known*; e. g. φανερόν εἶναι, to be manifest, known, Acts 4, 16. Rom. 1, 19. Gal. 5, 19. 1 Tim. 4, 15. 1 John 3, 10. (Ecclus. 6, 24. 2 Macc. 6, 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) So φανερόν γίνεσθαι to be or become apparent, manifest, well known, Mark 6, 14. Luke 8, 17. Acts 7, 13. 1 Cor. 3, 13. 11, 19. 14, 25. Phil. 1, 13. (1 Macc. 15, 9. 2 Macc. 1, 33. Pol. 1. 18. 14.) Also φανερόν ποιεῖν τινα, to make one manifest, known, to disclose, Matt. 12, 16. Mark 3, 12. So 2 Macc. 12, 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερόν ἔλθειν, to become manifest, known, to be brought to light, Mark 4, 22. Luke 8, 17. (So εἰς τὸ φ. Luc. Calumn. 9.) Also ἐν τῷ φανερόνῳ, adverbially, comp. in ἐν no. 3. a. α; manifestly, openly, Matt. 6, 4. 6. [18]; likewise externally, outwardly, Rom. 2, 28 bis. So Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

φανερῶς, ὡ, f. ὥσω, (φανρός), to make apparent, manifest, known; to manifest, to show openly.

1. Of persons: a) Reflex. c. εἰ τὸν, οἱ Mid. φανερούμαι, Pass. aor. 1 ἐφανερῶσα as Mid. Buttm. § 136. 1, 2; to manifest one self, to show oneself openly, to appear. So reflex. c. dat. John 7, 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, show thyself to the world, appear publicly. Mid. with ἐμπροσθέν τινος, 2 Cor. 5, 10 πάντας ἡμᾶς φανερῶσθαι δεῖ ἐμπροσθέν τοῦ βήματος τοῦ Χριστοῦ. Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21, 1 bis, ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κτλ. Mid. c. dat. John 21, 14 τοῦτο ἦδη τρίτον ἐφανερῶσα ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1, 2 καὶ ἐφανερῶσα ἡμῖν. Mark 16, 12. 14; absol. Col. 3, 4 bis, ὅταν ὁ Χρ. φανερῶσῃ κτλ. 1 Tim. 3, 16. Heb. 9, 26. 1 Pet. 1, 20. 5, 4. 1 John 1, 2 καὶ ἡ ζωὴ ἐφανερῶσα, i. e. Christ as the source of eternal life. 2, 28. 3, 2. 5. 8. b) Pass. to be manifested, to be made or become manifest, known, c. dat. John 1, 31 ἵνα φανερῶσῃ τῷ Ἰσραὴλ. 2 Cor. 5, 11; ἐν c. dat. ib. 5, 11; ἐν παντὶ εἰς ὑμᾶς 11, 6; with ὅτι, 2 Cor. 3, 3. 1 John 2, 19.—In the sense 'to become known, conspicuous,' Hdol. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

2. Also in N. T. of things, Act. c. acc. John 2, 11 ἐφανέρωσε τὴν δόξαν αὐτοῦ. 1 Cor. 4, 5. 2 Cor. 2, 14 ἐν παντὶ τόπῳ. Col. 4, 4. Tit. 1, 3; c. acc. et dat. John 17, 6. Rom. 1, 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανέρωσε. Pass. Mark 4, 22 οὐ γὰρ ἐστὶ τί κρυπτόν ὃ ἐὰν μὴ φανερῶσῃ. John 3, 21 ἵνα φανερῶσῃ τὰ ἔργα. 3, 3. Rom. 3, 21. 16, 26. 2 Cor. 7, 12. Eph. 5, 13 bis, τὰ δὲ πάντα...φανερῶνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ, whatever is made manifest, is itself light. 2 Tim. 1, 10. Heb. 9, 8. 1 John 3, 2 οὕτως ἐφανερῶσα τί ἐσόμεθα. Rev. 3, 18. 15, 4; ἐν τούτῳ 1 John 4, 9; ἐν τῷ σώματι 2 Cor. 4, 10. 11; c. dat. Col. 1, 26. Sept. Act. for נִרְאִי Jer. 33, 6.—Suid. φανεροῦν· εἰς φῶς ἄγειν.

φανερῶς, adv. (φανρός), manifestly, openly; i. e. clearly, evidently, Acts 10, 3; publicly, Mark 1, 45 φανερῶς εἰς πόλιν εἰσέλθειν. John 7, 10.—Jos. Ant. 5. 6. 2 Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

φανέρωσις, εως, ἡ, (φανέρω), a making known, manifestation; ἡ φ. τῆς ἀληθείας 2 Cor. 4, 2; ἡ φ. τοῦ πνεύματος, i. e. in the charisma, 1 Cor. 12, 7.

φανός, οὐ, ὁ, (φαίνω), a light, lantern, torch; John 18, 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηνῶν ἅπαντες ἄβροι

φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνοῦχον ἐκάλουον, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנֻיֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2, 36.

φαντάζω, f. σω, (φαῖνω,) strictly a frequentative, implying repeated action, Buttm. § 119. 5. 2; to make appear, to make visible, to show; rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν.—Usually and in N. T. Pass. φαντάζομαι, to appear, to be seen, to be visible; hence Particip. neut. τὸ φανταζόμενον i. q. τὸ φαινόμενον, the phenomenon, appearance, sight, the spectacle, Heb. 12, 21; comp. Ex. 19, 16 sq. Buttm. § 128. 2. Winer § 46. 4. So Wisd. 6, 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς. Plato Phil. 38. c.

φαντασία, as, ἡ, (φαντάζομαι,) an appearing, appearance, Pol. 11. 27. 7. Diod. Sic. 20. 11. Plato Theat. 152. c.—In N. T. appearance, show, pomp, Acts 25, 23. Sept. for פְּהִיזִי Zech. 10, 1. So Pol. 10. 40. 6. Athen. p. 212. c.

φάντασμα, ατος, τό, (φαντάζομαι,) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14, 26. Mark 6, 49.—Jos. Ant. 1. 20. 2. Artemid. 1. 2. Æschyl. Theb. 710. Of phantasms in dreams, Wisd. 17, 15. Jos. B. J. 3. 8. 3. Theocr. 21. 30.

φάραγξ, αγγος, ἡ, (kindr. φάρυγξ,) a ravine, chasm, valley, a narrow and deep pass or valley with precipitous rocky sides; Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for פְּרִיָּה, as also 22, 1. Josh. 15, 8. Sept. for נַחֲלִי Gen. 26, 17. Deut. 2, 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. Hell. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pr. the king, the common title of the Egyptian kings down to the time of the Persian invasion; employed in the Scriptures as a proper name; Acts 7, 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου. v. 13. 21. Rom. 9, 17. Heb. 11, 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σημαίνει. The Heb. פַּרְעֹה is strictly a Coptic word signifying the king; but prob. was so inflected by the Hebrews as to appear in a Semitic form, i. q. פָּרַע a leader, prince; see Heb. Lex. in פַּרְעֹה.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרֶץ (a breach), pr. n. o. one of the sons of Ju-

dah by Tamar, Matt. 1, 3 bis. Luke 3, 33. See Gen. c. 38.

Φαρισαῖος, ου, ὁ, a *Pharisee*, one of the sect of the Pharisees, Heb. פְּרִישִׁי, פְּרִישִׁים, οἱ ἀφωρισμένοι, the Separated, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5, 20 sq. 12, 2 sq. 19, 3 sq. 23, 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, and the like; Matt. 9, 11. 23, 2 sq. Mark 7, 3 sq. Luke 18, 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23, 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft. 1703; in Ugolini Thesaur. XXII. Winer Realw. art. *Pharisæer*.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profigacy, e. g. Matt. 23, 13 sq. Luke 16, 14. al. Yet there were exceptions, and individuals among them appear to have been men of probity and even of a spirit of piety; e. g. Gamaliel Acts 5, 34; Simeon Luke 2, 25; Joseph of Arimathea Luke 23, 51; Nicodemus John 7, 50, comp. 19, 39. +

φαρμακεία, as, ἡ, (φαρμακείω, φάρμακον,) the preparing and using of medicine, pharmacy, Diod. Sic. 17. 31. Xen. Mem. 4

2. 17; *a poisoning* Pol. 6. 13. 4.—In N. T. *magic art, sorcery, witchcraft*, Gal. 5, 20. Rev. 9, 21. 18, 23. Sept. for מַכְשֵׁפִים, מַכְשֵׁף, Ex. 7, 11. 22; מַכְשֵׁפִים Is. 47, 9. 12. So Wisd. 12, 4. Luc. Merc. cond. 40. Dem. 1012. 11; comp. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

*φαρμακεύς*, *εὖς, ὅς*, (*φαρμακεύω*), *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1; *a poisoner*, Jos. Vit. § 31. Plut. Artax. 19.—In N. T. *a magician, sorcerer, wizard*; *πόρνοις καὶ φαρμακεύσι* Acts 21, 8 Rec. Others *φαρμακός* q. v. So Luc. Merc. cond. 40 *μοιχὸν ἢ φαρμακεία σε*. See Lob. ad Phryn. p. 316.

*φαρμακός*, *οὗ, ὅς, ἡ*, (*φάρμακον*), i. q. *φαρμακεύς* Lob. ad Phryn. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4.—In N. T. *a magician, sorcerer, wizard*, Rev. 21, 8 in later edit. 22, 15. Sept. for מַכְשֵׁפִים Ex. 9, 12; מַכְשֵׁפִים Ex. 7, 11. Deut. 18, 10. So Jos. Ant. 9. 6. 3 *τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι*. Hippon. 44. 6.

*φάσις*, *εὖς, ἡ*, (*φημί*), *a saying, word, report*, Acts 21, 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 *κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μυήσεις τῶν λανθάνοντων ἀδικημάτων*.

*φάσκω*, *impf. ἔφασκον*, defect. *to say, to affirm*, i. q. *φημί*; so with inf. and acc. Acts 24, 9. 25, 12. Rev. 2, 2; inf. and nom. Rom. 1, 29; comp. Buttm. § 142. 2. a. Sept. for מַכְשֵׁפִים Gen. 26, 20.—2 Macc. 14, 27. 32. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On *φάσκω* and *φημί* comp. Buttm. § 109. I. n. 2.

*φάτυν*, *ης, ἡ*, *a crib, manger*; Luke 2, 7. 12. 16. 13, 15 *οὐ λυεῖ... τὸν ὄνον ἀπὸ τῆς φάτυνης*. Sept. for מַכְשֵׁפִים Job 39, 9. Is. 1, 3.—Jos. Ant. 8. 2. 4. Luc. Tim. 14 *καθάπερ τὴν ἐν τῇ φάτυν κύνα*. Xen. Eq. 4. 1 *τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτυνης*.

*φαῦλος*, *η, ον*, *bad, ill, worthless*, Germ. *faul, flau*; physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13.—In N. T. morally, *bad, evil, wicked*; *πᾶν φαῦλον πρᾶγμα* James 3, 16. [Rom. 9, 11]; *τὰ φαῦλα evil deeds* John 3, 20. 5, 29; *φαῦλον λέγειν* Tit. 2, 8. Sept. for מַכְשֵׁפִים Prov. 22, 8. So Luc. Hermot. 82 *φαῦλον οὐδὲν ποιήσουσιν*. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

*φέγγος*, *εὖς, οὖς, τό*, (kindr. *φάος*), *light, brightness, splendour*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάσιον* the moon. Matt. 24, 29 et Mark 13, 24

*σελήνην οὐ δάσει τὸ φέγγος αὐτῆς*, comp. Is. 13, 10. Of a lamp, Luke 11, 33. Sept. for מַכְשֵׁפִים of the stars Joel 2, 10; of the sun 2 Sam. 23, 4.—Of fire, 2 Macc. 12, 9; of the moon Xen. Venat. 5. 4. Genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

*φείδομαι*, f. *φείσομαι*, Mid. depon. *to spare, e. g. to abstain from using, to use sparingly, to save*, c. gen. Hes. Op. 603 or 606 *σίτου*. Xen. Mem. 1. 2. 22; *ἐξουσίας* Plut. Cato Maj. 8.—In N. T. also

1. *to spare, to abstain from doing any thing, to forbear*; absol. 2 Cor. 12, 6 *φείδομαι δὲ σε τοῦ καυχᾶσθαι*. Sept. c. inf. for מַכְשֵׁפִים 2 Sam. 12, 4. 6.—So c. gen. of action, Hdian. 7. 9. 22; *τοῦ et inf.* Xen. Hell. 7. 1. 24.

2. *to spare, i. q. to abstain from treating with severity, to treat with forbearance, tenderness*; c. gen. Buttm. § 132. 10. e. Acts 20, 29 *μὴ φειδόμενοι τοῦ ποιμνίου*. Rom. 8, 32 *ἰδίου υἱοῦ οὐκ ἐφείλατο*. 11, 21 bis. 1 Cor. 7, 28. 2 Cor. 1, 23. 2 Pet. 2, 4. 5; c. gen. impl. 2 Cor. 13, 2. Sept. for מַכְשֵׁפִים 1 Sam. 24, 11. Neh. 13, 22; מַכְשֵׁפִים 2 Chr. 36, 15. 17; מַכְשֵׁפִים Gen. 22, 12. 16.—Wisd. 11, 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων*. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

*φειδομένως*, adv. (*φείδομαι*), *sparingly*, i. e. frugally, not bountifully, 2 Cor. 9, 6 bis.—Plut. Alex. M. 25 *φειδομένως χρῆσθαι τοῖς παρούσι*.

*φελόνης*, *ου, ὅς, ἡ*, q. *φαιλόνης* where see; so 2 Tim. 4, 13 Rec.

*φέρω*, f. *ἔσσω*, aor. 1 *ἤνεγκα*, Pass. aor. 1 *ἠρέχθην*; *to bear*, Lat. *fero*.

1. Pr. *to bear*, as a burden or the like, *to bear up*, to have or take upon oneself, c. acc. Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ὤμων φέρουσι*. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν... πότερον κενός, ἢ φέρον τι*. ib. 2. 2. 5.—In N. T. only trop. a) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9, 22 *θεὸς ἤνεγκεν σκευὴ ὀργῆς*. Heb. 12, 20. 13, 13 *τὸν ὀνειδισμόν αὐτοῦ φέροντες*. Sept. *ὀνειδισμόν φ.* for מַכְשֵׁפִים Ez. 34, 29. 36, 15; genr. Gen. 36, 7. Deut. 1, 12. So Ael. V. H. 9. 33 *ὀργήν*. Hdian. 4. 13. 4 *τὰς ὑβρεῖς* Xen. Mem. 4. 8. 1. b) *to bear up any thing, to uphold, to sustain*, i. e. *to have in charge, to direct*; c. acc. Heb. 1, 3 *φέρων τε τὰ πάντα τῷ ῥήματι κτλ.* Sept. and מַכְשֵׁפִים Num. 11, 14. Deut. 1, 9. Chrysost. ad h. l. *φέρων· κυβερνῶν, διαπύπτοντα συγκρατῶν*. So Plut. Lucull. 6 *Κεῖρηγον ἀνδρῶντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*. A late usage, compn Passow *φέρω* no. 2.

2. *to bear*, with the idea of motion, *to bear along* or *about*, *to carry*; c. acc. Luke 23, 26 τὸν σταυρὸν φέρειν ὕψισιν τοῦ Ἰησοῦ. Sept. for נָשָׂא Is. 30, 6. 40, 11. So Ael. V. H. 3. 22 [Αἰνεῖαι] τὸν πατέρα . . . τοῖς ὤμοις ἔφερον. 10. 21 τὸν Πλατῶνα ἡ Περιπλοκὴ ἔφερον ἐν ταῖς ἀγκάλας. Hldian. 4. 15. 8. Xen. An. 3. 4. 32.—Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27, 15. 17. (Post. XII. Patr. p. 670 χειμαζόμενοι ἐπὶ τὸ πέλαγος ἐφερόμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. 1, 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. So Sept. Job 17, 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. Alex. M. 4.—Mid. φέρομαι, *to bear oneself along*, *to move along*, *to rush*, as a wind; Acts 2, 2 ὥσπερ φερόμενι πνοῆς. Trop. *to go on*, *to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6, 1. Sept. pr. ὁδῶν βραχέως ὡς φερόμενον for הָלַךְ Jer. 18, 14; הָלַךְ Is. 28, 15. 18. So Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύματος πολλοῦ φερόμενου. Comp. Xen. Ven. 10. 21.

3. *to bear*, with the idea of motion *to a place*, *to bear hither, thither*, *to bring*. a) Of things, c. acc. expr. or impl. Mark 6, 28. Luke 24, 1 ἤλθον ἐπὶ τὸ μνήμα, φέρονσαι δ' εἰστίμασαν ἄρώματα. John 19, 39. Acts 4, 34. 37. 5. 2. 2 Tim. 4, 13 φέρε καὶ τὰ βιβλία. With ἀπὸ partit. John 21, 10 ἐνέγκατε [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14, 11. Mark 6, 27. Also with dat. of pers. τί τι, Matt. 14, 11 καὶ ἤνεγκε [αὐτῇ] τῇ μητρὶ αὐτῆς. Mark 12, 15 φέρετέ μοι δηνάριον. So impl. v. 16. John 2, 8. 4, 33 μήτις ἤνεγκεν αὐτῷ φαγεῖν; With ὥδε added, Matt. 14, 18; with εἰς c. acc. of place, Rev. 21, 24. 26. Spoken of the finger or hand, *to reach hither*, John 20, 27 bis. Sept. genr. for אָרַבָּ Gen. 43, 2. Neh. 8, 3. 4; c. dat. Gen. 27, 14, 17; c. εἰς 1 Sam. 31, 12. (Hldian. 8. 1. 13 προσίσαισι οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9; c. dat. Xen. Cyr. 2. 4. 1.) Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνὴς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1, 17. 18. (Comp. Plut. J. Caes. 1 φωνὴς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1, 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hldian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, or the like, *to bring forward*, *to present*, with κατὰ τινος, John 18, 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25, 7. [18.] 2 Pet. 2, 11, comp. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine,

prophecy, i. q. *to announce, to make known* τὴν διδαχὴν 2 John 10; προφητείαν 2 Pet. 1, 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερείων φέρονταν νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, *to adduce, to shew, to prove*; Pass. Heb. 9, 16 ὅπου γὰρ διαθήκη θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. So Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρονσι, καὶ μάλιστα τὴν κτλ. b) Of persons, c. acc. *to bear to bring*, e. g. the sick, Mark 2, 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5, 18. Acts 5, 16; with dat. τίνα τι, Matt. 17, 17 φέρετέ μοι αὐτὸν ὥδε. Mark 7, 32. 8, 22; πρὸς c. acc. Mark 1, 32. 9, 17. 19. 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark 15, 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21, 18 ὅπου. Of beasts, Luke 15, 23. Acts 14, 13. Sept. for אָרַבָּ Neh. 12, 27. Ezra 8, 17; c. πρὸς 1 K. 1, 13.

4. Absol. of a way, path, gate, *to lead to any place*, εἰς τί, as τὴν πόλιν τὴν φέρουσαν εἰς τὴν πόλιν Acts 12, 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πόλις φέρουσα ἐπὶ τῇ λιμένῃ. Xen. Hell. 7. 2. 7.

5. *to bear*, as trees or fields their fruit, *to yield*, e. g. καρπὸν Mark 4, 8. John 12, 24. 15, 2 ter. 4. 5. 8. 16. Sept. for נָשָׂא Ez. 17, 8. Joel 2, 22.—Jos. Ant. 15. 4. 2. Hldian. 4. 2. 16. Xen. Mem. 2. 1. 28.

φεύγω, f. ξομαι, aor. 2 ἔφυγον, *to flee, to fly*, *to betake oneself to flight*.

1. Pr. and absol. Matt. 8, 33 οἱ δὲ βόσκοντες ἔφυγον. 26, 56. Mark 5, 14. 14, 50. Luke 8, 34. John 10, 12. 13. Acts 7, 29. With ἀπὸ c. gen. Mark 16, 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14, 52. John 10, 5. James 4, 7 φεύξεται ἀφ' ὑμῶν. With ἐκ out of, Acts 27, 30 ἐκ τοῦ πλοίου. With εἰς c. acc. Matt. 2, 13 φεύγε εἰς Αἴγυπτον. 10, 23 bis. Mark 13, 14 εἰς τὰ ὄρη. Luke 21, 21. Rev. 12, 6; ἐπὶ τὰ ὄρη Matt. 24, 16. Sept. for אָרַבָּ Ex. 14, 5; נָסָה Gen. 39, 12; c. ἀπὸ Ex. 4, 3; ἐκ Jer. 51, 6; εἰς Gen. 14, 10. Jer. 50, 16. So Hldian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11; c. ἀπὸ Xen. Cyr. 7. 2. 4; ἐκ Palaph. 43. 3; εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24; ἐπὶ Hldian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death as fleeing, ἀπὸ τινος Rev. 9, 6. Also of heaven and earth, *to flee away, to vanish suddenly*, ἀπὸ τινος Rev. 20, 11; absol. 16, 20. Comp. Ps. 114, 3. 5.

2. *to flee from, to escape*; with ἀπὸ c. gen. Matt. 3. 7 et Luke 3, 7 φυγεῖν ἀπὸ τῆς

μολλούσης ὀργής. Matt. 23, 33 So c. ἐκ Xen. Hell. 4. 4. 4.—With acc. Heb. 11, 34 *ἔφυγον στόματι μαχαίρας*. Absol. *to escape*, Heb. 12, 25. So Hom. Il. 2. 401 *ἑαυτον*. Hdtian. 2. 1. 23 *κίνδυνον*.

3. Trop. *to flee, to avoid, to shun*, with ἀπό c. gen. 1 Cor. 10, 14 φ. ἀπὸ τῆς εἰδωλολατρίας. (Ecclus. 21, 2 φ. ἀπὸ τῆς ἀμαρτίας.) With acc. 1 Cor. 6, 18 φ. τὴν πορνείαν. 1 Tim. 6, 11. 2 Tim. 2, 22. So Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμυλίας ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φήλιξ, *ikos, Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51–58, after Cumanus and before Festus. He was a freedman of the emperor Claudius, or perhaps also of the emperor's mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I (see *Δρουσίλλα*), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 5. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. See Tacit. et Sueton. ll. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5–9. B. J. 2. 13. 2, 7. Bibl. Repos. 1832. p. 382.—Paul was brought before Felix, and left by him in prison; Acts 23, 24. 26. 24, 3. 22. 24. 25. 27 bis. 25, 14.

φήμη, ης, ῆ, Dor. φάμα, (φημί,) whence Lat. *fama*, Engl. *fame*, i. e. common fame, word, report, rumour, Matt. 9, 26. Luke 4, 14. Sept. for *ἡχώμα* Prov. 16, 1.—Ael. V. H. 14. 30. Hdtian. 1. 4. 19. Thuc. 1. 11.

φημί, enclit. and defect. (obs. φάω,) impf. ἔφην, pr. 'to bring to light' by speech, genr. *to say, to speak, to utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον, where see.

1. Genr. *to say*, usually followed by the express words; Matt. 26, 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμήν, λέγω σοι κτλ. v. 61. Luke 7, 44. Acts 8, 36. 10, 28. 31; c. acc. 1 Cor. 10, 15 κρίνατε ὑμεῖς ὁ φημι. So Hdtian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence it is put in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. 14, 8 δὲ μοι, φησί, ὡς ἐπὶ πίνακι

κτλ. Acts 23, 35. 25, 5. 22. 1 Cor. 6, 16. 2 Cor. 10, 10. Heb. 8, 5. So Hdtian. 2. 1. 16. Xen. Cœc. 9. 14. Mem. 3. 11. 15. See Sturz Lex. Xenoph. s. v. φάναι no. 16.

2. As modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. a) Before interrogations, *to say, to ask, to inquire*; Matt. 27, 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16, 30. 21, 37. So Xen. Mem. 1. 2. 41 sq. b) Before replies, *to say, to answer, to reply*; Matt. 4, 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κτλ. 13, 29. John 1, 23. Acts 2, 38. al. With ἀποκρίσεις added, Matt. 8, 8. Luke 23, 3. So Xen. Mem. 1. 2. 41 sq. c) Emphat. i. q. *to affirm, to assert, to declare*, Rom. 3, 8. 1 Cor. 7, 29. 10. 19. 15, 50. So Hdtian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. +

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58–62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. 1832. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal; Acts 24, 27. 25, 1. 4. 9. 12. 13. 14. 22. 23. 24. 26, 24. 25. 32.

φθάνω, f. άσω, aor. 1 ἔφθασα, *to go on come before* another, in being or doing any thing, *to be beforehand with*.

1. Pr. c. acc. i. q. *to precede, to anticipate*, Lat. *prævenire*, old Engl. *to prevent, to come before*; 1 Thess. 4, 15 οὐ μὴ φθάσωμεν τοὺς κοιμῶντας, i. e. in being admitted into the divine kingdom. For the accus. see Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνατόμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before, sooner than*; Buttm. § 144. n. 6. On the construction of φθάνω generally, see Buttm. § 150. m. 37. Matth. § 533. Herm. ad Vig. p. 761 sq.

2. Aor. 1 ἔφθασα, *to have come first, already*, by anticipation; with ἄχρι c. gen. 2 Cor. 10, 14 ἄχρι γὰρ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, *for even as far as to you have we already come in preaching the Gospel*, comp. v. 16. With εἰς τι, trop. i. q. *to have already attained unto*, Rom. 9, 31. Phil. 3, 16. With ἐπὶ τινα, *to have already come to or upon* any one, Matt. 12, 28 et Luke 11, 20 ἅρα ἔφθασαν ἐφ' ὑμᾶς ἡ βασ. τοῦ θεοῦ. 1 Thess. 2, 16 ἡ ὁργή. Sept. for Chald. *ἔφθ*, c. *ἔως* Dan. 4, 8. 7, 13; εἰς Dan. 4, 18. 19; ἐπὶ Dan. 4, 21; *ἔφθ*

Ecc. 8, 14.—So with *ἔως* c. gen. Test. XII Patr. p. 530; *εις* pr. Xen. Cyr. 5. 4. 9.

**φθαρτός**, ἡ, ὄν, (φθείρω, φθαίρω,) *corruptible, perishable, mortal*; Rom. 1, 23 φ. ἀνθρώπου. 1 Cor. 9, 25 φ. στέφανος. 15, 53. 54. 1 Pet. 1, 18. 23.—2 Macc. 7, 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10 τί θαναμαστόν... ἐν τῷ φθαρτῷ ἐφθάρται.

**φθέγγομαι**, f. γέομαι, Mid. depon. (kindr. φέγγος,) *to sound*, pr. to emit a clear or brilliant sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for φέγγ Am. 1, 2. Xen. An. 1. 8. 18.—In N. T. of the voice, *to utter a sound, to speak*, absol. Acts 4, 18. ὑποψύγον... ἐν ἀνθρώπου φωνῇ φθεγγόμενον 2 Pet. 2, 16; c. acc. ὑπερογκα 2 Pet. 2, 18. So Hdian. 4. 6. 12. Xen. Conv. 2. 7; c. acc. Eccles. 13, 22. Xen. Mem. 4. 2. 6.

**φθείρω**, f. ἐρώ, Pass. aor. 1 ἐφθάρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state; c. acc. 1 Cor. 3, 17 bis, εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός. 2 Cor. 7, 2. [2 Pet. 2, 12.] Mid. Jude 10. Sept. for φέγγ Gen. 6, 11. Is. 54, 16. Jer. 13, 9. So Wisd. 16, 27. Plut. Consol. ad Apoll. 10, see in φθαρτός. Xen. Hell. 5. 3. 3; of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*; c. acc. 1 Cor. 15, 33 φθείρουσι ἡσὴ χρηστὰ ὁμίλια κακά, from Menander, see below. Eph. 4, 22. Rev. 19, 2. Prægn. 2 Cor. 11, 3 μήπως... οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κτλ. So Menand. in Poet. Gnom. ed. Tauchn. p. 187, φθείρουσιν ἡσὴ χρῆσ' ὁμίλια κακά. Xen. Mem. 1. 5. 3.

**φθινοπωρινός**, ἡ, ὄν, (φθινοπώρινος; φθίνω, ὀπώρα,) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and leaves.—Plut. Symp. 8. 10. 2. Arist. H. An. 5. 11. 1; φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

**φθόγγος**, ον, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14, 7. Poet. for the voice, Rom. 10, 18, quoted from Ps. 19, 5 where Sept. for ἡ.—Wisd. 19, 18. Arr. Epict. 3. 6. Plut. Conj. Præc. 11 φθόγγοι δύο σύμφωνοι.

**φθονέω**, ὦ, f. ἴσω, (φθόνος,) *to envy*, c. dat. Gal. 5, 26 ἀλλήλους φθονοῦντες. James 4, 2 in some edit. for φονεύω.—Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

**φθόνος**, ον, ὁ, *envy*, Matt. 27, 18. Mark 15, 10. Rom. 1, 29. Phil. 1, 15. 1 Tim. 6,

4 Tit. 3, 3. James 4, 5. Plur. φθοναί, *envyings, bursts of envy*, Gal. 5, 21. 1 Pet. 2, 1.—1 Macc. 8, 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

**φθορά**, ἄς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος.—In N. T.

1. *corruption, destruction*, of things which are consumed and so perish; Col. 2, 22 *εις φθοράν, for perishing*, to perish; see in ἀπόχρησις. Put for death, slaughter; 2 Pet. 2, 12 ζῶα... *εις ἀλωσιν καὶ φθοράν*. Also of mortality, mortal nature, a dying away; Rom. 8, 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15, 42. 50. Sept. for φθίψ Ps. 103. 4. Jon. 2, 7. So Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64.—Trop. of spiritual death, condemnation, misery, *corruption, perdition*, Gal. 6, 8.

2. Trop. in a moral sense, *corruptness, depravity*, wickedness, 2 Pet. 1, 4. 2, 12 ἐν τῇ φθορᾷ αὐτῶν. v. 19.—Wisd. 14, 12. 25.

**φιάλη**, ης, ἡ, *a bowl, goblet*, broad and shallow, Lat. *palera*; see Dict. of Antt. art. *Palera*. Rev. 5, 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. 15, 7. 16, 1. 2. 3. 4. 8. 10. 12. 17. 17, 1. 21, 9. Sept. for φῦγ a bowl for sprinkling, Ex. 27, 3. Num. 7. 13 sq.—Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

**φιλάγαθος**, ον, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving goodness, a lover of good*, upright, Tit. 1, 8.—Wisd. 7, 22. Plut. Præc. conjug. 17. Aristot. M. Mor. 2. 14. 3.

**Φιλαδέλφεια**, ἄς, ἡ, *Philadelphía*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus; with whose kingdom it came under the power of the Romans. It was subject to earthquakes; and was thus destroyed, with the adjacent cities, in the reign of Tiberius, A. D. 17; Strabo 13. p. 628. Tac. Ann. 2. 47. It is still a considerable town; called by the Turks *Allah Sheher*; see Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Arundel's Visit to the Seven Churches, p. 167. Hamilton's Res. in Asia Minor II. p. 375.—Rev. 1, 11. 3, 7.

**φιλαδελφία**, ἄς, ἡ, (φιλάδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren,

Rom. 12, 10. 1 Thess. 4, 9. Heb. 13, 1. 1 Pet. 1, 22. 2 Pet. 1, 7 bis.—Pr. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

φιλᾶδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3, 8.—Pr. 2 Macc. 15, 14. Plut. Solon 27. Xen. Mem. 2 3. 17.

φίλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband, conjugal*, spoken of a wife, Tit. 2, 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23 φιλότεκνοι καὶ φίλανδροι.

φιλανθρωπία, as, ἡ, (φιλάνθρωπος,) *philanthropy, love of mankind, humanity, benevolence*, Acts 28, 2. Tit. 3, 4.—2 Macc. 6, 22. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

φιλανθρώπως, adv. (φιλάνθρωπος,) *philanthropically, humanely, with kindness*, Acts 27, 3.—2 Macc. 9, 27. Pol. 1. 68. 13. Dem. 411. 10.

φιλαργυρία, as, ἡ, (φιλάργυρος,) *love of money, avariciousness*, 1 Tim. 6, 10. Sept. for פִּלְאָרְגִּי Jer 8, 10.—Ceb. Tab. 23. Hdian. 6 9. 17. Diod. Sic. 5. 26.

φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous*, Luke 16, 14. 2 Tim. 3, 2.—Jos. de Macc. 3. AEL. V. H. 9. 1. Xen. Mem. 3. 1. 10.

φίλαυτος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *loving oneself, selfish*, 2 Tim. 3, 2.—Jos. Ant. 3. 8. 1. Aristot. M. Mor. 2. 14. 3. Plut. Arat. 1.

φιλέω, ὦ, f. ἡσώ, (φίλος,) *to love*, implying affection generally; more rarely used of sexual love, as Hom. Il. 9. 40. Hdrot. 4. 176. Aristoph. Ran. 541. Comp. in ἀγαπάω.

1. Pr. *to love, to have affection for*; c. acc. of pers. Matt. 10, 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα κτλ. John 5, 20 ὁ πατὴρ φιλεῖ τὸν υἱόν. 11, 3. 36. 15, 19. 16, 27 bis. 20, 2. 21, 15. 16. 17 ter. 1 Cor. 16, 22. Tit. 3, 15 ἐν πίστει, i. e. with Christian love. Rev. 3, 19. Sept. for פִּלְאָרְגִּי Gen. 37, 3. Prov. 8, 17. So Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, *to be fond of, to like*, c. acc. Matt. 23, 6 φιλοῦσὶ τε τὴν πρωτοκλισίαν. Luke 20, 46. Rev. 22, 15. With the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12, 25. Sept. for פִּלְאָרְגִּי Gen. 27, 4. 9. Prov. 29, 3. So Wisd. 8, 2. AEL. V. H. 12. 15 init. Xen. CEC. 20. 27, 29.

2. Spec. *to show one's love by a kiss*;

hence, *to kiss*, c. acc. Matt. 26, 48 ὃν αὖ φιλήσω, αὐτὸς ἐστίν. Mark 14, 44. Luke 22, 47. Sept. for פִּשָּׁי Gen. 27, 26. 27. Ex. 18, 7.—Tob. 10, 13. AEL. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. II. 1. 8 καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν.

3. Before an infin. *to love to do any thing*, i. e. *to do willingly, gladly, and so to be wont to do, solere*. Matt. 6, 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, they love to pray in public, are wont to do it. Winer § 58. 4. So Sept. for פִּשָּׁי c. inf. Is. 56, 10.—AEL. V. H. 14. 37 φιλῶ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὀρᾶν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

φίλη, ης, ἡ, (fem. of φίλος,) *a female friend*, Luke 15, 9.—Aquil. for פִּלְאָרְגִּי Cant. 1, 15. 2. 2. Xen. Mem. 3. 11. 16.

φιλήδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή,) *pleasure-loving*; Subst. *a lover of pleasure*, 2 Tim. 3, 4.—Pol. 40. 6. 11. Plut. Cato Maj. 9.

φίλημα, atos, τό, (φιλέω,) *a kiss*, pr. a love-token, given in salutation, comp. Ex. 18, 7; also in προσκυνέω. Luke 7, 45 φίλημά μοι οὐκ ἔδωκας. 22, 48. Sept. for פִּשָּׁי Prov. 27, 6. Cant. 1, 2. So Luc. Asin. 17 φιλήμασιν ἡσπάζοντο ἀλλήλους. AEL. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spec. the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγιον Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26; φίλημα ἀγάπης 1 Pet. 5, 14.

Φιλήμων, onos, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4, 9. He was converted under the preaching of Paul, and a church met in his house, v. 2. 19. Paul sent back to him his slave Onesimus from Rome, with an epistle.

Φιλητός, οὔ, or Φίλητος; ου, ὁ, *Phil letus*, pr. n. of an opposer of Paul, 2 Tim. 2, 17.

φιλία, as, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4, 4 ἡ φιλία τοῦ κόσμου. Sept. for פִּלְאָרְגִּי Prov. 10, 12. 15, 17.—Jos. Ant. 11. 3. 1. Dem. 19 pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππησίος, ου, ὁ, *a Philippian*, Phil 4, 15.

Φίλιπποι, ων, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16, 12. 20, 6. Phil. 1, 1



1 Thess. 2, 2.—It was anciently called *Κρήνιδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16, 12 it is called a colony, see in *κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. See Diod. Sic. 16. 8. Strabo 7. p. 330. Dion Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see W. G. Schauffler in Miss. Herald, 1836. p. 334 sq. Leake's Trav. in North. Greece III. p. 214 sq.

**Φίλιππος**, ου, ό, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1, 44. 45. 46. 47. 49. 6, 5. 7. 12, 21. 22 bis. 14, 8. 9. Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13.

2. *Philip the Evangelist*, ό *ευαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesarea, Acts 6, 5. 21, 8. After the death of Stephen he preached the gospel at Samaria, Acts 8, 5. 6. 12. 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8, 26. 29. 30. 31. 34. 35. 37. 38. 39. 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3, 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Paneas took the name of Cesarea Philippi, Matt. 16, 13. Mark 8, 27; see in *Καισαρία* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only *Ἡρώδης*, also a son of Herod the Great, by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδης*; and lived a private life, having been disinherited by his father; Matt. 14, 3. Mark 6, 17. Luke 3, 19.—See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

**φιλόθεος**, ου, ό, ή, adj. (*φίλος, θεός*;) *loving God, pious*; Subst. *a lover of God*. 2 Tim. 3, 4.—Poll. On. 1. 20. Luc. Calumni 14 *πρὸς τὸν εὐσεβῆ καὶ φιλόθεον*.

**Φιλόλογος**, ου, ό, *Philologus*, pr. n. o. a Christian at Rome, Rom. 16, 15.

**φιλονεικία**, as, ή, (*φιλονεικος*;) *love of strife, contentiousness*, Dem. 1440. 22. Thuc. 1. 41; *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18.—In N. T. *quarrel, contention, strife*, Luke 22, 24. So 2 Macc. 4, 4. Pol. 5. 93. 9. Plato Rep. 555. a.

**φιλόνεικος**, ου, ό, ή, adj. (*φίλος, νείκος*;) *loving strife, contentious, quarrelsome*, 1 Cor. 11, 16.—Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

**φιλοξενία**, as, ή, (*φιλόξενος*;) *love to strangers, hospitality*, Rom. 12, 13. Heb. 13, 2.—Plut. Thes. 14, 23. Pol. 4. 20. 1. Plato Legg. 953. a.

**φιλόξενος**, ου, ό, ή, adj. (*φίλος, ξένος*;) *loving strangers, hospitable*, 1 Tim. 3, 2. Tit. 1, 8. 1 Pet. 4, 9.—Palaeoph. 5. 1. Plut. Cimón 10. Xen. Hell. 6. 1. 3.

**φιλοπρωτεύω**, f. *εύσω*, (*φιλόπρωτος*;) *to love to be first, to strive for pre-eminence*, 3 John 9.—Only in N. T. Comp. *φίλος πρωτος* Artemid. 2. 33. Plut. Solon 29.

**φίλος**, η, ου, pr. Pass *loved, dear, befriended*, Hom. Od. 2. 363 *φίλε τέκνον*. Jos. Ant. 4. 3. 3 *παντ' ὅσα φίλα τούτοις ἦν*. Hdtan. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 *Σεὸς εὐμενὲς ἄρχετα γίνεσθαι καὶ φίλος*. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. *ό φίλος*, *a friend*, Buttm. § 123. 5. Luke 7, 6 *ἐπεμψε πρὸς αὐτὸν . . . φίλους*. 11, 5 bis. 6. 8. 12, 4. 14, 12. 15, 6. 29. 16, 9. 21. 16. 23, 12. John 11, 11. 15, 13. 14. 15. 19, 12 *φίλος τοῦ Καίσαρος*, a favourer of Caesar, loyal to him. Acts 10, 24. 19, 31 *ὄντες αὐτῷ φίλοι*, friends to him. 27, 3. James 2, 13 *φίλος Σεοῦ*. 4, 4 *φ. τοῦ κόσμου*. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11, 19 *φ. τελωνῶν κτλ.* Luke 7, 34. John 3, 29 *φ. τοῦ νυμφίου*, a bridegroom, see in *νυμφών*. As a word of courteous address, Luke 14, 10. Sept. for *חֵבֶרֶץ* Esth. 5, 10; *חֵבֶרֶץ* Ex. 33, 11. Job 2, 11; *חֵבֶרֶץ* companion Dan. 2, 13. 17. 18. So Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1; c. dat. Xen. Mem. 2. 1. 33.—For *ή φίλη* *a female friend* Luke 15, 9, see art. *φίλη*.

**φιλοσοφία**, as, ή, (*φιλοσοφείω, φιλόσοφος*;) pr. *love of wisdom*, Hdtan. 1. 2. 6; then, *philosophy, knowledge natural and moral, knowledge of things human and di-*

vine, comp. in σοφία no. 2. Æschin. Dial. Socr. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2, 8; comp. v. 16 et 1 Tim. 6, 20. So Philo, *πάτριος φιλοσοφία*, i. e. Jewish theology, Leg. ad Cai. p. 1014. d; de Somn. p. 1125. d; also Josephus, c. Ap. 2. 4. Ant. 18. 1. 2.

*φιλόσοφος*, ου, ό, ή, adj. (*φίλος*, σοφία,) pr. *loving wisdom*; then as Subst. a *philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17, 18.—Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Vect. 5. 4 *σοφισταί καί φιλόσοφοι*.

*φιλόστοργος*, ου, ό, ή, adj. (*φίλος*, *στοργή*.) *loving tenderly, kindly affectioned*, pr. towards one's kindred; in N. T. towards Christian brethren, Rom. 12, 10.—Pr. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

*φιλότεκνος*, ου, ό, ή, adj. (*φίλος*, *τέκνον*.) *loving one's children*, Tit. 2, 4.—Luc. Tyran. 4. Plut. Amator. 23, see in *φίλανδρος*.

*φιλοτιμέσμαι*, οὔμαι, f. ήσμαι, Mid. depon. (*φιλότιμος*; *φίλος*, *τιμή*.) *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7.—In N. T. with an infin. *to be ambitious of doing any thing, to exert oneself, to strive*, pr. from a love and sense of honour; as in Engl. *to make it a point of honour to do so and so*. Rom. 15, 20 οὕτω δέ *φιλοτιμούμενον* εὐαγγελίζεσθαι κτλ. 2 Cor. 5, 9. 1 Thess. 4, 11 *παρακαλοῦμεν ὑμᾶς . . . φιλοτιμεῖσθαι* ήσυχάζειν κτλ. So Jos. Ant. 15. 9. 5. Æl. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

*φιλοφρόνως*, adv. (*φιλόφρων*.) *in a friendly-minded manner, kindly, courteously*, Acts 28, 7.—2 Macc. 3, 9. Plut. Solon 5. Xen. Mem. 3. 10. 4.

*φιλόφρων*, ονος, ό, ή, adj. (*φίλος*, *φρήν*.) *friendly-minded, kind, courteous*, 1 Pet. 3, 8 Rec. where later edit. *ταπεινόφρων*.—Plut. Amator. 19. Xen. Mem. 3. 1. 6.

*φιμόω*, ω, f. όσω, (*φίμος*.) 1. *to muzzle*, as oxen treading out grain; c. acc. 1 Cor. 9, 9 et 1 Tim. 5, 18 οὐ *φιμόσεις* βούν ἀλοῶντα, quoted from Deut. 25, 4 where Sept. for *עֲוִי*; see in art. *ήλωάω*.

2. Trop. *to muzzle, to stop the mouth, to put to silence*; Pass. *to be silenced, silent, to hold one's peace*. a) Spoken of persons, Matt. 22, 34 *ὅτι ἐφίμωσε τοὺς Σαδδουκαίους*. 1 Pet. 2, 15. Pass. Matt. 22, 12. Mark 1, 25 et Luke 4, 35 *φιμόσῃτι*. So Jos. B. J. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275. b) Of winds and waves, Pass. *to be still, hushed*; Mark 4, 39 *πεφίμωσο*. On this Perf. imperat. comp. Buttm. § 137. n. 13. So Jos. de Macc. § 2 fin.

*Φλέγων*, ονος, ό, *Phlegon*, pr. n. of a Christian at Rome, Rom. 16, 14.

*φλογίζω*, f. ίσω, (*φλόξ*.) *to set on fire, to burn up*, pr. Sept. for *ωήβ* Ps. 97, 3. Ecclus. 3, 30. Soph. Philoct. 1199.—In N. T. trop. *to inflame, to fire with passion, discord, hatred*; spoken of the tongue, c. acc. James 3, 6 bis.

*φλόξ*, γός, ή, (*φλέγω*.) c. *flame*, Luke 16, 24 *ἐν τῇ φλογὶ ταύτῃ*. So *φλόξ πυρός*, a flame of fire, flaming fire, Acts 7, 30. Rev. 1, 14. 2, 18. 19, 12; *ἐν πυρὶ φλογός* id. 2 Thess. 1, 8; comp. in *πῦρ* no. 1. Sept. for *הֵבֵל* Is. 29, 6; *הֵבֵל* Joel 1, 19; *הֵבֵל* Ex. 3, 2. So Ecclus. 8, 13 *ἐν πυρὶ φλογός*. Æl. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1, 7 *πυρὸς φλόγα*, quoted from Ps. 104, 4 where Heb. *עֶשֶׂה* *וְהָיָה*, Sept. Vatic. *πῦρ φλέγον*. Sept. fo *וְהָיָה* Is. 30, 30.

*φλυαρέω*, ω, f. ήσω, (*φλύαρος*.) *to talk nonsense, to prate, to trifle*, intrans. Æschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26.—In N. T. c. acc. *to prate about or against*; 3 John 10 *λόγους πονηροὺς φλυαρῶν ἡμᾶς*.

*φλύαρος*, ου, ό, ή, adj. (*φλύω*, Lat. *fluo*.) pr. 'overflowing with talk'; hence Subst. a silly talker, prater, trifler, 1 Tim. 5, 13.—Arr. Epict. 3. 25. 8. Luc. Asin. 10. Plato Ax. 369. b.

*φοβερός*, ά, όν, (*φοβέω*.) *fearful, terrible, frightful*; Heb. 10, 27 *φοβερά δέ τις ἐκδοχή* *κρίσεως*. v. 31. 12, 21. Sept. for *אִי־לֵי* Gen. 28, 17. Deut. 10, 17.—Dem 505. 12. Xen. An. 5. 2. 23.

*φοβέω*, ω, f. ήσω, (*φόβος*.) *to put in fear, to terrify, to frighten*, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 *αἱ κάμηλοι ἐφόβουν τοὺς ἵππους*.—Often and in N. T. only Mid. *φοβέομαι*, οὔμαι, Pass. aor. 1 *ἐφοβήσῃ* and fut. 1 *φοβηθήσομαι* often in Mid. sense; pr. 'to put oneself in fear'; i. e.

1. *to fear, to be afraid, to be terrified, af-frighted*, either from fear simply or from astonishment; see Buttm. § 135. 3, 4, 5

136. 1, 2. In various constructions: a) Intrans. and absol. Rom. 13, 4 *ἐν δὲ κακὸν ποιῆς, φοβοῦ*. So *μὴ φοβοῦ* *fear not* Mark 5, 36. Luke 1, 13, 30; *μὴ φοβείσῃς* Matt. 14, 27. Mark 6, 50; *ἐφοβοῦντο* Mark 10, 32, 16, 8; *ἐφοβήθη* Matt. 14, 30. Acts 22, 29; *ἐφοβήθησαν σφόδρα* Matt. 17, 6, 27, 54. etc. Heb. 13, 6 *κύριος ἔμοι βοήθης καὶ οὐ φοβηθήσομαι*, quoted from Ps. 118, 6 where Sept. for *נָצַח*; as also Gen. 15, 1. 50, 19. Ex. 2, 14. (Palæph. 32. 2. Æl. V. H. 3. 43. Xen. Cyr. 3. 3. 30.) With accus. of a kindred noun; comp. Butt. § 131. 4. Winer § 32. 2; so 1 Pet. 3, 14 *τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε, fear not their fear*, i. e. which they would inspire. v. 6 *μὴ φοβ. μηδεμίαν πτόησιν*. Emphat. Mark 4, 41 et Luke 2, 9 *ἐφοβήθησαν φόβον μέγαν*. b) Trans. c. acc. comp. Butt. § 135. 3, 4, 5. Winer § 39. 2. So c. acc. of person, Matt. 10, 26 *μὴ οὖν φοβηθήτε αὐτοὺς*. 14, 5 *ἐφοβήθη τὸν ὄχλον*. Mark 12, 12. Luke 20, 19. John 9, 22. Acts 9, 26. Rom. 13, 3 *τὴν ἐξουσίαν* concr. Gal. 2, 12. al. Sept. for *נָצַח* Num. 21, 34. Deut. 3, 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) With acc. of thing, τὸ διάταγμα Heb. 11, 23; *τὸν θυμὸν τὸν βασιλέως* v. 27; *μηδέν* Rev. 2, 10. So Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. Hell. 4. 4. 8; *τί* Xen. Cyr. 2. 4. 22. c) With ἀπό c. gen. to *fear from*, to *be afraid of* any one; Matt. 10, 28 *μὴ φοβείσῃς ἀπὸ τῶν ἀποκτενούντων τὸ σῶμα*. Luke 12, 4. Sept. for *נָצַח* Deut. 1, 29. Lev. 26, 2. Ps. 3, 5; *נָצַח* Jer. 10, 2. d) With *μή*, lest; Acts 27, 17 *φοβούμενοι τε, μὴ εἰς τὴν σύρτιν ἐκπέσωσι*. Also c. μήπως id. v. 29. 2 Cor. 11, 3. 12, 20. Gal. 4, 11 *φοβοῦμαι ὑμᾶς, μήπως κτλ.* i. e. *as to you*; c. μήποτε id. Heb. 4, 1. So c. *μή* Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10; *μήποτε* Sept. Gen. 32, 11. e) With an infin. to *fear to do* any thing, to *scruple*, to *hesitate*; Matt. 1, 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου*. 2, 22. Mark 9, 32. Luke 9, 45. Sept. for *נָצַח* Gen. 19, 30. 46, 3. Ex. 34, 30. So Plut. Galba 27. Xen. An. 1. 3. 17.

2. Morally, to *fear*, to *reverence*, to *honour*, c. accus. a) Genr. Mark 6, 20 *ἐφοβείτο τὸν Ἰωάννην*. Eph. 5, 33 *ἵνα φοβῇται τὸν ἄνδρα*. Sept. and *נָצַח* Lev. 19, 3. Josh. 4, 14. So Plut. Galba 3. Hdian. 3. 13. 6. b) Spec. τὸν θεόν v. τὸν κύριον *φοβείσθαι*, to *fear God*, to *reverence*, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke 18, 2 *τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος*. v. 4, 23, 40. Col. 3. 22. 1 Pet. 2, 17. (Sept.

Ex. 1, 17. 21. Lev. 19, 14.) Also by Hebr. in the sense of religious awe, piety i. q. to *worship*, to *adore God*; Luke 1, 50 *καὶ τὸ ἔλεος αὐτοῦ ... τοῖς φοβουμένοις αὐτόν*. Acts 10, 2. 22. 35. Rev. 11, 18. 14, 7. 15, 4. 19, 5. So οἱ φοβούμενοι τὸν θεόν, i. q. proselytes, Acts 13, 16. 26; comp. in σέβω. Sept. and *נָצַח* Deut. 4, 10. 29 1 Sam. 12, 14. etc. +

φόβητρον, ου, τό, (φόβέω,) something fearful, a fearful sight, terrible portent. Luke 21, 11 *φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *נָצַח* Is. 19, 17.—Anth. Gr. III. p. 45. Luc. Philopat. 9. Plato Ax 367. a.

φόβος, ου, ὁ, (φέβομαι.) 1. fear, terror, affright; Matt. 14, 26 *ἀπὸ τοῦ φόβου ἔκραξαν*. Luke 1, 12 *φόβος ἐπέπεσεν ἐπ' αὐτόν*. 2, 9 *ἐφοβήθησαν φόβον μέγαν*, see in φοβέω 1. a. 8, 37. 21, 26. Rom. 8, 15. 2 Cor. 7, 5 *φόβοι*, fears. v. 11. 1 Tim. 5, 20. 1 John 4, 18 *ter*. With gen. of pers. or thing feared, i. e. which inspires fear; Matt. 23, 4 *ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου*. John 7, 13. 19, 38. 20, 19. 1 Pet. 3, 14 comp. in φοβέω no. 1. a. Heb. 2, 15 *φ. τοῦ θανάτου*. Rev. 18, 10. 15. Meton. a terror, an object of fear, Rom. 13, 3. Sept. for *נָצַח* Gen. 9, 2. Jon. 1, 10. 15; *נָצַח* Deut. 11, 25; *φόβοι* for *אֲרָמִים* Job 20, 25. So Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Spec. with the idea of astonishment, amazement; Matt. 28, 8 *μετὰ φόβον καὶ χαρὰς μεγάλης*. Mark 4, 41. Luke 1, 65. 5, 26. 7, 16. Acts 2, 43. 5, 5. 11, 19, 17. Rev. 11, 11.

2. In a moral sense, fear, reverence, respect, honour; e. g. towards persons, Rom. 13, 7 bis, *ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς ... τῷ τὸν φόβον, φόβον*. Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κύριου, i. e. a deep and reverential feeling of accountability to God or Christ; 2 Cor. 5, 11 *εἰδότες οὖν τὸν φόβον τοῦ κυρίου κτλ.* 7, 1. Eph. 5, 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. Simply, with τοῦ θεοῦ or the like impl. 1 Pet. 2, 18 comp. Eph. 5, 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. 2, 3. 2 Cor. 7, 15. Phil. 2, 12. Eph. 6, 5. (Sept. for *נָצַח* 2 Chr. 19, 9. Ps. 2, 11; *נָצַח* Ps. 36, 1.) By Hebr. i. q. religion, piety, φ. τοῦ κύριου Acts 9, 31; φ. τοῦ θεοῦ Rom. 3, 18; simpl. 1 Pet. 1, 17. 3, 2. 15. Sept. for *נָצַח* Ps. 19, 10. Prov. 1, 7. 29, 8, 13. So Eccles. 1, 12. 18. 40, 26.

Φοίβη, ης, ἡ, Phæbe, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, whom Paul, writing

from Corinth, commends to the church at Rome. Rom. 16, 1.

**Φοινίκη**, ης, ἡ, (φοίνιξ,) *Phœnicia*, *Phœnice*, a narrow tract of country on the eastern shore of the Mediterranean, north of Palestine; according to Greek and Roman writers, terminating on the north at the river Eleutherus, nearly opposite the little island Aradus; and extending on the south as far as Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beirût. See Rosenm. Bibl. Geogr. II. i. p. 1 sq. Winer Realw. art. *Phœnicien*.—Acts 11, 19. 15, 3. 21, 2.

**φοίνιξ**, ικος, ὁ, (sometimes φοίνιξ,) a palm-tree, the date-palm, *Phœnix dactylifera* of Linnæus, one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, **עֵינַר הַתְּמָרִים**, Sept. πόλις φοινίκων, Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing; so John 12, 13. Rev. 7, 9; comp. 1 Macc. 13, 51. Sept. for **תְּמָרִים** II. cc. Neh. 8, 17.—2 Macc. 10, 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

**Φοίνιξ**, ικος, ἡ, *Phœnix*, a city on the S. E. coast of Crete, with a harbour, Acts 27, 12.

**φονεύς**, ἑως, ὁ, (φονεύω,) a manslayer, murderer, Matt. 22, 7. Acts 3, 14. 7, 52. 28, 4. 1 Pet. 4, 15. Rev. 21, 8. 22, 15.—Wisd 12, c. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

**φονεύω**, τ. ἐσώω, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. 5, 21. 19, 18 Rom. 13, 9; μὴ φονεύσῃς Mark 10, 19. Luke 18, 20. James 2, 11. (Sept. for **רָצַח** Ex. 20, 13. Deut. 5, 17.) Genr. Matt. 5, 21. James 2, 11. 4, 2 see in

ζηλώω no. 3. With an accus. Matt. 23, 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5, 6. Sept. for **רָצַח** Deut. 4, 42. Josh. 20, 5. 6; **רָצַח** Neh. 4, 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

**φόνος**, ου, ὁ, (obs. φένω,) a killing οἱ men, murder, slaughter; Mark 15, 7 φόνος πεποιήκεισαν. Luke 23, 19. 25 στάσιν καὶ φόνον. Acts 9, 1. Rom. 1, 29. Heb. 11, 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι, murders Matt. 15, 19. Mark 7, 21. Gal. 5, 21. Rev. 9, 21. Sept. for **דָּמָא** bloodshed Ex. 22, 2. Prov. 1, 18; φ. ποιεῖν Deut. 22, 8; φ. μαχαίρας for **רָצַח** Ex. 17, 13. Deut. 13, 15.—2 Macc. 4, 35. Æl. V. II. 2. 17. Xen. Cyr. 3. 3. 65.

**φορέω**, ὦ, f. ἴσω, (φέρω,) pr. frequentative, implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phryn. p. 585; to bear about with or on oneself, to wear, c. acc. Matt. 11, 8 τὰ μαλακὰ φοροῦντες. John 19, 5 στέφανον. Rom. 13, 4 τὴν μάχαιραν. 1 Cor. 15, 49 bis. James 2, 3 τὴν ἐσθήτην.—Ecclus. 11, 3. Pol. 6. 22. 1. Xen. Cœ. 17. 3.

**φόρον**, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, Acts 28, 15; see fully in Ἀππίος.

**φόρος**, ου, ὁ, (φέρω,) pr. 'what is borne, brought in;' hence, a tax, tribute, laid upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers; Luke 20, 22 φόρον δοῦναι. 23, 2. Rom. 13, 6 φόρους τελέετε. v. 7 bis. Sept. for **מַס** Judg. 1, 30. 2 Sam. 20, 24; **מַס** Ezra 4, 20.—1 Macc. 3, 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἑστος. Hdian. 6. 2. 3. Xen. Conv. 4. 32

**φορτίζω**, f. ἴσω, (φόρτος,) to burden, to load, to lay a burden upon any one, pr. Anthol. Gr. IV. p. 289. ult.—In N. T. trop. of the burden of the Jewish ritual, with two acc. Luke 11, 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Butt. § 131. 5. Winer § 32. 4. Pass. Part. Matt. 11, 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, ye weary and heavy laden, sc. with the burden of sin and suffering.

**φορτίον**, ου, τό, (φόρτος.) a burden, load; a dimin. in form but not in sense, comp. Butt. § 119. n. 15.

1. Spoken of a ship, the lading, freight, cargo, Acts 27, 10 in later edit. for φόρτοι

in Rec.—Jos. Ant. 14. 14. 3. Xen. Œc. 9. 12. Genr. Sept. Is. 46, 1. Æl. V. II. 9. 14. Xen. Mem. 3. 13. 6.

2. Trop. a) Of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23, 4. Luke 11, 46 bis; comp. in φορτίω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11, 30; comp. in ζυγός. So Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βασιτάσαι Σήνωνος φορτίον. b) Of the burden of one's faults, sins, Gal. 6, 5. Comp. Sept. and נשׂא Ps. 38, 5.

φόρτος, ου, ὁ, (φέρω,) pr. 'what is borne,' a *burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27, 10 Rec. see in φορτίον no. 1.—Luc. Navig. 18 τὸ πλοῖον...καὶ ὁ φόρτος. Soph. Trach. 537.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. 16, 17.

φραγέλλιον, ου; τό, Lat. *flagellum*, a *whip, scourge*, John 2, 15. See in ἱμάς no. 2.—Schol. in Aristoph. Acharn. 724, ἱμαντας δέ, λώρους, φραγέλλια. Hesych. σκυταίαι τῶν ἔχων φραγέλλια, λώροι.

φραγελλῶ, ὦ, f. ὦσω, (φραγέλλιον,) Lat. *flagello*, to *flagellate*, to *scourge*, c. acc. Matt. 27, 26. Mark 15, 15. See in ἱμάς no. 2.—Test. XII Patr. p. 738 φραγελλώσας με.

φραγμός, ου, ὁ, (φράσσω,) a *fence, a hedge*, as inclosing any thing; e. g. a *thorn-hedge* around a vineyard, besides which there was usually a wall; Matt. 21, 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12, 1; comp. Is. 5, 2, 5 where Sept. for פֶּרֶץ and חֲבִיתִים. Luke 14, 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2, 14, see in μεστότοιχον. Sept. also for חֲבִיתִים Num. 22, 24. Ecc. 10, 8.—Plut. Cimon 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφείλεν. Xen. Venat. 11. 4.

φράζω, f. ἄσω, to *say, to speak, to tell, to declare* in words, c. acc. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. to *tell, to explain, to interpret*, c. acc. τὴν παραβολὴν Matt. 13, 36. 15, 15; Sept. for פֶּרֶץ Job 6, 24; חֲבִיתִים Job 12, 8.—Jos. Vit. § 69. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

φράσσω v. -ττω, f. ξω, to *inclose* with a fence, hedge, wall, for protection, to *fence around, to hedge in*, c. acc. Sept. for חֲבִיתִים Hos. 2, 6. Xen. Cyr. 2. 4. 25; a city with walls, to *fortify*, Hdtan. 8. 2. 13; a defile with troops, to *shut up*, Plut. Cato Maj. 13.

So the ears with wax, to *stop*, τὰ ὦτα, Sept. for מִצָּן Prov. 21, 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, to *stop the mouth*, viz.

1. Pr. as of wild beasts, Heb. 11, 33 ἔφραξαν στόματα λέόντων, i. e. rendered them harmless, powerless; comp. Dan. 6, 22.—M. Antonin. 12. 1, ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἣ ἐφόρει, ἔφραξε τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

2. Trop. i. q. to *silence, to put to silence*; Rom. 3, 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11, 10 ἡ καύχους αὐτῇ οὐ φραγίσεται.—2 Macc. 14, 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

φρέαρ, ατος, τό, a *well, pit, cistern*, for water, dug in the earth, and thus strictly distinguished from πηγή a fountain; though a *well* may also be called a *fountain*; comp. in πηγή no. 2, and Heb. Lex. art. מֵאֵי. Luke 14, 5. John 4, 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for מֵאֵי Gen. 16, 14. 26, 15. 18 sq. So Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. 9, 1. 2 ter. Sept. φρέαρ διαφθοράς for חֲבִיתִים Ps. 55, 24.

φρεναπατάω, ὦ, f. ἦσω, (φρήν, ἀπατάω,) to *deceive the mind* of any one; genr. to *deceive*, c. acc. Gal. 6, 3 ἐαυτὸν φ.—Hesych. φρεναπατᾶ· χλευάζει. Not found in classic writers.

φρεναπάτης, ου, ὁ, (φρεναπατάω,) a *mind-deceiver*; genr. a *deceiver, seducer* Tit. 1, 10.—Etymol. Mag. 811. 3. Not found in classic writers.

φρήν, ἐνός, ἡ, the *diaphragm, midriff*, separating the heart and lungs from the abdomen, Æschyl. Prom. 881; Plur. Plato Tim. 70. a. Meton. the heart and parts about the heart, the breast, Lat. *præcordia*, Hom. Il. 10. 10. ib. 13. 493.—Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the *mind, the soul*, including the intellect, disposition, feelings; 1 Cor. 14, 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν...ταῖς δὲ φρεσὶ τέλειαι γίνεσθε. Sept. for בְּנֵי Prov. 7, 7. 9, 4.—Hdtan. 3. 11. 17. Dem. 780. 21 καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

φρίσσω v. -ττω, f. ξω, (φρίξ,) to *be rough, ruffled, uneven*, with bristling points, to *bristle*; e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of the hair, to *bristle*

to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair or mane, Hes. Scut. 391. Plut. Aristid. 18.—In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end; absol. James 2, 19 τὰ δαιμόνια... φρίσσουν. So Sept. Dan. 7, 15. Judith 16, 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικὸς ἀκούω.

φρονέω, ᾧ, f. ἴσω, (φρήν,) expressing the action of the φρήν, φρένες, i. e. of the mind, heart, will; so to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12.—In N. T. and usually, to mind, to be minded, to have in mind, to be disposed or inclined in any way; spoken generally of any act or emotion of the mind.

1. Genr. to think, to mean, to be of opinion; with acc. of thing implying manner of thinking, Acts 28, 22 ἀκούσαι ἃ φρονεῖς. Rom. 12, 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4, 6. Gal. 5, 10. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. With an adv. or the like, 1 Cor. 13, 11 ὡς νήπιος ἐφρόνουν. Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14, 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

2. As including the affections, emotions, to be minded, to think, to be disposed in mind, c. accus. a) Genr. Phil. 2, 5 τοῦτο γὰρ φρονεῖσθαι ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3, 15 bis. Rom. [11, 20.] 12, 16 τὰ ἐν ψυχῇ φρονεῖν, see in ἐν ψυχῇ no. 2. (So μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ ἢ. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12, 16. 15. 5. 2 Cor. 13, 11. Phil. 2, 2 bis. 3, 16. 4, 2. So τὰ αὐτά Jos. B. J. 5. 7. 4; τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdot. 1. 60. b) Spec. to think, to mind, to favour, pr. to set the mind and affections upon; c. acc. Matt. 16, 23 et Mark 8, 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8, 5 φ. τὰ τῆς σαρκὸς. Phil. 3, 19 τὰ ἐπίγεια. Col. 3, 2 τὰ ἔω. So 1 Macc. 10, 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. Hell. 4. 8. 24.

3. to mind, to regard, to care for; with ὑπὲρ τινος Phil. 4, 10 bis. So 2 Macc. 14, 8.—Spec. of time, to regard, to keep, τὴν ἡμέραν Rom. 14, 6 quater; comp. Gal. 4, 10.

φρόνημα, ατος, τό, (φρονέω,) pr. 'what one has in mind, what one thinks, feels,

wills; hence, mind, thought, will; Rom 8, 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis. 7 τὸ φρόνημα τῆς σαρκὸς κτλ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

φρόνησις, εως, ἡ, (φρονέω,) a minding, thinking, intention to do so or so, Soph. Œd. T. 664.—In N. T.

1. mind, disposition, intention, i. e. the mode of thinking and feeling; Luke 1, 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ θεοῖς γέλων ἡρωικὴ φρόνησις.

2. understanding, insight, prudence; Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for בְּכָל־חָכְמָה Prov. 1, 2. 7, 4; חָכְמָה־בְּכָל־חָכְמָה Prov. 3, 13. 8, 1; חָכְמָה־בְּכָל־חָכְמָה 1 K. 3, 28. 4, 29.—Jos. Ant. 8. 7. 5. Luc. Halc. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 "prudentia enim, quam Græci φρόνησιν dicunt, est rerum expectandarum fugiendarumque scientia."

φρόνιμος, η, ον, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7, 24 ὁμοίωσάμενος αὐτὸν ἀνδρὶ φρόνιμῳ. 10, 16. 24, 45. 25, 2. 4. 8. 9. Luke 12, 42. 1 Cor. 4, 10. 10, 15. Comparat. φρονιμώτερος Luke 16, 8. Also παρ' ἑαυτοῖς φρόνιμοι, wise in their own conceit, Rom. 11, 25. 12, 16; impl. 2 Cor. 11, 19. Sept. for בְּכָל־חָכְמָה 1 K. 3, 12; παρ' ἑαυτῷ Prov. 3, 7; חָכְמָה־בְּכָל־חָכְמָה Prov. 14, 6. 18, 15.—Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

φρονίμως, adv. (φρόνιμος,) with mind, thinkingly, prudently, wisely, Luke 16, 8.—Xen. Ag. 1. 17.

φροντίζω, f. ἴσω, (φροντίς, φρονέω, φρήν,) to take thought, to be thoughtful, provident; to take care, to be watchful; c. inf. Tit. 3, 8 ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι. Sept. c. gen. for בְּכָל־חָכְמָה Ps. 40, 18.—2 Macc. 2, 26. Xen. Mem. 3. 11. 12; c. ἵνα Pol. 2. 8. 8.

φρουρέω, ᾧ, f. ἴσω, (φρουρός, προορώ,) to watch, to keep watch, absol. Thuc. 8. 35.—In N. T. and genr.

1. to watch, to guard, to keep; e. g. of a military watch, c. acc. 2 Cor. 11, 32 ὁ ἐν ἀρχῇ... ἐφρουρήσε τὴν πόλιν. Trop. as of a prisoner, Gal. 3, 23.—Judith 3, 6 Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

2. Trop. to keep, to preserve in any state; Phil. 4, 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1, 5 τοὺς φρουρουμένους εἰς σωτηρίαν.—Pr. Eurip. Ion 98.

φρυάσσω v. -ττω, f. ξω, (kindr. βρύω, βρύζω,) in classic writers only Mid. depon

φρυσσόμεναι v. -ττομαι, *to rage, to be fierce*, pr. of animals, as of horses high-spirited and fierce, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ὑπὸ τοῖς γαυριῶσι καὶ φρυαττομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc 7, 34. 3 Macc. 2, 2. Diod. Sic. 4. 74.—In N. T. once in the Active voice, aor. 1, *to rage, to make a noise and tumult*, intrans. Acts 4, 25 ἵναὶ ἐφρύαξαν ἔσση, quoted from Ps. 2, 1 where Sept. for שָׁחַח.

φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig*; Plur. *dry sticks, brush-wood*; Acts 28, 3 φρυγάνων πληθός. Sept. for שֹׁבֵל Is. 40, 24. 47, 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρυγάνα συλλέγοντες ὡς ἐπὶ πύρ.

φρυγία, as, ἡ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. Acts 2, 10. 16, 6. 18, 23. [1 Tim. 6, 23.] In early times, Phrygia was divided into Phrygia Major on the South, and Phrygia Minor on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Strabo 12. p. 571, 576. Cellar. Not. Orb. II. p. 123 sq. 144—149. Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

φύγελλος, ου, δ, Phygellus, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

φυγή, ἡς, ἡ, (φεύγω,) *a fleeing, flight*, Matt. 24, 20. Mark 13, 18. Sept. for בָּרֵחַ Jer. 49, 23; מְנוּחַ Jer. 25, 35.—2 Macc. 12, 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

φυλακή, ἡς, ἡ, (φυλάσσω,) *watch, guard*, i. e.

1. Pr. the act of keeping watch, guarding; Luke 2, 8 φυλάσσοντες φυλακάς, *watching watches*, i. e. *keeping watch or guard, excubias agentes*; see Buttm. § 131.

4. Sept. for מִשְׁמָרִים Num. 1, 53. 3, 7. 29 sq.—So φυλακάς φύλαττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. Plato Phædr. 240. e; and genr. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

2. Meton. of persons set to watch, *a watch, guard*, collect. *guards*; Acts 12, 10 διελθόντες δὲ πρῶτῃν φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

3. Meton. the place where watch is kept, e. g. a) *a watch-post, station*, pr. Sept. for מִשְׁמָרָה Hab. 2, 1. Xen. Hell. 5. 4. 49. Comp. Bar. 3, 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18, 2 bis. Comp. Is. 34, 11 sq. Jer. 50, 39. 51, 37. Others i. q. *hold, den, cage*, in which they are imprisoned, as in lett. b; but less well.

b) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5, 25 εἰς φυλακὴν βληθήσῃ. 14, 3 ἔξω ἐν φυλακῇ. v. 10 ἀπεκεφαλίσσε τὸν ἰωάννην ἐν τῇ φυλακῇ. 18, 30. 25, 36. 39. 43. 44. Mark 6, 17. 28. Luke 3, 20. 12, 58. 21, 12. 22, 33. 23, 19. 25. John 3, 24. Acts 5, 19 τὰς θυρὰς τῆς φυλακῆς. v. 22. 25. 8, 3. 12, 4. 5. 6. 17. 16, 23. 24. 27. 37. 40. 22, 4. 26, 10. Rev. 2, 10. Spec. for imprisonment, 2 Cor. 6, 5. 11, 23. Heb. 11, 36. Sept. genr. for מִשְׁמָרָה Gen. 40, 3 sq. Lev. 24, 12; מִשְׁמָרָה Neh. 3, 25; מִשְׁמָרָה 1 K. 22, 27. So Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφίεισαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men. 1 Pet. 3, 19. Rev. 20, 7; comp. 2 Pet. 2, 4 and Jude 6. See in ταρταρώ, and comp. Act. Thom. § 10.

4. Meton. of time, *a watch* of the night, a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12, 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14, 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24, 43. Mark 6, 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. מִשְׁמָרָה, Sept. φυλακή, Judg. 7, 19. Ps. 90, 6; see Heb. Lex. art. מִשְׁמָרָה. Buxtorf Lex. Chald. 2454. Sturz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. Wetst. N. T. ad Matt. 14, 25. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called δ' ὥς, μεσονύκτιον, ἀλεκτοροφάνια, πρῶι; see Mark 13, 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Dict. of Antt. art. *Castra* p. 250. Veget. R. M. 3. 8, "in quatuor partes ad clepsydram sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. Jerome ad Matt. 14, "Stationes et vigiliæ in terna horarum

spatia dividuntur." See in art. τετράδιον. —Jos. Ant. 18. 9. 6 περὶ φ. τετάρτην. Arr. Exp. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περὶ τὴν δευτέραν φ. Xen. An. 4. 1. 5.

φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, to imprison*, c. acc. Acts 22, 19.—Wisd. 18, 4. Act. Thom. § 45 ὁ φυλακίζμενος ἐν δεσμοτηρίῳ. Not found in classic writers.

φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) *a watch-post, guarded place*, Hdut. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, *an amulet*, Plut. de Is. et Osir. 65, 68. Horapoll. 1. 24.—In N. T. Plur. τὰ φυλακτήρια, *phylacteries*, Heb. רִיבּוּצִים prayer-fillets, later Heb. קְרָפְּתִים prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, (as Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21,) and which the Jews since the exile are accustomed to bind in different ways around the forehead and left arm while at prayer, following a literal interpretation of Ex. 13, 16. Deut. 6, 8. 11, 18. The Rabbins have many minute precepts respecting them. See Heb. Lex. art. רִיבּוּצִים. Buxtorf Lex. Chald. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια, see Lightf. Hor. Heb. in loc.

φύλαξ, ακος, ὁ, (φυλάσσω,) *a watcher, keeper, guard*; Acts 5, 23, 12, 6. 19. Sept. for רָצוּ Gen. 4, 9. Is. 62, 6.—Hdian. 3. 3. 12. Xen. Ath. 3. 4.

φυλάσσω v. -ττω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195.—In N. T.

1. Intrans. *to watch, to keep watch*, c. acc. of the kindred noun; Luke 2, 8 φυλάσσοντες φυλακάς. See fully in φυλακή no. 1.

2. Trans. c. acc. *to watch, to guard, to keep*, e. g. a) Persons or things from escape or violence; persons, Luke 8, 29 ἐδεσμεῖτο . . . φυλασσομένων. Acts 12, 4 φ. αὐτὸν sc. τὸν Πέτρον. 28, 16; ἐν τῷ πραιτωρίῳ 23, 35. Acc. τί, Luke 11, 21. Acts 23, 20 τὰ ἱμάτια. Sept. for רָצוּ 1 Sam. 19, 11. Gen. 2, 15, 3, 24. So τινά Hdian. 1. 17, 3. Xen. Cyr. 4. 2. 40; τί, Palaeoph. 19. 1. Ael. V. II. 2. 4. Xen. Ag. 4. 1. b) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17, 12 οὓς δέδωκάς μοι ἐφύλαξα. 2 Pet. 2, 5; ἱμᾶς ἀπαιτούτους Jude 24; ἀπὸ τοῦ πονηροῦ 2 Thess. 3, 3. Acc. τί, 1 Tim. 6, 20. 2 Tim. 1, 14; c. εἰς ἡμέραν 2 Tim. 1, 12; εἰς ζωὴν John 12, 25. Sept. for רָצוּ

Prov 6, 22. Ex. 23, 20; c. ἀπὸ for יָצַח Ps. 141, 9. So τινά Wisd. 19, 6. Hdian. 4. 4. 9; c. ἀπὸ Xen. Cyr. 1. 4. 7; τί Dem. 25. 23; c. εἰς καιρὸν Ael. V. H. 9. 21. c) Mid. and once Reflex. *to keep oneself from or as to any thing, to be on one's guard, to beware of, to avoid*; e. g. with ἀπὸ τινος, once reflex. 1 John 5, 21 φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke 12, 15. (Reflex. Test. XII Patr. p. 648. Mid. Eccclus. 22, 26. Xen. Cyr. 2. 3. 9.) Mid. c. accus. *to guard against, to beware of*, Acts 21, 25. 2 Tim. 4, 15 ὃν καὶ σὺ φυλάσσου. Winer § 32. p. 255. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) With ἵνα μή, 2 Pet. 3, 17 φυλάσσεσθε, ἵνα μὴ . . . ἐκπέσῃτε κτλ. So ὅπως μή Xen. Mem. 1. 2. 37; μή Epict. Ench. 34.

3. Trop. *to keep, to observe*, not to violate, e. g. precepts, laws, c. acc. Luke 11, 28 τὸν λόγον τοῦ θεοῦ. Acts 7, 53. 16, 4 τὰ δόγματα. 21, 24 τὸν νόμον. Rom. 2, 26. Gal. 6, 13. 1 Tim. 5, 21. [John 12, 47.] Mid. πάντα ταῦτα ἐφύλαξα ἑμὴν, *all these have I kept of my self*, Matt. 19, 20. Mark 10, 20. Luke 18, 21. Sept. for רָצוּ Ps. 105, 45. Prov. 4, 4. sarp. רָצוּ Prov. 6, 20; רָצוּ 1 K. 11, 35; רָצוּ Deut. 5, 15.—Eccclus. 21, 11. Hdian. 1. 7. 12. Xen. Hell. 1. 7. 30.

φυλή, ἡς, ἡ, (φύλον, φύω,) *a kindred, race, tribe*, descended from a common ancestor, i. q. φύλον.

1. *a race, people, nation*; Matt. 24, 30 πᾶσαι φυλαὶ τῆς γῆς *all the tribes (nations) of the earth*. Rev. 1, 7. Pleonast. 5, 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7, 9. 11, 9. 13, 7. 14, 6. Sept. for רַחֲמַי Gen. 12, 3. Am. 3, 2. Mic. 2, 3; עַמִּי Prov. 14, 34.—Sept. Dan. 3, 4. 30. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, others κατὰ φύλα. ib. 8. 5. 7. Comp. Sturz Lex. Xen. φυλή no. 4.

2. Spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation; Matt. 19, 28 et Luke 22, 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Luke 2, 36 ἐκ φυλῆς Ἀσὴρ. Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Heb. 7, 13. 14. James 1, 1. Rev. 5, 5. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 21, 12 Sept. for רַחֲמַי Ex. 31, 2. 6. sarp. עַמִּי Ex. 24, 4. Deut. 1, 13. sarp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

φύλλον, ου, τό, (φύω,) *a leaf*; Plur. τὰ φύλλα *leaves, foliage*; Matt. 21, 19. 24, 32. Mark 11, 13 bis. 13, 28. Rev. 22, 2. Sept



for  $\pi\lambda\zeta$  Gen. 3, 7, 8, 11. Neh. 8, 17.—Æl. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 10.

**φύραμα**, ατος, τό, (φυράω, φύρω,) a kneaded mass, genr. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. 9, 21. (Geoponic. 15. 2. 8.) Of a mass of dough, proverbially, 1 Cor. 5, 6 et Gal. 5, 9; see in ζύμη. Trop. Rom. 11, 16 see in ἀπαρχή no. 2. 1 Cor. 5, 7. Sept. for  $\pi\lambda\zeta$  Num. 15, 20, 21;  $\pi\lambda\zeta$  Ex. 8, 3. 12, 34.—M. Antonin. 7. 68; a kind of cake Athen. 9. p. 402.

**φυσικός**, ή, όν, (φύσις,) *physical, natural*, from or by nature, Test. XII Patr. p. 648 τυφλοί τοὺς φυσικούς ὀφθαλμούς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1.—In N. T. *natural*, according to nature, φυσική χρῆσις Rom. 1, 26. 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, brutish, 2 Pet. 2, 12. So Arr. Epict. 2. 20. 6 φυσική κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

**φυσικῶς**, adv. (φυσικός,) *physically, naturally*, from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, naturally, by the natural senses, sensually.—Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

**φυσιώω**, ὦ, f. ὥσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) pr. to blow, to puff; to pant; so φυσιάω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506.—In N. T. φυσιώω trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8, 1 ἡ γνώσις φυσιοῖ. Pass. or Mid. 1 Cor. 4, 18. 19. 5, 2. 13, 4; ὑπέρ τινος 1 Cor. 4, 6; ὑπό τινος Col. 2, 18. So Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῖσθε μὴ προσέχων τοῖς φυσιοῦσίν με. Hesych. φυσιοῦμεθα· ἐπαυρόμεθα, τυφούμεθα.—In classic writers φυσιώω comes from φύσις, and signifies to make natural, Simplic. in Epict. p. 219; see Passow s. v.

**φύσις**, εως, ή, (φύω,) *physis, nature*, pr. vis genitrix, generative and productive power; like Lat. *natura* from nascor. Hence,

1. *nature*, i. e. natural source or origin, generation, birth, descent; Gal. 2, 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2, 27 ή ἐκ φύσεως ἀκροβυστία.—Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν νῆν. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. 245. d, φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

2. *a nature*, as generated, produced, naturally existing, a being, genus, kind; James

3, 7 bis, πάντα γὰρ φύσις θηρίων... δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4, 8 τοῖς μὴ φύσει οὐσι θεοῖς, i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8, 5.—3 Macc. 3, 29 πάντα θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοὶ φύσις ἐν κόσμῳ γίνεταί. Soph. Œd. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1.

3. *the nature* of any person or thing, the natural constitution, the innate disposition and qualities. a) Of persons, in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2, 3 τέκνα φύσει ὀργῆς. Rom. 2, 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1, 4 ζεῖας κοινωνοὶ φύσεως, partakers of the divine (moral) nature, i. e. regenerated in heart and disposition. So Wisd. 7, 20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλαίτους. Dem. 774. 8, 11 ή μὲν φύσις ἀν ή πονηρά, πολλάκις φαῖλα βουλεύεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ή τοῦ χωρίου φύσις. Xen. Œc. 16. 2 τὴν φ. τῆς γῆς.—Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11, 14 οὐδὲ αὐτὴ ή φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐν κομᾷ ἀτίμια αὐτῷ ἐστὶ; dolh not your own natural feeling teach you? It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women to wear it long. Among the Hebrews, comp. the law of the Nazarite Num. 6, 1 sq. Judg. 13, 5. 1 Sam. 1, 11; genr. Ez. 44, 20; for women, Is. 3, 24. Judith 10, 3. Luke 7, 38. For the Greek custom, see espec. Plut. Quæst. Rom. 14. Hdor. 1. 82. Phocylid. 199 sq. Dict. of Antt. art. Coma. b) Genr. *the nature of things*, the order and constitution of nature; e. g. κατὰ φύσιν, according to nature, natural, Rom. 11, 21. 24 bis. Also παρὰ φύσιν, contrary to nature, unnatural, Rom. 1, 26. 11, 24. Comp. Wetst. N. T. II. p. 24 sq. So κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11; παρὰ φ. Athen. 13. p. 605. d, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδευαστὴς... τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1. 23.

**φυσιώωσις**, εως, ή, (φυσιώω,) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 12, 20.—Hesych. φυσιώσις· ἐπαρσις, ὑψηλοφροσύνη.

**φύτεία**, as, ή, (φυντεύω,) a planting, the act of planting, τῆς ἀμπελῶν Sept. Mic. 1, 6. Jos. Ant. 12. 3. 4. Xen. Œc. 19. 12.—In N. T. a plantation, plant, i. q. φύτευμα, trop. Matt. 15, 13 πάντα φυτεία κτλ. referring to

the teaching and traditions of the Pharisees. —Psalm. Salom. 14, 3 ἡ φυτεία αὐτῶν ἐβρί-  
ζομένη εἰς τὸν αἰῶνα. Pr. Athen. 5. p. 207. e.

φυτεύω, f. εὔσω, (φυτὸν, φύω,) to plant; c. acc. Matt. 21, 33 ἐφύτευσεν ἀμπέλωνα. Mark 12, 1. Luke 20, 9. 1 Cor. 9, 7. Luke 13, 6 σκῆν. Absol. 17, 28. Pass. Luke 17, 6. Sept. for פָּצַח Gen. 9, 20. Deut. 6, 11; פָּצַח Ps. 1, 3. (Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Œc. 4. 21.) Trop. Matt. 15, 13, see in *φυτεία*. Of a teacher planting the word of divine truth, absol. 1 Cor. 3, 6, 7. 8.

φύω, f. φύσω, to generate, to produce, to bring forth, to let grow, e. g. plants, Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10; καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἄνδρας φύειν, to beget, to bear, Hdot. 9. 122. Eurip. Phœn. 34. Pass. φύομαι, also Act. aor. 2 ἔφυν (as if from a pres. φῦμι) and perf. πέφυκα as intrans. to be generated, produced, to spring up, to grow, e. g. plants, Sept. Prov. 26, 9. Xen. Mem. 4. 3. 10; ἔφυν Xen. Œc. 19. 8; πέφυκα Xen. Cyr. 7. 5. 11; of persons, to be born, to grow up, to be by nature, Plut. conjugal. Præc. 42; ἔφυν Luc. Gymnas. 20. Xen. Mem. 2. 3. 4; πέφυκα Hdtian. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὅπως ὁ κόσμος ἔφυν. See Buttm. § 114. Kühner § 192. 11. Matth. § 254.—In N. T.

1. Pass. aor. 2 ἐφύην, part. φυείς, to spring up, to grow; e. g. a plant, see above; Luke 8, 6 καὶ φυνὲν ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτὸν. v. 8 φυνὲν ἐποίησε καρπὸν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. 1. c. Winer § 15.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυῆναι τὸ καλούμενον ἀκόντιον φάρμακον. So συμ-φυείς Philo de Vit. Mos. II. p. 174. 12; comp. in συμφύω.

2. Act. intrans. to spring up, to grow up; Heb. 12, 15 ῥίζα πικρίας ἄνω φύουσα, quoted from Deut. 29, 17 where Sept. for Heb. פָּצַח.—Eccles. 14, 18.

φωλεός, οὔ, ὁ, a hole, burrow, lurking-place of animals, Matt. 8, 20. Luke 9, 58. —Æl. H. An. 6. 3. Plut. T. Græch. 9.

φωνέω, ὦ, f. ἦσω, (φωνή,) to sound, to utter a sound, voice, cry.

1. Intrans. and absol. a) Of animals, e. g. a cock, to crow, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27. So Æsop. Fab. 119; of other birds, Sept. Jer. 17, 11. Is. 38, 14; of beasts, to cry, Zeph. 2, 14; of a trumpet, Sept. for פָּצַח Am. 3, 6. 1 Macc.

9, 12. b) Of persons, to cry out, to exclaim, to call out; Luke 8, 8 ἐφώνεο· δ' ἔχων ὅτα κτλ. v. 54 ἐφώνησε λέγων. 16, 24. Acts 10, 18. So with dat. of kindred noun, Luko 23, 46 φωνήσας φωνῇ μεγάλῃ. Acts 16, 28. With dat. of pers. to whom Rev. 14, 18. Sept. for פָּצַח Dan. 4, 11; פָּצַח 1 Chr. 15, 16. So Esdr. 8, 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

2. Trans. to cry or call to any one, to speak to, to address, to call, c. acc. a) Genr. with the words spoken, as a title or the like; to call one so or so, to name; John 13, 13 ἡμεῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος. Comp. Hom. Od. 4. 77. b) As implying invitation to come near or to the speaker; Matt. 20, 32 ἐφώνησε αὐτοὺς. Mark 3, 31. 9, 35 ἐφώνησε τοῖς δώδεκα. 10, 49 ter. Luke 16, 2. John 1, 49. 2, 9. 4, 16. 9, 18. 24. [10, 3.] 11, 28 bis. 12, 33. Acts 9, 41. 10, 7; c. dat. αὐτῷ Luke 19, 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. Matth. § 401. 3. (So c. πρὸς Tob. 5, 8.) With ἐκ, to call one out of any place, John 12, 17; comp. 11, 43. Also, to invite to a feast, Luke 14, 12; to call out to any one for help, Matt. 27, 47 et Mark 15, 35 Ἠλίας φωνεῖ. So Soph. Aj. 73 Αἰῶνα φωνῶ, comp. v. 89. ib. 543. Theocr. Id. 2. 109.

φωνή, ἦς, ἡ, (obs. φῶω, kindr. φημί) a sound, tone, as given forth or uttered.

1. Genr. and spoken of things, a sound, e. g. of a trumpet or other instrument, Matt. 24, 31. 1 Cor. 14, 7. 8. (Sept. for בָּיַד Ez. 2, 6. 13. Dan. 3, 5. 7. 10.) Of the wind, John 3, 8. Acts 2, 6 comp. v. 2. Sept. 1 Sam. 12, 18. Of rushing wings, chariots, waters, Rev. 9, 14, 2. 18, 22. 19, 6. (Sept. and בָּיַד Ez. 1, 24. 3, 13. 26, 10. Nah. 3, 2.) Of thunder, φωνῇ βροντῆς Rev. 6, 1. 14, 2. 19, 6; φωναὶ καὶ βρονταὶ Rev. 4, 5, 8, 5. 11, 19. al. (Sept. and בָּיַד Ex. 19, 16. 20, 18. 1 Sam. 7, 10. Eccles. 43, 17.) So φωνῇ ῥημάτων, the sound (resounding) of the words, the thunders in which the words of the law were proclaimed, Heb. 12, 19; comp. Ex. 19, 19. —Poll. On. 4. 11. p. 397 εἴποις δ' ἂν τὸ φῶγμα τῆς σάλπιγγος φωνῇ. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτήρ καὶ φωνῇ. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσας φωνάς.

2. Spec. a voice, cry, spoken of persons.

a) Pr. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. 27, 46. 50. Mark 5, 7. 15, 34. Luke 8, 28. John 11, 43. Acts 8, 7. Rev. 6, 10; ἐν μεγάλῃ φωνῇ Rev. 14, 15; μετὰ

μεγάλης φωνῆς Luke 17, 15. Sept. for בִּיר Neh. 9, 4. Job 2, 12; c. ἐν 2 Sam. 19, 4. (Hdian. 1. 8. 12. Luke. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίεναι φ. μεγάλην, *to utter a loud cry, to cry with a loud voice*, Mark 15, 37; αἶρεν v. ἐπαίρει φωνήν, *to lift up the voice*, i. q. to cry or call aloud, Luke 11, 27, 17, 13. Acts 2, 14, 4, 24, 14, 11, 22, 22; see in αἶρω, ἐπαίρω. (Dem. 301. 10.) Luke 23, -23 ἐπέκειντο μεγάλας φωναίς. So where the *voice* of one speaking, crying out, wailing, is said to be, to come, or the like; as φωνή ἐγένετο Luke 9, 36. Acts 7, 31; πρὸς τινα Acts 10, 13; φ. φέρεται τι 2 Pet. 1, 17, comp. in φέρω no. 3; with ἕκ c. gen. as φωνή ἐγένετο v. ἔρχεται v. ἐξέρχεται ἕκ τινος; e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3, 17. Luke 3, 22. John 12, 28; ἐκ τῆς νεφέλης Mark 9, 7. Luke 9, 35; ἐκ πάντων Acts 19, 34; with ἀπό c. gen. id. Rev. 16, 17. (Sept. c. ἐκ Is. 66, 6; c. ἀπό Zeph. 1, 11.) Also ἀκούειν φωνήν v. φωνῆς, *to hear a voice*, Matt. 2, 18. Acts 9, 4, 7. Rev. 6, 6; with ἕκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1, 18; ἐκ τῶν τεσσ. κερ. Rev. 9, 13; ἐκ τοῦ στόματος Acts 22, 14. Rev. 1, 10 ἤκουσα ὀπίσω μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in βλέπω no. 2. a. Sept. Gen. 3, 8. 10, 4, 22. (Dem. 240. 12.) With gen. of pers. Matt. 3, 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12, 19. Mark 1, 3. John 5, 25 φ. τοῦ υἱοῦ τοῦ θεοῦ. v. 28. 37. Acts 12, 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4, 16. Heb. 12, 26. Rev. 5, 11, 19, 1 φ. ὄχλου. 19, 6. (Sept. Gen. 27, 22. 1 Sam. 24, 17. Palæph. 7. 1. Xen. Apol. 12.) Also of song, c. gen. φωνὴ κιθαροδῶν Rev. 18, 22; φ. νυμφίου καὶ νύμφης v. 23. Sept. Jer. 16, 8, 25, 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1, 41.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in ὁψαλμός no. 2. Thus, ἀκούειν τῆς φωνῆς τινος, *to hear* [and obey] *one's voice*, i. e. to obey the person himself, John 10, 16. 27. Heb. 3, 7, 15, 4, 7. So Sept. Gen. 3, 17, 16, 3, 27, 13.—Trop. Gal. 4, 20 ἀλλάξει τὴν φωνήν μου, *to change my voice*, as in Engl. *to change one's tone*, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.

b) Meton. what is uttered by the voice, *a word, saying*; Acts 13, 27 τὰς φωνὰς τῶν προφητῶν. 24, 21.—So AEL. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Ven. 13. 16.

c) Meton. of a manner of speaking, *speech, language, dialect*; 1 Cor. 14, 10 τοιαῦτα γένῃ φωνῶν ἐν ἱψ. κόσμῳ. v. 11. Sept. and

נִבְּרָ Gen. 11, 1.—Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8 Xen. An. 4. 8. 4. +

φῶς, φωτός, τό, (φάω, contr. for φαίος,) *light*, pr. with the idea of shining, brightness, splendour.

1. Pr. and genr. a) Of *light* in itself, 2 Cor. 4, 6 ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. 17, 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; Rec. νεφ. φωτεινῇ. Sept. and וָאֵר Gen. 1, 3. 4. 18. So Luc. Philopat. 13. Xen. Conv. 6. 7. b) As emitted from a luminous body; e. g. a lamp. φ. λύχνου Luke 8, 16. Rev. 18, 23; of the sun, φ. τοῦ ἡλίου Rev. 22, 5. Sept. for וָאֵר Is. 30, 26. Jer. 25, 10; מִנִּי Is. 4, 5. So Andoc. 9. 38 φ. τοῦ ἡλίου. Diod. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. c) Of *day-light, day*, John 11, 9, 10, opp. ἡ νύξ. John 3, 20 bis, ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς κτλ. v. 21; ἐν τῷ φωτὶ, *in the light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ. Matt. 10, 27. Luke 12, 3. So Eph. 5, 13 bis, opp. σκότος in v. 11; comp. in φανερόω. Sept. and וָאֵר 1 Sam. 25, 34. 36. Job 3, 16. So AEL. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. d) Of the dazzling *light, splendour, glory*, which surrounds the throne of God, in which God dwells; 1 Tim. 6, 16 φῶς οἰκῶν ἀπρόσιτον sc. ὁ θεός. Rev. 21, 24. Comp. Ps. 104, 2. Is. 60, 1. 19. 20. Wisd. 7, 26; see in δόξα no. 3. b. (Comp. Plut. Pericl. 39 τὸν μὲν τύπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν... φωτὶ καθάρῳ τὸν ἅπαντα χρόνον ὁμαλὸς περιλαμβόμενον.) Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9, 3 φῶς ἀπὸ τοῦ οὐρανοῦ, comp. v. 5. 22, 6. 9. 11. 26, 13; of angels Acts 12, 7. 2 Cor. 11, 14; of glorified saints, Col. 1, 12 κληρὸς τῶν ἁγίων ἐν τῷ φωτὶ. Comp. Xen. Cyr. 4. 2. 15.

2. Meton. *a light, a luminous body*, e. g. a) *a lamp or torch*, Acts 16, 29 αἰτήσας δὲ φῶτα. Sept. and וָאֵר Ps. 119, 105. So Xen. Hell. 5. 1. 8. b) *a fire*, Mark 14, 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22, 56. So 1 Macc. 12, 29. Xen. Cyr. 7. 5. 27. c) Of the heavenly luminaries, the sun, moon, and stars; James 1, 17 ἀπὸ πατρὸς τῶν φώτων, see in πατήρ fin. Sept. and וָאֵר Jer. 4, 23. So of the sun, Dem. 1396. 15. d) Trop. of intellectual light, τὸ φῶς τὸ ἐν σοί, i. e. the *mind, reason, judgment* ὁ νοῦς, corresponding to ὁ λύχνος et ὁ ὁψαλμός. Matt. 6, 23. Luke 11, 35. Comp

Philos de cond. Mundi I. p. 12 ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμός ἐν σώματι.

3. Trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. a) Genr. *light*, i. e. the true knowledge of God and spiritual things, Christian piety; John 3, 19 bis, ἡγάπησαν μάλλον τὸ σκότος ἢ τὸ φῶς. 8, 12 τὸ φῶς τῆς ζωῆς. Acts 26, 18 τοῦ ἐπιτρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13, 12. 2 Cor. 6, 14. Eph. 5, 9. 1 John 2, 8; υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16, 8. John 12, 36. 1 Thess. 5, 5; τέκνα φωτός id. Eph. 5, 8; ib. ἡτέποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτίζομενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2, 9. 10. As exhibited in the life and teaching of any one; Matt. 5, 16 λαμπράτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5, 35. (Sept. πορευσώμεν ἐν τῷ φωτὶ κυρίου, for רִנָּה Is. 2, 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1, 5 ὁ θεὸς φῶς ἐστὶν. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2, 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4, 16 bis, ὁ λαὸς ὁ κατήμενος ἐν σκότητι, εἶδε φῶς μέγα, κτλ. quoted from Is. 9, 1 where Sept. for רִנָּה. Acts 26, 23. Sept. and רִנָּה Ps. 36, 10. Is. 58, 8. 10. So i. q. welfare, deliverance, Anth. Gr. I. p. 63. b) Meton. *a light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2, 19 φῶς τῶν ἐν σκότητι. Of apostles, Matt. 5, 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13, 47 τέθεικά σε εἰς φῶς ἔθνων, quoted from Is. 49, 6 where Sept. and רִנָּה; also 42, 6. Espec. of Jesus as the great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1, 10); Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἔθνων. John 1, 4. 5. 7. 8 bis. 9, 8, 12 φ. τοῦ κόσμου. 9, 5. 12, 35 bis. 36 bis. 46. So Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ἡμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

φωστήρ, ἦρος, ὁ, (φῶς, φάσκω,) pr. *a light*, light-giver, in classic writers, i. q. *a window*, Hesych. φωστήρ. Συρίς.—In N. T. *a light*, *luminary*; Phil. 2, 15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. Sept. of the heavenly luminaries, for רִנָּה, Gen. 1, 14. 16. (Wisd. 13, 2 φ. οὐρανοῦ. Psalt. Sal. 18, 12. Theoph. ad Autol. 2. p. 94.) Meton. *bright-*

*ness*, *shining*, spoken of the divine glory δόξα, Rev. 21, 11; comp. in φῶς no. 1. d.

φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) *light-bearing*, *light-giving*, *shining*, *radiant*, e. g. ὁμματα φωσφόρα, Plut. de Fortun. 3; ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut de Fac. in Orbe Lun. 4.—In N. T. Subst. ὁ φωσφόρος, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, *the day-star*; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1, 19; comp. in φῶς no. 3. So pr. Plut. de Placit. Philos. 2. 15. Plato Tim. Locr. 96. e.

φωτεινός, ἡ, ὄν, (φῶς,) *light*, *shining*, *bright*; Matt. 17, 5 Rec. νεφέλῃ φωτεινῇ. Others νεφ. φωτός. So Eccclus. 17, 31. Xen. Mem. 4. 3. 4.—Trop. of the body, *full of light*, all light, Matt. 6, 22. Luke 11, 34. 36 bis. Comp. Act. Thom. § 6.

φωτίζω, f. ἴσω, (φῶς,) *to light*, *to enlighten*, i. e.

1. Intrans. *to give light*, *to shine*, c. ἐπὶ τινα, Rev. 22, 5 κύριος ὁ θεὸς φωτίζει ἐπ' αἰ- τοῦς, where for the Attic fut. see Buttm. § 95. 7. 9. Rec. has φωτίζει αὐτοὺς, as in no. 2. Sept. for רִנָּה, Num. 8, 2 Prov. 4, 18.—Eccclus. 43, 9. Theophr. Fr. de Lap. 3. 30 ὁ ἄσπρας οὐ φωτίζει ὥσπερ ἡ φλόξ.

2 Trans. *to give light to*, *to shine upon*, *to enlighten*, e. g.

a) Pr. and c. acc. Luke 11, 36 ὥς ὅταν ἂ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. 21, 23. Pass. Rev. 18, 1. Sept. for רִנָּה Is. 60, 19.—Diod. Sic. 3. 48 ὁ ἥλιος ... φωτίζει τὸν κόσμον.

b) Trop. c. acc. of pers. *to light*, *to enlighten*, to impart moral and spiritual light, to enlighten the mind or mental eyes of any one; comp. in φῶς no. 3. John 1, 9 ἃ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. 1, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. 6, 4. 10, 32. Sept. and רִנָּה Ps. 119, 130. Bar. 1, 8.—Hence, *to teach*, *to instruct*; Eph. 3, 9 φωτίσαι πάντας. τίς ἡ οἰκονομία κτλ. Sept. for רִנָּה Judg 13, 8. 2 K. 12, 2. 17, 27. So Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐδίδαξεν.

c) With acc. of thing, *to bring to light*, *to make known*; 1 Cor. 4, 5 ὅς καὶ φωτίζει τὰ κρυπτά τοῦ σκότους. 2 Tim. 1, 10 φωτίσαντος δὲ ζωῆν κτλ.—Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

φωτισμός, ου, ὁ, (φωτίζω,) *a lighting*, *giving light*, *shining*, pr. Sept. for רִנָּה ὁ

φωτισμῷ πυρός Ps. 73, 14. 44, 3. Job 3, 9. Hesych. φωτισμός· αὐγή, τηλαυγές, καταυγαζών.—In N. T. trop. of moral and spiritual light, illumination, comp. in φῶς no. 3. E. g. with gen. of that which illumines, 2 Cor. 4, 4 εἰς τὸ μὴ αὐγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου. 2 Cor. 4, 6 πρὸς φωτισμὸν

τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνώσιν, i. e. in order to make luminous the knowledge, to impart it to others; comp. Eph. 3, 9. So Sept. for יוֹרֵא Ps. 27, 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοξᾶν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου.

X.

χαίρων, f. χαίρήσω, later and in N. T. fut. χαρήσομαι Luke 1, 14. John 16, 20. 22. Phil. 1, 18. Sept. Hab. 1, 15. Zeph. 10, 7; aor. 2 ἐχάρην from the Passive; see gener. Buttm. § 114. Matth. § 225. Winer § 15.

1. to joy, to rejoice, to be glad, intrans. in various constructions: a) Absol. Matt. 5, 12 χαίrete καὶ ἀγαλλιᾶσθε. Luke 6, 23. 15, 32. 22, 5. 23, 8 ἐχάρη λίαν. John 4, 36. 8, 56 καὶ εἶδε, καὶ ἐχάρη. 16, 20. 22. Acts 11, 23. 13, 48. Rom. 12, 15 bis, χαίρειν μετὰ χαίροντων. 1 Cor. 7, 30 bis. 2 Cor. 7, 13. 9. 11. Phil. 2, 17. 1 Thess. 5, 16. 3 John 3. Rev. 19, 7. Once with ἵνα, to the end that, 1 Pet. 4, 13. Part. χαίρων, joying, rejoicing, 2 Cor. 6, 10 αἰεὶ δὲ χαίροντες. (Sept. for חֲרָצִים 1 K. 4, 20. 8, 67.) Joined with another verb or participle, Part. χαίρων may often be rendered joyfully, gladly; as Col. 2, 5 χαίρων καὶ βλέπων, i. q. joyfully beholding, by Hendiadys. Luke 15, 5. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. v. 37. Acts 5, 41. 8, 39. See Buttm. § 144. n. 6. Sept. for יִרְאֵי Joel 2, 21. Hab. 1, 15; חֲרָצִים 1 Sam. 19, 5. Zech. 4, 10. So Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7; χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32. b) With the kindred noun χαρά, e. g. in acc. intens. Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην. (Sept. for חֲרָצִים חֲרָצִים Jon. 4, 6, comp. 1 K. 1, 40. See Buttm. § 131. 4.) In the dat. John 3, 29 χαρᾷ χαίρει, intens. he rejoiceth greatly; and so without emphasis 1 Thess. 3, 9. See Winer § 58. 3. Matth. § 408. n. c) With dat. of cause, i. e. of that in or over which one rejoices; Rom. 12, 12 τῇ ἐλπίδι χαίροντες. Buttm. § 133. 4. c. Matth. § 399. c. This is the usual Greek construction. So Sept. Prov. 17, 19. Æl. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. d) With acc. of cause; Phil. 2, 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίrete, for the same cause also do ye joy. Rom. 16, 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passaw in χαίρω no. 3. So Hom.

Il. 21. 347. Dem. 323. 6 τὸ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν. e) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 6. a. Matth. § 555. Herm. ad Vig. p. 775. Mark 14, 11 ἀκούσαντες ἐχάρησαν. John 20, 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. 2, 28. (Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.) Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4, 13 ἵνα ... χαρήτε ἀγαλλιώμενοι. Comp. Winer § 46. 7. f) With δὲ τ, marking cause or occasion, that, because; Luke 10, 20 χαίrete δὲ, ὅτι τὰ δνόματα κτλ. John 14, 28. Acts 5, 41. 2 Cor. 7, 9 νῦν χαίρω, οὐχ ὅτι ... ἀλλ' ὅτι κτλ. v. 16. 2 John 4. (Sept. Ex. 4, 31.) So ἐν τούτῳ ὅτι Luke 1<sup>o</sup>, 20; ἐν κυρίῳ ὅτι Phil. 4, 10; δι' ὑμᾶς ὅτι John 11, 15. Comp. below in lett. g. g) With prepositions expressing the cause or occasion of joy; e. g. ἐπὶ c. dat. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κτλ. Luke 1, 14. 13, 17. Acts 15, 31. 1 Cor. 13, 6. 16, 17. 2 Cor. 7, 13. Rev. 11, 10. (Sept. Prov. 2, 14. Hab. 3, 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. to rejoice in; Phil. 1, 18 bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. 1, 24; ἐν τούτῳ ὅτι Luke 10, 20, comp. above in lett. f. (Sept. Zech. 10, 7, Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, to rejoice in the Lord, i. e. in union and communion with him, Phil. 3, 1. 4, 4 bis; ἐν κυρίῳ ὅτι 4, 10; διὰ c. acc. John 3, 29 χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. 1 Thess. 3, 9; δι' ὑμᾶς ὅτι John 11, 15. With ἀπό c. gen. 2 Cor. 2, 3 ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding to λύπην ἔχω comp. 3 John 4.

2. Imperat. and Infin. as a word of salutation or greeting. a) Imper. χαῖρε, χαίrete, in a personal salutation, pr. joy to thee! joy to you! hail! Lat. salve! Matt. 26, 49 χαῖρε Παῖσι. 27, 29 χαῖρε ὁ βασι-

λαίς. 28, 9. Mark 15, 18. Luke 1, 28. John 19, 3. So Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. b) Infin. χαίρειν, pr. fully λέγω χαίρειν, *to wish well, to bid hail!* to salute, 2 John v. 10. 11. Absol. χαίρειν, like Engl. *greeting!* to send greeting, at the beginning of an epistle, Acts 15, 23. 23, 26. James 1, 1. Sept. absol. for חַיִּיִּם Is. 48, 22. 57, 21. So εἰπὼν χαίρειν Anthol. Gr. II. p. 182; αἰδῶ χαίρειν ib. IV. p. 279; absol. 2 Macc. 1, 10 χαίρειν καὶ ὑγιαίνειν. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44 ἴδιον πάσης ἐπιστολῆς τὸ χαίρει καὶ ἔρρωσο λέγειν.

χαλαζα, as, ἡ, (χαλάω,) *hail, sleet*; pr. 'something let go, let fall;' Rev. 8, 7. 11, 19. 16, 21 bis. Sept. for רָרַר Ex. 9, 18. 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Cœc. 5. 18.

χαλάω, f. ἄσω, (obs. χάω,) Pass. aor. 1 ἐχαλάσθην, *to let go, to slacken, to loosen, c. acc.* τὰ ἴστια Sept. for שָׁרַר Is. 33, 23; τὰ δεσμά Xen. Eq. 5. 4.—In N. T. *to let down, to lower, c. acc.* Mark 2, 4 χαλῶσι τὸν κράββατον. Luke 5, 4 τὰ δίκτυα. v. 5. Acts 9, 25. 27, 17. 30. Pass. 2 Cor. 11, 33. Sept. for חָלַשׁ Jer. 38, 6. So Test. XII Patr. p. 578. Alciph. Ep. I. 1. Pind. Pyth. 1. 12.

Χαλδαῖος, ου, ὁ, a *Chaldean*, Plur. οἱ Χαλδαῖοι, the *Chaldeans, Chaldees*, inhabiting Babylon, including also in a wider sense Mesopotamia, comp. Ez. 1, 3. 11, 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων, Acts 7, 4. So חֲבִיִּיִּם יִבְרִי, Heb. ἐν τῇ χώρα τῶν Χαλδαίων, Gen. 11, 28. Sept. γῆ Χαλδαίων for 'ב רָרַר Jer. 24, 5. 25, 12.—On the origin of the Chaldeans, see Heb. Lex. art. חֲבִיִּיִּם.

χαλεπός, ἡ, ὄν, *difficult, hard*, Lat. *difficilis*, i. e.

1. Of things, *hard, burdensome, perilous*, connected with toil, suffering, peril; 2 Tim. 3, 1 καιροὶ χαλεποί.—Wisd. 3, 19. Jos. Ant. 13. 16. 5 νόσον χαλεπήν. Dem. 127. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα.

2. Of persons, *hard, harsh, stern, cruel*, Hldian. 3. 8 6 ἐχρὸς χαλ. Xen. An. 2. 6. 9.—Hence in N. T. of demoniacs, *fierce, furious, raving*, Matt. 8, 28. So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

χαλιναγωγέω, ὦ, f. ἡσω, (χαλινός, ἄγω,) pr. 'to lead or guide with a bit;' hence *to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc.* James 1, 26 μὴ χαλιναγωγῶν γλώσσαν αὐτοῦ. 3, 2 ὅλον σῶμα.—Luc Tyrann. 4 τὰς ἡδονῶν ἀρέξεις

χαλιναγωγεῖν. id. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Læsner Obs. e Phil. p. 459.

χαλινός, οὔ, ὁ, (χαλάω,) a *bit, curb*, James 3, 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14, 20. Sept. for חֲרִיץ 2 K. 19, 28. Is. 37, 29.—2 Macc. 10, 29. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

χάλκεος, ἑα, εον, contr. χαλκοῦς, ἡ, οὔν, (χαλκός,) cf. *copper or brass, brazen*, Rev. 9, 20. Sept. for חֲרָרָה Ex. 26, 11. 37; חֲרָרָה 2 Sam. 22, 35.—Hldian. 6. 4. 6. Xen. An. 5. 2. 29.

χαλκεός, ἑως, ὁ, (χαλκός,) pr. a *braster, coppersmith*; Hom. II. 12. 295. Aristoph. Av. 490.—In N. T. of any worker in metals, a *smith*, 2 Tim. 4, 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for חֲרָרָה Gen. 4, 22; חֲרָרָה 2 Chr. 24, 12. So Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξώκει τὸ σιδῆριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. Hell. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδῆρεῖς.

χαλκηδών, ὄνος, ὁ, *chalcidony*, a gem including several varieties, one of which is the modern *carnelian*, Rev. 21, 19; later edit. καρχηδών carbuncle.—Eriphan. ἄσπραξ . . . γίνεται δὲ ἐν Καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παραλήσιος τούτῳ. Plin. H. N. 37. 18. See Rosenn. Bibl. Alterthk. IV. i. p. 31.

χαλκίον, ου, τό, (χαλκός,) i. q. χαλκείου, a *copper or brazen vessel*, Mark 7, 4.—Poll. On. 6. 109. Xen. Cœc. 8. 19.

χαλκολίβανον, ου, τό, Rev. 1, 15. 2, 18, lit. *smooth or burnished brass*, Vulg. *aurichalcum*, a factitious metal, prob. the ἤλεκτρον, *electrum*, of the ancients; not *amber*, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ἤλεκτρον. Suid. χαλκολίβανον . . . εἶδος ἤλεκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ἤλεκτρον ἀλλότῳ χρυσοῦ μεμιγμένον ὑέλῳ καὶ λιείῳ.—In a similar connection Ez. 1, 4. 27, and espec. Ez. 8, 2, stands Heb. חֲרָרָה, *burnished brass*, Sept. and Vulg. ἤλεκτρον, *electrum*; but in Ez. 1, 7 it is חֲרָרָה id. Sept. ἐξαστράπτων χαλκός. Hence Gesenius suggests, that χαλκολίβανον may be a corrupted form for χαλκὸν λιπαρόν, i. q. חֲרָרָה; Heb. Lex. s. v. Se De Wette Handb. in Apoc. I. c. Rosenn. Bibl. Alterthk. IV. i. p. 58, 60.

**χαλκος**, οὐ, ὁ, pr. *ore, metal*, of any kind, Hesych. χαλκός· ὁ σίδηρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγεν. Comp. Passow s. v.—Genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, and the like.

1. Pr. *brass*, Rev. 18, 12 πᾶν σκεῦος ἐκ ... χαλκοῦ καὶ σιδήρου. Sept. for רַחֲוֹרָא Gen. 4, 22. Ezra 8, 26.—Palæph 10. 2. Xen. Cyr. 6. 4. 1.

2. Meton. *brass*, for any thing made of copper or brass; e. g. 1 Cor. 13, 1 χαλκός ἤχων, *sounding brass*, i. e. a trumpet or cymbal. Also *brass* or *copper coin, money*, Matt. 10, 9. Mark 6, 8. 12, 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκόν, ὁβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

χαλκοῦς, see χάλκεος.

**χαμαί**, adv. Lat. *humi*, to or upon the ground; John 9, 6 ἔπτυνε χαμαί. 18, 6 ἔπεσον χαμαί. Sept. for פָּצְוָה Job 1, 20.—Judith 12, 14. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

**Χαναάν**, ὁ, indec. *Canaan*, Heb. כְּנָעַן, the ancient name of Judea or Palestine, pr. the low lands, in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33, 51. Josh. 22, 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves כְּנָעַן on coins, Is. 23, 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. § 13. See Heb. Lex. art. כְּנָעַן. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts 7, 11. 13, 19 ἔθνη ἑπτὰ ἐν γῇ Χαναάν, see in Deut. 7, 1. Comp. Jos. Ant. 1. 6. 2 Χαναταίαν τὴν νῦν Ἰουδαίαν καλουμένην.

**Χαναταῖος**, α, ον, (Χαναάν,) *Canaanitish*; Plur. οἱ Χαναταῖοι, the *Canaanites*, Heb. כְּנָעַנִים collect. pr. 'the lowlanders,' as inhabiting the lowlands or plains, opp. to the inhabitants of the highlands, Num. 13, 29. Josh. 11, 3; see in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12, 6. 24, 3. 34, 30. Josh. 17, 12. Judg. 1, 27 sq. Also spec. of the Phenicians, Judg. 1, 32, comp. v. 31; see in Χαναάν. See Heb. Lex. art. כְּנָעַנִים no. 1. Rosenm. Bibl. Geogr. II. i. p. 251 sq.—In N. T. of a Phenician woman, γυνὴ Χαναταία Matt. 15, 22; comp. Mark 7, 26

where it is Συροφοίνικισσα q. v. Sept. ἄνθρ Χαναταῖος for רַחֲוֹרָא Gen. 38, 2.

**χαρά**, ἄς, ἡ, (χαίρω,) 1. *joy, rejoicing, gladness*; Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην, see in χαίρω no. 1. b. Luke 1, 14 ἔσται χαρά σοι καὶ ἀγαλλίασις. 15, 7. 10. John 3, 29 bis, χαρὰ χαίρει κτλ. see in χαίρω no. 1. b. John 15, 11 bis. 16, 20. 21. 22. 24. 17, 13. Acts 8, 8. 13. 52. 15, 3. Rom. 14, 17 χαρὰ ἐν πνεύματι ἁγίῳ, *joy in the Holy Ghost*, the joy which the Holy Spirit imparts by his influences; and so 15, 13. 2 Cor. 1, 24. 2. 3, 7. 4. 13. 8. 2. Gal. 5, 22. Phil. 1, 25 χαρὰ τῆς πίστεως, *joy of faith*, i. e. in and arising from the faith of the Gospel. 2, 2. 29. 1 Thess. 1, 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14, 17 above. 1 Thess. 3, 9. 2 Tim. 1, 4. [Philem. 7.] James 4, 9. 1 Pet. 1, 8. 1 John 1, 4. 2 John 12. So ἀπὸ χαρᾶς, *from or for joy* Matt. 13, 44. Luke 24, 41. Acts 12, 14; μετὰ χαρᾶς, *with joy, joyfully, rejoicingly*, Matt. 13, 20. 28, 8. Mark 4, 16. Luke 8, 13. 10. 17. 24, 52. Acts 20, 24. Phil. 1, 4. Col. 1, 11. Heb. 10, 34. 12, 11. 13, 17; ἐν χαρᾷ *in joy, joyfully*, Rom. 15, 32. Sept. for ΠΙΣΤΙΣ Jer. 15, 16. Jon. 4, 7; c. μετὰ 1 Chr. 29, 22; γῶν Zech. 8, 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32; μετὰ χαρᾶς Xen. Hi. 1. 25.

2. Meton. *cause, ground, occasion of joy*, Luke 2, 10. Phil. 4, 1 χαρὰ καὶ στέφανός μου. 1 Thess. 2, 19. 20. James 1, 2. 3 John 4.

3. Meton. *enjoyment, fruition of joy, bliss*; Heb. 12, 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. Matt. 25, 21. 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, *into the rejoicing of thy Lord*, here put for the bliss of the kingdom of heaven, represented under the figure of a banquet; comp. v. 30 and Matt. 8, 11. 12.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ Θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσθ. ib. § 7.

**χάραγμα**, ατος, τό, (χαράσσω,) pr. 'something graven, sculptured,' e. g.

1. *a graving, sculpture, sculptured work*, as images, idols, Acts 17, 29.—Anthol. Gr. IV. p. 33.

2. *a mark cut in or stamped, a stamp, sign*, Rev. 13, 16. 17. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4.—Anacr. 55. 2 πρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος

**χαρακτήρ**, ἥρος, ὁ, (χαράσσω,) pr. *a graver, graving tool*, Lat. *calum*, Steph. Byzant. in Λακεδαιμῶν 413; also of a person, *an engraver*, Puryph. ap. Stob. p

356. 8. Usually, something graven, cut in, stamped, *a character*, e. g. a letter, mark, sign, Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; *the stamp* on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66.—In N. T. *impress, image, form*; Heb. 1, 3 *χαρακτήρ ὑποστάσεως τοῦ πατρὸς, the express image* or counterpart of God's essence or being; comp. in *ὑπόστασις* no. 3. So Hesych. *χαρακτήρ - ὁμοίωσις*. Philo Quod det. potior. p. 170 *τύπον τινὰ καὶ χαρακτήρα* *ἔχεις δυνάμεως*. Id. de Plant. Noë p. 217. Luc. Amor. 38, 44 *οὐδὲ ἔσονται τῶν ἀντι-ὡρίφων χαρακτήρων ἀγράφους εἰκόνας*. Sext. Empir. adv. Log. I. 251. Plato Phædr. 263. b. Trop. Plut. Thes. 7 *ἐμφανὴ χαρακτήρα τῆς εὐγενείας*. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

*χάραξ*, akos, ó, (*χαράσσω*), *a pointed stake, pale*, e. g. for vines Geopon. 4. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61; *a pale, palisade*, Lat. *val-lus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70.—In N. T. *a rampart, mound*, Lat. *val-lum*, Luke 19, 43; i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades; comp. Adam's Rom. Ant. p. 373. Dict. of Antt. art. *Vallum*. Sept. for חֲרָצִים Is. 37, 33. Ez. 4, 2. So Jos. Vit. § 43 *βαλλόμενος χά-οακα πρὸς τῆς Προλεμαίων πόλεως*. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

*χαρίζομαι*, f. *ἵσται*, Mid. depon. (*χάρις*.) Pass. aor. 1 *ἐχαρίσθην* in Pass. see in Acts 3, 14. 1 Cor. 2, 12. Phil. 1, 29; also Pass. fut. 1 *χαρισθήσομαι* Philem. 22; see Buttm. § 113. n. 6. Pr. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. *Æl. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.*—In N. T.

1. *to gratify one with* any thing, c. acc. et dat. of pers. i. e. *to give, to grant, to be-stow*, as a matter of gratification, favour. Luke 7, 21 *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, unto many blind he granted to see*, i. e. he gave them sight. Rom. 8, 32. 1 Cor. 2, 12. Gal. 3, 18. Phil. 1, 29. 2, 9.—2 Macc. 7, 22. Hdian. 1. 17. 3. Pol. 16. 24. 9.

2. *to give up* any thing to any one. a) Persons, i. q. *to deliver up* or *over*, in answer to the demand or prayer of any one; Acts 3, 14 *ἡτήσας ἄνδρα φονέα χαρισθῆ-ναι ὑμῖν*. 27, 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25, 11. 16, *εἰς ἀπώλειαν*. So Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10.

6 init. b) Things, e. g. a debt, *to remit, to forgive*, not to exact; Luke 7, 42. 43 *αὐτὸς δὲ πλείον ἐχαρίσατο*. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. 2, 7. 10 ter 12, 13 *χαρίσασθε μοι τὴν ἀδικίαν ταύτην*. Eph. 4, 32 bis. Col. 2, 13. 3, 13 bis. So Dion. Hal. Ant. 5. 4 *φρονέμων μὲν ἀνθρώ-πων ἔργον ἐστὶ ταῖς φιλίας χαρίζεσθαι τὰς ἔχθρας*.

*χάριν*, adv. see in *χάρις* no. 5.

*χάρις*, ιτος, ἡ, acc. *χάριν*, (*χαίρω*), *grace*, Lat. *gratia*, pr. what causes joy, pleasure, gratification.

1. *grace* of external form or manner; pr. of person, *gracefulness, elegance*, Ecclus. 26, 15. Hom. Od. 2. 12. *Æl. V. H. 12. 1* post init. *Ἀσπασία...χαρίτων μὲν ἀφθονίαν εἶχεν*.—In N. T. only of words, discourse, *grace, gratefulness, acceptability*; Luke 4, 22 *ἐπὶ τοῖς λόγοις τῆς χάρι-τος, the words of grace, gracious words*. Eph. 4, 29 *ἵνα δὲ χάριν τοῖς ἀκούουσι, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίεντα εἶναι*. Col. 4, 6 *λόγος ἐν χάριτι, i. q. λόγος χαρίεις*. Sept. and ᾠ. Ps. 45, 3. So Ecclus. 21, 16. Hom. Od. 8. 175. Dem. 51. 9.

2. *grace* in disposition, feeling, towards any one, i. q. *favour, kindness, good-will, benevolence*. a) Genr. Luke 2, 40. 52 *προέκοπτε χάριτι παρὰ θεῷ καὶ ἀνθρώποις*. (Sept. Ex. 33, 12.) Acts 2, 47 *ἔχοντες χά-ριν πρὸς ὅλον τὸν λαόν, having favour with all the people*. 4, 33. 7, 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραῶ*. (Sept. Gen. 39, 21.) So *εὐρίσκειν χάριν, to find grace or favour*, παρὰ θεῷ Luke 1, 30; *ἐνώπιον τοῦ θεοῦ* Acts 7, 46; impl. Heb. 4, 16. (Sept. Gen. 6, 18. 18, 3. Esth. 2, 16. al.) Also *κατα-θεῖσθαι χάριν τινί, to lay down* [Engl. to lay up] *favour with* any one, *to gain favour*, Acts 25, 9. 24, 27 *χάριτας καταθεῖσθαι τοῖς Ἰουδαίοις*, where for the plur. comp. the Engl. phrase, 'to be in one's good graces.' Meton. *an object of favour*, something ac-ceptable, 1 Pet. 2, 19. 20 *τοῦτο χάρις παρὰ θεῷ*, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2, 3. 5, 4. Col. 3, 20. So genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5; *κατὰ χάριν*. Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. b) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where *χάρις* is joined with *εἰρήνη, ἔλεος*, and the like, in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου ἰ. Xp. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 3



Gal. 1, 3; and so in the introduction to most of the epistles. Rev. 1, 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16, 20, 24. 1 Cor. 16, 23. 2 Cor. 13, 13. Gal. 6, 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6, 24. Col. 4, 18. 1 Tim. 6, 21. 2 Tim. 4, 22. Tit. 3, 15. Heb. 13, 25.—Of Christ, genr. Acts 15, 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σωθῆναι. 2 Cor. 8, 9. 1 Tim. 1, 14.—Of God, genr. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; so χ. τοῦ θεοῦ or the like, Acts 14, 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, *the word of his grace, the gospel*, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ 20, 24. Acts 14, 26 et 15, 40 παραδοθεὶς τῇ χάριτι τοῦ θεοῦ. Rom. 3, 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15, 10 ter. 2 Cor. 1, 12, 9, 14. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1, 15. Eph. 1, 6. Heb. 2, 9. 1 Pet. 4, 10. al. With τοῦ θεοῦ or the like implied, Acts 18, 27 τοις πεπιστευκασιν διὰ τῆς χάριτος. Rom. 4, 16. 11, 5 comp. in ἐκλογῇ. 11, 6 quater. 12, 6. 2 Thess. 2, 16. Heb. 2, 9 χάριτι θεοῦ i. e. through the gracious counsel of God. 4, 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5, 15, ἐν χάριτι Χρ. Gal. 1, 6, i. e. *the grace of God through Christ*; also Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος, *the Spirit of grace*, the gift and earnest of the divine favour. c) Spec. of the divine grace and favour as exercised in conferring gifts, graces, benefits on man; 2 Cor. 4, 15 ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8, 1 τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James 4, 6 bis. 1 Pet. 5, 5.—Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, Eph. 4, 7. 1 Pet. 1, 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; χ. τοῦ θεοῦ, Rom. 5, 15 ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεά. Gal. 2, 21. Tit. 2, 11. 3, 7. 1 Pet. 5, 12; χάρις ζωῆς 1 Pet. 3, 7. Simpl. id. Rom. 1, 5, 5, 2, 17. 20. 21. 6, 1. 14. 15 οὐκ ἐσμέν ὑπὸ νόμου, ἀλλ' ὑπὸ χάριν. Gal. 5, 4. Eph. 2, 5. 8 χαριτί ἐστε σεσωσμένοι. 1 Pet. 1, 13. al.

3. *grace in act and deed, an act of grace, a favour conferred, a kindness, benefit, benefaction.* a) Genr. Rom. 4, 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25, 3 αἰτούμενοι χάριν αὐτοῦ, i. e. asking a favour against Paul, to his preju-

dice, viz. that he might be sent for to Jerusalem. Also a gift, alms, 1 Cor. 16, 3 ἀπενεργεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 2 Cor. 8, 4. 6. 7. 19. So Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6 Xen. Ag. 4. 3, 4. b) Of the divine favours, benefits, blessings, gifts conferred on man through Christ and his Gospel; espec. the manifestation of the divine love, John 1, 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis, χάριν ἀντὶ χάριτος, see in ἀντὶ no. 2. b. v. 17; comp. 3, 16. 17, 23. Genr. Acts 11, 23 ἰδὼν τὴν χάριν τοῦ θεοῦ. 1 Cor. 1, 4. 2 Cor. 9, 8. Col. 1, 6. 1 Pet. 4, 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος θεοῦ. Jude 4. So particularly the gift of the Gospel, salvation by grace in Christ; Acts 13, 43 προσμένειν τῇ χάριτι τοῦ θεοῦ. 2 Cor. 6, 1. Phil. 1, 7 συγκαινωνός μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12, 15. 13, 9 καλὸν γὰρ χάριτι βεβασιόσθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meals*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14, 15 17. Spec. of the grace or gift of the apostleship, the apostolic office, Rom. 12, 3 λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι. 15, 15. 1 Cor. 3, 10. Gal. 2, 9. Eph. 3, 2. 8. 2 Tim. 2, 1. c) Meton. gratification, pleasure, joy, as arising from a favour or benefit received; 2 Cor. 1, 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέρως χάριν ἔχετε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν.—Opp. λύπη Tob. 7, 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα... πλέον ἔχει χάριτος ἢ λύπας.

4. *grace in return for favours, benefits, Lat. gratia, Fr. grâces, i. e. gratitude, thanks; e. g. ποία ὑμῖν χάρις ἐστι; what thank have ye? what thanks do ye deserve?* Luke 6, 32. 33. 34; χάριν ἔχειν τινί, Lat. gratias habere, to be thankful, Luke 17, 9. 1 Tim. 1, 12. 2 Tim. 1, 3. Heb. 12, 28; comp. in ἔχω no. 2. d. β. (2 Macc. 3, 33. Jos. Ant. 7. 9. 4. Pol. 5 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ θεῷ Rom. 6, 17. 1 Cor. 15, 57. 2 Cor. 2, 14. 8, 16. 9, 15. Dat. χάριτι, with thanks, thankfully, 1 Cor. 10, 30; ἐν χάριτι id. Col. 3, 16. So genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Διὶ πλείστη χάρις. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3. 5. Accus. χάριν as adv. or prep. before a genit. Buttin. § 146. n. 2. § 115. 4; Lat.

ἡ *ὑπὲρ*; pr. in favour of, in behalf of; hence on account of, because of, usually put like *gratia* after the case it governs, Buttm. 1. c. Luke 7, 47 οὐδὲ χάριν, on which account, wherefore. Eph. 3, 1 et 14 τοῦτον χάριν, on this account, for this cause. Gal. 3, 19 τῶν παραβάσεων χάριν. 1 Tim. 5, 14. Tit. 1, 5. 11. Jude 16. Once before its case in an interrogation, 1 John 3, 12 καὶ χάριν τί- νος ἔσφαζεν αὐτόν; comp. Herm. ad Vig. p. 700. Non al. in N. T.—Ecclus. 35 [32], 2. Hdtan. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37, 5. Pol. 1. 64. 3. +

**χαρισμα**, ατος, τό, (χαρίζομαι,) a gift, grant, benefit, a good conferred, Hesych. **χαρισμα** δῶρον.—In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1, 11; a gift or quality of the mind, 1 Cor. 7, 7; gifts of Christian knowledge, consolation, confidence, Rom. 1, 11. 1 Cor. 1, 7; redemption, salvation through Christ, Rom. 5, 15. 16. 6, 23. 11, 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12, 6. 1 Cor. 12, 4. 9 **χαρίσματα** ἱαμάτων. v. 28. 30. 31. 1 Pet. 4, 10. As communicated with the laying on of hands, 1 Tim. 4, 14. 2 Tim. 1, 6. Comp. in πνεῦμα D. 2. d.

**χαριτώω**, ὦ, f. ὠσω, (χαρίς,) to grace, i. e. to cause to be gracious, acceptable; Pass. to be gracious, acceptable, Ecclus. 18, 17. Liban. 4. p. 1071.—In N. T. to grace, to favour, spoken only of the divine favour; Luke 1, 28 χαίρε, κεχαριτωμένη, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1, 6 ἐν ᾧ [χάρτι] ἐχαριτώ- σεν ἡμᾶς with which [grace] he hath graced us, in which he hath richly imparted grace unto us, i. e. in the forgiveness of our sins, comp. v. 7. So Test. XII Patr. p. 698 ἐν φυλακῇ ἡμεν, καὶ ὁ σωτήρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.

**Χαρράν**, ἡ, indec. *Charran*, Heb. חַרְרָן *Harar*, also **Χάρραν** Jos. Ant. 1. 16. 1; pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7, 2. 4. Comp. Gen. 11, 31. 12, 5. Jos. Ant. 1. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans **Κάρραι**, *Carræ*; was a place of considerable importance; and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149. Ritter Erdk. X. p. 243 sq. XI. p. 291 sq.

**χάρτης**, ου, ὁ, (χαράσσω,) Lat. *charta*, paper, a leaf of paper, made of the layers of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscor. I. 116. See Adam's Rom. Ant. p. 506. Dict. of Antt. art. *Liber*.

**χάσμα**, ατος, τό, (χαίνω, χάσκω,) a chasm, gulf, Luke 16, 26. Sept. for **ῥῆμα** 2 Sam. 18, 17.—Palæph. 29. 5. Luc. D. Mort. 21. 1. Plato Rep. 359. d.

**χείλος**, εος, ους, τό, 1. a lip; Plur. τὰ χείλη, the lips; Rom. 3, 13 ἰδὲ ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν. Heb. 13, 15 καρπὸν χειλέων, see in καρπός no. 2. d. 1 Pet. 3, 10. As the outward instrument of speech, the lips, Matt. 15, 8 et Mark 7, 6 ὁ λαὸς οὗτος τοῖς χείλεσιν με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. 29, 13 where Sept. for **ῥῆμα**; as also Job 2, 10. Prov. 17, 4. sæp. So Palæph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Meton. from the Heb. a language, dialect, like tongue; 1 Cor. 14, 21 ἐν χείλεσιν ἐτέροις, in allusion to Is. 28, 11 where Sept. and **ῥῆμα**. So also Sept. and **ῥῆμα** Gen. 11, 1. 6. 9; Heb. **ῥῆμα**, Sept. γλῶσσσα, Is. 19, 18.

2. Trop. τὸ χεῖλος τῆς θαλάσσης, the lip of the sea, the shore, Heb. 11, 12. Sept. and **ῥῆμα** Gen. 22, 17. Ex. 14, 31; χ. τοῦ ποταμοῦ Ex. 7, 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141; χ. τῆς τάφου Thuc. 3. 23.

**χειμάζω**, f. ἄσω, (χείμα, kindr. χιών,) to storm, to raise a storm, Xen. Œc. 8. 16 also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. Hell. 1. 2. 15.—In N. T. Pass. **χειμάζομαι**, to be storm-beaten, tempest-tossed at sea; Acts 27, 18 σφοδρῶς δὲ χειμαζόμε- νων ἡμῶν. So Jos. Ant. 12. 3. 3 **χειμαζο- μένης νέως**. Luc. D. Deor. 26. 2 ναῖται χ. Plato Ion 540. b.

**χειμαῖρος**, ου, ὁ, ἡ, adj. (χείμα, βέω,) winter-flowing, wintry, as χ. ποταμός Hom. Il. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh.—In N. T. Subst. ὁ **χει- μαῖρος**, a storm-brook, winter-torrent, which flows in the rainy season or winter, but is dry in summer; spoken of the Kidron John 18, 1; see art. **Κεδρών**. Sept. and **ῥῆμα** of the Kidron, 2 Sam. 15, 23. 1 K. 2, 38. 15, 13. So genr. Luc. Hermot. 86. Xen. Hell. 4. 4. 7. Strictly poet. for **χει- μαῖρος**, Lob. ad Phryn. p. 234, 669.

**χειμών**, ὄνος, ὁ, (χείμα, kindr. χιών,) pr. stormy or rainy weather, e. g.

1. Genr. storm, tempest, foul weather; Matt. 16, 3 καὶ πρῶτ'· σήμερον χειμών. Acts 27, 20 **χειμῶνός τε** οὐκ ὀλίγον ἐπικειμένον

Sept. for עֲזָרָה Ezra 10, 9. Job 37, 6.—Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19. 28 τοῦ χειμῶνος ἐπικειμένον. Xen. Mem. 3. 5. 6.

2. Meton. the season of rains and storms, the rainy season, winter; for the winter of Palestine, see Bibl. Res. in Palest. II. p. 96 sq. John 10, 22 καὶ χειμὼν ἦν. 2 Tim. 4, 21. Genit. as time when, χειμῶνος, in winter, Matt. 24, 20. Mark 13, 18. Sept. for חֶיֶר Cant. 2, 11.—Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

χείρ, ρός, ἡ, 1. the hand, the human hand; Plur. αἱ χεῖρες, the hands; Matt. 3, 12 οὐ τὸ πτόν ἐν τῇ χειρὶ αὐτοῦ. 5, 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8, 15; τὴν χεῖρα ἔχων ξηράν v. ἐξηραμμένην 12, 10. Mark 3, 1. 3. Matt. 15, 20 ἀνίπτους χερσὶν φαγεῖν. 26, 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27, 24. Mark 3, 5. Luke 6, 1. 24, 39. John 20, 25. 27. Acts 3, 7. 17, 25. 28, 3. 4. 1 Cor. 4, 12 et 1 Thess. 4, 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6, 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4, 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ. Heb. 12, 12. James 4, 8. 1 John 1, 1. al. sæp. So of angels, Matt. 4, 6 ἐπὶ χειρῶν ἀρουῶν σε. Luke 4, 11. Rev. 1, 16. 17. 6, 5. 8, 4. al. Sept. very often for יָד, as Gen. 22, 6. 24, 2. Prov. 26, 15. Is. 6, 6. (Luc. D. Deor. 26. 1. Hidian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.) In phrases; e. g. ἔργα χειρῶν τινός, the works of one's hands, idols, Acts 7, 41; evil deeds or conduct, Rev. 9, 20; of God, the works of creation, Heb. 1, 10. 2, 7; comp. below in no. 2, and also in ἔργον no. 3. For αἶρειν τὴν χεῖρα Rev. 10, 5, see in αἶρω no. 1. For other frequent phrases and constructions, see the following articles: δέξις no. 2. a; ἐκτείνω no. 1; ἐπαίρω no. 1; ἐπιβάλλω no. 1; ἐπίσεις, ἐπιτίζημι no. 1. b; ἐπιλαμβάνω no. 1. a; κατασείω; κρατέω no. 1. b; νίπτω.

2. Of God, anthropopathically, i. q. the powerful hand of God; e. g. Acts 4, 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνων σε εἰς ἴασιν, comp. in ἐκτείνω no. 1.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in ὁψθαλμός no. 2. Acts 4, 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλὴ σου προώρτισε γενέσθαι. 7, 50 οὐχ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5, 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in no. 1, and in ἔργον no. 3. Comp. Sept. and יָד Is. 66, 2. Ps. 103, 22. 8, 6. Also ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the

Lord was with him, for help, aid, i. q. ἡ Lord was with him, Luke 1, 66. Acts 11, 21. Sept. and יָד יְהוָה כַּבַּ 1 Sam. 22, 17. 2 Sam. 3, 12.—Further, Acts 13, 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. Sept. for יָד יְהוָה Am. 1, 8; יָד יְהוָה Ez. 13, 9; יָד יְהוָה 1 Sam. 7, 13. 12, 15; comp. Heb. Lex. יָד no. 1. b, c. Non al.

3. With Prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in no. 2. E. g. a) διὰ χειρός v. χειρῶν τινος, by the hand or hands of any one, by his intervention, i. q. διὰ τινος. Mark 6, 2 δυνάμεις τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2, 23. 5, 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7, 25. 11, 30. 14, 3. 15, 23. 19, 11. non al. Sept. and יָד יְהוָה Lev. 10, 11. 2 Chr. 34, 14. Sept. often ἐν χειρὶ, 1 K. 2, 25. 12, 15; see below in lett. c. Heb. Lex. יָד: aa. b) εἰς χεῖρας τινος, into the hands of any one, i. e. into his power; so chiefly παραδιδόναι εἰς χ. Matt. 17, 22. 26, 45. Mark 9, 31. 14, 41. Luke 9, 44. 24, 7. Acts 21, 11. 28, 17. non al. Comp. in παραδίδωμι no. 1. Sept. for יָד יְהוָה 1 Sam. 23, 4. 12. 14. Job 16, 11. al. Sept. oftener ἐν χειρὶ, Judg. 2, 14. 6, 1. al. Also with verbs of committing, δίδοναι τι εἰς χ. John 13, 3; παρατίθημι εἰς χ. Luke 23, 46. Sept. and Heb. Gen. 42, 37. (Pol. 3. 52. 7. Dem. 32. 1.) Once ἐμπέτην εἰς χεῖρας τινος, to fall into the hands of any one into his power, for punishment, Heb. 10, 31. Sept. for יָד יְהוָה נָפַל 2 Sam. 24, 14. 1 Chr. 21, 13. So Ecclus. 2, 18. 38, 15. Comp. ἐλθεῖν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. c) ἐν χειρὶ τινος once i. q. εἰς χεῖρας τινος, comp. ἐν no. 4. John 3, 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. (Sept. for יָד יְהוָה יָדוֹ Josh. 2, 24. Judg. 1, 2.) Elsewhere i. q. διὰ χειρός τινος, see above in lett. a, i. e. by or through the intervention of any one, Acts 7, 35 ἐν χ. ἀγγέλου. Gal. 3, 19 ἐν χ. μεσίτου. Sept. for יָד יְהוָה Num. 15, 23. Jer. 37, 2. So Ecclus. 48, 20. 49, 6. d) ἐκ χειρός τινος, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like; Luke 1, 71 σωτηρίαν ἐκ χειρός πάντων κτλ. v. 74. John 10, 28. 29. 39. Acts 12, 11. 24, 7 Ἀντίας . . . [αὐτὸν] ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε. Sept. for יָד Gen. 32, 11. Ex. 18, 9. 10. So Jos. Vit. § 15 βεῖο

ῥύσασθαι με ἐκ τῆς ἐκείνων χειρός. Comp. Luc. D. Deor. 11. 2. +

χειραγωγέω, ὦ, f. ἦσω, (χειραγωγός,) to lead by the hand, c. acc. Acts 9, 8. 22, 11.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

χειραγωγός, οὗ, ὁ, ἡ, adj. (χείρ, ἄγω, ἀγωγή,) leading by the hand, a hand-leader, Acts 13, 11.—Artemid. 1. 50 τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρήσωνται. Plut. de Fortun. 2 fin.

χειρόγραφον, ου, τό, (χειρόγραφος; χείρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4.—In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in anthi. to the spirit, Col. 2, 14; comp. Eph. 2, 15. So genr. Pol. 30. 8. 4; and of a written obligation, bond, Tob. 5, 3. 9, 5. Artemid. 3. 40.

χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποιέω,) made with hands, artificial, external, e. g. ναὸς χειροποίητος Mark 14, 58. Acts 7, 48. 17, 24. Eph. 2, 11 περιτομή χ. Heb. 9, 11. 24.—Judith 8, 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

χειροτονέω, ὦ, f. ἦσω, (χειροτόνος; χείρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting; hence to vote, to give one's vote, by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. to choose by vote, to appoint; c. acc. et dat. Acts 14, 23 χειροτονήσαντες αὐτοὺς πρεσβυτέρους. Pass. 2 Cor. 8, 19. [2 Tim. 4, 23. Tit. 3, 16.] 'So Jos. Ant. 13. 2. 2 χειροτονούμεν δέ σε σήμερον ἀρχιερέα. Hdian. 7. 10. 3. Xen. Hell. 6. 2. 11.

χείρων, ονος, ὁ, ἡ, worse, irreg. Comparat. to adj. κακός, from an obsol. posit. χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, Matt. 9, 16 et Mark 2, 21 σχίσμα χείρων γίνεται. Matt. 12, 45 τὰ ἔσχατα τοῦ ἀνθρώπου. ἐκείνου γίνεται χείρονα τῶν πρώτων. 27, 64. Mark 5, 26. Luke 11, 26. John 5, 14. 2 Pet. 2, 20. Of punishment, worse, more severe, Heb. 10, 29. So Wisd. 15, 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. 5, 8 ἀνίστων χείρων. 2 Tim. 3, 13. So Æschin. 60. 15. Xen. Mem. 1. 2. 32.

χερουβίμ, Heb. Plur. כְּרֻבִּים, cherubim, from Sing. כְּרֻב, Sept. χερούβ Ex. 41, 18, a cherub; in N. T. spoken of the golden figures representing the cherubim and placed on or over the ark, Heb. 9, 5; comp. Sept. and Heb. Ex. 25, 18 sq.—The cheru-

bim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figures of a man, eagle, ox, and lion, as the emblems of wisdom and strength, with four wings; comp. Ez. c. 1. 10. As to their office, they are first mentioned as guarding the gate of Paradise, Gen. 3, 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22, 11. Ps. 18, 12. Ez. l. c. Golden figures of cherubim were placed on or over the ark, so as to cover it, Ex. 25, 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the cherubim, 1 Sam. 4, 4. 2 Sam. 6, 2. Ps. 80, 2. 99, 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6, 23 sq. 8, 6 sq. See espec. Heb. Lex. art. כְּרֻבִּים.—Jos. Ant. 3. 6. 5 τῷ δ' ἐπιθέματι αὐτῆς [τῆς κυβωτοῦ] ἦσαν προστυπείς δύο χερουβείμ μὲν αὐτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

χῆρα, as, ἡ, (χῆρος,) a widow, one bereaved of a husband; Matt. 23, 13 [14] οἰκίας τῶν χηρῶν. Mark 12, 40. 42 μία χῆρα πτωχή. v. 43. Luke 2, 37. 4, 25. 7, 12. 18, 3. 5. 20, 47. 21, 2. 3. Acts 6, 1. 9, 39. 41. 1 Cor. 7, 8. 1 Tim. 5, 3. 4. 5. 9. 11. 16 bis James 1, 27. Sept. for χηρὰ Gen. 38, 11. Ex. 22, 22. 24. al. (2 Macc. 3, 10. Soph. Aj. 653. Luc. d. Mort. Peregr. 12.) With γυνή added; Luke 4, 26 πρὸς γυναῖκα χηρὰν to a widow woman. Sept. γυνή χηρά for χηρὰ 2 Sam. 14, 5. 1 K. 7, 14. So Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Æsop. Fab. 24.—Poet. of a city left desolate, Rev. 18, 7; comp. Is. 47, 8. Lam. 1, 1.

χθές, adv. yesterday, John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for χθὲρ Gen. 31, 2. 2 Sam. 3, 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

χιλιάρχος, ου, ὁ, (χίλιοι, ἄρχω,) a chiliarch, captain of a thousand, Sept. for χιλιάρχη Deut. 1, 15. 2 Sam. 18, 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξίαρχους καὶ λοχαγούς.—In N. T. a chiliarch, put for a commander, captain, a military chief, viz.

1. Genr. Mark 6, 21. Acts 25, 23. Rev. 6, 15. 19, 18.—Jos. Ant. 7. 2. 2.

2. Spec. a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence

prob. the Greek name *χιλιαρχος*; see Adam's Rom. Ant. p. 369, comp. p. 193. Dict. cf Antt. art. *Exercitus*, p. 503.—In N. T. spoken of the tribune Claudius Lysias, who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21, 31. 32. 33. 37. 22, 24. 26. 27. 28. 29. 23, 10. 15. 17. 18. 19. 22. 24, 7. 22. So Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

3. Spoken of the *captain* or *prefect* of the temple, John 18, 12; see fully in *στρατηγός* no. 2, and *σπεῖρα* no. 2.

*χιλιάς*, *ádos*, *ή*, (*χίλιοι*), *a chiliad, a thousand*, the noun of number, Luke 14, 31 bis. Acts 4, 4. 1 Cor. 10, 8. Rev. 5, 11. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 11, 13. 14, 1. 3. 21, 16. Sept. for *χιλ* Gen 24, 60. Ex. 12, 37.—Luc. Hermot. 56. Plato Phædr. 256. e. Comp. Buttm. § 70.

*χίλιοι*, *ai*, *a*, adj. numeral, *a thousand*, 2 Pet. 3, 8 bis. Rev. 11, 3. 12, 6. 14, 20. 20, 2. 3. 4. 5. 6. 7. Sept. for *χιλ* Gen. 20, 16. Ex. 38, 25.—Hdian. 1. 15. 19. Xen. Hell. 1. 4. 21. Comp. Buttm. § 70.

*Χίος*, *ou*, *ή*, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20, 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5. Pococke Descr. of the East; II. i. p. 1.

*χιτών*, *ónos*, *ó*, (Heb. *כִּיְתָן*.) *a tunic*, the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Heb. Lex. art. *כִּיְתָן*. Adam's Rom. Ant. p. 416. Dict. of Antt. art. *Tunica*. So Matt. 5, 40 *καὶ τὸν χιτῶνά σου λαβεῖν*. Luke 6, 29. John 19, 23 bis. Acts 9, 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10, 10. Mark 6, 9. Luke 3, 11. 9, 3. Hence is said of the high priest, *διὰρρήξας τοὺς χιτῶνας αὐτοῦ* Mark 14, 63; comp. 2 Macc. 4, 38. Jos. Ant. 3. 7. 4, where *χιτών* is the *χιτῶν* or outer tunic. Sept. genr. for *χιτῶν* Gen. 37. 3. 2 Sam. 15, 32. Cant. 5, 4.—Æl. V. H. 1. 16 *ἐνδύτα αὐτὸν τὸν χιτῶνα, καὶ ζοιμάτιον περιβαλόμενον*. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

*χιών*, *ónos*, *ή*, *snow*, Matt. 28, 3. Mark 9, 3. Rev. 1, 14. Sept. for *χιών* Job 37, 6. Is. 1, 18.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

*χλαμύς*, *ýdos*, *ή*, *chlamys*, *a wide cloak* worn sometimes by kings, Jos. Ant. 5. 1.

10. Hdian. 7. 5. 7; by military officers 2 Macc. 12, 35. Æl. V. H. 14. 10; by soldiers and others Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. prob. the Roman *paludamentum*, *officer's cloak*, usually of purple, Matt. 27, 28. 31; see in *πορφύρα* fin. The *paludamentum* was hung loosely over the shoulders, being fastened across the breast by a clasp; and reached below the knees; see Adam's Ant. p. 371. Dict. of Antt. art. *Paludamentum*, *Chlamys*.

*χλευάζω*, *f. áσω*, (*χλευή*), *to jest, to deride, to scoff*, absol. Acts 17, 32; also Acts 2, 13 Rec. where others *διαχλευάζω* q. v.—Wisd. 11, 14. Pol. 4. 3. 13. Aristoph. Ran. 376; c. acc. Plut. Timol. 15. Dem. 78. 12.

*χλιαρός*, *á*, *ón*, (*χλιαίνω*, *χλίω*), *warm, lukewarm*, Rev. 3, 16.—Athen. 3. p. 123. e, *ὑδωρ χλ*. Plut. de Fluv. 25. 3.

*Χλόη*, *ης*, *ή*, *Chloe*, pr. n. of a female Christian at Corinth 1 Cor. 1, 11.

*χλωρός*, *á*, *ón*, (*χλόη*, *χλός*), pr. *pale-green, yellowish-green*, the colour of the first shoots of grass and herbage, Hom. Od. 16. 17.—In N. T.

1. Genr. *green, verdant*, like young herbage; Mark 6, 39 *ἐπὶ τῷ χλωρῷ χόρῳ*. Rev. 8, 7. 9, 4. Sept. for *χλ* Gen. 1, 30. Is. 15, 6; *χλ* 2 K. 19, 26.—Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

2. *pale, dun*, of a horse, Rev. 6, 8 *ἵππος χλωρός*.—Artemid. 1. 77 or 79 *χλωρός γὰρ ὁ χρυσός*. Anthol. Gr. III. p. 11 *χλωρὴν σάρκα*. Hes. Scut. 231 *χλ. ἀδάμας*.

*ἑξή*, *six hundred and sixty-six*, the number for which these letters stand, viz. *χ' 600, ξ' 60, ς' 6*; see Buttm. § 2. n. 3. Rev. 13, 18.

*χοϊκός*, *ή*, *όν*, (*χός*, *χους*), *of earth, earthy, terrene*, 1 Cor. 15, 47. 48 bis. 49.—Only in N. T.

*χοῖνιξ*, *ικος*, *ή*, *a chænix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to *one quart* English; see in art. *μόδιος*. A *chænix* of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187; see Bæckh Staatsh. der. Ath. I. p. 99 sq. So Rev. 6, 6 bis, *χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῆς δηναρίου*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bæckh l. c. p. 102 sq.—Sept. Ez. 45. 10.

11. *Æl. V. II. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.*

**χοῖρος**, ου, ὁ, ἡ, *a swine*; Matt. 7, 6, comp. in κύων. Matt. 8, 30. 31. 32 bis. Mark 5, 11. 12. 13. [14.] 16. Luke 8, 32. 93. 15, 15. 16.—*Æl. V. H. 2. 11. Hdtian. 5. 6. 21. Xen. An. 7. 8. 5.*

**χολάω**, ᾶ, f. ἦσω, (χολή,) *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, *to be full of gall, to be angry, enraged*, c. dat. pers. John 7, 23 ἐμοὶ χολᾷτε. So 3 Macc. 3, 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀττικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

**χολή**, ἡς, ἡ, *the bile, gall*, Palæph. 27. 2. Plato Rep. 564. b; then as the seat of anger, cholera, *wrath*, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

1. *poison, venom*, trop. Acts 8, 23 εἰς γὰρ χολὴν πικρίας... ὁρῶ σε ὄντα, i. q. εἰς χολὴν πικρίας, *bitter gall, venom*; for ψικρία and σύνδεσμος. Sept. pr. for שִׁכְרָא poppy, poison, Deut. 29, 17. 32, 32.—Plut. Romul. 17 ὥσπερ ἰοῦ καὶ χολῆς ἐνίαν θηρίων.

2. From the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, and the like; Matt. 27, 34 ἔδωκαν αὐτῷ πιεῖν ἔξως μετὰ χολῆς αἰμιγμένον, comp. Mark 15, 23; see fully in ἔξως.—Sept. for חֲרָוִי wormwood, Prov. 5, 4. Lam. 3, 15; and for שִׁכְרָא poppy, Ps. 99, 22. Jer. 8, 14.

**χόος**, ὁ, (χέω, χώρα,) contr. nominat. χοῦς, gen. χοῦς, dat. χοῖ, acc. χοῦν, comp. Passow s. v. Buttm. § 58 pen. *earth*, as dug out and thrown up, *a heap of earth, mound*, Hdot. 1. 150 ὁ χοῦς ὁ ἐξορυχθεῖς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. *loose earth, dirt, dust*; Mark 6, 11 ἐκτινάξατε τὸν χοῦν κτλ. i. q. κονιόρτος in Matt. 10, 14; see in ἐκτινάσσω. (Sept. for חֲרָוִי Is. 52, 2.) Rev. 18, 19 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, in token of grief, mourning; see in σποδός, and so Sept. for חֲרָוִי Josh. 7, 6. Sept. genr. for חֲרָוִי Gen. 2, 7. 2 Chr. 1, 9. So Hdtian. 8. 4. 11.

**Χοραζίν**, ἡ, indec. *Chorazin*, written also in Mss. Χοραζίν, Χωραζίν, or χώρα ζίν, a place of Galilee mentioned in connection with Bethsaida and Capernaum, and probably near them, Matt. 11, 21. Luke 10, 13. According to Eusebius and Jerome in Onomast. Chorazin was a village (κώμη) of Galilee, two Roman miles from Capernaum, already deserted in their day; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq. Bibl. Res. in Palest. III. p. 294.

**χορηγέω**, ω, f. ἦσω, (χορηγός; χορός, ἄγω,) *to be chorus-leader, to lead a chorus of singers and dancers*, Anthol. Gr. I. 73; trop. Luc. Necyom. 16. Plato Theat. 27. p. 179. d. Then, *to lead out or furnish a chorus on public occasions at one's own expense*, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλούσιοι. Sturz Lex. Xen. art. χορηγός. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. Choregus.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς [ἡν] χορηγεῖ ὁ θεός. 2 Cor. 9, 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι... χορηγῆσαι καὶ πληρῆναι τὸν σπόρον ἑμῶν, where for the Opt. see Matth. § 513. Buttm. § 139. m. 7. Winer § 42. 5. So Ecclus. 1, 10. 25. *Æl. V. H. 4. 19. Hdtian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφ΄αἰσῶς.*

**χορός**, οὔ, ὁ, *a dance, ring-dance*, and in general, dancing as connected with music and song, espec. on festive occasions; Luke 15, 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for חֲרָוִי Ex. 15, 20. Judg. 11, 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2 Hdtian. 4. 2. 9. Xen. Mem. 3. 3. 12.

**χορτάζω**, f. ἄσω, (χορτός,) *to feed* αὐτὴν grass, hay; *to fodder*; pr. beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 372. d.—In N. T. genr. *to feed, to fill with food, to satisfy, to satiate*; spoken

1. Of birds of prey; Pass. c. ἕκ τινος, Rev. 19, 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν.

2. Of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200. Lob. ad Phryn. p. 64; so c. accus. expr. or impl. Matt. 15, 33 ὥστε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14, 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15, 37. Mark 6, 42. 7, 27. 8, 8. Luke 9, 17. John 6, 26. Phil. 4, 12. James 2, 16. Sept. for חֲרָוִי Jer. 5, 7. Ps. 37, 19. (Arr. Epict. 1. 9. 19. Athen. 3. p. 99. f. Plut. Symp. 1. 2. 2.) With a further adjunct of the material, c. gen. Mark 8, 4 τοῦτους... χορτάσαι ἄρτων. Matth. § 352. With ἀπὸ τινος, Luke 16, 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων. Sept. c. gen. for חֲרָוִי Lam. 3, 15. 30; c. ἀπὸ for חֲרָוִי Ps. 104, 13. So c. gen. Anthol. Gr. III. p. 22.—Trop. *to satisfy the desire of any one, to fill*; Pass. Matt. 5, 6. Luke 6, 21.

**χορτάσμα**, ατος, τό, (χορτάζω,) *fodder, forage*, green or dry, for animals, Sept. for

ἄνθρωπος Gen. 24, 25. 32. Pol. 9. 4. 3. Diod. Sic. 20. 76.—In N. T. genr. *food, sustenance*, for persons, Acts 7, 11. So *χόρτος* Anth. Gr. I. p. 119.

*χόρτος*, ου, ὁ, (kindr. Lat. *hortus*.) pr. an inclosure, yard, court, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640; then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 *χόρτοι εὐδερδροι*. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι λέοντος*. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον κοῦφον*.—Hence genr. and in N. T. *grass, herbage*; Matt. 6, 30 τὸν *χόρτον* τοῦ ἀγροῦ. 14, 19. Mark 6, 39 ἐπὶ τῷ *χλωρῷ χόρτῳ*. Luke 12, 28. John 6, 10. 1 Cor. 3, 12. James 1, 10. 11. 1 Pet. 1, 24 ter. Rev. 8, 7. 9, 4. Also of grain as growing, Matt. 13, 26. Mark 4, 28. Sept. for *χρῖμα* Ps. 38, 2. Is. 40, 7. 8; *ἡ ψυχή* Gen. 2, 5. Pfov. 19, 12. So Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν *χόρτος*, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψυχή ἦν *ἡ πασά ἡ χώρα*.

*Χουζᾶς*, ᾧ, ὁ, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke 8, 3. See in ἐπίτροπος no. 1.

*χοῦς*, see in *χόος*.

*χράω*, ᾧ, f. ἦσω, contracted in *η* instead of *α*, like *ζάω*, Buttm. § 105. n. 5. The root *χράω* under different forms, has in prose four different significations, viz. *χράω* to utter an oracle, not found in N. T.; *κίχρημι* to supply with, to lend; *χράομαι* to use; *χρή* impers. *it needs, behooves*; see in Buttm. § 114. Passow in *χράω*.—In N. T.

I. *κίχρημι*, to lend, see in its order.

II. *χράομαι*, f. ἡσμαι, Mid. depon. aor. 1 ἐχρησάμην, Imperat. *χρησάι* 1 Cor. 7, 21; to use, to make use of, c. dat. Buttm. § 133. 4. a. Matth. § 396. 1. a) Of things, Acts 27, 17 βοηθείας ἐχρῶντο. 1 Cor. 7, 21. 31. 9, 12. 15. 2 Cor. 1, 17. 3, 12. 1 Tim. 1, 8. 5, 23 οὐκ ὀλίγω *χρῶ*. So Wisd. 2, 6. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. b) Of persons, to use well or ill, to treat, c. dat. et adv. Acts 27, 3 φιλιανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ *χρησάμενος*. With adv. simpl. 2 Cor. 13, 10 ἵνα παρὼν μὴ ἀποτόμως (ὑμῖν) *χρήσωμαι*, lest I treat you sharply, use sharpness, comp. Sept. Esth. 1, 19. 9, 27. Sept. for *ἡ τῶν* Gen. 16, 6. 19, 8. So Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. *χρή*, impf. ἐχρῆν, inf. *χρῆναι*, Buttm. § 114; pr. 'there is use for'; hence,

*it needs, it behooves, it ought*, Germ. *es braucht*; c. inf. James 3, 10 οὐ *χρή* . . . ταῦτα οὕτω γίνεσθαι, these things ought not to be. Buttm. § 129. 18.—Jos. Ant. 14. 13. 7 τί *χρή* ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24.

*χρεία*, as, ἡ, (χρέος, χράομαι.) 1. use, usage, employment, the act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου *χρεία*. ib. 2. 4. 1.—In N. T. meton. that in which one is employed, an employment, affair, business; Acts 6, 3 οὐκ καταστήσομεν ἐπὶ τῆς *χρέας* ταύτης. So 2 Macc. 7, 24. Jos. B. J. 2. 20. 3 οὐκ ἐπέστησαν [αὐτὸν] ταῖς *χρείαις*. Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν *χρείαν* ἐξασταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) Genr. Eph. 4, 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς *χρέας*, genit. of qual. for needful edification; comp. Winer. § 34. 2. So *χρεία* ἐστὶ, there is need, opus est, c. gen. Luke 10, 42 ἐνὸς δέ ἐστι *χρεία*, one thing is needful; also c. infin. Heb. 7, 11.—Diod. Sic. 1. 19. Plut. Pericl. 8; c. gen. Ecclus. 3, 22. Pol. 3. 111. 10 οὐκ ἐτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ *χρεία*. Xen. Mem. 3. 3. 3.

b) Of personal need, necessity, want; Acts 20, 34 ταῖς *χρείαις* μου . . . ὑπηρέτησα αἱ χεῖρες αἰται. Rom. 12, 13. Phil. 2, 25 4, 19; εἰς τὴν *χρείαν* for one's need or wants, Phil. 4, 16; εἰς τὰς *χρείας* id. Tit. 3, 14; τὰ πρὸς *χρείαν*, things for need, such things as were necessary to us, Acts 28, 10.—Ecclus. 29, 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρεία* ἔχω, to have need, to need, to want, e. g. a) Genr. and c. genit. to have need of; Matt. 9, 12 οὐ *χρείαν* ἔχουσιν οἱ ἰσχυροὶτες ἱατροῦ. 21, 3. 26, 65 τί ἐτι *χρείαν* ἔχομεν μαρτύρων; Mark 2, 17. 11, 3. 14, 63. Luke 5, 31. 9, 11 τοὺς *χρείαν* ἔχοντας θεραπεύεις. 15, 7. 19, 31. 34. 22, 71. John 13, 29. 1 Cor. 12, 21 bis. 24 οὐ *χρείαν* ἔχει sc. εὐσχημοσύνη. Heb. 5, 12 bis. 10, 36. Rev. 21, 23. 22, 5. With infin. Act. Matt. 14, 16 οὐ *χρείαν* ἔχουσιν ἀπελθεῖν. John 13, 10. 1 Thess. 1, 8. 4, 9; also inf. Pass. Matt. 3, 14. 1 Thess. 5, 1. Comp. Buttm. § 140. 2. Matth. § 535. n. Winer § 45. n. 1. With ἵνα, John 2, 25. 16, 30. 1 John 2, 27. Sept. c. gen. for *ἡ τῶν* Prov. 18, 2. Is. 13, 17. So c. gen. Ecclus. 13, 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. β) Of personal need, want; c. gen. Matt. 6, 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν *χρείαν* ἔχετε. 1 Thess. 4, 12. Rev. 3, 17. Absol. to have need, to be in need, to be in want; Mark 2, 25 τί ἐποίησε Δαβὶδ, ὅτε *χρείαν* ἔσχε. Acts 2, 45. 4, 35. Eph.

4, 28 μεταδιδόναι τῷ χρείαν ἔχοντι. 1 John 3, 17.

χρεωφειλέτης, ου, ό, (χρέος, Att. χρέως, όφειλο) a debt-ower, debtor, Luke 7, 41. 16, 5.—Sept. Prov. 29, 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p 691.

χρή, impers. verb, see in χράω III.

χρήζω, f. ήσω, (χρή, χρεία,) to need, to have need of, to want, to desire; c. gen. Matt. 6, 32 et Luke 12, 30 οἶδε γάρ ό πατήρ ήμών... ότι χρήζετε τούτων πάντων. Luke 11, 8. Rom. 16, 2. 2 Cor. 3, 1.—Symm. for גָּחַן Job 22, 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

χρήμα, atos, τό, (χράομαι,) pr. something for use, useful, what one can use, what one needs, Xen. Oec. 1. 7 sq.—Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρήματα, Matt. 10, 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 18, 24. Sept. for עָשָׂה Josh. 22, 8. 2 Chr. 1, 11. 12. (Hdian. 3. 13. 11. Plut. Theseus 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἔχόντων.) Spec. money; once Sing. Acts 4, 37 ἤνεγκε τὸ χρήμα, the money, the price, i. q. τιμή in 5, 2. Plur. Acts 8, 18. 20. 24, 26. Sept. for עָשָׂה Job 27, 17. So 1 Macc. 14, 32. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. a thing, matter, business, πράγμα, Palæph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

χρηματίζω, f. ίσω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18, 27. AEl. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87; espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, AEl. V. H. 4. 12. Xen. Lac. 7. 1, 5. Of kings and magistrates, to do business publicly, to give audience and answer as to ambassadors or petitioners, to give response or decision, Jos. Ant. 11. 3. 2 ό βασιλεὺς... καθίστας ἐν ᾧ χρηματίζειν εἰδῶη τότῳ. Pol. 4. 27. 9 ό δὲ βασιλεὺς Φίλιππος, χρηματίας τοῖς Ἀχαιοῖς. Dem. 250. 10. Xen. At. 1. 3. 2.—Hence in N. T.

1. Spoken in respect to a divine response, oracle, declaration, to give response, to speak as an oracle, to warn from God; absol. Heb. 12, 25 τὸν ἐπὶ γῆς παρατησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, פֶּֿרֶךְ נְבִיָּה Jer. 26, 2;

of God, 30, 2. 36, 4. (Jos. Ant. 10. 1. 3 ό δὲ προφήτης... χρηματίσαντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὕπνους ό θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κεχρηματικέται.) Pass. of persons, to receive a divine response warning; to be warned or admonished of God; absol. Heb. 8, 5 ὡς κεχρημάτισται Μωϋσῆς. So c. inf. Matt. 2, 12. Acts 10, 22 ὑπὸ ἀγγέλου. With περί τινος Heb. 11. 7; κατ' ὄναρ Matt. 2, 12. 22. Of things, to be given in response, to be revealed; Luke 2, 26 ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. So Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

2. In the later Greek usage, i. q. 'to do business as any one, under any name;' hence genr. to take or bear a name, to be named, called; constr. with the name in appos. Acts 11, 26 χρηματίσαι τε πρώτων ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7, 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστοβούλος... χρηματίας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα... νέα ἴσιν ἐχρημάτιζε. Diod. Sic. 1. 44 Pol. 5. 57. 2.

χρηματισμός, ου, ό, (χρηματίζω,) pr. 'the doing of business;' hence, business, profit, gain, Plut. Philopæm. 4. Dem. 568 18; the giving audience, response, decision, AEl. V. H. 9. 13. Pol. 28. 14. 10.—In N. T. a response from God, an oracle, answer, Rom. 11, 4. So 2 Macc. 2, 4.

χρήσιμος, η, ον, (χράομαι,) good for use, useful, profitable; 2 Tim. 2, 14 εἰς οὐδὲν χρήσιμον. Sept. for עֲשֵׂה Gen. 37, 26: עָשָׂה Ez. 15, 4.—Wisdom 8, 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

χρήσις, εως, ή, (χράομαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6.—In N. T. spec. the use of the body in sexual intercourse, Rom. 1, 26. 27. So Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρήσιν. Luc. Amor. 25 χρήσις παιδική, comp. 19. Isocr. 386. c.

χρηστεύομαι, Mid. depon. (χρηστός,) to show oneself χρηστός, to be good-natured, gentle, kind; 1 Cor. 13, 4 ή ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

χρηστολογία, as, ή, (χρηστός, λόγος,) good-natured discourse, good words, fair speaking; Rom. 16, 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ή, ή δὲ δάνοια δόλου γέμοντα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστὸς λόγοι Hdian. 8. 3. 10.



**χρηστός**, ἡ, ὄν, (χράσμαι,) *useful, profitable, serviceable, good for any use*, e. g.

1. Of things; Luke 5, 39 ὁ παλαιός [οἶνος] *χρηστότερός ἐστι*, *is better for drinking*; comp. Wetst. N. T. I. p. 689 sq. Sept. of figs, for כִּי, Jer. 24, 2. 5. So Athen. 13. p. 585. e, οἶνον *χρηστόν μέν*, ἄλγινον δέ. Theophr. Char. 2. 4; genr. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy to use or bear*; Matt. 11, 30 ὁ γὰρ ζυγὸς μου *χρηστός*. Also morally *useful, good, virtuous*, in the proverb 1 Cor. 15, 33 φθειρόσιν ἡβη *χρηστὰ ὀμίλια κακὰ*, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. So ἡβη *χρ.* Aristoph. Nub. 956 or 959; ἡσος *χρ.* Luc. Phalar. pr. 7; ἔργα *χρ.* Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ *χρηστά*.

2. Of persons *useful towards others*; hence *good-natured, good, gentle, kind*; Luke 6, 35 αὐτὸς [ὁ Θεός] *χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς*. Eph. 4, 32. 1 Pet. 2, 3. Neut. τὸ *χρηστόν*, *goodness, kindness*, i. q. ἡ *χρηστότης*, Rom. 2, 4. Sept. genr. for כִּי Ps. 34, 9. 86, 5.—1 Macc. 6, 11. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

**χρηστότης**, ητος, ἡ, (χρηστός,) pr. *usefulness* of persons towards others, i. e.

1. *goodness, gentleness, kindness*; Rom. 2, 4 ἡ τοῦ πλουτοῦ τῆς *χρηστότητος* αὐτοῦ . . . καταφρονεῖς; 11, 22 ter, ἰδὲ οὖν *χρηστ.* Θεοῦ . . . ἐπὶ δέ σε *χρηστότητα*, ἔάν ἐπιμείνης τῇ *χρηστότητι*, i. e. *if thou continue in his goodness*, if thou fall not away. 2 Cor. 6, 6. Gal. 5, 22. Eph. 2, 7. Col. 3, 12. Tit. 3, 4. Sept. for כִּי Ps. 25, 7. 31, 20. 145, 7.—Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

2. Trop. in a moral sense, *goodness, righteousness, uprightness*, comp. in *χρηστός* no. 1 fin. Rom. 3, 12 οὐκ ἔστι ποιεῖν *χρηστότητα*, quoted from Ps. 14, 1. 3, where Sept. for כִּי.—Hdian. 2. 10. 7. Plato Def. 412. e.

**χρίσμα**, ατος, τό, (χρίω,) pr. ‘something rubbed or smeared on,’ e. g. *oil for anointing, ointment, unguent*, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Metcn. *chrism*, an *anointing, unction*, Sept. for כִּי Ex. 29, 7. 30, 25.—In N. T. trop. as to Christians, an *anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2, 20 ὑμεῖς *χρίσμα* ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10, 1. 16, 13. 1 K. 1, 39.

Ex. 28, 41. 40, 15. Jos. Ant. 8. 2. 1. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands: Deut. 34, 9. Joel 3, 1 [2, 28]. Jos. Ant. 6. 8. 2; comp. Matt. 3, 16. 17. Acts 2, 1 sq. 8, 15. 17. 1 Cor. c. 12.

**Χριστιανός**, ὁδ, (Χριστός,) a *Christian*, Acts 11, 26. 26, 28. 1 Pet. 4, 16.—Act. Thom. 22. Luc. de Mort. Peregr. 12.

**χριστός**, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ *λεπρὸς ὁ χριστός* for *ἡβη* *χρηστὰ* the high-priest, Lev. 4, 3. 5. 16; also 2 Macc. 1, 10; comp. Ex. 28, 41. 40, 15. Subst. ὁ *χριστός* sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in *χρίσμα* th. 1 Sam. 12, 3. 5. 16, 6. 2 Sam. 1, 14. Ps. 18, 51. 28, 8; once of Cyrus, Is. 45, 1.

In N. T. ὁ **Χριστός**, *the Christ, the Anointed*, i. q. *ἡβη*, *the Messiah*, the king constituted of God; pr. an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. On the character of the Messiah and his kingdom, see fully in *βασιλεία* no. 3.

a) Pr. as an appellative: a) Absol. ὁ *Χριστός*, *the Christ, the Messiah*; Mark 15, 32 ὁ *Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ*. John 1, 42 τὸν *Μεσσίαν* ὃ ἐστὶ μεθερμηνεύμενον ὁ *Χριστός*. 4, 42 ὁ σωτὴρ τοῦ κόσμου, ὁ *Χριστός*. Acts 2, 36 ὅτι καὶ κύριον αὐτῶν καὶ *Χριστὸν ὃς* ἐβούλετο τοῦτον τὸν ἡγούμενον, 9, 22. 18, 28. 13 Matt. 1, 17, 3. 4, 16, 16. Mark 12, 35. 13, 31. Luke 2, 11, 26 τὸν *Χρ. κύριον*. 4, 41. 23, 2. John 1, 20, 25. Acts 2, 30. 3, 18. Rom. 8, 11. 1 John 2, 22. 5, 1. 6. Rev. 11, 15. 12, 10, al. scrips. Sept. and *ἡβη* Dan. 9, 25. Ps. 2, 2, comp. 4, 13. So Psalt. Salom. 18, 6 ὁ *Χρ. τοῦ κυρίου*. 17, 36. 18, 8 ὁ *Χρ. κύριος*. β) Joined with ἡγουσ, e. g. ἡγουσὶς ὁ *Χριστός* Acts 5, 42. 9, 34. 1 Cor. 3, 11. al. ἡγουσὶς *Χριστός*, John 17, 3 ἡ ἀπέστειλεις ἡ *Χριστὸν*. Acts 2, 38. 3, 20. 1 John 4, 2. 3. 2 John 7. al. ὁ *Χριστὸς ἡγουσὶς* Acts 17, 3. 18, 6. 28. 19, 4.

b) As pr. names of cognomen, *Christ*: a) Absol. *Χριστός* or ὁ *Χριστός*, chiefly in the Epistles; Rom. 5, 6. 8. 8, 10 ὁ *ἐμμέρας* τὸν *Χρ. ἐκ νεκρῶν*. 1 Cor. 1, 13. 3, 23. Gal. 1, 6. 7 τὸ εὐαγγ. τοῦ *Χριστοῦ*. 2, 20 *Χριστῷ συνεσταύρωμαι*. Eph. 4, 12. Heb. 3, 6. 5, 6. 1 Pet. 1, 11. 4, 14 al. scrip. β) Often joined with ἡγουσ, as Matt. 1, 16 ἡγουσὶς ὁ *λεγόμενος Χριστός*. 13 ἡγουσὶς *Χριστός*, in the Gospels Matt. 1, 1. 18. Mark 1, 1. John 1, 17; elsewhere often, Acts 3, 6. 4,

11. *Æl. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.*

**χοῖρος**, ου, ὁ, ἡ, *a swine*; Matt. 7, 6, comp. in κύων. Matt. 8, 30. 31. 32 bis. Mark 5, 11. 12. 13. [14.] 16. Luke 8, 32. 33. 15, 15. 16.—*Æl. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.*

**χολάω**, ᾧ, f. ἦσω, (χολή,) *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—*Later and in N. T. i. q. χολούμαι, to be full of gall, to be angry, enraged*, c. dat. pers. John 7, 23 ἐμοὶ χολᾷτε. So 3 Macc. 3, 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀττικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

**χολή**, ἡς, ἡ, *the bile, gall*, Palæph. 27. 2. Plato Rep. 564. b; then as the seat of anger, *choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—*In N. T. gall, bitterness*, viz.

1. *poison, venom*, trop. Acts 8, 23 εἰς γὰρ χολὴν πικρίας... ὁρῶ σε ὄντα, i. q. εἰς χολὴν πικράν, *bitter gall, venom*; see in πικρία and σύνδεσμος. Sept. pr. for שָׂרִי poppy, poison, Deut. 29, 17. 32, 32.—Plut. Romul. 17 ὥσπερ ἰοῦ καὶ χολῆς ἐνίων Ἡρίων.

2. From the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, and the like; Matt. 27, 34 ἐδωκαν αὐτῷ πίνειν ὄξος μετὰ χολῆς ἐμειγμένον, comp. Mark 15, 23; see fully in ὄξος.—Sept. for שָׂרִי wormwood, Prov. 5, 4. Lam. 3, 15; and for שָׂרִי poppy, Ps. 59, 22. Jer. 8, 14.

**χόος**, ὁ, (χέω, χύω.) contr. nominat. χούς, gen. χούς, dat. χοῖ, acc. χοῖν, comp. Passow s. v. Butt. m. § 58 pen. *earth*, as dug out and thrown up, *a heap of earth, mound*, Hdot. 1. 150 ὁ χούς ὁ ἐξορυχθεὺς. Pol. 4. 40. 7. Thuc. 2. 76.—*In N. T. genr. loose earth, dirt, dust*; Mark 6, 11 ἐκτινάξατε τὸν χοῖν κτλ. i. q. κοιούριος in Matt. 10, 14; see in ἐκτινάσσω. (Sept. for שָׂרִי Is. 52, 2.) Rev. 18, 19 ἔβαλον χοῖν ἐπὶ τὰς κεφαλὰς αὐτῶν, in token of grief, mourning; see in σποδός, and so Sept. for שָׂרִי Josh. 7, 6. Sept. genr. for שָׂרִי Gen. 2, 7. 2 Chr. 1, 9. So Hdian. 8. 4. 11.

**Χοραζίν**, ἡ, indec. *Chorazin*, written also in Mss. Χοραζαῖν, Χωραζίν, or χώρα Ziv, a place of Galilee mentioned in connection with Bethsaida and Capernaum, and probably near them, Matt. 11, 21. Luke 10, 13. According to Eusebius and Jerome in Onomast. Chorazin was a village (κώμη) of Galilee, two Roman miles from Capernaum, already deserted in their day; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq. Bibl. Res. in Palest. III. p. 294.

**χορηγέω**, ω, f. ἦσω, (χορηγός; χορός, ἄγω,) *to be chorus-leader, to lead a chorus of singers and dancers*, Anthol. Gr. I. 73; trop. Luc. Nelyom. 16. Plato Theat. 27. p. 179. d. Then, *to lead out or furnish a chorus on public occasions at one's own expense*, for which purpose at Athens persons called χορηγοὶ were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλούσιοι. Sturz Lex. Xen. art. χορηγός. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. Choregus.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς [ἡ] χορηγεῖ ὁ θεός. 2 Cor. 9, 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι... χορηγήσαι καὶ πληθύνει τὸν σπόρον ὑμῶν, where for the Opt. see Matth. § 513. Butt. m. § 139. m. 7. Winer § 42. 5. So Ecclus. 1, 10. 25. *Æl. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφ' ὧνός.*

**χορός**, οῦ, ὁ, *a dance, ring-dance*, and in general, dancing as connected with music and song, espec. on festive occasions; Luke 15, 25 ἵκοντο συμφωνίας καὶ χορῶν. Sept. for חֲזִיזָה Ex. 15, 20. Judg. 11, 34.—Hom. Il. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2 Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

**χορτάζω**, f. ἄσω, (χόρτος,) *to feed* αὐτὴν grass, hay; *to fodder*; pr. beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 372. d.—*In N. T. genr. to feed, to fill with food, to satisfy, to satiate*; spoken

1. Of birds of prey; Pass. c. ἔκ τινος, Rev. 19, 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν.

2. Of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200. Lob. ad Phryn. p. 64; so c. accus. expr. or impl. Matt. 15, 33 ὥστε χορτάσαι ὄχλον τοσοῦτον. Pass. Matt. 14, 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15, 37. Mark 6, 42. 7, 27. 8, 8. Luke 9, 17. John 6, 26. Phil. 4, 12. James 2, 16. Sept. for חֲבֵץ Jer. 5, 7. Ps. 37, 19. (Arr. Epict. 1. 9. 19. Athen. 3. p. 99. f. Plut. Symp. 1. 2. 2.) With a further adjunct of the material, c. gen. Mark 8, 4 τοῦτους... χορτάσαι ἄρτους. Matth. § 352. With ἀπό τινος, Luke 16, 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων. Sept. c. gen. for חֲבֵץ Lam. 3, 15. 30; c. ἀπό for חֲבֵץ Ps. 104, 13. So c. gen. Anthol. Gr. III. p. 22.—Trop. *to satisfy* the desire of any one, *to fill*; Pass. Matt. 5, 6. Luke 6, 21.

**χόρτασμα**, ατος, τό, (χορτάζω,) *fodder, forage*, green or dry, for animals, Sept. for

ἀνθρώπων Gen. 24, 25, 32. Pol. 9. 4. 3. Diod. Sic. 20. 76.—In N. T. *genr. food, sustenance*, for persons, Acts 7, 11. So *χόρτος* Anth. Gr. I. p. 119.

*χόρτος*, ου, ό, (kindr. Lat. *hortus*.) *pr. an inclosure, yard, court*, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640; then of a place or range of pasturage, *a pasture, range*, Eurip. Iph. Taur. 134 *χόρτοι εὐ-δεῖδροι*. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι λείοντος*. Meton. *fodder* for animals, green or dry, *grass, hay*, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον κοῦφον*.—Hence *genr.* and in N. T. *grass, herbage*; Matt. 6, 30 *τὸν χόρτον τοῦ ἀγροῦ*. 14, 19. Mark 6, 39 *ἐπὶ τῷ χλωρῷ χόρτῳ*. Luke 12, 28. John 6, 10. 1 Cor. 3, 12. James 1, 10. 11. 1 Pet. 1, 24 *ter. Rev.* 8, 7. 9, 4. Also of grain as growing, Matt. 13, 26. Mark 4, 28. Sept. for *חָרָר* Ps. 38, 2. Is. 40, 7. 8; *חָרָר* Gen. 2, 5. Prov. 19, 12. So Plut. Romul. 8. Xen. An. 1. 5. 5 *ὅ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλή ἦν ἅπαντα ἡ χώρα*.

*Χουζᾶς*, ᾰ, ό, *Chuzas*, *pr. n. of the steward of Herod Antipas*, Luke 8, 3. See in *ἐπίτροπος* no. 1.

*χοῦς*, see in *χόος*.

*χράω*, ᾠ, f. ἦσω, contracted in *η* instead of *α*, like *ῥάω*, Buttm. § 105. n. 5. The root *χράω* under different forms, has in prose four different significations, viz. *χράω to utter an oracle*, not found in N. T.; *κίχρημι to supply with, to lend*; *χράομαι to use*; *χρή* *impers. it needs, behooves*; see in Buttm. § 114. Passow in *χράω*.—In N. T.

I. *κίχρημι, to lend*, see in its order.

II. *χράομαι*, f. ἡσομαι, Mid. depon. aor. 1 *ἐχρησάμην*, Imperat. *χρήσαι* 1 Cor. 7, 21; *to use, to make use of*, c. dat. Buttm. § 133. 4. a. Matth. § 396. 1. a) Of things, Acts 27, 17 *βοηθῆσαι ἐχρῶντο*. 1 Cor. 7, 21. 31. 9, 12. 15. 2 Cor. 1, 17. 3, 12. 1 Tim. 1, 8. 5, 23 *οὐνφ ὀλίγω χρώ*. So Wisd. 2, 6. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. b) Of persons, *to use well or ill, to treat*, c. dat. et adv. Acts 27, 3 *φίλανθρώπων τε ό Ἰεῦ-λιος τῷ Παύλῳ χρησάμενος*. With adv. simpl. 2 Cor. 13, 10 *ὡς παρὼν μὴ ἀποτόμως (ὁμῶν) χρήσωμαι, lest I treat you sharply, use sharpness, comp. Sept. Esth. 1, 19. 9, 27. Sept. for *חָרָר* Gen. 16, 6. 19, 8. So Jos. Ant. 2. 15. 1 *χαλεπῶς*. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.*

III. *Impers. χρή*, *impf. ἐχρῆν*, *inf. χρῆναι*, Buttm. § 114; *pr. 'there is use for'; hence,*

*it needs, it behooves, it ought*, Germ. *es braucht*; c. inf. James 3, 10 *οὐ χρή . . . ταῦτα οὕτω γίνεσθαι, these things ought not to be*. Buttm. § 129. 18.—Jos. Ant. 14. 13. 7 *τί χρή ποιεῖν*. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24.

*χρεία*, as, ἡ, (*χρέος, χράομαι*.) 1. *use, usage, employment*, the act of using, Xen. Mem. 4. 2. 25 *πρὸς τὴν τοῦ ἵππου χρείας*. ib. 2. 4. 1.—In N. T. *meton. that in which one is employed, an employment, affair, business*; Acts 6, 3 *ὅς καταστήσομεν ἐπὶ τῆς χρείας ταύτης*. So 2 Macc. 7, 24. Jos. B. J. 2. 20. 3 *οὐκ ἐπέστησαν [αὐτὸν] ταῖς χρείαις*. Pol. 3. 45. 2 *τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξα-πεσταλμένοις*. Dion. Hal. Ant. 5. 7 fin.

2. *need, necessity, want*. a) *Genr.* Eph. 4, 29 *εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας*, *genit. of qual. for needful edification*; comp. Winer. § 34. 2. So *χρεία ἐστὶ, there is need, opus est*, c. *gen.* Luke 10, 42 *ἐνὸς δέ ἐστι χρεία, one thing is needful*; also c. *inf.* Heb. 7, 11.—Diod. Sic. 1. 19. Plut. Pericl. 8; c. *gen.* Eccclus. 3, 22. Pol. 3. 111. 10 *οὐκ ἔτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία*. Xen. Mem. 3. 3. 3.

b) Of personal need, necessity, want; Acts 20, 34 *ταῖς χρείαις μου . . . ὑπηρέτησάαι χεῖρες αὐται*. Rom. 12, 13. Phil. 2, 25 4, 19; *eis τὴν χρείαν for one's need or wants*, Phil. 4, 16; *eis τὰς χρείας id.* Tit. 3, 14; *τὰ πρὸς χρείαν, things for need*, such things as were necessary to us, Acts 28, 10.—Eccclus. 29, 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρεία ἔχω, to have need, to need, to want*, e. g. a) *Genr.* and c. *genit. to have need of*; Matt. 9, 12 *οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι*. 21, 3. 26, 65 *τί ἔτι χρεῖαν ἔχοντες μαρτύρων*; Mark 2, 17. 11, 3. 14, 63. Luke 5, 31. 9, 11 *τοὺς χρεῖαν ἔχοντας θεραπεύεις*. 15, 7. 19, 31. 34. 22, 71. John 13, 29. 1 Cor. 12, 21 bis. 24 *οὐ χρεῖαν ἔχει sc. ἐσχημοσύνη*. Heb. 5, 12 bis. 10, 36. Rev. 21, 23. 22, 5. With *inf.* Act. Matt. 14, 16 *οὐ χρεῖαν ἔχουσιν ἀπελθεῖν*. John 13, 10. 1 Thess. 1, 8. 4, 9; also *inf. Pass.* Matt. 3, 14. 1 Thess. 5, 1. Comp. Buttm. § 140. 2. Matth. § 535. n. Winer § 45. n. 1. With *ἵνα*, John 2, 25. 16, 30. 1 John 2, 27. Sept. c. *gen.* for *חָרָר* Prov. 18, 2. Is. 13, 17. So c. *gen.* Eccclus. 13, 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. β) Of personal need, want; c. *gen.* Matt. 6, 8 *οἶδε γὰρ ό πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε*. 1 Thess. 4, 12. Rev. 3, 17. Absol. *to have need, to be in need, to be in want*; Mark 2, 25 *τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε*. Acts 2, 45. 4, 35. Eph.

4, 28 μεταδίδοναι τῷ χρεῖαν ἔχοντι. 1 John 3, 17.

χρεωφειλέτης, ου, ὁ, (χρέος, Att. χρέως, ὀφείλω) *a debt-ower, debtor*, Luke 7, 41. 16, 5.—Sept. Prov. 29, 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

χρή, impers. verb, see in κράω III.

χρήζω, f. ἦσω, (χρή, χρεία,) *to need, to have need of, to want, to desire*; c. gen. Matt. 6, 32 et Luke 12, 30 οἶδε γὰρ ὁ πατήρ ἡμῶν . . . ὅτι χρήζετε τούτων πάντων. Luke 11, 8. Rom. 16, 2. 2 Cor. 3, 1.—Symm. for רָצַח Job 22, 3. Hdtian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

χρήμα, atos, τό, (χράομαι,) *pr. something for use, useful, what one can use, what one needs*, Xen. CEC. 1. 7 sq.—Hence genr. and in N. T. *profit, riches, wealth*, usually Plur. τὰ χρήματα, Matt. 10, 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποδοῦστας ἐπὶ τοῖς χρήμασιν. Luke 18, 24. Sept. for רִכְצָה Josh. 22, 8. 2 Chr. 1, 11. 12. (Hdtian. 3. 13. 11. Plut. Theseus 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἐχόντων.) Spec. *money*; once Sing. Acts 4, 37 ἦνεκε τὸ χρήμα, the money, the price, i. q. τιμὴ in 5, 2. Plur. Acts 8, 18. 20. 24, 26. Sept. for חָצַח Job 27, 17. So 1 Macc. 14, 32. Hdtian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. a thing, matter, business, πρᾶγμα, Palæph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

χρηματίζω, f. ἴσω, (χρήμα,) *to do business, to be engaged in business, either private or public*, Sept. 1 K. 18, 27. AEL. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87; espec. in trade and money affairs, Mid. *to do good business, to make profit, to gain*, AEL. V. H. 4. 12. Xen. Lac. 7. 1, 5. Of kings and magistrates, *to do business publicly, to give audience and answer as to ambassadors or petitioners, to give response or decision*, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . . καθίστας ἐν ᾧ χρηματίζειν εἰώθη τότῳ. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίας τοῖς Ἀχαιοῖς. Dem. 250. 10. Xen. At. 3. 2.—Hence in N. T.

1. Spoken in respect to a divine response, oracle, declaration, *to give response, to speak as an oracle, to warn from God*; absol. Heb. 12, 25 τὸν ἐπὶ γῆς παρατησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for רָצַח Jer. 26, 2;

of God, 30, 2. 36, 4. (Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . . χρηματίσαντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὑπνοὺς ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι.) Pass. of persons, *to receive a divine response warning; to be warned or admonished of God*; absol. Heb. 8, 5 ὡς κεχρημάτισται Μωϋσῆς. So c. inf. Matt. 2, 12. Acts 10, 22 ὑπὸ ἀγγέλου. With περί τινας Heb. 11. 7; κατ' ὕπαρ Matt. 2, 12. 22. Of things, *to be given in response, to be revealed*; Luke 2, 26 ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. So Jos. Ant. 11. 8. 4 τὸ χρηματισθῆναι, a divine oracle.

2. In the later Greek usage, i. q. 'to do business as any one, under any name,' hence genr. *to take or bear a name, to be named, called*; constr. with the name in apposit. Acts 11, 26 χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7, 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστοτέλους . . . χρηματίας μὲν Φιλέαλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . . νέα Ἰσὺς ἐχρημάτιζε. Diod. Sic. 1. 44 Pol. 5. 57. 2.

χρηματισμός, ου, ὁ, (χρηματίζω,) *pr. 'the doing of business,' hence, business, profit, gain*, Plut. Philopœm. 4. Dem. 568 18; *the giving audience, response, decision*, AEL. V. H. 9. 13. Pol. 28. 14. 10.—Ia N. T. a response from God, an oracle, answer, Rom. 11, 4. So 2 Macc. 2, 4.

χρήσιμος, η, ου, (χράομαι,) *good for use, useful, profitable*; 2 Tim. 2, 14 εἰς οὐδὲν χρήσιμον. Sept. for חָצַח Gen. 37, 26: חָצַח Ez. 15, 4.—Wisd. 8, 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρήσιμῳ. Xen. Mem. 2. 7. 7.

χρήσις, εως, ἡ, (χράομαι,) *use, a using*, Jos. Ant. 4. 8. 5. Hdtian. 3. 14. 13. Xen. Lac. 7. 6.—In N. T. spec. *the use of the body in sexual intercourse*, Rom. 1, 26. 27. So Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρῆσιν. Luc. Amor. 25 χρήσις παιδική, comp. 19. Isocr. 386. c.

χρηστεύομαι, Mid. depon. (χρηστός,) *to show oneself χρηστός, to be good-natured, gentle, kind*; 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

χρηστολογία, as, ἡ, (χρηστός, λόγος,) *good-natured discourse, good words, fair speaking*; Rom. 16, 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία ἡ κυλακία, ὅταν τὰ μὲν ῥήματα φιλίας ἢ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστὸς λόγος Hdtian. 8. 3. 10.

**χρηστός**, ἡ, ὄν, (χράσμαι,) *useful, profitable, serviceable, good for any use, e. g.*

1. Of things; Luke 5, 39 ὁ παλαῖος [οἶνος] χρηστότερός ἐστι, *is better for drinking*; comp. Wetst. N. T. I. p. 689 sq. Sept. of figs, for כִּי, Jer. 24, 2. 5. So Athen. 13. p. 585. e, οἶνον χρηστὸν μὲν, ὀλίγον δέ. Theophr. Char. 2. 4; genr. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy to use or bear*; Matt. 11, 30 ὁ γὰρ ζυγὸς μου χρηστός. Also morally *useful, good, virtuous*, in the proverb 1 Cor. 15, 33 φθειρούσιν ἡβη χρηστὰ ὀμίλια κακά, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. So ἡβη χρ. Aristoph. Nub. 956 or 959; ἡβος χρ. Luc. Phalar. pr. 7; ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ χρηστὰ.

2. Of persons *useful towards others*; hence *good-natured, good, gentle, kind*; Luke 6, 35 αὐτὸς [ὁ θεός] χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς. Eph. 4, 32. 1 Pet. 2, 3. Neut. τὸ χρηστὸν, *goodness, kindness*, i. q. ἡ χρηστότης, Rom. 2, 4. Sept. genr. for כִּי Ps. 34, 9. 86, 5.—1 Macc. 6, 11. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

**χρηστότης**, ητος, ἡ, (χρηστός,) pr. *usefulness* of persons towards others, i. e.

1. *goodness, gentleness, kindness*; Rom. 2, 4 ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ . . . καταφρονεῖς; 11, 22 ter, ἰδὲ οὖν χρηστ. θεοῦ . . . ἐπὶ δέ σε χρηστότητα, εἰς ἐπιμεινῆς τῇ χρηστότητι, i. e. *if thou continue in his goodness*, if thou fall not away. 2 Cor. 6, 6. Gal. 5, 22. Eph. 2, 7. Col. 3, 12. Tit. 3, 4. Sept. for כִּי Ps. 25, 7. 31, 20. 145, 7.—Æl. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

2. Trop. in a moral sense, *goodness, righteousness, uprightness*, comp. in *χρηστός* no. 1 fin. Rom. 3, 12 οὐκ ἔστι ποιῶν χρηστότητα, quoted from Ps. 14, 1. 3, where Sept. for כִּי.—Hdian. 2. 10. 7. Plato Def. 412. e.

**χρίσμα**, αρος, τό, (χρίω,) pr. 'something rubbed or smeared on,' e. g. *oil for anointing, ointment, unguent*, Jos. Ant. 3. 8. 3. Æl. V. H. 3. 13. Xen. Anab. 4. 4. 13. Metcn. *chrism, an anointing, unction*, Sept. for חֲרִיטָה Ex. 29, 7. 30, 25.—In N. T. trop. as to Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2, 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10, 1. 16, 13. 1 K. 1, 39.

Ex. 28, 41. 40, 15. Jos. Ant. 6. 8. 1. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands. Deut. 34, 9. Joel 3, 1 [2, 28]. Jos. Ant. 6. 8. 2; comp. Matt. 3, 16. 17. Acts 2, 1 sq. 8, 15. 17. 1 Cor. c. 12.

**Χριστιανός**, οῦ, (Χριστός,) a *Christian*, Acts 11, 26. 26, 28. 1 Pet. 4, 16.—Act. Thom. 22. Luc. de Mort. Peregr. 12.

**χριστός**, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ ἱερεὺς ὁ χριστός for הַכֹּהֵן הַמָּשִׁיחַ the high-priest, Lev. 4, 3. 5. 16; also 2 Macc. 1, 10; comp. Ex. 28, 41. 40, 15. Subst. ὁ χριστός sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in *χρίσμα* fin. 1 Sam. 12, 3. 5. 16, 6. 2 Sam. 1, 14. Ps. 18, 51. 28, 8; once of Cyrus, Is. 45, 1.

In N. T. ὁ Χριστός, *the Christ, the Anointed*, i. q. מָשִׁיחַ, *the Messiah*, the king constituted of God; pr. an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. On the character of the Messiah and his kingdom, see fully in βασιλεία no. 3.

a) Pr. as an appellative: a) Absol. ὁ Χριστός, *the Christ, the Messiah*; Mark 15, 32 ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ. John 1, 42 τὸν Μεσσίαν ὃ ἐστι μεζεμνηνομένον ὁ Χριστός. 4, 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts 2, 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν. 9, 22. 18, 28. So Matt. 1, 17. 2, 4. 16, 16. Mark 12, 35. 13, 21. Luke 2, 11. 26 τὸν Χρ. κύριον. 4, 41. 23, 2. John 1, 20. 25. Acts 2, 30. 3, 18. Rom. 8, 11. 1 John 2, 22. 5, 1. 6. Rev. 11, 15. 12, 10. al. sæpiss. Sept. and חֲרִיטָה Dan. 9, 25. Ps. 2, 2, comp. 4, 13. So Psalt. Salom. 18, 6 ὁ Χρ. τοῦ κυρίου. 17, 36. 18, 8 ὁ Χρ. κύριος. β) Joined with Ἰησοῦς, c. g. Ἰησοῦς ὁ Χριστός Acts 5, 42. 9, 34. 1 Cor. 3, 11. al. Ἰησοῦς Χριστός, John 17, 3 ὃν ἀπέστειλας Ἰ. Χριστόν. Acts 2, 38. 3, 20. 1 John 4, 2. 3. 2 John 7. al. ὁ Χριστὸς Ἰησοῦς Acts 17, 3. 18, 5. 28. 19, 4.

b) As pr. name or cognomen, *Christ*: a) Absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. 5, 6. 8. 8, 10 ὁ ἐγγείρας τὸν Χρ. ἐκ νεκρῶν. 1 Cor. 1, 12. 3, 23. Gal. 1, 6. 7 τὸ εὐαγγ. τοῦ Χριστοῦ. 2, 20 Χριστῷ συνεσταύρωμαι. Eph. 4, 12. Heb. 3, 6. 5, 5. 1 Pet. 1, 11. 4, 14 al. sæp. β) Oftener joined with Ἰησοῦς, as Matt. 1, 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. 1, 1. 18. Mark 1, 1. John 1, 17; elsewhere often, Acts 3, 6 ὁ

τῷ ὀνόματι Ἰ. Χρ. 4, 10, 8, 12, 10, 36, 28, 31. Rom. 1, 1. 6. 8. 1 Cor. 1, 1. 5, 4. al. sæpiss. Χριστὸς Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1, 30. Gal. 3, 14. 26. 4, 14. Phil. 2, 5. 3, 3. 8. Col. 1. 4. al. and so Heb. 3, 1 Rec.—For the use of ὁ κύριος in connection with the names Ἰησοῦς and Χριστός, see in κύριος II. 2. b.

c) Meton. α) For ὁ λόγος τοῦ Χρ. the word or doctrine of Christ, the Gospel, 2 Cor. 1, 19. 21. Eph. 4, 20. β) For τὸ σῶμα τοῦ Χρ. Christ's body, i. e. the church, 1 Cor. 12, 12. γ) For the salvation of Christ, obtained through him, Gal. 3, 27 Χρ. ἐνεδύσασθε. Phil. 3, 8 ἵνα Χρ. κερδήσω. δ) ἐν Χριστῷ, see fully in ἐν no. 1. c. α; comp. ἐν κυρίῳ in κύριος II. 2. b. +

χρίω, f. ἴσω, pr. to touch gently the surface of a body; hence, to rub over, to oint, to anoint with oil, ointment, as a shield, armour, Sept. for חָשַׁב 2 Sam. 1, 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also to anoint, as a sacred rite, to consecrate by unction to any office, comp. in χρίσμα fin. Sept. for Heb. חָשַׁב of a priest, Ex. 28, 41. 40, 15; of a prophet, 1 K. 19, 16. Is. 61, 1; espec. a king, 1 Sam. 10, 1. 15, 1. 2 Sam. 2, 4. 1 K. 1, 34. Eccles. 46, 13. 48, 8.—Hence in N. T. to anoint, to consecrate as by unction, to set apart for a sacred work, c. acc. e. g. α) Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4, 27 ὃν ἔχρισας. As a prophet, c. infin. Luke 4, 18 ἔχριστέ με εὐαγγελίζεσθαι πτωχοῖς, from Is. 61, 1 where Sept. for חָשַׁב; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10, 38; c. dupl. acc. Heb. 1, 9 ἔχρισέ σε ὁ θεός . . . ἔλαιον ἀγαλλιῶσεως, quoted from Ps. 45, 8 where Sept. so for חָשַׁב; comp. Butt. m. § 131. 5 and n. 12. Gesen. Lehrs. p. 812. b) Of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in χρίσμα. 2 Cor. 1, 21 ὁ δὲ βεβαίον ἡμᾶς . . . καὶ χρίσας ἡμᾶς. θεός . ὁ καὶ . . . δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος κτλ.

χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιῶ Heb. 10, 37, comp. Butt. m. § 95. 7, 9; to spend or while away time, to linger, to delay, to be long in coming or doing; intran. and absol. Matt. 25, 5 χρονίζοντες δὲ τοῦ νυμφίου. Heb. 10, 37. (Sept. Hab. 2, 3.) So c. ἐν, Luke 1, 21 ἐν τῷ ναφ. With. inf. ἔρχεσθαι Luke 12, 45, ἐλθεῖν Matt. 24, 48. Sept. for חָשַׁב Judg. 5, 28; c. inf. Gen. 34,

19.—Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49; ἐν τῇ ῥώμῃ, Pol. 33. 16. 6.

χρόνος, ου, ὁ, time, in the abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

1. time, pr. and genr. α) Mark 9, 21 πόσος χρόνος ἐστίν; Luke 4, 5 ἐν στιγμῇ χρόνου. Acts 7, 23 τεσσαρακονταετῆς χρόνος. 27, 9. Gal. 4, 4, comp. in πλήρωμαι no. 5. Heb. 11, 32. Rev. 2, 21 ἔδωκα αὐτῇ χρόνον, see in δίδωμι no. 1. c. β. Rev. 10, 6. So διατρίβειν τὸν χρόνον, see in διατρίβω, Acts 14, 3. 28; ποιῆσαι τὸν χρόνον Acts 15, 33. 18, 23, see in ποιέω no. 2. e. (Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47.) With prepositions: διὰ τὸν χρόνον Heb. 5, 12; ἐκ χρόνου ἱκανῶν, or from long times, Luke 8, 27. [23, 7]; ἐν παντὶ χρόνῳ Acts 1, 21. (Sept. Josh. 4, 24.) ἐπὶ χρόνον, for a time, Luke 18, 4. Acts 18, 20; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; μετὰ χρόνον πολύν, after long time, Matt. 25, 19. Heb. 4, 7. So c. διά Dem. 615. 10; c. ἐκ, Diod. Sic. 1. 4; c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐν Xen. Venat. 5. 7; c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2. b) Accus. χρόνον, χρόνους, marking duration, time now long, Butt. m. § 131. 9. Mark 2, 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20, 9 ἀπεδήμησε χρόνους ἱκανούς. John 5, 6 πολλὸν χρόνον. 7, 33 μικρὸν χρόνον. 12, 35. 14, 9. Acts 13, 18. 19, 22. 20, 18. 1 Cor. 16, 7. Rev. 6, 11. 20, 3. Sept. for חָשַׁב. Deut. 12, 19. 22, 19. Josh. 4, 14; χρ. μικρὸν for חָשַׁב Is. 54, 7. So Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσοῦτους χρόνους. Xen. Mem. 3. 6. 13. c) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, comp. Matth. § 406. a. Winer § 31. 5. Butt. m. § 133. 4. e. Luke 8, 29 πολλοῖς γὰρ χρόνοις συνηπᾶκε. αὐτόν, i. e. in, during, since long time. Acts 8, 11. Rom. 16, 25 χρόνοις αἰωνίοις, comp. below in no. 2. So Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

2. Spec. by the force of adjuncts, χρόνος stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. Plur. joined with καιροί, Acts 1, 7 γινῶναι χρόνους ἢ καιρούς. 1 Thess. 5, 1. With a genit. of event or the like; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. Luke 1, 57 ὁ χρ. τοῦ τεκεῖν. Acts 3, 21. 7, 17. 30. 1 Pet. 1, 17. 4, 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adject.

ανε, pronoun, or the like; Matt. 2, 16 κατὰ τὸν χρόνον ὃν ἡκρίβωσε. Acts 1, 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἑσχάτῳ χρόνῳ, and 1 Pet. 1, 20 ἐπ' ἑσχάτων χρόνων, see in ἑσχάτος no. 2. b. 2 Tim. 1, 9 et Tit. 1, 2 πρὸ χρόνων αἰώνιων, see in αἰώνιος no. 1. 1 Pet. 4, 2 τὸν ἐπιλοιπον ἐν σαρκὶ χρόνον. So Sept. for ἡτ' Ecc. 3, 1.—Palaeoph. 52. 1. Ael. V. ff. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12. τοῖς ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

χρονοτριβέω, ὦ, f. ἴσω, (χρόνος, τρίβω,) to wear away time, to spend or waste time, to delay, intrans. Acts 20, 16.—Aristot. Rhet. 3. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

χρύσσεος, ἐη, εον, contr. χρυσοῦς, ἡ, οὖν, (χρυσός,) golden, of gold; 2 Tim. 2, 20 σκεύη χρυσά. Heb. 9, 4 bis, στάμνος χρυσῇ. Rev. 1, 12. 13. 20. 2, 1. 4. 4. 5. 8. 8, 3 bis. 9, [7.] 13. 20. 14, 14. 15. 6. 7. 17, 4. 21, 15. Sept. for χρῆ Gen. 41, 42. Ex. 3, 22.—Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

χρυσίον, ου, τό, (dim. of χρυσός,) gold, pr. in small pieces or quantity, espec. as wrought.

1. Genr. Heb. 9, 4 τὴν κιβωτὸν . . . περιεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1, 7. Rev. 3, 18. 21, 18. 21. Sept. for χρῆ Ex. 37, 2. 4. 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

2. Meton. a) a golden ornament; 1 Pet. 3, 3 περίβρεσις χρυσίου. Rev. 17, 4 et 18, 16 in later edit. So Sept. Job 27, 16 Dem. 1182. 26 χρυσία πολλὰ ἔχουσιν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. b) gold coin, money, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Ecclus. 40, 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) gold-ringed, having a gold ring upon the hand, James 2, 2.—So Arr. Epict. 1. 22. 18 χρυσοὺς δακτυλίους ἔχων πολλοὺς. Comp. Luc. Tim. 20 χρυσόχειρες.

χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, pr. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the topaz of the moderns. Rev. 21, 20. Sept. for ὡψήθη topaz Ex. 28, 20. 39 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 42, 43, 73. Rosenm. Alterthk. IV. i. p. 40.

χρυσόπρασος, ου, ὁ, (χρυσός, πράσων,) chrysoprase, a precious stone of a greenish golden colour, like a leek; Rev. 21, 20. Comp. Plin. H. N. 37. 20, 32, 34,

73. Many suppose the beryl to be meant see Winer Realw. art. Edelsteine no. 11.

χρυσός, οὐ, ὁ, 1. gold, Matt. 2, 11 χρυσὸν καὶ λίβανον. 23, 16. 17 bis. Acts 17, 29. 1 Cor. 3, 12. Rev. 18, 12. 9, 7 Rec. Sept. for χρῆ 2 Chr. 3, 7. Ezra. 1, 6. Prov. 17, 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

2. Meton. a) golden ornaments, 1 Tim. 2, 9 ἢ χρυσῶ ἢ μαργαρίταις. Rev. 17, 4 et 18, 16 Rec. So Luc. de Dom. 8 τῶ χρυσῶ ἐς τοσούτον κεκόσμηται. Dinarch. 95. 40. b) gold coin, money, treasure, Matt. 10, 9. James 5, 3. So Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

χρυσοῦς, see χρύσεος.

χρυσῶω, ὦ, f. ὥσω, (χρυσός,) to deck with gold, to gild, Pass. Rev. 17, 4 κεχρυσωμένη χρυσῶ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18, 16. Sept. χρυσῶω χρυσίῳ for χρῆ χρῆ Ex. 26, 32. 37. 36, 34; simpl. 2 K. 18, 16.—Luc. Philops. 19. Plut. Philopem. 9. Diod. Sic. 4. 47.

χρώς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,) pr. the surface of a body, espec. of the human body, the skin, Sept. for χρῆ Ex. 34, 29. 30. Xen. Oec. 10. 5; also colour, complexion, teint of the skin, Diod. Sic. 2. 6.—Genr. and in N. T. the body; Acts 19, 12 ἀπὸ τοῦ χρωτὸς σουδάριον, i. e. which had been on his body. Sept. for χρῆ Lev. 13, 2 sq. So Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

χωλός, ἡ, ὄν, (kindr. Lat. claudus,) lame, halt, crippled in the feet, of persons; Matt. 11, 5 καὶ χωλοὶ περιπατοῦσι. 15, 30. 31. 18, 8. 21, 14. Luke 7, 22. 14, 13. 21. John 5, 3. Acts 3, 2. [11]. 8, 7. 14, 8. Trop. Heb. 12, 13, see in ἐκτρέπω no. 1. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mark 9, 45; comp. Lob. ad Phryn. p. 474 marg. Sept. for χρῆ Lev. 21, 17. Deut. 15, 21.—Ael. V. H. 11. 9 δέϊξας χωλὸν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

χώρα, as, ἡ, (obs. χάω,) pr. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. Hell. 4. 2. 20.—Hence genr. and in N. T.

1. a country, land, region, province; a) Genr. Luke 3, 1 τῆς Ἰουδαίας καὶ Τραχωνιτιδος χώρας. 15, 13. 14. 15. 19, 12. John 11, 54. 55. Acts 8, 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10, 39. 13, 49. 16, 6 et 18, 23 τὴν Γαλατικὴν χώραν, the Galatian country, the region or province of Galatia.

26, 20; c. gen. αὐτῶν Matt. 2, 12 So genr. Matt. 4, 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in θάνατος no. 4. (Is. 9, 1.) Opp. the sea, Acts 27, 27. Sept. for יַרְמָךְ Gen. 42, 9. Job 1, 1. Jon. 1, 8; יַרְמָךְ I K. 20, 14 sq. So Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. Hdian. 6. 7. 10 τὴν Ἰταλὸν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ οὕτω καὶ ἡ περὶ τὴν χώραν διαλαττα παμφορωτάτη ἐστὶ. b) Meton. for the inhabitants of a country or region; Mark 1, 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12, 20. So Eccclus. 47, 18.

2. Put with the name of a town, city, or people, a *district, territory*, around and belonging to that city; Matt. 8, 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5, 1. Luke 8, 26; impl. Mark 5, 10. Luke 2, 8.—Hdian. 3. 9. 5. 6. Diod. Sic. 1. 56. Xen. Hell. 6. 2. 7.

3. Spec. *the country*, the open country, *fields*; as opp. the city, Luke 21, 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in v. 20. (Dem. 255. ult. Xen. Cyr. 7. 1. 43.) As sown, tilled, harvested, Luke 12, 16. John 4, 35 θεύσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. James 5, 4. So Eccclus. 43, 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

**Χωραζίν**, see Χοραζίν.

**χωρέω**, ὦ, f. ἦσα, (χώρα, χῶρος,) *to make space, place, room*, for another; *to give way, to yield*, Hom. Il. 16. 592; c. gen. *to retire or retreat from*, ib. 15. 655.—Hence in N. T.

1. *to make room for oneself, to go forward, to go or come on*, i. e. a) Genr. *to go or come, to pass*; c. εἰς, Matt. 15, 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. 3, 9 πάντας εἰς μετάνοιαν χωρῆσαι. So Aeschyl. Pers. 379 or 385 πᾶς ἀνὴρ... ἐς ναῦν ἐχώρει. Xen. Ag. 1. 29; c. ἐπὶ Hdian. 8. 5. 13. Hesych. χωρεῖ πορεύου. b) Trop. *to have place or entrance, to be received*, trop. John 8, 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. *among you*. So Wisd. 7, 23. Jos. Ant. 6. 3. 1. Hdian. 5. 3. 21. Others, *to have success, progress*; as 2 Macc. 15, 37. Pol. 10. 15. 4.

2. Trans. of capacity, *to make place or room for, to take in or receive, to hold, to contain*. a) Pr. as a vessel, c. acc. of measure, John 2, 6 ὑδρία... χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark 2, 2 ὥστε μηκέτι χωρεῖν sc. αὐτοῦς. John 21, 25 οὐ... τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for יַרְמָךְ I K. 7, 25. 2 Chr. 4, 5; genr. for יַרְמָךְ Gen. 13, 6. So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6; genr.

Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρουμένη τῷ τόπῳ. Ael. V. H. 1. 3. Thuc. 2. 17. b) Trop. *to receive*, e. g. a doctrine, matter, *to admit, to assent to*, c. acc. Matt. 19, 11 οὐ πάντες χωροῦσι τὸν λόγον τούτου. Acc impl. v. 12 bis. (Act. Thom. i 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.) Also persons, *to receive to one's heart, affection*; 2 Cor. 7, 2 χωρήσατε ἡμᾶς, in allusion to c. 6, 11. 12. 13. So Chrysost. ad h. l. φιλήσατέ με.

**χωρίζω**, f. ἴσω, (χωρίς,) 1. *to put apart, to separate, to sunder*, c. acc. Matt. 19, 6 et Mark 10, 9 ἀ οὖν ὁ θεὸς συνέψευξεν, ἀνθρώπος μὴ χωρίζεω. With ἀπό c. gen. *from any thing*, Rom. 8, 35 τίς ἡμᾶς χωρήσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39. Pass. Heb. 7, 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4; c. ἀπὸ Wisd. 1, 3; χωρισμός ἀπὸ Plato Phædo 12.

2. Mid. **χωρίζομαι**, and Pass. aor. 1 ἐχωρίσθην as Mid. *to separate oneself, to depart*, e. g. *from a person*; c. ἀπὸ, 1 Cor. 7, 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. Absol. v. 11. 15 bis. Philam. 15. (Of a wife, Isæus 73. 2; genr. Sept. for בְּיָמֶיךָ Neh. 9, 2. Xen. Cyr. 6. 1. 8.) *From a place*, i. q. *to go away, to depart*, c. ἀπὸ, Acts 1, 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. Also c. ἐκ, Acts 18, 1 χωρισθεῖς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν. v. 2. So c. ἐκ, Pol. 3. 90. 2; c. εἰς, 2 Macc. 5, 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

**χωρίον**, ου, τό, (χῶρος, χώρα,) dimin. in form but not in sense, comp. Butt. ὅ 119. n. 15; a *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26; a *country, region*, Luc. D. Deor. 20. 5. Xen. Hell. 5. 1. 7.—In N. T. like Engl. *place*, i. q. *a field, farm, possession*; Matt. 26, 36 et Mark 14, 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John 18, 1 where it is κήπος. John 4, 5. Acts 1, 18 ἐκτίσαστο χωρίον. v. 19 bis. 5, 3. 8. Plur. τὰ χωρία, *possessions, estates*, Acts 4, 34. 28, 7. Sept. for עֲרֵב 1 Chr. 27, 27.—Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. Hell. 2. 4. 1.

**χωρίς**, adv. and prep. (obs. χάω, kindr. χῶρος, χώρα,) *apart, separately, asunder*; Butt. ὅ 146. 3. Winer ὅ 58. 6.

1. Adv. John 20, 7 **χωρίς ἐντετυλιγμένον**.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

2. Prep. c. gen. see Butt. and Winer l. c. *apart from, without*. a) Genr. Matt. 13, 34 et Mark 4, 34 **χωρίς παραβολῆς**; *without a parable*. Luke 6, 49 **χωρίς θεμελίου** John 1, 3 **χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν**. 15, 5. Rom. 3, 21 **χωρίς νόμου**. v. 28. 4, 6. 7, 8. 9



10, 14. 1 Cor. 4, 8. 11, 11 bis. [2 Cor. 12, 3.] Eph. 2, 12. Phil. 2, 14. 1 Tim. 2, 8. 5, 21. Philem. 14. Heb. 4, 15 χωρίς ἀμαρτίας, *yet without sin*. 7, 7. 20. 21. 9, 7. 18. 22. 28. 10, 28. 11, 6. 40. 12, 8. 14. James 2, 18. 20. 26 bis. So Luc. Parasit. 17 οὔτε ἵππεύειν χωρὶς ἵππου. Diod. Sic. 3. 34 bis, χωρίς ὑποδέσεως... χωρίς πυρός. Xen. An. 1. 4. 13. b) *without, besides, exclusive of*; Matt. 14, 21 et 15, 38 χωρίς γυναικῶν καὶ παιδίων.

2 Cor. 11, 28. Sept. for חֲבֵרָה Gen. 46, 26 Num. 16, 49; חֲבֵרָה 1 K. 5, 16. So Pol 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. See Adam's Rom. Ant. p. 548.—In N. T. meton. *the north-west, the quarter whence Corus blows*, Acts 27, 12.

## Ψ.

ψάλλω, f. ψαλῶ, (ψάω,) *to touch, to twitch, to pluck*, e. g. the hair or beard, ψάλλ' ἔχειραν Æschyl. Pers. 1062; also a string, *to twang*, e. g. the string of a bow, τόξου νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; espec. of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν *to touch or strike the chords*; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκκίδα. Hence oftenest absol. ψάλλειν, *to touch the lyre or other stringed instrument, to strike up, to play*, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γὰρ αὐλεῖν ἔτι χωρίς αὐλῶν, οὔτε ψάλλειν ἄνευ λύρας. Plato Lys. 209. b. Móre general than κισαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor. 25 pen. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for יָדָה 1 Sam. 16, 23. 18. 10. 19. 9.—In Sept. and N. T. *to sing, to chant*, pr. as accompanying stringed instruments; absol. James 5, 13; c. dat. pers. *to or in honour of whom*, Rom. 15, 9 τῷ ὀνόματι σου ψαλῶ. Eph. 5, 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14, 15 bis, ψαλῶ τῷ πνεύματι... τῷ νοῖ. Sept. often c. dat. pers. for יָדָה Judg. 5, 3. 2 Sam. 22, 50. Ps. 9, 3. So Psalt. Sal. 3, 2 ὑμνον ψάλλειν τῷ θεῷ.

ψαλμός, ου, ὁ, (ψάλλω,) *a touching, twang*, e. g. of a bowstring, τόξου Eurip. Ion 173 or 175; of stringed instruments, *a playing, music*, Anthol. Gr. II. p. 73, 74. IV. p. 257; *tone, melody, measure*, as played, ψαλμὸν Διόνιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pr. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. Plut. Alex. M. 67 μούσα συρίγγων καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T.

1. *a psalm, a song*, 'a praise of God';

1 Cor. 14, 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5, 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. 3, 16. So Sept. for יָדָה Ps. 95, 2; יָדָה in superscript. Ps. 3. 4. 5 sq.—Psalt. Sal. 15, 5 ψαλμὸν καὶ αὐνον.

2. Spec. Plur. *the Psalms*, the book of Psalms, as a part of the O. T. Luke 20, 42 ἐν βίβλῳ ψαλμῶν. 24, 44. Acts 1, 20. Once Sing. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in προφήτης no. 1. b, and νόμος no. 2. c.

ψευδαδελφός, ου, ὁ, (ψευδής, ἀδελφός,) *a false brother*, i. e. a false Christian, ε hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11, 26 Gal. 2, 4.

ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. 11, 13.

ψευδής, εος, ους, ὁ, ἡ, adj. (ψεύδομαι,) *false, lying, deceiving*; Acts 6, 13 μάρτυρας ψευδεῖς. Rev. 2, 2. Sept. for יָדָה 1 K. 22, 22. 23. Prov. 12, 23. 19, 5. 9. So Arr. Epict. 3. 7. 15. Plut. de adul. et Amic. 24. Thuc. 4. 27.—Spec. *false towards God, wicked, ungodly*, Rev. 21, 8 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι. Sept. for יָדָה Prov. 28, 6; יָדָה Prov. 8, 7.

ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher*, one who teaches false doctrines, 2 Pet. 2, 1.

ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) *speaking falsely, lying*, spoken of false teachers, 1 Tim. 4, 2.—Genr. Luc. de Electr. 3 ψ. ἄνθρωπος. Pol. 32. 8. 9.

ψεύδομαι, see ψεύδω.

ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) *a false witness*, Matt. 26, 60 bis. 1 Cor. 15, 15.—Plut. Rep. ger. Præc. 29. Plato Gorg. 472. b.

ψευδομαρτυρέω, ῶ, f. ἴσω, (ψευδομάρτυρ,) *to bear false witness*, e. g. κα-

αυτοῦ Mark 14, 56. 57. Absol. μὴ ψευδομαρτυρήσῃς, *bear not false witness*, Mark 10, 19 Luke 18, 29; also οὐ ψευδομαρτυρήσεις, *thou shalt not bear false witness*, Matt. 19, 18. Rom. 13, 9; all quoted from Ex. 20, 16 et Deut. 5, 18 where Sept. for אֱשָׁרָא לֹא תִשָּׁחַד אֱלֹהֶיךָ. For the difference, comp. in μὴ I. 6. c; espec. οὐ no. 1. b.—Jos. Ant. 3. 5. 5. Dem. 951. 13. Xen. Mem. 4. 4. 11.

ψευδομαρτυρία, *as, ἡ, (ψευδομαρτυρέω,) false witness*, Matt. 15, 19. 26, 59.—Dem. 846. ult. Andocid. 10. 22. Plato Legg. 937. b.

ψευδοπροφήτης, *ου, ὁ, (ψευδής, προφήτης,) a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher; comp. in προφήτης no. 2. Matt. 7, 15. 24, 11. 24. Mark 13, 22. Luke 6, 26. Acts 13, 6. 2 Pet. 2, 1. 1 John 4, 1. Rev. 16, 13. 19, 20. 20, 10. Sept. for נִבִּיָא Jer. 6, 13. Zech. 13, 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

ψεύδος, *eos, ους, τό, (kindr. ψύσος, ψυχή,) falsehood, lying, a lie*; John 8, 44 όταν λάλη τὸ ψεύδος. Eph. 4, 25 comp. Col. 3, 9. 2 Thess. 2, 9 σ. καὶ τέρασι ψεύδους, genit. of qual. false, deceiving. v. 11. 1 John 2, 21. 27. Sept. for כִּזְבִּי Ps. 7, 7; רָרָב Is. 44, 20. Jer. 5, 2. So AEL. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—Spec. *falsehood*, toward God, *wickedness, ungodliness*; so ποιεῖν ψεύδος, *to do falsehood, to commit wickedness*, Rev. 21, 27 ποιεῖν βδελύγμα καὶ ψεύδος. 22, 15; comp. in ποιεῖν no. 2. α. δ. Rev. 14, 5 in later edit. for δόλος. Sept. and שִׁרְיָא Hos. 7, 3. 12, 1 [11, 12].—Meton. of *false religion, idolatry*; Rom. 1, 25 μετέλλαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in ἀδικία no. 2. So Sept. of false gods, for רָרָב, Jer. 3, 10. 13, 25.

ψευδόχριστος, *ου, ὁ, (ψευδής, Χριστός,) a false Christ, a pretended Messiah*, Matt. 24, 24. Mark 13, 22.

ψεύδω, *f. σω, (ψεύδος,) to speak falsely, to lie to any one, to deceive, τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. ι. be deceived, disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only Mid. depon. ψεύδομαι, f. εὐδομαι, to speak falsely, to lie, to deceive*; absol. Matt. 5, 11. Rom. 9, 1 ἀλήθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. 11, 31. Gal. 1, 20. 1 Tim. 2, 7. Heb. 6, 18. James 3, 14 κατὰ τῆς ἀληθείας. 1 John 1, 6. Rev. 3, 9. Also c. acc. pers. Acts 5, 3 ψεύσασθαί σε τὸ

πνεῦμα τὸ ἅγιον. With εἰς τινα towards any one, Col. 3, 9. Sept. for כִּזְבִּי absol. Prov. 14, 5; c. acc. Is. 57, 11; שִׁרְיָא absol. Lev. 19, 11; c. acc. Deut. 33, 29. So absol. Hidian. 1. 4. 21. Xen. Mem. 2. 6. 36; c. acc. Hidian. 2. 11. 12. Xen. An. 1. 3. 10; πρὸς τινα Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. to lie to any one, Acts 5, 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for לִי כִזְבִּי Ps. 78, 36. 89, 36; לִי שִׁרְיָא Ps. 18, 45. Comp. Winer § 31. 2.

ψευδώνυμος, *ου, ὁ, ἡ, adj. (ψευδής, ὄνομα,) falsely named, falsely so called*, 1 Tim. 6, 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδώνυμους σ. σεούς. Plat. Rep. ger. Præc. 14. Aeschyl. Prom. vinct. 716.

ψεύσμα, *ατος, τό, (ψεύδομαι,) a being false, falsehood*, Symm. for רָרָב Job 13, 4; כִּזְבִּי Ps. 61, 3. Luc. Tim. 55. Plat. Artax. 13. Plato Men. 71. d.—In N. T. spec. *falsehood* toward God, *wickedness, ungodliness*; Rom. 3, 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν, comp. v. 3. 4. 5. Comp. in ψεύδος, ἀδικία no. 2.

ψεύστης, *ου, ὁ, (ψεύδω,) one false, a liar, deceiver*, John 8, 44. 45. 1 Tim. 1, 10. Tit. 1, 12. 1 John 1, 10. 2, 4. 4, 20. 5, 10; also of a false teacher, impostor, 1 John 2, 22, comp. v. 18. So Ecclus. 25, 2. Diod. Sic. 1. 76. Dem. 404. 5.—Spec. *one false towards God, an apostate, wicked person*, Rom. 3, 4; comp. in ψεύσμα. Sept. for כִּזְבִּי Prov. 19, 22, opp. δίκαιος. So Ecclus. 15, 8 ἄνδρες ψεύσται, parall. ἄνδρες ἁμαρτωλοί v. 7.

ψηλαφάω, *ω, f. ἴσω, (ψάω, ψάλλω, ψαλάσσω,) to touch, to feel, to handle, c. acc. Luke 24, 39 ψηλαφήσατέ με. Heb 12, 18. 1 John 1, 1. Trop. to feel after, c. acc. Acts 17, 27 εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὖροιεν. Sept. pr. for שָׁמָ Gen 27, 12. 21. 22. Judg. 16, 27.—Aristoph. Eccl. 315 ὅτε δ' ἦδ' ἔκεινο ψηλαφῶν οὐκ εὐναίμην εὐρείν. Pol. 8. 31. 8. Xen. Eq. 2. 4.*

ψηφίζω, *f. ἴσω, (ψηφος,) pt. to count or reckon with pebbles or counters, ψηφοί, upon the abacus*, Pol. 5. 26, 13; see Dict. cl Antt. art. Abacus.—In N. T. genr. to count; up, to reckon, c. acc. Luke 14, 28 ψηφίσει τὴν δαπάνην. Rev. 13, 18. So Aquil. for רָרָב Ps. 48, 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς ἡγροῖς μισθόν, καὶ τί νοσῶν δαπανᾷ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hidian. 5. 2. 1. Xen. Hell. 1. 5. 18.

ψῆφος, οὐ, ἡ, (ψάω, ψέω,) a small stone, pr. as worn smooth by water, a pebble, Lat. *calculus*, genr. Sept. Ex. 4, 25. Lam. 3, 16. Eccus. 18, 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5. Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; see Dict. of Antt. art. *Abacus*. Also of dice, lots, used in a kind of divination, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3. 10. 2. 9. p. 274. Most freq. a vote, spoken of the black and white pebbles used in voting, viz. the white for approval or acquittal and the black for condemnation; Æl. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλει ἀντὶ τῆς λευκῆς ψήφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψήφον φερόντων, ἐκείνοι μόνου ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν δεῖ καὶ σώζουσιν φέρεις. Æschin. 57. 10. See Potter's Gr. Ant. I. p. 119. Dict. of Antt. art. *Psephus*.—Hence in N. T.

1. Meton. a vote, voice, suffrage; Acts 26, 10 κατήνεγκα ψήφον, I gave my vote, sc. with alacrity, zeal; see in καταφέρω no. 2. —Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἦδη κατ' αὐτῶν ψήφον ἤνεγκε. Æl. V. H. 1. 34 τὴν κατ' ἀδικήσαν ἀγαγὲν ψήφον. Dem. 362. 1. Xen. Mem. 1. 1. 18.

2. Perh. i. q. *tessera*, a die, token; Rev. 2, 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψήφον λευκὴν καὶ ἐπὶ τὴν ψήφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the public spectacles are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' and the like, and whoever obtained one of these tokens received whatever was thus marked upon it; see Xiphilin. de sumt. Tit. ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. But this accounts neither for the white stone nor the *mystic* name.—Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. But the idea of lot or choice has here no place.—In any case, the λευκὴ ψήφος was a symbol of good-fortune and prosperity; Hesych. λευκὴ ψήφος· παρουσία ἐπὶ τῶν εὐδαμόνως . . . ζώντων.

In Greek writers also persons of distinguished virtue are said to receive a ψήφος; from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψήφον αὐτοῖς ὑπάρχειν, ὡς ἀγαθοῖς καὶ ζέλοισι τὴν φύσιν ἀμφοτέροις. See further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758. De Wette in loc.

ψιθυρισμός, οὐ, ὁ, (ψιθυρίζω,) a whispering, Plut. de rect. Rat. audiendi 13 fin. Luc. Amor. 15.—In N. T. *whispering, secret slander, detractor*, 2 Cor. 12, 20. So Plut. Conjug. Præc. 40.

ψιθυριστής, οὐ, ὁ, (ψιθυρίζω,) a whisperer, a secret slanderer, detractor, Rom. 1, 30.—Dem. 1358. 6 παρὰ τὸν ψιθυριστὴν ἔρμην.

ψυχίον, ου, τό, (dim. of ψίξ; ψίω, ψάω,) a little bit, crumb, of bread, meat, food, Matt. 15, 27. Mark 7, 28. Luke 16, 21.—Only in N. T.

ψυχή, ἥς, ἡ, (ψύχω,) pr. the breath, Sept. for שָׁחַ Job 41, 13. Gen. 1, 30.—Usually and in N. T. the vital breath, Lat. *anima, life*, through which the body lives and feels, i. e. the principle of life manifested in the breath, Heb. שָׁחַ.

1. Pr. the soul, as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit, life. a) Genr. Luke 12, 20 ταῦτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts 20, 10 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔσται. Of beasts, Rev. 8, 9 τὰ [κρίνητα] ἔχοντα ψυχάς. Sept. and שָׁחַ Gen. 35, 18. 1 K. 17, 21. So Hdian. 2. 13. 16. Plut. Romul. 28. Xen. Cyr. 8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς ἐξελεύσεως sc. τοῦ σώματος. b) Meton. and genr. life; Matt. 6, 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς; Luke 12, 22. 23. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark 3, 4 et Luke 6, 9 σώσαι τὴν ψυχὴν. Luke 14, 26. 21, 19 see in κτάσμαι. Acts 15, 26. 20, 24. 27, 10. 22. Rom. 16, 4. Phil. 2, 30. 1 Thess. 2, 8. Rev. 12, 11. So τίθεναι τὴν ψυχὴν, to lay down one's life, John 10, 11. 15. 17. 13, 37. 38. 15, 13. 1 John 3, 16 bis; comp. in τίσμι no. 2. d. Also ζητεῖν τὴν ψυχὴν τινας, to seek one's life, Matt. 2, 20. Rom. 11, 3; so Sept. and שָׁחַ שָׁחַ Ex. 4, 19. 1 Sam. 20, 1. Sept. genr. for שָׁחַ Gen. 19, 17. 19. 44, 30. Ex. 21, 23. (Æl. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμι ἐκούσα. Xen. An. 4. 6. 4 ib. 3. 3. 44.) In some antithetic declara-

ñens or Jesus, *ψυχή* refers not only to natural life, but also to life as continued beyond the grave; John 12, 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτὴν (for τὴν ψυχὴν) refers to eternal life; so Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33. Also as including the idea of life or the spirit both natural and eternal, Matt. 16, 26 bis. Mark 8, 36. 37; comp. Luke 9, 25. c) Of a departed soul, ghost, shade, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; Passow no. 2. Rev. 6, 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ. 20, 4. Acts 2, 27. 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδου, quoted from Ps. 16, 10 where Sept. for *ψῆχ*. So Wisd. 3, 1 δικαίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ. Jos. Ant. 6. 14. 2 γύναιον... τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλούμενον. ib. κελεύει τὴν Σαμουήλῳ ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1.

2. Spec. the soul as the sentient principle, Lat. *animus*. a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Læsner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. see in πνεῦμα no. II. 2. So 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. 4, 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke 1, 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἀγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. 22, 37. Mark 12, 30. Luke 10, 27; from σύνεσις Mark 12, 33. (So Wisd. 15, 11. Jos. Ant. 1. 1. 2 ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς λαβῶν, καὶ πνεῦμα ἐνέθηκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.) Simpl. the soul, i. q. the mind, feelings; Matt. 11, 29 εὐρήσετε ἀνίπαντα τὰς ψυχὰς ὑμῶν. Luke 2, 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John 10, 24. Acts 14, 2. 22. 15, 24. Heb. 12, 3. 1 Pet. 1, 22. 2 Pet. 2, 8. 14. Sept. for *ψῆχ* Ex. 23, 9. 1 Sam. 1, 15; *ῆχ* 1 K. 11, 2. Is. 44, 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμῶν, ἀφορμῶν, ὀρέγεσθαι, κτλ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ with all the soul Matt. 22, 37, and ἐξ ὅλης τῆς

ψυχῆς id. Mark 12, 30. 33. Luke 10, 27; so Sept. and *שֶׁחַח* Deut. 26, 16. 30, 2. 6. 10; *שֶׁחַח* 2 Chr. 15, 15. 31, 21. (So ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31; ὅλη τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) Also ἐκ ψυχῆς, from the soul, heartily, Eph. 6, 6. Col. 3, 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) Spec. μία ψυχὴ εἶναι, to be of one soul, unanimous, united in affection and will, Acts 4, 32. Phil. 1, 27. So Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. —To the soul, ψυχῇ, as the seat of the desires, affections, appetites, is often ascribed that which strictly belongs to the person himself; Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26, 38 et Mark 14, 34 περίλυπός ἐστιν ἡ ψυχὴ μου. Luke 1, 46. 12, 19 bis. John 12, 27. Heb. 10, 38. 3 John 2. Rev. 18, 14. Sept. and *שֶׁחַח* Gen. 27, 4. 19. Is. 1, 14; *ῆχ* Is. 33, 18. So Ecclus. 7, 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8. b) Genr. the soul of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties; Matt. 10, 28 bis, μὴ φοβείσθε ἀπὸ τῶν... τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήσθε μᾶλλον τὸν θυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 2 Cor. 1, 23. 12, 15. Heb. 6, 19. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπόλεια. 13, 17. James 1, 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. 5, 20. 1 Pet. 1, 9 σωτηρίαν ψυχῶν. 2, 11. 25. 4, 19. So Wisd. 1, 4. 11 στόμα καταφειδόμενον ἀναρεῖ ψυχὴν. Jos. Ant. 18. 1. 3 ἀθανάτον ἰσχύον τὰς ψυχὰς εἶναι. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phædo 28. p. 80. a, ἐν τῷ αὐτῷ ὧσι ψυχὴ καὶ σῶμα... τῇ δέ, ἄρχειν καὶ δεσπόζειν... ἡ μὲν ψυχὴ τῷ θεῷ ἔοικε κτλ. Xen. Mem. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κτλ.

3. Concr. a soul, a living thing, animal, in which is ἡ ψυχὴ life; like Heb. *שֶׁחַח*. a) Genr. and from the Heb. 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. a living soul or creature, in allusion to Gen. 2, 7 where Sept. for *שֶׁחַח* *שֶׁחַח*. Rev. 16, 3 καὶ πᾶσα ψυχὴ ζωὴς (for ζῶσα) ἐπέθανεν ἐν τῇ θαλάσσῃ. So Sept. and *שֶׁחַח* Gen. 1, 24. 2, 19. 9, 10. 12. 15. See Heb. Lex. art. *שֶׁחַח* no. 4. b) Oftener of man, a soul, a living person, man, πᾶσα ψυχὴ, every soul, every person, every one, Acts 2, 43. 3, 23. Rom. 13, 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου, every soul of man, every man, Rom. 2, 9; ψυχὰς ἀνθρώπων, men, Luke 9, 56 Rec. Sept. and *שֶׁחַח*

genr. Gen. 17, 14. Deut. 24, 7. Lev. 5, 1, 2; *ψυχὴ ἀνθρώπου* for *עֲדָן* Num. 19, 11, 13. (Eurip. Phœn. 1314 *φύναι ψυχὰι*.) Also in enumerations; Acts 2, 41 *ψυχὰι ὡσεὶ τρισχίλια*. 7, 14. 27, 37. 1 Pet. 3, 20. Sept. and *שָׁרָי* Gen. 46, 15. 18. 26. 27. Ex. 1, 5. Deut. 10, 22. So 1 Macc. 2, 38. Pol. 8. 5. 3 *μία ψυχὴ*. Eurip. Hel. 52 *ψυχὰι δὲ πολλὰι*. Comp. Plut. Symp. 6. 7. 1 *ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώσαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι*. c) Spec. for *a servant, slave*; Rev. 18, 13 *ψυχὰς ἀνθρώπων, men's souls, human persons, slaves, perh. more emphatic than the preced. σώματα*; in allusion to Ez. 27, 13 where Sept. for *עֲדָן* *שָׁרָי* id. see in *ἄνθρωπος* no. 2. e. Simpl. Sept. *ψυχὴ* and *שָׁרָי* Gen. 12, 5. So 1 Macc. 10, 33. Test. XII Patr. p. 715 *κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων*. Epict. Fragn. 33. ed. Schweigh. III. p. 77, *πολλὰς δουλεύειν ψυχὰς*.

*ψυχικός, ἡ, ὄν, (ψυχή)* 1. *breathing, living, animal*, possessing animal life; so of the body, *σῶμα ψυχικόν, an animal body*, having breath and animal life, physical, natural; 1 Cor. 15, 44 bis. 46; opp. τὸ σῶμα πνευματικόν, see in *πνευματικός* no. 1.—Diod. Sic. 1. 12 *αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις*.

2. Spec. of the soul, mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. *πνευματικός*; comp. in *ψυχὴ* no. 2. a, and *πνευματικός* no. 2. 1 Cor. 2, 14 *ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ*. Jude 19 *ψυχικοί, πνεῦμα μὴ ἔχοντες*. So James 3, 15 *ἡ σοφία ψυχική*.—Comp. *ψυχὴ* Ecclus. 5, 2; comp. also *ψυχικός* as distinguished from *σωματικός*, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 *ἡ ἡδονὴ ἡ ψυχική*. Plut. Consol. ad Apoll. 2.

*ψύχος, eos, ous, τό, (ψύχω,)* *cold, frigus*, John 18, 18 *ἐπὶ ψύχος ἦν*. Acts 28, 2. 2 Cor. 11, 27. Sept. for *קָר* Gen. 8, 22;

*קָר* Ps. 147, 17.—Song of 3 Childr. 40 Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

*ψυχρός, ὁ, ὄν, (ψύχω,)* *cold, cool, fresh, refreshing*, e. g. *ποτήριον ψυχροῦ (ὑδατος)* Matt. 10, 42. So Plut. de Garrul. 17 *ὡς Ἡράκλειτος... λαβὼν ψυχροῦ κύλικα*. Epict. Ench. 29. 2 *μὴ ψυχρὸν πίνειν*. Fully, *ψυχρὸν ὑδαρ* Theocrit. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—*Trop. cold, cold-hearted, indifferent*, spoken of a person without decision or firmness of Christian character, *οὔτε ψυχρός, οὔτε ζεστός*, Rev. 3, 15 bis. 16. So Plato Euthyd. 284. e. Xen. Cyr. 8. 4. 22, 23.

*ψύχω, f. ὕξω, Pass. aor. 2 ἐψύγην* Buttm. § 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440; c. acc. *to blow upon*, and hence *to cool*, Sept. Jer. 6, 7. Plut. Symp. 6. 6. 2. Plato Tim. 46. d.—In N. T. Pass. *ψύχομαι*, fut. 2 *ψυγήσομαι, to be cooled, to grow cold*, trop. of affection, Matt 24, 12 *ψυγήσεται ἡ ἀγάπη τῶν πολλῶν*. So pr. Jos. Ant. 7. 14. 3. Plut. de Sanit. tuend. 2. Plato Phædo 71. b.

*ψωμίω, f. ἴσω, (ψωμός, ψάω, ψάω,)* *to feed by bits, morsels*, as one does children or sick persons, Aristoph. Thesm. 692. Plut. Quæst. Rom. 21.—In N. T. genr. *τε feed*, to supply with food, c. acc. pers. Rom. 12, 20. With acc. of thing, *to feed out*; 1 Cor. 13, 3 *ἐὰν ψωμίω πάντα τὰ ὑπάρχοντά μου*. So fully with two acc. of pers. and thing, Sept. *τίς ἡμᾶς ψωμεῖ κρέα, φοι* *לִבְנֵינוּ* Num. 11, 4. Ecclus. 15, 3. Winei § 32. 4. Buttm. § 131. 5; with acc. of pers. or animal, Porph. de Abstin. 3. 23 *ψωμίζουσι τὰ νεύττια*. Plut. Symp. 5. procem.

*ψωμίον, ου, τό, (dim. ψωμός,)* *a bit, morsel, mouthful*, John 13, 26 bis. 27. 30.—Diog. Laert. 6. 37.

*ψάχω, f. ἔω, (ψάω, ψάω,)* *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6, 1.—Nicand. Th. 629. Etym. Mag. *ψάχοντες· σρύπτοντες, λεπτινόντες*. Comp. the Ionic *κατασάχω* Hdot. 4. 75.

## Ω.

*Ω, o mega*, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. *ὁ ἔσχατος* and *τέλος*, Rev. 1, 8. [11]. 21, 6. 22, 13. See in lett. A.

*ὦ, interj. O!* before the Voc. in a direct address; Matt. 15, 28 *ὦ γύναι*. 17, 17. Mark 9, 19. Luke 9, 41. 24, 45. Acts 1, 1

*ὦ Θεόφιλε*. 13, 10. 18, 14. 27, 21. Rom. 2, 1. 3. 9, 20. Gal. 3, 1. 1 Tim. 6, 20. James 2, 20. So Sept. Jer. 4, 10. Ceb. Tab. 2, 3, 4. Xen. Hell. 1. 7. 16.—Once in admiration, Rom. 11, 33 *ὦ βάθος κτλ. O the depth!* in this sense sometimes written *ὦ*, Buttm. § 117. n. 5. Sept. for *וְיִשׁ* Is. 6

5; חור Na i. 3, 1. Zeph. 3, 3. So Soph. Ajax 372.

Ωβηδ, *ô*, indec. *Obed*, Heb. עֹבֵד (serv-  
ing sc. God), pr. n. of the son of Boaz and  
Ruth, Matt. 1, 5 bis. Luke 3, 32. Comp.  
Ruth 4, 13 sq.

ὦδε, demonstr. adv. (*ôde*, see Buttm.  
§ 116. 7, and n. 7), pr. *thus*, *so*, in this way  
or manner, Hom. Il. 1. 181. Palæph. 1. 3.  
Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1.  
—In poetic and later usage and in N. T.  
also adv. of place, *hither*, *here*, i. e. to or in  
this place, viz.

1 *hither*, to this place, after verbs of mo-  
tion Matt. 8, 29 ἤλθετε ὦδε. 14, 18 et 17,  
17 φερετέ μοι αὐτοὺς ὦδε. 23, 12. Mark 11,  
3. Luke 9, 41. 14, 21. 19, 27. John 6, 25.  
20, 27. Acts 9, 21. Rev. 4, 1. 11, 12; ὥς  
ὦδε Luke 23, 5. Sept. for הֵנָּה Ex. 3, 5.  
Ruth 2, 14.—Ceb. Tab. 14, 22. Theocr.  
Id. 25. 35. Plato Prot. 328. d.

2. *here*, in this place, after verbs imply-  
ing rest and the like: a) Pr. Matt. 12, 6  
ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὦδε. v. 41. 42  
πλείων Σολομώνος ὦδε. 14, 8. 17. 16, 28.  
17, 4 bis. 20, 6 τί ὦδε ἐστήκατε ἄργοι; 24,  
2. 26, 38. 28, 6. Mark 6, 3 ὦδε πρὸς ἡμᾶς,  
*here* in our city. 8, 4. 9, 1. 5. 14, 32. 34. 16,  
6. Luke 4, 23. 9, 12 ὦδε ἐν ἐρήμῳ τότε. v. 27.  
33. 11, 31. 32. [15, 17. 16, 25.] 22, 38. 24, 6.  
John 6, 9. 11, 21. 32. Acts 9, 14 ὦδε, *here* in  
this city. Heb. 7, 8 et 13, 14 ὦδε, *here* on  
earth. James 2, 3 κάθου ὦδε, and so Sept. for  
הֵנָּה Ruth 4, 1. 2. 2 K. 7, 3. Opp. to ἐκεῖ,  
Mark 13, 21. Luke 17, 21. 23. James 2, 3;  
or repeated, ὦδε... ὦδε id. Matt. 24, 23;  
τὰ ὦδε the things done here Col. 4, 9. Sept.  
genr. for הֵנָּה Gen. 19, 12. Num. 32, 16.  
Judg. 19, 9. So Ceb. Tab. 9, 10. Theocr.  
Id. 25. 11, 14. Hdot. 1. 111, 115 fin. b)  
Trop. *herein*, in this thing, Rev. 13, 10. 18.  
14, 12 bis. 17, 9.

ὦδή, ἦς, ἡ, (contr. for δοδή; δέιδω,  
ᾄδω,) *an ode*, *song*, e. g. in praise of God,  
Eph. 5, 19. Col. 3, 16. Rev. 5, 9. 14, 3 bis.  
15, 3 bis. Sept. for שִׁיר Judg. 5, 12. 1 K.  
4, 32. Ps. 42, 9.—Eccles. 39, 19. Jos. Ant.  
7. 12. 3 ὦδὰς εἰς θεὸν καὶ ὕμνους. Genr.  
Luc. Bis. Acc. 16. Diod. Sic. 3. 17. Xen.  
Conv. 6. 4.

ὦδιν, *înos*, ἡ, (kindr. ὀδύνη,) a very late  
form of the nominative, 1 Thess. 5, 3. Sept.  
Is. 37, 3; instead of the usual ἡ ὠδὶς, *înos*,  
see Winer § 9. 2. 1; comp. Buttm. § 41. 4.  
marg. Ausführl. Sprachl. § 41. n. 4.

1. *a throe*, *pain*, *pang* of a woman in  
travail; 1 Thess. 5, 3 ὥλεστος, ὥσπερ ἡ  
ὠδὸν τῆς ἐν γαστροὶ ἐχούσης. Sept. for תְּהֵי

Jer. 22, 23. Hos. 13, 3.—Æl. V. H. 2. 7  
Plut. Thes. 20. Plato Theæt. 6. p. 149. d.

2. Trop. *pain*, *sorrow*, *calamity*, of the  
severest kind; Matt. 24, 8 et Mark 13, 9  
ταῦτα ἀρχὴ ὠδίνων. (Sept. and תְּהֵי Job  
21, 17; תְּהֵי Ex. 15, 14; תְּהֵי Nah. 2,  
11.) So Acts 2, 24 λύσας τὰς ὠδίνας τοῦ  
θανάτου, *having loosed the pains of death*, in  
allusion to Ps. 18, 5 where Sept. ὠδίνες θά-  
νάτου for Heb. מַוְהֵר תְּהֵי, which the LXX  
refer to תְּהֵי a throe, pain, instead of תְּהֵי  
a band, snare, comp. v. 6. The phrase  
λύειν ὠδίνας occurs also in Greek writers,  
e. g. Lycophr. Cass. 1198 σφῆ ὠδίνας ἐξέ-  
λυσε λαβραίας γούνης. Æl. H. An. 12. 5  
τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12  
Διγυπτίων αἱ γυναῖκες... τὴν ὠδὶνα ἀπολύ-  
σασαι καὶ ἐξαναστᾶσαι κτλ. Strabo 16. p.  
763 λύει δὲ κεφαλᾶλγίας θουμαστώς, sc. the  
balsam of Jericho. Comp. Sept. Job 39, 3.

ὠδίνω, f. ὠδῶ, (ὠδὶς,) to be in the throes,  
to travail in childbirth, absol. Rev. 12, 2 ἐν  
γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in  
travail*. Gal. 4, 27 ἡ οὐκ ὠδίνουσα, thou that  
travaillest not, who art barren, i. q. ἡ στέρπα.  
Sept. for תְּהֵי Is. 23, 4. 26, 18. 66, 7. 8;  
תְּהֵי Cant. 8, 5. So Hom. Il. 11. 269.  
Luc. Somn. s. Gall. 19. Plut. Thes. 20.—  
Trop. of a Christian teacher, c. acc. to tra-  
vail with any one, in spiritual birth, Gal. 4,  
19. Comp. γεννάω no. 1. b.

ὠμος, ου, ὁ, (kindr. Lat. *humerus*,) *a  
shoulder*, Matt. 23, 4. Luke 15, 5. Sept.  
for תֵּשֶׁבֶת Gen. 21, 14. Is. 9, 6; תֵּשֶׁבֶת Num.  
7, 9. Is. 49, 22.—Jos. Ant. 3. 8. 9. Hlian  
7. 10. 15. Xen. Mem. 3. 1C. 13.

ὠνέσμαι, οὔμαι, f. ὠσομαι, Mid. depon  
with aor. 1 ὠνησάμην a form condemned by  
the Atticists, instead of which Attic writ-  
ers used ἐπρωίμην, comp. Phryn. et Lob. p.  
137 sq. Buttm. § 114 fin. To buy, to pur-  
chase; c. acc. et gen. of price, Acts 7, 16  
ὁ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίων.—Luc.  
D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνησά-  
μαι, καὶ τροποτήσατο δύο ὀβολῶν. ib. Hermot.  
81; c. acc. Æl. V. H. 3. 27. Hlian. 2. 10.  
8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

ὥν, οὔ, τό, an egg, Lat. *ovum*, Luke  
11, 12. Sept. for תֵּיבֵי Deut. 22, 6. Job  
39, 14.—Æsop. Fab. 47. Tanchin. Luc. D.  
Deor. 20. 14. Diod. Sic. 1. 87. Plato Conv.  
190. e.

ώρα, as, ἡ, Lat. *hora*, Engl. *hour*, pr.  
*limited time*, *season*, a definite space or divi-  
sion of time recurring at fixed intervals, as  
marked by natural or conventional limits;  
e. g. a season of the year, ὥρα τοῦ ζέφου

Æl. V. H. 3. 1. Xen. Venat. 9. 20; ὥρα χειμῶνος Æl. V. H. 7. 13. Thuc. 4. 6; ἡ τοῦ ἔτους ὥρα Hdian. 8. 4. 3. Æl. V. H. 1. 15; αἱ κατ' ἐνιαυτὸν ὥραι Diod. Sic. 1. 16. Plato Legg. 906. d. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. Plut. Marcell. 2. Æschin. 19. 4 κάλλει καὶ ὥρα. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθλῆτα, ἐξ ἧς ἀν μάλιστα ὥρα διαλάμπει.—In N. T. of shorter intervals, *a time, season, hour, viz.*

1. Of the day generally, *day-time, day*; Matt. 14, 15 ἡ ὥρα ἥδη παρήλθε. Mark 6, 35 bis, ἥδη ὥρα πολλῆς γενομένης, κτλ. 11, 11 ὀφίας ἥδη οὔσης τῆς ὥρας.—Pol. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541 pen. Xen. Hell. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

2. Of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, *ἔως, μεσημβρία, ἑσπέρα, νύξ*, as νυκτὸς ἐν ὥρῃ Hom. H. in Merc. 155; or also morning, noon and evening, ὄρθρος, καρὸς μεσημβρινός, κ. δειλινός, κ. ἑσπερινός, Sturz Lex. Xen. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φασεινὸς ὦν τὰς τε ὥρας τῆς ἡμέρας ... σαφνίζει ... ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἐωσυνή.—In N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq. Dict. of Antt. art. *Hora*.

a) Pr. and genr. Matt. 24, 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. 25, 13. Mark 13, 32. Luke 22, 59. John 4, 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. 11, 9 οὐχὶ δωδεκά εἰσι ὥραι ἡμέρας. Acts 5, 7 ὡς ὥραν τριῶν διαστήμα. 10, 30 μέχρι ταύτης τῆς ὥρας. Rev. 9, 15. Dat. c. ἐν, of time when; Matt. 8, 13. 24, 50 ἐν ἡμέρᾳ ... καὶ ἐν ὥρᾳ ἣ οὐ γνώσκει. Luke 12, 46. John 4, 53. Accus. of time how long; Matt. 20, 12 μίαν ὥραν ἐποίησαν, see in ποίῳ no. 2. b. 26, 40 μίαν ὥραν γρηγορήσαι. Mark 14, 37. Acts 19, 34 ὡς ἐπὶ ὥρας δύο. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20, 3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27, 45 bis, ἀπὸ δὲ ἑκτῆς ὥρας ... ἔως ὥρας ἐνάτης. v. 46. Mark 15,

25. 33 bis. 34. Luke 23, 44 bis. John 1. 40. 4, 6. 52. 19, 14 ὥρα δὲ ὥσεί ἐκτῇ Acts 2, 15 ὥρα τρίτῃ τῆς ἡμέρας. 3, 1 ὥραν τῆς προσευχῆς, τὴν ἐννάτην. 10, 3. 9. 30. So of the hours of the night, as counted from sunset; Acts 16, 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23, 23 ἀπὸ τρίτης ὥρας τῆς νυκτός.—Jos. B. J. 6. 2. 6 ἀρχάμενοι τῆς νυκτὸς ἐνάτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. ἡ 8 περὶ ὥραν ἐνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἐξ ὥραι.

b) Trop. for a *short time*, a brief interval, as acc. μίαν ὥραν Rev. 17, 12; dat. μὴ ὥρα Rev. 18, 10. 16. 19; πρὸς ὥραν John 5, 35. 2 Cor. 7, 8. Gal. 2, 5. Philem. 15; also πρὸς καιρὸν ὥρας id. 1 Thess. 2, 17.

3. Meton. and genr. *an hour, time, period*, spoken of any definite point or space of time.

a) With adjuncts; e. g. an Adj. or Pron. ἀπὸ τῆς ὥρας ἐκείνης Matt. 9, 22. 15, 28. 17, 18. John 19, 27; so Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke 2, 38. 24, 33. Acts 16, 18. 22, 13; ποία ὥρα, ἡ ὥρα, Matt. 24, 42. 44. Luke 12, 39. 40. (Sept. Dan. 3, 6. 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke 7, 21. 10, 21. 12, 12. [13, 31.] 20, 19; ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10, 19. 18, 1. 26, 55. Mark 13, 11. Rev. 11, 13. So Rev. 3, 3. 1 Cor. 4, 11 ἄχρι τῆς ἁρτι ὥρας. 15, 30 πᾶσαν ὥραν *all the time*. (Sept. for 𐤀𐤒𐤁 Ex. 18, 22. 26.) With an adverb or relative, etc. John 4, 21 ἔρχεται ὥρα, ὅτε κτλ. v. 23. 5, 25. 28 ἔρχεται ὥρα ἐν ἡ' κτλ. 16, 25. So c. ἵνα, see in ἵνα III. 4, John 12, 23. 13, 1. 16, 2, 32. With gen. of thing to be done or to happen; Luke 1, 10, comp. Sept. Dan. 9, 21. Luke 14, 17 τῇ ὥρᾳ τοῦ δεῖπνου, *the time of the supper* or feast. Rev. 3, 10. 14, 7. 15; impl. Luke 22, 14; c. inf. Rom. 13, 11 ὥρα ἡμᾶς ἥδη ἐξ ὕπνου ἐγερθεῖναι. (So c. gen. Sept. for 𐤀𐤒𐤁 2 Sam. 24, 15. Dan. 9, 21. Diod. Sic. 13. 94; c. inf. Sept. Gen. 29, 7. Æl. V. H. 1. 21.) With gen. of pers. *one's time*, i. e. appointed to him, in which he is to do or suffer, Luke 22, 53. John 16, 21; elsewhere of Christ, John 2, 4. 7. 30. 8, 20. 13, 1.

b) Simply, ἡ ὥρα, *the time*, as spoken of or otherwise understood; Matt. 26, 45 ἤγγικεν ἡ ὥρα. Mark 14, 41. John 16, 4. 1 John 2, 18 bis, see in ἔσχατος no. 2. b. (Xen. Mem. 2. 1. 2.) Emphat. John 17, 1; and so spec. *the time or hour* of trial, sorrow, suffering, Mark 14, 35. John 12, 27 bis.

ὠραῖος, a, ov, (ὥρα,) *timely, seasonable, tempestivus*, as fruits, like Engl. 'fruits of

the season,' *Æl. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Æl. V. H. 4. 1. Xen. Cyr. 4. 6. 9.*—In N. T. trop. *fair, comely, beautiful*, spoken of things; see in *ωρα* init. *Matt. 23, 27 τάφοις... οἵτινες ἔξω-  
θεν μὲν φαίνονται ὀρατοί. Rom. 10, 15, see in ποῦς* lett. e. Sept. of things, for *ἡμέ-  
ρα* Gen. 2, 9. 3, 6; of persons, for *ἡμέ-  
ρα* Gen. 24, 17. 39, 6. So of things, *πλὸς ὥρ*. *Anthol. Gr. I. p. 168; πρόσωπον* *Hdian. 5. 6. 24; of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14.*—Spoken of a gate of the temple, *Acts 3, 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὀραίαν*, and v. 10 *ἐπὶ τῇ ὀραίᾳ πύλῃ*, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the *ναός*, called by the Rab- bins the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; *Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Mat-  
thæo præm. c. 30; espec. Wetst. N. T. II. p. 471 sq.* But from *Acts 3, 3. 8*, it would seem to have been one of the external gates, leading from without into the area of the temple or court of the Gentiles, on the east side of which also was Solomon's porch, v. 11; see in *ἱερὸν* no. 1, also in *στοά*. We are left, however, without definite information as to these external gates; for the *porta Shushan* and *porta Huldæ* (שֻׁשַׁן וְחֻלְדָּה) mentioned by the Rabbins have no historical weight; *Lightf. Hor. Heb. in Acts 3, 2. Disq. Chor. Johanni præm. c. 6. § 1.* Most probably one of the external gates was so called because of its archi- tectural decorations; possibly the present Golden gate on the east, or the still more ornamented one on the south; see *Bibl. Res. in Pal. I. p. 437, 477. Biblioth. Sac. 1846. p. 626; also Biblioth. Sac. 1843. p. 19 sq. Traill's Josephus Vol. I. App. Plates.*

*ὀρνομαι*, f. *ύσσομαι*, Mid. depon. (kindr. *ὀρνύω, ἐρεῖνομαι*,) to roar, to howl, as beasts of prey from rage or hunger; e. g. a lion, *1 Pet. 5, 8 ὡς λέων ὀρνύμενος*. Sept. of a lion for *ἄρῃ* *Judg. 14, 5. Ps. 22, 4.*—*Apol- lon. Rh. Arg. 4. 1339; of wolves, Theocr. 1. 71; of dogs, id. 2. 35. Luc. D. Mort. 10. 13.*

*ὥς*, relat. adv. (*ὅς*,) correl. to *πῶς, τῶς*, *Buttm. § 116. 4. 5; pr. in which way, in what way, and hence gener. as, so as, how; some- times equivalent to a conjunction, see be-*

low in no. 3; see *Passow* in *ὥς*. *Buttm. § 149 init. Matth. § 628.*—For *ὥς ἄν*, see in *ἄν* II. 1. b, c; also IV.

1. In *comparisons*; see *Matth. 1. c. p. 1283*. In Attic writers *ὥσπερ* is the pre- vailing word in this usage; *Passow* in *ὥσπερ*.

a) Pr. fully, with a corresponding de- monstr. adv. as *οὕτως* or the like, either preceding or following; e. g. *οὕτως... ὥς, so... as*, *Mark 4, 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος κτλ. John 7, 46. 1 Cor. 3, 15; ὥς... οὕτως, as... so*, *Acts 8, 32 ὥς ἀμύνος... οὕτως οὐκ ἀνοίγει κτλ.* quoted from *Is. 53, 7* where Sept. for *ἴ... ὅ*. *Acts 23, 11; ὥς γάρ... οὕτω Rom. 5, 15. 18. 2 Cor. 7, 14. 11, 3. 1 Thess. 2, 7. 5, 2. So ἴσος... ὥς Acts 11, 17; ὁμοίως καὶ ὥς Luke 17, 28. Also ὥς... καί*, where *οὕ-  
τως* is strictly implied, comp. in *καὶ* no. 2. b; *Matth. 6, 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7, 51. Gal. 1, 9. (So οὕτως... ὥς Xen. An. 7. 1. 27; ὥς... οὕτως Sept. Ecc. 11, 5. 1 Macc. 3, 60. Æl. V. H. 4. 17. Plut. de cohib. Ira 8; ὥς... καί Plut. Mor. II. p. 9. Hdot. 7. 128. Thuc. 8. 1 ult.)* More freq. *οὕτως* is omitted, and then *ὥς* may often be rendered *so as*, or simply *as*; *Matth. 6, 29 οὐ [οὕτως] περιεβάλετο ὥς ἐν τοῦτων. 10, 25 ἀρκετὸν τῷ μαθητῇ, ἵνα γέ-  
νηται ὥς δὲ διδάσκαλος αὐτοῦ. Mark 1, 22 ἦν γὰρ δικασκων αὐτοῦς [οὕτως] ὥς ἐξουσίαν ἔχων, καὶ οὐχ ὥς οἱ γραμματεῖς. Luke 6, 10. 40. 21, 35. Acts 7, 37. Rom. 4, 17. 5, 16. 1 Cor. 14, 33. Gal. 4, 12. 1 Thess. 5, 6. Heb. 1, 11. 1 Pet. 2, 25. 1 John 1, 7. Rev. 20, 8. al. sæp. (Hom. II. 13. 389. Palæph. 31. 2.) Sometimes the whole clause to which *ὥς* refers is omitted, as *Mark 4, 31 ὥς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστι, comp. v. 30. Mark 13, 34 ὥς ἄν-  
θρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐστί, or ἐγώ εἰμι, comp. v. 26.**

b) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. *Buttm. Lexil. I. p. 239. Matth. 10, 16 φρό-  
νιμοι ὥς οἱ ὄφεις, καὶ ἀέρατοι ὥς αἱ περι-  
στεραί. 13, 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ἥλιος. 28, 3. Mark 6, 15. Luke 10, 3 ἀποστέλλω ὑμᾶς ὥς ἄρνας ἐν μέσῳ λύκων. 22, 31. John 15, 6. Acts 11, 5. 1 Cor. 3, 10. Heb. 6, 19. James 1, 10. Jude 10. Rev. 1, 14. 8, 10. 10, 1. 22, 1. al. sæp. So Sept. for *ἔ* *Judg. 8, 18. 1 Sam. 25, 36. (Hom. II. 2. 144. Eurip. Phœn. 848 sq. or 852. Palæph. 53. 6. Hdian. 1. 17. 19.)* Here too the construction is often elliptical; e. g. where a participle belonging to the noun before *ὥς*, is also implied with the noun*



after ὥς, as Luke 10, 18 τὸν Σατανὰν ὥς δαίμονα ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3, 16. Mark 1, 10. So where the noun before ὥς is also implied after it, as Rev. 1, 10 ἤκουσα φωνὴν μεγάλην ὥς [φωνήν] σάλπιγγος. 16, 3. Sept. and Ξ Jer. 4, 31. (Palæph. 7. 1 σῶμα ἔχον, ὥς κυνός.) Sometimes the noun after ὥς is implied before it; Rev. 6, 1 ἤκουσα ἐνός...λέγοντος [φωνῇ] ὥς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὥς often denotes something like itself, a person or thing like that which the noun signifies, Engl. *as it were*; Rev 4, 6 ἐνώπιον τοῦ θρόνου ὥς θάλασσα ὑάλινη, pr. something like a sea of glass, *as it were* a sea of glass. 15, 2. 8, 8 ὥς ὄρος μέγα, *as it were* a great mountain. 9, 7 ὥς στέφανοι χρυσοί. Accus. Rev. 19, 1 ἤκουσα ὥς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice, etc. v. 6. So Sept. and Ξ Dani. 10, 18 ἡψατό μου ὥς ὄρασις ἀνθρώπου, see Heb. Lex. art. Ξ B. 1. a. So Act. Thom. § 40 ἀπήντησέ μοι ὥς ἀνθρώπος τῆς.

2. As marking *quality*, character, circumstances, known or supposed to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) Before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Buttm. § 145. n.

7. a) Before a Nominat. as referring to a preceding subject; Luke 16, 1 οὗτος διαβλήθη αὐτῷ ὥς διασκορπίων κτλ. *as wasting his goods*, i. e. being so accounted. Acts 23, 20 ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire. 28, 19 οὐχ ὥς τοῦ ἔξους μου ἔχων τι κατηγορήσαι, *not as having*, i. e. not supposing that I have. Rom. 15, 15. 1 Cor. 4, 7. 5, 3. 7, 25. 2 Cor. 6, 9 ter. 10 bis. 10, 14. 13, 2. Col. 2, 20. 1 Thess. 2, 4. Heb. 11, 27. 13, 3 bis. 17. James 2, 12. al. With Part. impl. Eph. 6, 7 δουλεύοντες ὥς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4, 11. Sept. for Ξ Gen. 27, 12. So 2 Macc. 3, 8. Ceb. Tab. 1. Plato Menex. 241. d. Xen. Cyr. 1.

1. 1. β) Before a Genit. referring to a preceding noun; Heb. 12, 27 δηλοῖ τῶν σαλευμένων τὴν μετάθεσιν, ὥς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de coh. Ira 9 init.) Often before a genit. absol. 1 Cor. 4, 18 ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσώζουσάν τινες, i. e. they supposing that I shall not come. 2 Cor. 5, 20. 1 Pet. 4, 12. 2 Pet. 1, 3. So after ποσφάσει Acts 27, 30; comp. 2 Macc. 3, 8.

See Matth. § 568. 2. Buttm. § 145. n. 7. Winer § 67. 6. So Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὥς οὐκ ἐντάκτως ὄντων Ἀθηναίων. γ) Before a Dat. referring to a preceding noun; Acts 3, 12 ἡμῖν τί ἀνείχετε ὥς...πεποιηκόσι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2, 14. So Xen. Mem. 1. 2. 35 ὥς οὐπω φρονίμοι οὔσι. δ) Before an Accus. referring to a preceding object; comp. Matth. § 568. 1. Buttm. l. c. Acts 23, 15 πρὸς ἡμᾶς, ὥς μέλλοντας διαγινώσκειν κτλ. Rom. 6, 13. 2 Cor. 10, 2. Rev. 5, 6. Ellipt. John 1, 14 δόξαν ὥς [δόξαν] μονογενοῦς κτλ. So Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10, 9 ἵνα μὴ δόξω ὥς ἂν [βουλούμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. § 545. So Plato Crit. 3. p. 44. b, καὶ πολλοῖς δόξω, ὥς, οἷός τ' ὦν σε σώξω, ...ἀμελῆσαι, alii ἀμελήσαιμι. See in art. ἂν IV. Winer § 43. 6.

b) Before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though*. Here the part. ὦν, οὔσα, ὄν, or the like, may always be supplied; and the construction is then the same as in lett. a, above; comp. Matth. § 568. n.

a) Before a Nominat. as referring to a preceded subject; 2 Cor. 6, 4 συνιστῶντες ἑαυτοὺς ὥς Θεοῦ δῆκονοι. 11, 15. Eph. 5, 1. 8 ὥς τέκνα φωτός περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6, 6. Col. 3, 12. 22. 23. Heb. 3, 5. 6. James 2, 9. 1 Pet. 1, 14. 2, 2. 5. 16. 4, 10. Rom. 3, 7 τί ἔτι κἀγὼ ὥς ἁμαρτωλὸς κρίνομαι; i. e. *as though* I were a sinner. 2 Cor. 6, 8. 10. 13, 7. 1 Pet. 4, 15. 16. Once preceded by τοιοῦτος, Philem. 9 τοιοῦτος ὦν, ὥς Παῦλος πρεσβύτης, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. So 1 Esdr. 8, 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156; c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότην ἐστὶ, τοιοῦτος ὦν, ὥς εὔνους τῷ δήμῳ τοὺς λόγους ποιεῖται.

β) Before a Genit. as referring to a preceding noun; 1 Pet. 2, 12 ὑμῶν ὥς κακοποιῶν. 3, 16. With a genit. absol. comp. above in lett. a. β. γ) Before a Dat. as referring to a preceding noun; 1 Cor. 3, 1 ter, ὑμῖν ὥς πνευματικῶς κτλ. 10, 15. 2 Cor. 6, 13. Heb. 12, 5. 7. 1 Pet. 2, 13. 3, 7. 4, 19. 2 Pet. 1, 19; impl. 1 Pet. 1, 19 αἵματι ὥς [αἵματι] ἀμνοῦ κτλ. So Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὥς πολέμοιο

αὐτοῖς χρόνται. δ) Before an Accus. as referring to another object; Matt. 14, 5 ὅτι ὡς προφήτην αὐτὸν εἶχον. Luke 6, 22. 15, 19 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Acts 17, 22 ὡν δεισιδαιμονιστέρους ὑμᾶς θεωρῶ, sc. than others. Rom. 1, 21 οὐχ ὡς θεὸν ἐδίδασκαν sc. αὐτὸν. 1 Cor. 4, 9. 14. 5, 7. 2 Cor. 11, 16. Heb. 11, 9; also οὕτως ὡς 2 Cor. 9, 5. So Hdlan. 3. 11. 18. Xen. An. 6. 6. 9. Hell. 2. 1. 7.

e) Before Prepositions with their cases, in the same manner as before Participles, see above in lett. a; since a participle may usually be supplied before the preposition; see Passow C. II. a) So with δία, 2 Thess. 2, 2 μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης. With ἐν, John 7, 10 οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβάς. Rom. 13, 13. With ἐκ, Rom. 9, 32 οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου sc. διώκων, comp. v. 31. 2 Cor. 2, 17 bis. 3, 5. 1 Pet. 4, 11. With ἐπί, Gal. 3, 16 οὐ . . . ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς sc. λέγων. Matt. 26, 55 ὡς ἐπὶ ληστήν as *though against a robber*. So Xen. Cyr. 7. 5. 25 ὡς ἐν κόμῳ. Hdol. 8. 101 Ξέρξης ὡς ἐκ κακῶν ἐχάρη. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἡγᾶσιν κληρονομίαν. Xen. Cyr. 4. 5. 8 αὐτὰ; μιθῦσκετο . . . ὡς ἐπ' εὐτυχίᾳ. An. 4. 3. 11.

β) Before a prep. implying motion *to* a place, ὡς qualifies the force of the preposition, as *if to*, i. e. *towards*, in the *direction of*, leaving it undetermined whether one arrives at the place or not; comp. Butt. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπὶ, Acts 17, 14 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν. So Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 8. Xen. Hell. 1. 6. 5.

d) Before Numerals, as *if*, *about*, *nearly*, marking a supposed or conjectural round number; comp. Butt. § 149 init. Mark 5, 13 ἦσαν δὲ ὡς διαχίλιοι. 8, 9. Luke 2, 37. 8, 42. John 1, 40 ὥρα δὲ ἦν ὡς δεκάτῃ. 6, 19. 21, 8. Acts 1, 15. 5, 7. 19, 34. Rev. 8, 1. al. Sept. for 2 Ruth 1, 4. 1 K. 22, 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) Emphat. *how!* *how very!* *how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in no. 3. c. Rom. 10, 15 ὡς ὡραίοι οἱ πόδες κτλ. *how beautiful the feet*, etc. 11, 33. Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for 7 Ps. 73, 1.—Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός.

3 As marking *manner*, before a depend-

ent clause qualifying or defining the actor of a preceding verb; comp. Passow ὡς A. II.

a) Genr. *as*, *according as*; Matt. 1, 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8, 13 ὡς ἐπίστευσας, γενεζήτω σοι. 20, 14. Luke 14, 22. Rom. 12, 3. 1 Cor. 3, 5. Col. 2, 6. 4. 4. Tit. 1, 5. Rev. 9, 3. 18, 6. 22, 12. Once with οὕτω corresponding, 1 Cor. 7, 17 ἕκαστος ὡς κέκληκεν ὁ θεός, οὕτω περιπατεῖτω. (Sept. Ezra 7, 25. Luc. D. Deor. 8. 1. Hdlan. 7. 6. 16. Xen. Hell. 4. 2. 19; c. οὕτως Xen. Cyr. 4. 2. 19.) Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; see in art. ὅς B. 1. Matth. § 628. p. 1282. Acts 13, 33 ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κτλ. 17, 28. 22, 5. 25. 10. Rom. 9, 25. So Plut. de cohob. Ira 4. b) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. 27, 65 ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Mark 4, 27 10, 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτοὺς. Luke 3, 23 ὡν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2, 15. 1 Cor. 12, 2. 1 Pet. 5, 12. 2 Pet. 3, 9. Rev. 2, 24. So Hdlan. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3.

c) Before a superlative, emphat. like Lat. *quam*; comp. above in no. 2. c. So ὡς τάχιστα, pr. 'in what way most speedily,' as *speedily as possible*, Acts 17, 15; comp. Butt. § 149 init. Viger. p. 562. So Dion. Hal. Ant. 8. 30. Hdlan. 2. 13. 18; ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

4. Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in *what way*, *how*, *as*, *according as*, often equivalent to a conjunction; Passow ὡς B.

a) Genr. *how*, i. q. ὅπως no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12, 26 οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κτλ. Luke 8, 47. 23, 55 ἐξείσταντο τὸ μνημεῖον καὶ ὡς ἐτέβη τὸ σῶμα αὐτοῦ. 24, 35. Acts 11, 16. Rom. 11, 2. 2 Cor. 7, 15. Pleonast. Luke 22, 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once with τοῦτο preced. Luke 6, 3. 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. (Jos. B. J. proœm. § 7–10, where ὡς and ὅπως alternate. Hdlan. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κτλ.) So ὡς ὅτι, *how that*, as *that*, to wit *that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as ple-

onastic, but not so in strictness; comp. *Winer* § 67. 1. n. f. 2 Cor. 5, 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κτλ. 11, 21 κατὰ ἀνιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν, *I say it to my reproach, how that we are weak*, i. q. as though we were weak; spoken in irony. 2 Thess. 2, 2 μῦτε δι' ἐπιστολῆς . . . ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that, etc.* So Dion. Hal. Ant. 9. 14 ἐπιγνοῦς, ὡς ὅτι ἐν ἐσχάτοις εἰσίν. *Dinarch.* 109. 17. Xen. Hell. 3. 2. 14.

b) Before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. ὅτι no. I. 3. Buttm. 1. c. Matth. § 628. 2. Acts 10, 28 ἡμεῖς ἐπίστασθε ὡς ἀξέμυτον ἐστίν κτλ. v. 38. Rom. 1, 9. 1 Thess. 2, 10. Sept. for וְיָ 1 Sam. 13, 11; וְיָ Dan. 1, 8.—Jos. Ant. 7. 1. 6 ἐμαρτύρομαι πάντας . . . ὡς οὕτε κοινωνὸς εἶμι κτλ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) Before a final clause, i. e. expressing end or purpose, *as that, so that*, i. q. *that, to the end that*, like ἵνα, ὅπως. Matth. § 628. 1. Passow B. II. Buttm. 1. c. So c. infin. expressing the purpose of a preceding verb, *so as to, in order to*; Acts 20, 24 ὡς τελευτᾶσαι τὸν δρόμον μου μετὰ χαρᾶς, i. e. *I count not my life dear, so that I may finish, etc.* Also ὡς ἔπος εἰπεῖν, *so to speak, that I may so speak*, Lat. *ut ita dicam*, Heb. 7, 9. Comp. Matth. § 545 init.—Genr. Xen. Cyr. 1. 2. 8 κώσωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Oec. 11. 13. So ὡς ἔπος εἰπεῖν Pol. 1. 1. 2. ib. 2. 21. 8. Plato *Georg.* 5. p. 450. d.

d) Before a clause expressing result or consequence, *so, so as that, so that*, like ὥστε; comp. Buttm. 1. c. Passow B. II. With an Indic. Heb. 3, 11 et 4, 3 ὡς ὥμοσα ἐν τῇ ὀργῇ μου, quoted from Ps. 95, 11 where Sept. for וְיָ. —So c. indic. Hdot. 1. 163. ib. 2. 135. Xen. Hell. 6. 1. 4 pen. νομίζω οὕτως ἔχειν, ὡς . . . ἀποστήσονται αὐτοὶ αἱ πολεῖς.

e) Before a clause expressing a cause or reason, *as, inasmuch as, since, because*, like ἐπεὶ, ὅτι; Buttm. 1. c. Matth. § 628. 5. 2 Tim. 1, 3 ὡς ἀδιδάκτεον ἔχω τὴν περὶ σοῦ μνείαν κτλ.—Plato *Prot.* 335. d. Xen. Cyr. 4. 2. 29 ὡς ζέπος ἦ.

f) Before a clause implying time, *as, when, like ἐπεὶ* q. v. Passow I. c. no. 5. [V.] Matth. § 628. 4. a) Genr. *as, when, in that, while*; c. Indic. Matt. 28, 9 ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι. Luke 1, 41 ὡς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμὸν κτλ. v. 44. 4, 25. 19, 5. John 2, 9. Acts 5, 24. 28, 4. al. sarp. Spec. *whenever, as often as*, Luke 12, 58. Gal. 6, 10. Sept. for וְיָ 2 Chr. 24, 11.

So genr. Judith 15, 1. Jos. Ant. 6. 11. 4 Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23. β) Also *when, after that, postquam*, c. Indic. Luke 1, 23 καὶ ἐγένετο, ὡς ἐπληρώθησαν αἱ ἡμέραι . . . ἀπῆλθεν. 2, 15. 39 ὡς ἐτέλεσαν ἅπαντα . . . ὑπέστρεψαν κτλ. 11, 1. John 4, 1. 6, 12. 16. Acts 7, 23. 10, 7. 13, 18. 29. al. sarp. Foll. by τότε, John 7, 10. Once *from when, since*, Mark 9, 21. So genr. Judith 10, 1. Test. XII Patr. p. 670 ὡς δὲ ἐπαύσατο ὁ χαιμών. Hdian. 2. 8. 12. Xen. Mem. 2. 1. 23. γ) ὡς ἄν, *whenever, as soon as*, with Subjunct. aor. 1 Cor. 11, 34 ὡς ἂν ἐλθῶ. Phil. 2, 23; ὡς ἂν id. Rom. 15, 24. See in ἂν II. 1. c. ε. So Ceb. Tab. 4 ὡς ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὁρᾷς οὖν, ὡς ἂν παρελθῇς τὴν πύλην κτλ. +

ὡσαννὰ, interj. *Hosannah!* Heb. הוֹשַׁנְנָה, pr. 'save now, succour now, be now propitious!' from the Hebrew, a word of joyful acclamation; absol. Matt. 21, 9. Mark 11, 9. 10. John 12, 13; c. dat. τῷ υἱῷ Δαβὶδ Matt. 21, 9. 15. See Heb. Lex. art. וְיָ Hiph. no. 1. Wetst. N. T. I. p. 461.

ὡσαύτως, adv. (ὡς, αὐτως, αὐτός,) *in the same way, in like manner, likewise*; Matt. 20, 5 ἐποίησεν ὡσαύτως. 21, 30. 36. 25, 17. Mark 12, 21. 14, 31. Luke 13, 3. 20, 31. 22, 20. Rom. 8, 26, comp. v. 16. 1 Cor. 11, 25. 1 Tim. 2, 9. 3, 8. 11. 5, 25. Tit. 2, 3. 6. Sept. for וְיָ Judg. 8, 8; וְיָ Deut. 12, 22.—Ceb. Tab. 3. 31. Diol Sic. 1. 29. Xen. Cyr. 1. 2. 2.

ὡσεὶ, i. q. ὡς εἰ, *as if, as though*, with the Opt. Hom. II. 11. 389. Od. 10. 416.—In N. T. only before a noun or adjective:

1. In comparisons, *as if, as it were*, i. q. *as, like as*; comp. ὡς no. 1. b. Matt. 9, 36 ἐρρήμενοι, ὡσεὶ πρόβατα κτλ. 28, 3 λευκοὶ ὡσεὶ χιών. v. 4. Mark 9, 26. Luke 22, 44. 24, 11. Acts 2, 3. 6, 15. 9, 18. Heb. 1, 12. 11, 12. Rev. 1, 14. Ellipt. where a participle or infin. belonging to the noun before ὡσεὶ, is also implied with the noun after ὡσεὶ, e. g. Matt. 3, 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερῆν sc. καταβαίνουσαν. Mark 1, 10. John 1, 32; so infin. Luke 3, 22. See in ὡς no. 1. b, and comp. Luke 10, 18.—Sept. for וְיָ Job 28, 5. 29, 25. Dion Hal. Ant. 6. 86.

2. Before words of number and measure, *as if, as it were, about, something like*; comp. ὡς no. 2. d. So before numerals; [Matt. 14, 21 ἄνδρες ὡσεὶ πεντακισχίλιοι. Mark 6, 44.] Luke 1, 56 ὡσεὶ μῆνας τρεῖς. 3, 23. 9, 14. 28. 22, 59. 23, 44. John 4, 6 ὥρα ἦν ὡσεὶ ἑκτῇ. 6, 10. 19, 14. 39. Acts 2, 41

4, 4. 5, 36. 10, 3. 19, 7. Of measure, Luke 22, 41 ὥσει λίθον βολήν. Sept. for  $\pi$  Judg. 3, 29. Neh. 7, 66.—Xen. Hell. 1. 2. 9. Ib. 2. 4. 25.

᾽Νσηέ, ὁ, indec. Osee, Heb.  $\text{נְשִׁיעַ}$  (deliverance) Hoshea, Hosea, pr. n. of a proph-  
et of the O. T. Rom. 9, 25. See Hos. 1, 1.

ὥσ-ερ, adv. i. e. ὡς strengthened by enclit. -τεο, pr. wholly as, just as; genr. as, like as according as, Passow s. v. Matth.  $\S$  629. In N. T. only in comparisons; also in Attic writers the prevailing particle in this usage; see Passow s. v.

1. Pr. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like; as, just as, like as; Matt. 12, 40 ὥσπερ γὰρ ἦν Ἰωάνης... οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κτλ. 13, 40. 24, 27. 37. 38. Luke 17, 24. John 5, 21. 26. Rom. 5, 19. 21. 6, 4. 19. 11, 30. 1 Cor. 11, 12. 15, 22. 16, 1. 2 Cor. 1, 7. Gal. 4, 29. Eph. 5, 24. James 2, 26. Once with οὕτως omitted in anacoluthon, Matt. 25, 14; or suspended by a parenthetical clause, Rom. 5, 12, comp. v. 18. Once also with καί, for οὕτως καί, 2 Cor. 8, 7; comp. in καί no. 2. h.—Sept. Ecc. 5, 16. Hdian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

2. Genr. and without οὕτως corresponding, as, just as, like as, Matt. 5, 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν κτλ. 6, 2. 5. 7. 16. 20, 28. 25, 32. Luke 18, 11. Acts 2. 2. 3, 17. 11, 15. 2 Cor. 9, 5 Rec. 1 Thess. 5, 3. Heb. 4, 10. 7, 27. 9, 25. Rev. 10, 3. Matth. 18, 17 ἔστω σοὶ ὥσπερ ὁ ἐβρικός, let him be to thee as a heathen, etc.—Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

3. After a hypothetical proposition, as asserting or confirming its truth and reality, as indeed; comp. Matth.  $\S$  629. p. 1288. 1 Cor. 8, 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ... ὥσπερ εἰσὶ θεοὶ πολλοὶ κτλ. [10, 7.] —Epict. Ench. 1. 3 ἐὰν δὲ τὸ σὺν μόνον οἰηθῇς σὺν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἰστίην, ἀλλότριον, κτλ. Hdot. 5. 53.

ὥσπερ-εἰ, adv. (ὥσπερ, εἰ,) just as if, as if it were, 1 Cor. 15, 8; also 4, 13 in some edit. for ὡς.—Jos. Ant. 3. 7. 1. Diod. Sic. 2. 40. Xen. Cyr. 4. 3. 3.

ὥσ-τε, i. e. ὡς strengthened by enclit. -τε, serving to connect more closely a following clause with the preceding; pr. adv. like ὡς, ὥσπερ, used in comparisons, as, like as, Hom. Il. 2. 289. Ib. 16. 3.—Genr. and in N. T. as a conjunction, so as that, so that, before a clause expressing an event, result, consequence, whether real or supposed:

and followed usually by an Infinitive, but also by the Indicative; comp. in ὡς no. 4. d. Passow s. v. Buttm.  $\S$  149. m. 2.  $\S$  140. 4. Matth.  $\S$  629.  $\S$  531. n. 2.  $\S$  533. n. 1. Winer  $\S$  42. 5. n. 1.  $\S$  45. 3. n.

1. With an Infin. c. acc. expr. or impl. so that. a) Fully, preceded by a demonstr. as οὕτως, τοιοῦτος; Acts 14, 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι... πολλὴ πλῆθος. Matt. 15, 33 ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον. Comp. Buttm.  $\S$  140. 4. So preceded by οὕτως Aeschin. 12. 16. Xen. Mem. 1. 3. 5; τοσούτος Diod. Sic. 4. 71. Xen. Hi. 3. 9. b) Simply, without a preced. demonstr. Matt. 8, 24 ὥστε τὸ πλοῖον καλύπτεισθαι ὑπὸ τῶν κυμάτων. v. 28. 10, 1 ἔδωκεν αὐτοῖς ἐξουσίαν... ὥστε ἐκβάλλειν αὐτὰ sc. τὰ πνεύματα. 13, 54. Mark 1, 27. 45. Luke 5, 7. Acts 1, 19. 16, 26. Rom. 7, 6. 15, 19. 1 Cor. 5, 1. al. sarp. Sept. Gen. 9, 15. Josh. 10, 14. So Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10. c) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matth. 27, 1 συμβούλιον ἔλαβον... κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Luke 4, 29. 9, 52. non al. Comp. Matth.  $\S$  629. p. 1286. Sept. for  $\chi$  c. inf. Num. 8, 11. Gen. 15, 7. So Xen. Hell. 2. 4. 8 ἐβουλήθησαν Ἐλενσίνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι κατιφύγην. An. 3. 4. 21.

2. Foll. by an Indic. so as that, or simpl. that; with οὕτως preced. John 3, 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κτλ. Simpl. Gal. 2, 13. —So c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

3. Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, so that, consequently, therefore, wherefore; comp. Matth. Buttm. Il cc. Winer  $\S$  42. 5. n. 1. So with Indic. Matth. 12, 12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. 23, 31. Mark 2, 28. 10, 8. Rom 7, 12 ὥστε ὁ μὲν νόμον ἅγιος κτλ. 1 Cor 3, 7. 7, 33. Gal. 3, 9. 24. al. With Imperat. 1 Cor. 3, 21. 15, 58. Phil. 2, 12. 4, 1 1 Thess. 4, 18. James 1, 19. 1 Pet. 4, 15 al.—Wisd. 6, 25. Diod. Sic. 11. 6. Xen. An. 1. 7. 7; c. imper. Xen. Cyr. 1. 3. 10 ὥστε σάψει. +

ὠτάριον, ου, τό, (dim. οὗς.) an ear; i. q. ὠτίον, Mark 14, 47 καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον, so Lucim. for ὠτίον in Rec.—Luc. cill. 17, in Anth. Gr. III. p. 22. See Lob ad Phryn. p. 212.

ὠτίον, *ον, τό*, (dim. οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phryn. p. 211 sq. Matt. 26, 51 ἀφῆλεν αὐτοῦ τὸ ὠτίον. Mark 14, 47. Luke 22, 51. John 18, 10. 26. Sept. for יָאֵן 1 Sam. 9, 15. 20, 2. Am. 3, 12.—Ecclus. 43, 29. Anthol. Gr. III. p. 31 ἴσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον.

ὠφέλεια, *ας, ἡ*, (ὠφελῶ,) *help, aid, succour*, in war, 2 Macc. 8, 20. Thuc. 1. 35; from a physician, ἱατρικὴ ὠφέλεια Plato Lys. 217. a.—In N. T. *use, profit, advantage*; Rom. 3, 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for פֶּסַח Job 22, 3. Ps. 30, 10. So Ecclus. 20, 30. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

ὠφελῶ, *ῶ, f. ἴσω*, (ὠφελος,) 1. *to help, to aid, to profit, to be of use*, absol. Rom. 2, 25 περιτομὴ μὲν γὰρ ὠφελεῖ. (Xen. An. 5. 1. 12.) With two accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 5, espec. 8 and n. 12. Matth. § 415. n. 3. Mark 8, 36 τί γὰρ ὠφελήσῃ ἄνθρωπον, εἰάν κτλ. 1 Cor. 14, 6. Gal. 5, 2. Acc. of pers. simpl. Heb. 4, 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27, 24. John 6, 63. 12,

19. Sept. c. acc. pers. for לִיזְיוֹת Prov. 10 2. Is. 30, 5. 6.—So c. dupl. acc. Wisd. 5 8. Ceb. Tab. 35. Xen. Mem. 1. 2. 61; acc. of pers. Xen. Mem. 1. 3. 1; acc. τί Arr Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

2. Mid. or Pass. *to be profited, to have advantage*; with acc. neut. τί, οὐδέν, μηδέν, see above in no. 1; and for the passive construction see Buttm. § 134. 6. Matt. 16, 26 τί γὰρ ὠφελείται ἄνθρωπος, εἰάν κτλ. Mark 5, 26. Luke 9, 25. 1 Cor. 13, 3. (Jos. Ant. 2. 5. 5. Idian. 2. 3. 21. Xen. Mem. 1. 7. 2.) With ἐκ c. gen. *to be profited of or by any one*, c. neut. δ, Matt. 15, 5 δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇσῃς. Mark 7, 11. (Sept. Jer. 2, 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελείται. Xen. Mem. 2. 4. 1.) With ἐν c. dat. Heb. 13, 9 ἐν οἷς οὐκ ὠφελήσαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. So Xen. Ath. 1. 3.

ὠφέλιμος, *ον, ὁ, ἡ*, adj. (ὠφελῶ,) *helpful, profitable, useful*; with πρὸς τι, 1 Tim. 4, 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κτλ. 2 Tim. 3, 16; c. dat. Tit. 3, 8.—Ceb. Tab. 37; πρὸς τὸ παρόν Idian. 2. 5. 6; εἰς τὸν βίον Xen. CEC. 5. 11; c. dat. Ael. V. II. 12. 54. Xen. Mem. 2. 7. 9.

## CORRIGENDA.

Page 11, B. 7, after "passing," add: (Æschyl. Ag. 1592. Aristoph. Nub. 626.)

Page 180, A. 15, bottom, *dele* "John 9, 24." Then, after Acts 12, 33, add: Also in obtestations to speak the truth, John 9, 24.

Page 243, A. 12, *dele* all after 25, to the dash in the next line, so that it will read 25; Jos. etc.

Page 244, B. 10, bottom, after 15 add: Others better of rank, dignity, John 11 cc So Sept. and גִּבּוֹר Gen. 48, 20; comp. Matt. 3, 11.

Page 523, B. 4, *dele* "1 Cor. 15, 27."

Page 593, B. 12, at the beginning, *dele* "Gen."

## A D D E N D A .

THE following words, which are read in some manuscripts of the New Testament, and most of which appear also in the edition of Lachmann, were omitted in their proper order:

**ἀγγελλω**, f. *ελῶ*, to bring word, to announce, to tell; c. dat. et *ᾧ*, John 20, 18 Lachm. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι κτλ. Rec. ἀπαγγέλλουσα.—Hdian. 6. 5. 14. Xen. Hell. 1. 1. 27.

**ἀηδία**, as, *ῆ*, (*ἀηδής*; a priv. *ῆδος*.) a being ill pleased, displeasure, dislike; Luke 23, 12 *ὄντες ἐν ἀηδία*. Rec. ἐν *ἐχθρᾷ*.—Dem. 401. 18. Plato Legg. 802. d.

**ἀκατάπαστος**, ου, *ὁ*, *ῆ*, adj. (a priv. *κατάπαστος*; *πάσσω*.) pr. *unbesprinkled*, *unbestrewn*; hence trop. *not satisfied*, *insatiable*; 2 Pet. 2, 14 Lachm. *ὀφθαλμούς . . . ἀκαταπάστους ἀμαρτίας*. Rec. *ἀκαταπαύστους*.—Found in no Gr. writer or lexicon.

**Ἀλασσα**, as, *ῆ*, *Alassa*, Vulg. *Thalussa*, pr. n. of a city in Crete; Acts 27, 8 Lachm. for *Λασιαία* Rec.

**ἀμφιάζω**, f. *άσω*, (*ἀμφί*.) to put around or on, as garments, to clothe, c. acc. et *οὕτως*, Luke 12, 28 Lachm. for *ἀμφιέννυμι* Rec. Sept. for *ὑπὲρ* Job 29, 14. So Eryc. 12, 11 Anth. Gr. III. p. 12.—Some Mss. read *ἀμφιέζω* id. as also Sept. Job 31, 19. Plut. C. Gracch. 2.

**ἀναπάσκειν**, f. *πάσκειν*, Mid. depon. (*πάσκειν*.) to possess largely, to have large fruit, c. *ἐκ τίνος*, Rev. 14, 13 Lachm. *ἵνα ἀναπαύσονται ἐκ τῶν κ. αὐτῶν*. Rec. *ἀναπαύονται*.—Not found elsewhere, and wholly anomalous; see Buttm. § 114 *πάσασθαι*.

**ἀναπείρος**, ου, *ὁ*, *ῆ*, adj. (*ἀναπείρω* to pierce through,) *pierced*, *wounded*; so

Lachm. *ἀναπείρους* Luke 14, 13. 21 Rec. *ἀναπήρους*.—Not found elsewhere.

**ἀναπηδάω**, *ῶ*, f. *ῆσω*, (*πηδάω*.) to leap up, to spring up; Mark 10, 50 Lachm. *ἀναπηδήσας ἦλθε*. Rec. *ἀναστὰς ἦλθε*. Sept. for *ἔστη* 1 Sam. 20, 33.—Dem. 403. 5. Plato Conv. 213. b.

**ἀνέλεος**, ου, *ὁ*, *ῆ*, adj. (a priv. *ἐλεος*.) without mercy, stern, James 2, 13 Lachm. for *ἀνίλεως* Rec.—Not found elsewhere.

**βαθέως**, adv. (*βαθύς*.) deeply; Luke 24, 1 Lachm. *ἔρπον βαθείως*. Rec. *θαθείως* see in art. *βαθύς*.—So of sleep, Plut. J. Cæs. 63.

**δεξιόβόλος**, ου, *ὁ*, (*δεξιὰ βόλος*, *βάλων*.) one throwing with the right hand, perh. a spearman, lancer; Plur. Acts 23, 23 Lachm. *δεξιόβολου διακοσίους*, Vulg. *lancearios*. Rec. *δεξιολάβους*.—Not found elsewhere.

**ἐγκακέω**, *ῶ*, f. *ῆσω*, (*ἐν, κακέω*.) to behave badly or cowardly, in any thing, c. acc. Pol. 4. 19. 10.—In N. T. to be faint-hearted, to faint, to fail, *ἐν ταῖς θλίψεσι* Eph. 3, 13; absol. Luke 18, 1. 2 Cor. 4, 1. 16. Gal. 6, 9. 2 Thess. 3, 13. So Symm. Gen. 27, 46. Num. 21, 5.—In all the above passages Rec. has *ἐκκακέω* q. v.

**ἐγκυχίζω**, *ῶμαι*, f. *ῆσομαι*, Mid. depon. (*ἐν, κυχίζωμαι*.) to glory in, to boast in; c. *ἐν τινι*, 2 Thess. 1, 4 *ἐν ὑμῖν ἐγκυχίζωμαι*. Rec. *καυχάζωμαι*.—Sept. Ps 106 47. 74, 4.

F I N I S .







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